Cole

THE
HOLIE BIBLE
FAITHFVLLY TRANSLATED INTO ENGLISH, OVT OF THE AVTHENTICAL LATIN.

Diligently conferred with the Hebrew, Greeke,
and other Editions in diuers languages.

With ARGVMENTS *of the Bookes, and Chapters:*
ANNOTATIONS. TABLES: *and other helpes,*
for better vnderſtanding of the text: for diſcouerie of
CORRVPTIONS *in ſome late tranſlations: and*
for clearing CONTROVERSIES *in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Haurietis aquas in gaudio de fontibus Saluatoris. Iſaiæ.12.
You shal draw waters in ioy out of the Sauiours fountaines.

Printed at Doway by LAVRENCE KELLAM,
at the ſigne of the holie Lambe.

M. DC. IX.

APPROBATIO.

NOs infraſcripti, in alma Duacenſi vniuerſitate Sacræ Theologiæ Doctores & Profeſſores, hanc Anglicanam Veteris Teſtamenti tranſlationem, quam tres diuerſi eius nationis eruditiſſimi Theologi, non ſolum fidelem, ſed propter diuerſa quæ ei ſunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, ſunt teſtati: quorum teſtimonia ipſorum ſyngraphis munita vidimus; cuius item Tranſlationis, & Annotationum auctores nobis de fidei integritate, & eruditionis præſtantia probè ſunt noti: his rebus adducti & nixi, fructuoſe euulgari poſſe cenſuimus. Duaci. 8. Nouembris. 1609.

GVILIELMVS ESTIVS Sacræ Theologiæ Doctor, & in Academia Duacenſi Profeſſor.

BARTHOLOMÆVS PETRVS Sacræ Theologiæ Doctor, & in Vniuerſitate Duacenſi Profeſſor.

GEORGIVS COLVENERIVS S. Theologiæ Doctor, & eiuſdem in Academia Duacena Profeſſor.

TO THE RIGHT VVELBELOVED ENGLISH READER GRACE AND GLORIE IN IESVS CHRIST EVERLASTING.

The cauſe of delay in ſetting forth this Engliſh Bible.

AT LAST through Gods goodnes (moſt dearly beloued) we ſend you here the greater part of the Old Teſtament: as long ſince you receiued the New; faithfully tranſlated into Engliſh. The reſidue is in hād to be finiſhed: and your deſire therof ſhal not now (God proſpering our intention) be long fruſtrate. As for the impediments, which hitherto haue hindered this vvorke, they al proceded (as manie do know) of one general cauſe, our poore eſtate in baniſhment. VVherin expecting better meanes, greatter difficulties rather enſued. Neuertheles you wil hereby the more perceiue our feruent good wil, euer to ſerue you, in that we haue brought forth this Tome, in theſe hardeſt times, of aboue fourtie yeares, ſince this College was moſt happely begune. VVherfore we nothing doubt, but you our deareſt, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruict of our laboures, with like good affection, as we acknowlege them due, and offer the ſame vnto you.

Anno. 1568.

VVhy & how it is allowed to haue holie Scriptures in vulgar tongues.

If anie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three ſacred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Teſtament. Only here, as by an Epitome, we ſhal repete the ſumme of al, that is there more largely diſcuſſed. To this firſt queſtion therfore we anſwer, that both iuſt reaſon, & higheſt authoritie of the Church, iudge it not abſolutly neceſſarie, nor alwayes conuenient, that holie Scriptures ſhould be in vulgar tongues. For being as they are, hard to be vnderſtood, euen by the lerned, reaſon doth dictate to reaſonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiēce alſo teacheth, that through ignorance, ioyned often with pride and preſumption, manie reading Scriptures haue erred groſly, by miſunderſtanding Gods word. VVhich though it be moſt pure in it ſelf, *yet the ſenſe being adulterated is as perilous* (ſaith Tertullian) *as the ſtile corrupted.* S. Ambroſe obſerueth: that *vvhere the text is true, the Arrians interpretation hath errors.* S. Auguſtin alſo teacheth, that *hereſies and peruerſe doctrines entangling ſoules, and throvving them dovvne headlong into the depth, do not othervviſe ſpring vp, but vvhen good (or true) Scriptures are not vvel (and truly) vnderſtood, and vvhen that vvhich in them is not vvel vnderſtood, is alſo raſhly & boldly auouched.* For the ſame cauſe, S. Ierom vtterly diſallowed, that al ſortes of men & wemen, old & yong, preſumed to read & talke of the Scriptures: wheras *no articene, no tradſman dare preſume to teach anie facultie, vvhich he hath not firſt lerned.* Seing therfore that dangers, & hurtes happen in manie, the careful chief Paſtores in Gods Church, haue alwaies moderated the reading of holie Scriptures, according to perſons, times, and other circumſtances; prohibiting ſome, and permitting ſome, to haue and read them, in their mother tongue. So S. Cryſoſtom trãſlated the Pſalmes & ſome other partes of holie Scriptures for the Armenians, when he was there in baniſhment. The Slauonians and Gothes ſay they haue the Bible in their languages. It was tranſlated into Italian by an Archbyſhop of Genua. Into French in the time of king Charles the fift: eſpecially becauſe the waldenſian heretikes had corruptly tranſlated it, to

Scriptures being hard are not to be read of al.

Manie take harme by reading holie Scriptures.

lib. de Preſcrip.

lib. 2. ad Gratian. c. 1.

Tract. 18 in Ioan.

Epiſt. 103. c. 6.

Reading of Scriptures moderated.

Scriptures tranſlated into diuers tongues.

Bibl. Sanct. lib. 4.

it, to maintaine their errors. VVe had ſome partes in Engliſh
Lib. 1. Hiſt. c. 47 translated by Venerable Bede: as Malmesburie witneſſeth.
Linvvod lib. 1. And Thomas Arundel Archbishop of Canturburie in a
Councel holden at Oxford, ſtraictly ordayned, that no heretical
tranſlation ſet forth by wicliffe, and his complices,
nor anie other vulgar Edition should be ſuffered, til it were
approued by the Ordinarie of the Dioceſe: alleaging S. Ieroms
iudgement of the difficultie & danger in tranſlating
holie Scriptures out of one tongue into an other. And
therfore it muſt nedes be much more dangerous, when ignorant
people read alſo corrupted tranſlations. Now ſince
Luther, and his folowers haue pretended, that the Catholique *A calumnious ſuggeſtion of Lutheranes.*
Romane faith and doctrine, should be contrarie
to Gods written word, & that the Scriptures were not ſuffered
in vulgar languages, leſt the people ſhould ſee the truth,
& vvithal theſe new maiſters corruptly turning the Scriptures
into diuers tongues, as might beſt ſerue their owne opinions:
againſt this falſe ſuggeſtion, and practiſe, Catholique
Paſtores haue, for one eſpecial remedie, ſet forth true
and ſincere Tranſlations in moſt languages of the Latin
Church. But ſo, that people muſt read them with licence
of their ſpiritual ſuperior, as in former times they were in
like ſort limited. Such alſo of the Laitie, yea & of the meaner
lerned Clergie, as were permitted to read holie Scriptures,
did not preſume to interprete hard places, nor high
Myſteries, much leſſe to diſpute and contend, but leauing
the diſcuſſion therof to the more lerned, ſearched rather, *VVhat part of Scriptures be moſt conuenient for vulgar readers.*
and noted the godlie and imitable examples of good life,
and ſo lerned more humilitie, obedience, hatred of ſinne,
feare of God, zele of Religion, and other vertues. And
thus holie Scriptures may be rightly vſed in anie tongue, *to*
2 Tim 3. *teach, to argue, to correct, to inſtruct in iuſtice, that the man of*
God may be perfect, and (as S. Paul addeth) *inſtructed to euerie*
Iac. 1. *good vvorke*, when men laboure rather to be *doers of Gods*
wil & *vvord, then readers* or *hearers only, deceiuing themſelues*.

But

But here an other queſtion may be propoſed: VVhy we tranſlate the Latin text, rather then the Hebrew, or Greke, which Proteſtantes preferre, as the fountaine tongues, wherin holie Scriptures were firſt written? To this we anſwer, that if in dede thoſe firſt pure Editions were now extant, or if ſuch as be extant, were more pure then the Latin, we would alſo preferre ſuch fountaines before the riuers, in whatſoeuer they ſhould be found to diſagree. But the ancient beſt lerned Fathers, & Doctors of the Church, do much complaine, and teſtifie to vs, that both the Hebrew and Greke Editions are fouly corrupted by Iewes, and Heretikes, ſince the Latin was truly tranſlated out of them, whiles they were more pure. And that the ſame Latin hath bene farre better conſerued from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and vſed for moſt authentical aboue a thouſand and three hundered yeares. For by this verie terme S. Ierom calleth that Verſion *the vulgate or common*, which he conferred with the Hebrew of the old Teſtament, and with the Greke of the New; which he alſo purged from faultes committed by writers, rather amending then tranſlating it. Though in regard of this amending, S. Gregorie calleth it *the nevv verſio of S. Ierom*: who neuertheles in an other place calleth the ſelf ſame, *the old Latin Edition*, iudging it moſt worthy to be folowed. S. Auguſtin calleth it the *Italian*. S. Iſidorus witneſſeth that *S. Ieroms verſion* was receiued and *approued by al Chriſtian Churches*. Sophronius alſo a moſt lerned man, ſeing S. Ieroms Edition ſo much eſtemed, not only of the Latines, but alſo of the Grecians, turned the Pſalter & Prophetes, out of the ſame Latin into Greke. Of latter times what ſhal we nede to recite other moſt lerned men? S. Bede S. Anſelme, S. Bernard, S. Thomas, S. Bonauenture, & the reſt? VVho al vniformly allege this only text as authentical. In ſo much that al other Latin Editions, which S. Ierom ſaith were in his time almoſt innumerable; are as it were fallen

VVhy we tranſlate the old Latin text.

More pure then the Hebrew or Greke now extant.

Receiued by al Churches.

Turned into Greke.

Tertulliā li. 5. cont Marcion

S. Ambroſe. li. 3 de Spirit. San. c. 11

S. Ieron: li. 2. con. Iouiniā.

in 49. Iſaia.

li. 20. c. 24 mora.

Epiſt. dedicat. ad Leandr.

li. 2. Doct Chriſt. c. 14. lib. 6. Etymol. c. 5. & li. 1 de Diuin offic. c. 12.

Prefat. in Ioſue.

fallen out of al Diuines handes, and growne out of credite and vſe. If moreouer we conſider S. Ieroms lerning, pietie, diligence, and ſinceritie, together with the commodities he had of beſt copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we ſo cõpare the ſame with the beſt meanes that hath bene ſince, ſurely no man of indifferent iudgement, wil match anie other Edition with S. Ieroms: but eaſely acknowlege with the whole Church Gods particular prouidẽce in this great Doctor, as wel for expounding, as moſt eſpecialy for the true text and Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For beſides that it is free from partialitie, as being moſt ancient of al Latin copies, and long before the particular Controuerſies of theſe dayes beganne; the Hebrew alſo & the Greke when they are truly tranſlated, yea and Eraſmus his Latin, in ſundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that Beza & his folowers take alſo exception againſt the Greke, when Catholiques allege it againſt them. Yea the ſame Beza preferreth the old Latin Verſion before al others, & freely teſtifieth, that the old Interpreter tranſlated religiouſly. VVhat then do our countriemen, that refuſe this Latin, but depriue themſelues of the beſt, and yet al this while, haue ſet forth none, that is allowed by al Proteſtantes, for good or ſufficient.

Al others growne out of vſe.

S. Ierom excelled al other Doctors in tranſlating & expounding holie Scriptures.

His Edition free from partialitie.

Luc. 22. v. 20.

Preferred before al other Editions by Beza.

Prefat. Noui. Teſtam. Anno. 1556.

Luc. 1. v. 1.

None yet in England allowed for ſufficient.

How wel this is donne the lerned may iudge, when by mature conference, they ſhal haue made trial therof. And if anie thing be miſtaken, we wil (as ſtil we promiſe) gladly correct it. Thoſe that trãſlated it about thirtie yeares ſince, were wel knowen to the world, to haue bene excellent in the tongues, ſincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are eſpecially to geue notice. That whereas heretofore in the beſt Latin Editions, there remained manie places diffe-

Preface before the nevv Teſtam.

VVhat is done in this Edition

Diuers readinges reſolued vpon, & none leift in the margent.

ring in wordes, ſome alſo in ſenſe, as in long proceſſe of time, the writers erred in their copies; now lately by the care & diligence of the Church, thoſe diuers readings were maturely, and iuditiouſly examined, and conferred with ſundrie the beſt written and printed bookes, & ſo reſolued vpon, that al which before were leift in the margent, are either reſtored into the text, or els omitted; ſo that now none ſuch remaine in the margent. For which cauſe, we haue againe conferred this Engliſh tranſlation, and conformed it to the moſt perfect Latin Edition. VVhere yet by the way we muſt geue the vulgar reader to vnderſtand, that very few or none of the former varieties, touched Controuerſies of this time. So that this Recognition is no way ſuſpicious of partialtie, but is merely donne for the more ſecure conſeruation of the rrue text; and more eaſe, and ſatisfaction of ſuch, as otherwiſe ſhould haue remained more doubtful.

They touched not preſent controuerſies.

Now for the ſtrictnes obſerued in tranſlating ſome wordes, or rather the not tranſlating of ſome, which is in more danger to be diſliked, we doubt not but the diſcrete lerned reader, deepely weighing and conſidering the importance of ſacred wordes, and how eaſely the translatour may miſſe the ſenſe of the Holie Ghoſt, wil hold that which is here donne for reaſonable and neceſſarie. VVe haue alſo the example of the Latin, and Greke, where ſome wordes are not tranſlated, but left in Hebrew, as they were firſt ſpoken & written; which ſeeing they could not, or were not conuenient to be tranſlated into Latin or Greke, how much leſſe could they, or was it reaſon to turne them into Engliſh? S. Auguſtin alſo yeldeth à reaſon, exemplifying in the wordes *Amen* and *Alleluia, for the more ſacred authoritie therof.* which doubtles is the cauſe why ſome *names of ſolemne Feaſtes, Sacrifices*, & other holie thinges are *reſerued in ſacred tongues*, Hebrew, Greke, or Latin. Againe for neceſſitie, English not hauing à name, or ſufficient terme, we either

kepe

VVhy ſome vvordes are not tranſlated into vulgar Engliſh.

Some Hebrew wordes not tranſlated into Latin, nor Greke.

More authoritie in ſacred tongues.

li 2 Doct. Chriſt. cap. 11.

kepe the word, as we find it, or only turne it to our English termination, becauſe it would otherwiſe require manie wordes in English, to ſignifie one word of an other tongue. In which caſes, we commonly put the explication in the margent. Briefly our Apologie is eaſie againſt English Proteſtantes; becauſe they alſo reſerue ſome wordes in the original tongues, not tranſlated into Engliſh: as *Sabbath*, *Ephod*, *Pentecoſt*, *Proſelyte*, and ſome others. The ſenſe wherof is in dede as ſoone lerned, as if they were turned ſo nere as is poſſible into Engliſh. And why then may we not ſay *Prepuce*, *Phaſe* or *Paſch*, *Azimes*, *Breades of Propoſition*, *Holocauſt*, and the like? rather then as Proteſtantes tranſlate them: *Foreskinne*, *Paſſeouer*, *The feaſt of ſvvete breades*, *Shevv breades*, *Burnt offerings*: &c. By which termes, whether they be truly tranſlated into Engliſh or no, we wil paſſe ouer. Sure it is an Engliſh man is ſtil to ſeke, what they meane, as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and falſly tranſlated, for aduantage of doctrine in matter of faith. VVherein as we dare boldly auouch the ſinceritie of this Tranſlation, and that nothing is here either vntruly, or obſcurely donne of purpoſe, in fauour of Catholique Romane Religion: ſo we can not but complaine, and chalenge Engliſh Proteſtantes, for corrupting the text, cõtrarie to the Hebrew, & Greke, which they profeſſe to tranſlate, for the more ſhew, and mainteyning of their peculiar opinions againſt Catholiques. As is proued in the *Diſcouerie of manifold corruptiõs*. For example we ſhal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God ſpeaking to Cain) the Hebrew wordes in Grammatical conſtruction may be tranſlated either thus: *Vnto thee alſo perteyneth the luſt* THEROF, *& thou ſhalt haue dominion ouer* IT: or thus; *Alſo vnto thee* HIS *deſire ſhal be ſubiect, & thou ſhalt rule ouer* HIM: though the coherẽce of the text requireth the former, & in the Bibles printed 1552. and. 1577. Proteſtantes did ſo tranſlate it: yet in the

Some vvordes can not be turned into Engliſh:

Proteſtantes leaue ſome vvordes vntranſlated.

Corruptions in Proteſtantes Tranſlations of holie Scriptures.

Of purpoſe againſt Catholique doctrine

Againſt free wil.

Againſt Melchiſedechs ſacrifice.

And againſt holie Images.

the yeare 1579. and 1603. they tranſlate it the other way, rather ſaying, that Abel was ſubiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiſcence or luſt of ſinne is ſubiect to mans wil, or that man hath powre of free wil, to reſiſt (by Gods grace) tentation of ſinne. But as we heare in a new Edition (which we haue not yet ſene) they trãſlate it almoſt as in the firſt. In like ſorte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie tranſlated ENIM (FOR) Proteſtants wil by no meanes admitte it, becauſe (beſides other argumentes) we proue therby Melchiſedechs Sacrifice. And yet themſelues tranſlate the ſame, as S. Ierom doth, *Gen. 20. v. 3.* ſaying: FOR *ſhe is a mans vvife*. &c. Againe *Gen. 31. v. 19.* the Engliſh Bibles. 1552. and 1577. tranſlate *Theraphim,* IMAGES. VVhich the Edition of 1603. correcting, tranſlateth IDOLES. And the marginal Annotation wel proueth, that it ought to be ſo tranſlated.

This Edition dedicated to al that vnderſtand Engliſh.

VVith this then we wil conclude moſt deare (we ſpeake to you al, that vnderſtand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or profeſſe with vs the ſame Catholique Religion) to you al we preſent this worke: dayly beſeching God Almightie, the Diuine VViſedom, Eternal Goodnes, to create, illuminate, and repleniſh your ſpirites, with his Grace, that you may attaine eternal Glorie. Euerie one in his meaſure, in thoſe manie Manſions, prepared and promiſed by our Sauiour in his Fathers houſe. Not only to thoſe which firſt receiued, & folowed his Diuine doctrine, but to al that ſhould afterwardes beleue in him, & kepe the ſame preceptes. For there is one God, one alſo Mediatour of God and men: Man Chriſt Ieſus. VVho gaue himſelf a Redemption for al. VVherby appeareth his wil, that al ſhould be ſaued. VVhy then are not al ſaued? The Apoſtle addeth: that they muſt firſt come to the knowlege of the truth. Becauſe without faith it is impoſſible to pleaſe God.

Chriſt redeemed al, but al are not ſaued.

God. This groundworke therfore of our creation in Chriſt by true faith, S. Paul labored moſt ſeriouſly by word and writing, to eſtabliſh in the hartes of al men. In this he confirmed the Romanes by his Epiſtle, cōmending their faith, as already receiued, and renowmed in the whole world. He preached the ſame faith to manie Nations. Amongſt others to the lerned Athenians. VVhere it ſemed to ſome, as abſurde, as ſtrange; in ſo much that they ſcornfully called him *a vvord-ſovver*, and Preacher of new gods. But S. Auguſtin alloweth the terme for good, which was reprochfully ſpoken of the ignorant. And ſo diſtinguiſhing betwen *Reapers*, and *Sovvers* in Gods Church, he teacheth, that wheras the other Apoſtles reaped in the Iewes, that which their Patriarches and Prophetes had ſowne; S. Paul ſowed the ſeede of Chriſtian Religion in the Gentiles. And ſo in reſpect of the Iſraelites, to whom they were firſt ſent, calleth the other Apoſtles *Meſſores*, *Reapers*, and S. Paul, being ſpecially ſent to the Gentiles, *Seminatorem a Sovver, or Seminarie Apoſtle*. VVhich two ſortes of Gods workmen are ſtil in the Church, with diſtinct offices of Paſtoral cures, and Apoſtolical miſſions; the one for perpetual gouernment of Catholique countries: the other for conuerſion of ſuch, as either haue not receiued Chriſtian Religion, or are relapſed. As at this time in our country, for the diuers ſortes of pretended religions, theſe diuers ſpiritual workes are neceſſary, to teach and feede al Britan people. Becauſe ſome in error of opinions preach an other Goſpel, wheras in veritie there is no other Goſpel. They preach in dede new doctrines, which can not ſaue. Others folow them beleuing falshood. But *vvhen the blinde lead the blinde* (not the one only, but) *both fal into the ditch*. Others conforme themſelues, in external ſhew, fearing them that can puniſh, and kil the bodie. But *our Lord vvil bring ſuch as decline into* (vniuſt) *obligations, vvith them that vvorke iniquitie*. The Reliques and ſmal flock of Catholiques in our country, haue

True faith firſt neceſſarie.

Act. 17. *v.* 18.

Ser. 42. *de Sanct.*

The twelue Apoſtles were firſt Reapers, before they were Sowers. S. Paul at firſt a Sower, or Seminarie Apoſtle.

Paſtoral cures and Apoſtolical miſſions.

New doctrine is falſly called the Goſpel.

S. Aug. de vtilit credei. c.

Mat. 15.

The ſeduced, & externally conformable are puniſhed with the authors of iniquitie,

Pſalmo. 124.

great

great ſadnes, and ſorow of hart; not ſo much for our owne affliction, for that is comfortable, but for you our brethren, and kinſemen in fleſh and bloud. VViſhing with our owne temporal damage whatſoeuer, your ſaluation. Now is the acceptable time, now are the dayes of ſaluation, the time of Grace by Chriſt, whoſe dayes manie Kinges & Prophetes deſired to ſee: they ſaw them (*in ſpirite*) and reioyced. But we are made partakers of Chriſt, and his Myſteries; ſo that our ſelues neglect not his heauenly riches: if we receiue & kepe the beginning of his ſubſtance, firme vnto the end; that is, the true Catholique faith; building theron good workes by his grace; without which we can not thinke a good thought, by which we can do al thinges neceſſarie to ſaluation. But if we hold not faſt this ground, al the building fayleth. Or if confeſſing to know God in wordes, we denie him in deedes, committing workes of darknes; or omitting workes of mercie, when we may doe them to our diſtreſſed neighbours; brifly if we haue not charitie, the forme and perfection of al vertues, al is loſt, and nothing worth. But if we builde vpon firme grounde, gold, ſiluer, and precious ſtones, ſuch building ſhal abide, and make our vocation ſure by good workes. as S. Peter ſpeaketh. Theſe (ſaith S. Paul) are the heyres of God, coheyres of Chriſt. Neither is the number of Chriſts bleſſed children coũted, as of the Iewes, an hundred fourtie foure thouſand, of euerie tribe of Iſrael twelue thouſand ſigned; but a moſt great multitude of Catholique Chriſtians, which no man can number, of al nations, and tribes, and peoples, and tongues, ſtanding before the throne of the lambe, clothed in white robes, and palmes (*of triumph*) in their handes: hauing ouercome tentations in the vertuous race of good life. Much more thoſe which alſo indure perſecution for the truthes ſake, ſhal receiue moſt copious great rewardes in heauen. For albeit the paſſions of this time (*in themſelues*) are not * condigne, to the glorie to come, that ſhal be reue-

Grace in the new Teſtamẽt more abundant then in the old.

2. *Cor.* 6.

Luc. 10.

Tit. 1.

Both wicked workes, and omiſſion of good workes are damnable.

Mat. 25.

1. *Cor.* 13.

1. *Pet.* 1.

Innumerable ſaued by Chriſt.

Apoc. 7.

They are more happie that ſuffer perſecution for the truth.

* *VVorthie, or comparable in dignitie.*

led in vs: yet our tribulation, which preſently is momen- 2.Cor.4. tanie, and light, worketh (*through grace*) aboue meaſure excedingly an eternal weight of glorie. VVhat shal we therfore meditate of the eſpecial prerogatiue of English Catholiques at this time? For to you it is geuen for Chriſt, not only that you beleue in him, but alſo that you ſuffer for him. A litle now, if you muſt be made penſiue in diuers 1.Pet.1. tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praiſe, and glorie, and honour, in the reuelation of Ieſus Chriſt. Manie of you haue ſuſteyned the ſpoile of your goodes with ioy, knowing that you haue a better and a permanent ſubſtance. Others haue benne depriued of your children, fathers, mothers, brothers, ſiſters, and nereſt frendes, in readie reſolution alſo, ſome with ſentence of death, to loſe your owne liues. Others haue had trial of reproches, mockeries, and ſtripes. Others of bandes, priſons, and banishmentes. The innumerable renowmed late English Martyres, & Confeſſors, whoſe happie ſoules for confeſſing true faith before men, are now moſt glorious in heauen, we paſſe here with ſilence; becauſe their due praiſe, requiring longer diſcourſe, yea rather Angels, then English tongues, farre ſurpaſſeth the reach of our conceiptes. And ſo we leaue it to your deuout meditation. They now ſecure for themſelues, and ſolicitous for vs their deareſt clientes, inceſſantly (we are wel aſſured) intercede before Chriſts Diuine Maieſtie, for our happie conſummation, with the conuerſion of our whole countrie. To you therfore (deareſt frendes mortal) we direct this ſpeach: admonishing ourſelues & you, in the Apoſtles wordes, that for ſo much as we haue not yet reſiſted tentations to (laſt) bloud (and death it ſelf) patience is ſtil neceſſarie for vs, that doing the wil of God, we may receiue the promiſe. So we repine not in tribulation, but euer loue them that hate vs, pittying their caſe, and reioycing in our owne. For

English Catholiques moſt happie in this age.

The due praiſe of Martyres, and other glorious Sainctes excedeth mortal tongues.

Patience neceſſarie to the end of mans life.

Perſecution profitable.

Confeſſion of faith before men neceſſarie to ſaluation.

Rom 10. Heb. 10.

neither can we ſee during this life, how much good they do vs; nor know how manie of them ſhal be (as we hartely deſire they al may be) ſaued: our Lord and Sauiour hauing paide the ſame price by his death, for them and for vs. Loue al therfore, pray for al. Do not loſe your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not ſlacke. Now the iuſt liueth by faith, beleeuing with hart to iuſtice, and confeſſing with mouth to ſaluation. But he that withdraweth himſelf ſhal not pleaſe Chriſts ſoule. Attend to your ſaluation, deareſt countriemen. You that are farre of, draw nere, put on Chriſt. And you that are within Chriſts fold, kepe your ſtanding, perſeuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN.

From the English College in Doway, the Octaues
of AL SAINCTES. 1609.

The God of patience and comfort geue you to be of one mind, one towards an other in IESVS *Chriſt; that of one mind, with one mouth you may glorifie God.*

THE SVMME AND PARTITION OF THE HOLIE BIBLE.

With a brife note of the Canonical and Apochryphal Bookes.

S. Ierom.
Epiſt. ad
Paulin.
de omnib
S. Scipt.
libris.
S. Aug.
prefat in
ſpecul. li.
2. de doct.
chriſt. ca.
9. li. 1. de
Gen. cōtra Manich. ca.
4. li. de
catechiz
rudib. c.
3. & 4.
l. 2. qq. ſuper Exod
q. 73. li.
15. cont.
Fauſt.
Manich.
cap. 2. li
18. ciuit.
ca 54. de
vera relig. c. 27.
li. 4. cōt.
Fauſt.
ca. 2.
S. Greg.
ho. 6. in
Ezech. 1.

BY the vniforme conſent of al learned Diuines, the holie Bible, or written word of God, conteyneth expreſſed or implied, al thinges that man is to beleue, to obſerue, & to auoid, for obtayning of æternal ſaluation. That is, al matters of faith & maners, by which we may know and ſerue God, *and ſo be ſpiritually ioyned with him, in this life, & in eternitie. For both the old & new Teſtament propoſe and teſtifie vnto vs, one and the ſame God, the ſame Chriſt, the ſame Church, and other Myſteries of our beleefe, not differing in ſubſtance, but in maner of vttering; the Old more obſcurely in figures and prophecies foretelling thoſe thinges, which the New declareth (in great part) as donne and performed. VVherupon ſaith S. Auguſtin:* In the Old Teſtament the New lieth hidden: & in the New the Old lieth open. *And touching their names, wherein appareth difference,* the one (*ſaith the ſame Doctor*) is called the old Teſtament, either becauſe it propoſeth promiſes of temporal thinges (*VVherwith our old corruptnes is allured*) Or in reſpect of the New, by which it is fulfilled, and in ſome part abolished. The other is called the New, becauſe by it man is renewed, and hath promiſe of eternal life: *VVhich ſhal neuer waxe old nor decay. Likewiſe S. Gregorie the great teſtifieth this conformitie, and correſpondence betwen the Old and New Teſtament, affirming that the ſame is ſignified by the Prophet Eſcchiels viſion of a wheele, which had foure faces, or apparence of foure whiles, the ſhape whereof* was, as it were, a wheele in the middes of a wheele. What is this *ſaith he,* niſi quod in Teſtamenti veteris litera Teſtamentum nouum latuit per Allegoriam? but that in the letter of the old Teſtament, the New lay hidden by an Allegorie?

How the holie Scriptures conteine al knowlege neceſſarie to ſaluation.

The old and the new Teſtament ſhew the ſame God, Chriſt, Church and other Myſteries of Religion.

The old more obſcurely, with leſſe helpes.

The new more expreſly and yeldeth more grace.

And as the ſame is the ſumme and ſubiect of both Teſtaments: ſo both are diuided (for the more principal partes therof) into foure ſortes of Bookes: Legal, Hiſtorical, Sapiential, & Prophetical. *The Legal bookes of the old Teſtament are the fiue Bookes of Moiſes;* Geneſis, Exodus, Leuiticus,

In both Teſtaments, are foure ſortes of Bookes.

Legal.

Numeri, & Deuteronomie; *whereto anſwer in the new Teſtament, the foure* Goſpels *of* S. Matthew, S. Marke, S. Luke, & S. Iohn.

Hiſtorical.

Hiſtorical bookes of the old Teſtament, are the Bookes of Ioſue, Iudges, Ruth, *foure bookes of* Kinges, *two of* Paralipomenon, Eſdras *with* Nehemias, Tobias, Iudith, Heſter, Iob, & *two of the* Machabees; *vnto which, in the new Teſtament, anſwer* the Actes of the Apoſtles.

Sapiential.

Sapiential, *of the old Teſtament, are the* Prouerbes, Eccleſiaſtes, Canticles, Booke of wiſdome, & Eccleſiaſticus; *and of like ſorte are in the new Teſtament, the Epiſtles of S. Paul & of other Apoſtles.*

Prophetical

Prophetical *bookes are* Dauids Pſalter (*which is alſo* Sapiential, *yea likewiſe* Legal *and* Hiſtorical) *the Bookes of* Iſaias, Ieremias *with* Baruch, Ezechiel, Daniel, *the twelue leſſe Prophetes,* Oſea, Ioel, Amos, Abdias, Ionas, Michæas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. *And in the new Teſtament,* the Apocalips *of S. Iohn the Apoſtle.*

Al theſe books recited are Canonical, and of infallible truth.

Al theſe Bookes are vndoubtedly Canonical, as the Authores cited in the inner margent teſtifie. And conſequently al, and al the partes therof; are of infallible truth. For otherwiſe as S. Auguſtin teacheth, if anie part were falſe, or doubtful, al were vncertaine. once admittiug falſehood (*ſaith he, Epiſt. 8. ad Ieroni*) in ſuch ſoueraigne authoritie, no parcel of theſe bookes should remaine, which anie way should ſeme hard to maners, or incredible to beleue, but it might by this moſt pernicious rule be turned to an officious fiction of the author. *That is: If anie error could be committed by the authores of Scriptures, either through ignorance, obliuion, or anie other humane frailtie, whatſoeuer were produced, exception might be taken, and queſtion made, whether the author had erred, or no? True it is, that* ſome of theſe bookes (*as we ſhal particularly diſcuſſe in their places*) *were ſometimes doubted of by ſome Catholiques, and* called Apochrypal, *in that ſenſe, as the word properly ſignifieth* hidden, *or* not apparent. *So* S. Ierom (*in his Prologue before the Latin Bible*) calleth diuers bookes Apochryphal, *being not ſo euident, whether they were Diuine Scripture, becauſe they were not in the Iewes Canon, nor at firſt in the Churches Canon, but were neuer reiected, as falſe or erronious. In which ſenſe* the Prayer of Manaſſes, *the* third *booke of* Eſdras, and *third of* Machabees are yet called Apochryphal. *As for the fourth of Eſdras, and fourth of Machabees there is more doubt. But diuers others, as the* booke aſcribed to Enoch, *the* Goſpels *of* S. Andrew, S. Thomas, S. Bartholmew, *and the like recited by S. Gelaſius* (*Decreto de libris Eccleſiaſticis diſt. 15. Can. Sancta Romana*) *S. Innocentius the firſt* (*Epiſt. 3.*) *S. Ierom, Ep. ad Lætam, S. Auguſtin li. 15. cap. 23. de ciuit. Dei. Origen homiſ. 2. in Cantica.* are in a worſe ſenſe *called Apochryphal, & are reiected as* con-

Conc. Carth. An. Dni 419.
Conc. Laodic cap. 59.
Florent Inſtruct. Armen. decret. 7.
Trident Seſſ. 4.
S. Atha. in Synop.
S. Aug. li. 2. doct Chriſt c. 8
Iſidor. li. 6. Elymol c. 1. & alibi.
Nicep. li. li. 4. cap. 15.
Euſeb. li. 5. c. 8.

Apochryphal of two ſortes.
1. Not declared canonical.
2. Reiected as erronious.

conteyning manifeſt errors, or fained by Heretikes. Neither can a Chriſtian Catholique be otherwiſe aſſured, which Bookes are Diuine and Canonical Scriptures, but by declaration of the Catholique Church, which without interruption ſucceedeth the Apoſtles, to whom our Sauiour promiſed, and ſent the Holie Ghoſt, to teach al truth. *For if in anie thing more then others, aſſuredly one chief and moſt neceſſarie point is, to know and declare, which Bookes are Gods holie word: being of moſt ſingular importance.*

Mat. 28.
Ioan. 14. 16.
Act. 2. 20
1. Tim. 3.

The Holie Ghoſt declareth by the Church which Bookes are Diuine Scriptures.

THE SVMME OF THE OLD TESTAMENT, as it is diſtinguiſhed from the new.

N*Otwithſtanding the ſubiect, & general argument of both Teſtaments is one & the ſame in ſubſtance, as is already ſaid, yet they differ in time, in maner of vttering of Myſteries, in varietie of precepts, & promiſes, alſo in meanes to obſerue the thinges exacted, & to attayne to the end propoſed. In regard wherof S. Ierome ſaith:* Lex Moyſi & omne vetus inſtrumentum elementa mundi intelliguntur, quibus quaſi elementis, & Religionis exordijs Deum diſcimus. The law of Moyſes and al the old Teſtament are vnderſtood the elements of the world, by which, as by firſt rudiments & beginnings, we lerne to know God. *For that in it we haue firſt the Law of nature: and afterwards a law written, with promiſes of temporal rewardes; as long life, land flowing with milke & honie, & the like; but* it brought nothing to perfection, *as S. Paul ſaith,* when giftes & hoſtes were offered, which could not according to conſcience, make the obſeruer perfect. *For the helpes of that time, were but* infirma & egena elemẽta: Weake & poore elements. *Likewiſe in general, touching the puniſhments that ſometimes happened to the people of the old Teſtament, when they tranſgreſſed, the ſame Apoſtle affirmeth, that* al the ſame chanced to them in figure, & are written for our correption, vpon whom the ends of the world are come. *So that the old Teſtament, or* Law was but our pedagogue in Chriſt. *Yet it ſetteth forth to vs the whole courſe of Gods Church, for the ſpace of foure thouſand yeares, that is, from the beginning of the world vntil Chriſt our Redemer. which Diuines diuide into ſix ages, wherin was varietie & change of her ſtate, three vnder the Law of nature, and three others vnder the written Law. The ſeuenth & laſt age being this time of grace (wherin we now are) from Chriſt, to the day of general Iudgement: as the world was made in ſix dayes, and in the ſeuenth God is ſaid to haue reſted, and therfore ſanctified it, in other ſort, then the former ſix. The eight wil be after the Reſurrection, during for al eternitie.*

Tomo. 3. queſt. 10 Algaſiæ.
Heb. 7. 9. 10.
Gal. 4.
1. Cor. 10
Gal. 3.

The old and new Teſtament differ in time.
In maner of vttering.
Varietie of Precepts.
Promiſes.
Meanes.
The old Teſtament conteyneth figures of the new.
A continual viſible Church from the beginning of the world to Chriſt.
The ſame Myſtical bodie, but different in ſtate.
Diuided into ſix ages.

VVhich ſix ages of the ancient Church, & old Teſtament, are thus diſtributed. The firſt from the Creation to Noes floud, conteyning the ſpace of 1656. yeares.

Gen. 1.

The firſt age continued 1656. yeares.

yeares.

The ſecond 368. or 398.
The third. about. 430.
The fourth 480.
The fifth 430.
The ſixth, nere 640.
Al the time from the creation to Chriſt aboue. 4000. yeares.

yeares. The ſecond from the floud to the going of Abraham out of his countrie, 368. or counting Cainan (Gen. 11. iuxta 72. & Luc. 3.) 398. yeares. The third from Abraham his going forth of his countrie, to the parting of the children of Iſrael out of Ægypt. VVhich ſome count to haue continued 720. yeares, others (whom we folow) but 430. And thus farre in the law of nature before the written law. The fourth age dured, 480. yeares, from the deliuerie of the children of Iſrael forth of Ægypt, to the fundation of the Temple in Ieruſalem. The fifth age was from the fundation of the Temple, to the captiuitie & tranſmigration of the Iewes into Babylon, about 430. yeares. And the ſixth age dured about 640. yeares, from the Captiuitie of Babylon to Chriſt. In al which times God was acknowledged and rightly ſerued, by a continual viſible Church, with true Religion, the ſame & no other, which now that Church holdeth, that is called and knowen by the name of Catholique. As we intend, by Gods aſsiſtance, to ſhew by briefe Annotations, concerning diuers particular points now in Controuerſie, as the holie Text geueth occaſion. And eſpecially by way of Recapitulation after euerie one of the ſix ages, when we come to thoſe paſſages in the Hiſtorie, where the ſame are ended.

Gen. 8.
Gen 12.
Genebrard Chronolog.
S. Aug. li. 15. c. 8. ciuit.
Gal. 3.
Exo. 16.
3. Reg. 6.
3 Reg. 7.
1. Eſdra 1.

OF MOYSES THE AVTHOR OF THE fiue first bookes.

MOYSES. ſignifieth, taken from the water.
The excellencie of Moyſes
His ſepulchre not knowen to anie man.

MOyſes (*ſo called becauſe he was taken from the water, as the name ſignifieth*) *was borne in Ægypt, the ſonne of* Amram, *the ſonne of* Caath, *the ſonne of* Leui *the Patriarch, and ſo of* Iacob, Iſaac, *and* Abraham. *His maruelous deliuerie from drowning, his education, excellent forme, ſingular wiſdome, heroical vertues, rare dexteritie in al affayres, & whole life moſt admirable, are gathered out of holie Scriptures, by S. Gregorie Biſhop of Niſſen, into a briefe Summe, moſt worthie to be read, but to large for this place. He was borne about the yeare of the world two thouſand foure hundred, long before al prophane writers, yea before manie of the Painimes falſe goddes, as S. Auguſtin declareth in diuers places of his moſt excellent booke intituled* of the Citie of God. *He liued in this world 120. yeares. Of which 40. were in Pharaos court, as the adopted ſonne of Pharaos daughter: fourtie in baniſhment from Ægypt in Madian: and fourtie more he gouerned the people of Iſrael. His ſingular prayſes are alſo briefly touched in the laſt chapter of Deuteromie, added by Ioſue. and in the booke of Eccleſiaſticus. He died in the deſert, and was buried in the valle of Moab, ſo ſecretly that no mortal man knew his ſepulchre, leſt the Iewes, who were very prone to Idolatrie, ſhould haue adored his bodie with diuine honour, for the greatnes and multitude of his miracles, and for the ſingular eſtimation, they had of him for the ſame.*

Exod. 6.
Num. 26.
1. Par. 6.
Ioſeph li. 2 Antiq. cap. 9.
S. Aug. ſer. 88. de temp.
S. Greg. oratio in laudem Baſilij magni.
S. Aug. li. 18. ciuit. c. 39.
Deut. 34.
Eccli 45.
Gloſ. ord

THE

THE ARGVMENT OF THE BOOKE OF GENESIS.

THIS firſt Booke of holie Sripture, called Geneſis, *which ſignifieth* birth or beginning, *was written by Moyſes, when he was deſigned by God, to inſtruct & rule the children of Iſrael. As alſo the other foure bookes folowing. The Author and authoritie of al which fiue bookes, were euer acknowledged by the faithful, both of the old and new Teſtament: and ſo accounted and eſtemed by tradition, til Chriſt and his Apoſtles: who alſo confirmed them by their teſtimonies, and allegations of the ſame, as of holie Scriptures. From the creation vntil Moyſes writ (which was aboue two thouſand and foure hundred yeares) the Church exerciſed Religion by Reuelations made to certaine Patriarches, and by Traditions from man to man, without anie Scriptures or Law written. But the peculiar people of God being more viſibly ſeparated from other nations, & manie errors abunding in the world, God would for correction & confutation therof, haue his wil made further knowen to his children, and ſo remaine amongſt them in written record, by his faithful ſeruant and Prophet Moyſes. VVho therfore declareth the Author and beginning of al thinges, that is, How al creatures were made by God, and of him haue their being, and by him only are conſerued. He teacheth expreſly that there is one onlie God, againſt thoſe that imagined and brought into the phantaſies of men manie goddes. That the whole or vniuerſal ſubſtance of heauen and earth, with their ornaments and accidents, were made in time; againſt thoſe that thought the firſt fundation therof had euer benne. That God doth gouerne the ſame; againſt thoſe that ſay, al is ruled by deſtenie or by the ſtarres, and not by the continual prouidence of God. That God is a rewarder of the good, and a puniſher of euil; which ſinners ſeme either not to know, or groſly to forgete. And that God created al for mans vſe and benefite, which ſhould make vs grateful. VVherfore holie Moyſes more particularly deſcribeth the beginning of man; what he was at firſt; how he fel; how al mankind is come of one man: deducing the Genealogie of Adam, eſpecially to Noe. Then how men being more and more defiled vpon the earth, with wicked, eſpecially carnal ſinnes, were by Gods iuſt wrath drowned with an vniuerſal floud.*

Geneſis written by Moyſes Alwayes authentical.
So knowen by Tradition.
confirmed by Chriſt. Alleaged alſo by the Apoſtles.
Religion reueled to ſpecial perſons, and ſo obſerued by Traditions.
VVhy Scripture was written.
VVhat Moyſes ſpecially ſheweth in this booke.
Man moſt particularly deſcribed:
The right line from Adam to Noe.

Mat. 19.
Heb. 11.
Iacob. 2.
1. Pet. 2.
2. Pet. 2.
S. Aug. queſt. vet & noui Teſtam. cap. 3.

Againe how a few reſerued perſons multiplied the world anew. But this ofſpring alſo falling into manie ſinnes, eſpecially Idolatrie and ſpiritual fornication, as thoſe of the firſt age did to carnal offences, God ſtil conſerued ſome faithful & true ſeruants. Of which Moyſes ſpecially purſueth the line of Noe by Sem his firſt begotten ſonne. Then deſcribeth the particular vocations, liues, maners, notable ſayings, and noble factes, with ſincere religion of Abraham, Iſaac, Iacob, Ioſeph, & other holie Patriarches: who liued before the written lavv. Likevviſe vpon vvhat occaſion, & in vvhat

maner,

Gen. 10.

The principal Patriarches from Noe to the 12. ſonnes of Iſcael.

This booke diuided into eight partes.

maner, Iacob otherwiſe called Iſrael, with al his progenie, deſcended from
the Land of Canaan into Ægypt, and were there entertayned. So this booke
contayneth the hiſtorie of two thouſand three hundred & odde yeares. And
1. *it may be diuided into eight partes. The firſt contayneth the Creation of*
Heauen and Earth, & other Creatures, and laſtly of Man chap. 1. & 2.
2. *The ſecond part is of the trangreſsion & fal of man, & his caſting out of*
Paradiſe, of multiplication of men, and of ſinne, though ſtil ſome were
iuſt, of the general floud, that drowned al except eight perſons, & few other
3. *liuing creatures of the earth. from the third chap. to the 8. The third part is*
of the new increaſe, & multiplication of the ſame. from the 8. chap. to the
4. *11. The fourth, of the confuſion of tongues, & the diuiſion of nations. in*
5. *the 11. chap. The fift relateth Abrahams going forth of his countrie, Gods*
promiſe, that in his ſeede al Nations ſhould be bleſſed, & the commandment
6. *of Circumciſion, from the 12. chap. to the 21. The ſixth part recounteth the*
progenie, and other bleſsings, eſpecially the great Vertues of Abraham, Iſaac,
7. *and Iacob. from the 21. chap. to the 37. The ſeuenth part reporteth the ſel-*
ling of Ioſeph into Ægypt, and his aduancement there. from the 37. chap. to
8. *the 46. The eight and laſt part is of Iacob, and his progenies going into*
Ægypt, their intertainment there, and of Iacobs, and finally of Ioſephs
death. in the fiue laſt cahpters.

The ſignification of the markes here vſed, for direction of the reader.

The numbers in the argumentes of chapters point to the verſe, where the matter mentioned beginneth.

This forme of croſſe [†] in the text, ſheweth the beginning of euerie verſe.

The numbers in the inner margent ouer againſt the croſſes, ſhew the number of verſes in the ſame chapter.

This marke ″ ſignifieth that there foloweth an Annotation after the chapter, vpon the word, or wordes, wherto it is adioyned. The number alſo of the ſame verſe is prefixed to the Annotation.

Theſe foure prickes :: ſhew that there is an Annotation in the margent, vpon that place. And when manie occurre, the firſt anſwereth to the firſt marcke, the ſecond to the ſecond, and ſo forth. In like maner the citations of places in the inner margent, are applied to the authores alleaged.

But when there be more ſuch marginal annotations, then may eaſely be applied, we vſe the letters of the Alphabete for direction.

This forme of a ſtarre [*] in the text or annotations, pointeth to the explication of ſome word or wordes, in the margent.

Sometimes we put the Concordance of other Scriptures in the inner margent of the text.

VVe haue alſo noted in the margent, when the Bookes of holie Scripture (or partes thereof) are read in the Churches Seruice. For their ſakes, that deſire to read the ſame, in order of the Eccleſiaſtical Office.

THE BOOKE OF GENESIS, IN HEBREW BERESITH.

CHAP. I.

God createth heauen and earth, and al things therin; diſtinguiſhing and bevvtyfying the ſame; 26. laſt of al the ſixth day he createth man: to vvhom he ſubiecteth al corporal things of this inferior vvorld.

1 IN" THE beginning GOD created hea-
2 uen, and earth. † And the earth was
voide & vacant, and darkenes was
vpon the face of the deapth: and" the
Spirite of God moued ouer the wa-
3 ters. † And God ſaid: Be light made.
4 And light was made. † And God
ſaw the light that it was good: & he
5 diuided the light from the darkenes. † And he called the
light, Day, and the darkenes, Night: and there was euening
6 & morning, that made one day. † God alſo ſaid: Be :: a fir-
mament made amidſt the waters: and let it diuide betwene
7 waters & waters. † And God made a firmament, and diui-
ded the waters, that were vnder the firmament, from thoſe,
8 that were aboue the firmament. And it was ſo done. † And
God called the firmament, :: Heauen: and there was euening
9 & morning that made the ſecond day. † God alſo ſaid: Let
the waters that are vnder the heauen, be gathered together
into one place: and let the drie land appeare. And it was ſo
10 done. † And God called the drie land, Earth: and the gathe-
ring of waters together, he called Seas. And God ſawe that
11 it was good. † And ſaid: Let the earth ſhootforth grene
herbes, and ſuch as may ſeede, & fruite trees yelding fruit
after his kinde, ſuch as may haue ſeede in it ſelfe vpon the
12 earth. And it was ſo done. † And the earth brought forth

Act. 14, 15. 17, 24. Pſalm. 32, 6. 135, 5. Eccli. 10, 1. Heb. 11, 3.

Iob. 38. Ier. 10, 13.

The firſt part. Of the creatiõ of al things.

The Church readeth this booke in her Office from Septuageſima til Paſſion Sunday.

Alſo this firſt chapter & beginning of the ſecond on Eaſter Eue before Maſſe.

:: The firmament is al the ſpace from the earth to the hiegheſt ſtarres. the loweſt part diuideth betwene the waters on the earth and the waters in the ayer. S. Aug. li. 11. de Gen. ad lit. c. 4

:: Likewiſe heauẽ is al the ſpace aboue the earth. in whoſe loweſt

grene herbe, ſuch as ſeedeth according to his kinde, & tree
that beareth fruite, hauing ſeede eche one according to his
kinde. And God ſaw that it was good. † And there was 13
euening & morning that made the third day. † Againe God 14
ſaid: Be there lightes made in the firmament of heauen, to
diuide the day & the night, and let them be ∷ for ſignes &
ſeaſons, and dayes and yeares: † to ſhine in the firmament of 15
heauen, & to giue light vpon the earth. And it was ſo done.
† And God made ″ two ∴ great lights: a greater light, to go- 16
uerne the day: and a leſſer light to gouerne the night: and
ſtarres. † And he ſet them in the firmament of heauen, to 17
ſhine vpon the earth. † and to gouerne the day & the night, 18
and to diuide the light & the darkenes. And God ſawe
that it was good. † And there was euening and morning 19
that made the fourth day. † God alſo ſaid: Let the waters 20
bring forth creeping creature hauing life, and flying foule,
ouer the earth vnder the firmament of heauen. † And God 21
created huge Whales, and al liuing & mouing creature,
that the waters brought forth, according to eche ſorte, & al
foule according to their kinde. And God ſawe that it was
good. † And he ″ bleſſed them ſaying: Increaſe and multi- 22
plie, and repleniſh the waters of the ſea: and let the birds
be multiplied vpon the earth. † And there was euening & 23
morning that made the fifth day. † God ſaid moreouer: Let 24
the earth bring forth liuing creature, in his kind, cattle,
& ſuch as creepe, & beaſtes of the earth according to their
kindes: and it was ſo done. † And God made the beaſtes of 25
the earth according to their kindes, and cattle, & al that
crepeth on the earth in his kind.

And God ſaw that it was good, † and he ſaid ″ Let vs make 26
Man to our image, & likenes: and let him haue dominion
ouer the fiſhes of the ſea, and the foules of the ayre, and the
beaſtes, and the whole earth, and al creeping creature, that
moueth vpon the earth. † And God created man, to his 27
owne image: to the image of God he created him, male &
female he created them. † And God bleſſed them, and ſaith: 28
″ Increaſe and multiplie, & repleniſh the earth, and ſubdew
it, and rule ouer the fiſhes of the ſea, and foules of the ayre,
& al liuing creatures, that moue vpon the earth. † And God 29
ſaid: Behold I haue giuen you al maner of hearbe that ſee-
deth vpon the earth, and al trees that haue in them ſelues
ſeede

part are birdes and waters, in the higher part ſtarres. the hieghеſt is the Empyrial heauen. Eſa. 66.

∷ The lights made the firſt day, are diſpoſed the fourth day in their proper courſes for more diſtinction of times. S. Dionyſ. ca. 4. de diuin. nom. S. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.

∴ The Sũne & Moone: for though the moone be the leaſt viſible ſtarre except Mercurie, yet it geueth more light on the earth by reaſon it is nerer, and ſo Moyſes ſpeaketh according to the vulgar capacitie and vſe of things. S. Aug. li. 2. de Gen. ad lit. ca. 16.

Col. 3, 10.

Mat. 19, 4

30 ſeede of their owne kinde, to be your meate: † and to al
beaſtes of the earth, and to euerie foule of the ayre, & to al
that moue vpon the earth, and wherein there is life, that
31 they may haue to feede vpon. And it was ſo done. † And
God ſawe al things that he had made, and :: they were very
good. And there was euening & morning that made the
ſixt day.

:: Euerie creature in nature is good, but al conſidered together make the whole world perfect. moſt apt to mans vſe and Gods glorie. S. Aug. li. 1 de Gen. cont. Manich. ca. 21.

ANNOTATIONS.

CHAP. I.

1. *In the beginnig.*] Holie Moyſes telleth what was done in the beginning of the world, and ſo forward euen til his owne time, writing aboue two thouſand and foure hundreth yeares after the beginning. Al which being incomprehenſible by humaine witte or diſcourſe, he knew partly by Reuelations from God, for he had the gyft of Prophecie in moſt excellent ſorte: partly by Traditions from his elders, who lerned of their fathers. For vntil that time the Church had only Traditions of ſuch things, as were reueled to ſpecial men, wherby we ſee the great authoritie of Traditions, before there were Scriptures. And ſince Scriptures were written they are alſo neceſſarie, for three ſpecial reaſons. First for that we are only aſſured by Tradition of the Church, that thoſe bookes are in dede holie Scriptures, which are ſo accounted, and not by the Scripture it ſelfe, for that were to proue the ſame by the ſame, vntil we be aſſured of ſome part, that proueth ſome other partes. And this made S. Auguſtin to ſay plainly, that *he could not beleue the Goſpel, except the Church told him vvhich is the Goſpel.* Secondly holie Scriptures being once knowen to be the word of God, and ſo of moſt eminent authoritie of al writings in the world, as S. Auguſtin S. Ierome, & al other Fathers agree, yet for the true vnderſtanding of the ſame, both the Scripture it ſelfe, and the ancient Fathers remitte vs to the Church, namely to thoſe in the Church, that are *appointed* by Gods ordinance, *in the high place that he hath choſen.* VVhich were the High Prieſts in the old Teſtament, as appeareth: Deut. 17. Mat. 23. Ioan. 11. And in the new Teſtament, S. Peter and his Succeſſors for whom Chriſt prayed that his faith ſhould not faile: and therfore commanded him to confirme his bretheren Luc. 22. Thirdly for things not expreſſed in particular in holie Scripture, the Scripture and Fathers do likewiſe remitte vs to Traditions, and to the iudgement and teſtimonie of the Church. Chriſt ſaying to his Apoſtles: *he that heareth you heareth me.* The Apoſtles doubted not to ſay: *It ſemed good to the Holie Ghoſt and to vs.* And S. Paul willed the Theſſalonians *to hold the traditions, vvhich they had lerned,* whether it were by word, or by his Epiſtle.

The Church had only Traditions & no Scripture aboue 2400. yeares.

Traditions neceſſarie for three cauſes.

1

cont. Epiſt. fund. c. 5

2

Scripture of moſt eminent authoritie.

3

Luc. 10, 16. Act. 15, 28. 2. Theſſ. 2.

1. *In the beginning God made heauen and earth.*] Al writers ancient and later find ſuch difficulties in theſe firſt chapters, that ſome otherwiſe very lerned haue thought it not poſſible to vnderſtand the ſame according to the proper and vſual ſignification of the wordes, as the letter may ſeme to ſound, but expound al allegorically, as that by the waters aboue the firmament ſhould be vnderſtood the bleſſed Angels, by the waters vnder the firmament wicked ſpirites, and the like. So did Origen and diuers that folow him therein. Yea S. Auguſtin in his bookes vpon Geneſis againſt the Manichees, written

Scriptures hard.

Origen. ſuper. Gen. c. 1. Aug. li. 2. de Gen. cont Manich. ca. 2.

ſhortly

ſhortly after his conuerſion, when he could not find as he deſired a good and probable ſenſe agreable to the wordes, in their proper ſignification, expounded them myſtically, but afterwards in his other bookes de Geneſi ad literam, he gratfully acknowledgeth that God had geuen him further ſight therin, and that now he ſuppoſed he could interprete al according to the proper ſignification of the wordes. yet ſo that he durſt not nor would not addict him ſelfe to one ſenſe, but that he was readie to imbrace an other, leſt by ſticking to his owne iudgement he might faile. So likewiſe S. Baſil, S. Chriſoſtom, S. Ambroſe, S. Ierome, S. Bede, and other greateſt Doctors found & confeſſed great difficulties in theſe firſt chapters, which they with much ſtudie endeuored to explicate. And therfore it is a wonder to ſee our Proteſtants & Puritans hold this Paradox, that Scriptures are eaſie to be vnderſtood. VVheras both by teſtimonie of thoſe that haue in deede ſtudied & laboured in them, and by a litle due conſideration, the cōtrarie is moſt euident. For whoſoeuer wil looke into the holie Scriptures, ſhal find that ſome times in ſhew one place ſemeth contrarie to an other; ſome times the letter & phraſe are obſcure & ambiguous; ſome times the ſentences vnperfect. Againe manie ſpeaches are prophetical, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal ſenſe. Moreouer there are three ſpiritual ſenſes beſides the literal, very frequent in holie Scripture. Allegorical pertayning to Chriſt and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ieruſalem literally ſignifieth the head citie of Iewrie: Morally the ſoule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And ſome times this (and the like of others) metaphorically in the literal ſenſe ſignifieth the Church militant, and not the citie of Iewrie, as in the 12. chapter to the Hebrewes; and ſome times the Church triumphant, as in the 21. of the Apocalips.

lib. 1. c. 18. & lib. 8. c. 2.

Baſ. ho. 9. in Geneſ.

Chriſoſt. epiſt. 44.

Amb. & Beda in examen.

Ieron. Epiſtol. ad Euſtoch.

Gen. 1. v. 3. & 14.

Exo. 20, 5. & 18, v. 20.

Ioan. 8, 25.

Rom. 8.

why Scriptures are hard.

Three ſpiritual ſenſes beſides the Literal.

Allegorical. Moral. Anagogical.

2. *The Spirite of God.*] In the Hebrew it is ſignified, that the Spirite of God was on the waters to make them fertile, for that fiſhes and birdes were to be procreated therof; the word is *merahepheth, incubabat, ſate vpon,* to produce fruict (ſaith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the ſame S. Ierom, and before him Tertullian teach, that this was a figure of Baptiſme, which conſiſteth of water and the Holie Ghoſt. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghoſt to produce liuing creatures: ſo alſo Baptiſme receiueth vertue of the ſame Holie Ghoſt to procreate new men. VVherupon Tertullian calleth Chriſtians fiſhes, becauſe they are gotten from the waters, and thence haue their firſt ſpiritual life. *Let it not therfore ſeme ſtrange* (ſaith he) *that in Baptiſme VVaters geue life.*

Ieron. Epiſtol. 83. ad Ocea.

Tert. de Baptiſ.

A figure of Baptiſme.

Chriſtians called fiſhes.

16. *Two great lights, and ſtarres.*] Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (to wit the Sunne & the Moone) and alſo the ſtarres, were made the fourth day, and not before, as it may ſeme by the wordes in this place, then what was that light, and in what ſubiect was it, that was made the firſt day? S. Baſil, S. Gregorie Nazianzen, Theodoret, and ſome others, writing vpon this place do thinke that the light, which was made the firſt day, remayned though an accident without his ſubiect til the fourth day. And albeit moſt other Doctors rather think that the ſubſtance of the Sunne & Moone, & of other planets and ſtarres were created the firſt day, and the fourth day ſet in that order and courſe which now they kepe, with more diſtinction *for ſignes and ſeaſons, and dayes and yeares:* yet it is clere that the foreſaid ancient Doctors iudged it poſſible, that accidents may

Light being an accident remayned without ſubiect, by the iudgement of ſome lerned Fathers.

remaine

remaine without their ſubiect. which a Sacramentarie wil be loath to grant, leſt it might be proued poſſible, as both theſe & al other Catholique Doctors beleued and taught, that the accidents of bread and wine remaine in the bleſſed Sacrament of the Euchariſt without their ſubiects. VVhich Proteſtants denie.

The accidents of breade and wine can remaine by Gods power without their ſubiectes.

26. *Let vs make man to our Image.*] For better conſideration of Gods bountie towards vs, and ſturring our ſelues to gratitude towards him, we may here note tenne prerogatiues beſtowed on vs, by our Lord & maker in our creation aboue al other earthlie creatures. Firſt, wheras God by an imperial word of commandment made other creatures, *Fiat lux, Fiat firmamentum*: *Be there light: Be there a firmament*: intending to make man, he proceedeth familiarly, by way, as it were, of conſultation, and as to his owne vſe and ſeruice to make man ſaying: *Let vs make man to our image and likenes,* that is to ſay, a reaſonable creature with vnderſtanding and free wil, which beaſtes haue not. Secondly, in this worke God firſt inſinuateth the high Myſterie of the B. Trinitie, or pluralitie of Perſons in one God (becauſe man is to beleue the ſame) ſignifying the pluralitie of Perſons by the wordes *Let vs make,* and *to our*: and the vnitie in ſubſtance, by the wordes *Image and likenes,* the firſt in the plural number, the later in the ſingular. Thirdly, other creatures were produced by the waters and earth, *Let the vvaters bring forth* (fiſhe and foule) *Let the earth bring forth* (graſſe and cattle, & other beaſtes) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heauen, nor by Angels, but by him ſelfe, geuing him a reaſonable ſoule, not ſenſual only as to beaſtes, and the ſame not produced of anie creature, but created immediatly of nothing. Fourthly, God gaue man Paradiſe a moſt pleaſant place to dwel in. Fiftly, God gaue man dominion and imperial authoritie ouer al liuing creatures vnder heauen. Sixtly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholly ſubiect to God, his ſenſe to reaſon, his bodie to his ſpirite, and al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tigres, the huge Elephants, and the wildeſt birdes. Seuently, God brought them al to man, as to do him homage, and to take their names of him. VVhich by his excellent knowledge he gaue them conformable to their natures Eightly, God gaue man in ſome ſorte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleaſantly in this world, and ſo ſhould haue bene tranſlated to eternal life without dying. Ninthly, God did not only adorne man with al natural knowledge, and ſupernatural vertues, but alſo with the gift of prophecie. VVherby he knew that Eue was *a bone of his bones, and fleſh of his fleſh,* though being a ſlepe he knew not when ſhe was made. Tenthly (which was the chiefe benefite of al) God conuerſed familiarly with man, and that in ſhape of man, which was a token of his meruelous great loue to man, and a ſingular incitment of him to loue God. Reade more, if you pleaſe, of the dignitie of man, and the benefites of God towards him in his creation, in S. Bernard vpon the 99. Pſalme. And vpon the 61. chapter of Eſaie.

Tenne prerogatiues of man in his creation.

1. made like to God.

2. The Myſterie of the B. Trinitie inſinuated in his creation.

3. produced by God him ſelfe.

4. placed in paradiſe.

5. Lord of al earthlie creatures.

6. innocencie.

7. excellent knowlege.

8. powre to liue euer.

9. gift of prophecie.

10. God conuerſed familiarly with man.

28. *Increaſe and multiplie.*] VVhether this be a commandment or no, at leaſt it is a bleſſing, for ſo the wordes before conuince, *God bleſſed them and ſaid: Increaſe and multiplie.* He ſaid the ſame alſo to brute creatures, which are not capable of a precept, but by this were made fertile. VVherby we ſee that Gods bleſſing alwayes worketh ſome real effect: as of fertilitie in this and other places, of multiplication of the loaues and fiſhes, Ioan 6. And ſome real effect Chriſts bleſſing muſt nedes worke alſo in the bleſſed Sacrament. Mat. 26.

Gods bleſſing alwayes effectual.

Eſpecially in the holie Euchariſt.

VVhich can be no other but changing bread and wine into his bodie & bloud, ſeing him ſelfe expreſly ſayeth: *This is my bodie. this is my bloud.*

Not al men & wemen commanded to marie.

And though Gods bleſſing in this place, be alſo a precept, yet it is not to al men for euer, but for the propagation of mankind, which being long ſince abundantly propagated, the obligation of the precept ceaſeth the cauſe ceaſing. So S. Cyprian, S. Ierome, S. Auguſtin, and other Fathers expound this place. And confirme the ſame by the text, for immediatly God ſignifying to what end he ſpoke, ſaith: *and replenish the earth.* VVhich benig repleniſhed, Gods wil is therin fulfilled.

Chap. II.

The worke of ſix dayes being finiſhed, God reſted the ſeuēth day & bleſſed it. 8. Then placing man in paradiſe (planted with bewtiful & ſwete trees, & watered with foure riuers) 16. cōmandeth him not to eate of the tree of knowledge of good & euil. 18. & formed a woman of a ribbe of Adam.

God createth not new kindes of creatures, yet ſtil worketh. Io. 5, 17. conſeruing & gouerning al things and createth ſoules, grace, and glorie of the ſame kind S. Aug. li, 4 de Gen. ad lit. c. 12.

:: Mans ſoule is immediatly created by God not produced of other ſubſtance as the ſoules of beaſtes and plants are.

:: Vvhether this paradiſe be now extant is vncertayne, though it be certaine that Enoch and Elias are yet liuing in earth S. Aug. li. 2. cont. Pelagi. c. 23. See Pereremus. li. 3. q. 5. & li. 7. q. vltima.

THE heauens therfore & the earth were fully finiſhed, 1
and al the furniture of them. † And the ſeuenth day 2
God ended his woorke which he had made: & :: reſted " the
ſeuenth day, from al woorke that he had done. † And he 3
bleſſed the ſeuenth day and ſanctified it: becauſe in it he had
ceaſed from al his woorke which God created to make.

Exod. 20, 11. Deut. 5, 14. Heb. 4, 4.

† Theſe are the generations of heauen & earth, when 4
they were created in the day, when our Lord God made the
heauen, and the earth. † And euery plant of the filde, be- 5
fore it ſhot vp in the earth. And euerie herbe of the ground
before it ſprang: for our Lord God had not rayned vpon the
earth: and man was not to til the earth: † But a ſpring roſe 6
out of the earth, watering al the ouermoſt part of the earth.
† Our Lord God therfore formed man of the ſlyme of the 7
earth: and :: breathed into his face the breath of life, & man
became a liuing ſoule.

1. Cor. 15, 45.

† And our Lord God had :: planted a Paradiſe of pleaſure 8
from the beginning: wherin he placed man whom he had
formed. † And our Lord God brought forth of the ground 9
al maner of trees, fayre to behold: and pleaſant to eate of:
the tree of life alſo in the middle of Paradiſe: and the tree of
knowledge of good & euil. † And a riuer iſſued out of the 10
place of pleaſure to water Paradiſe, which from thence is di-
uided into four heades. † The name of the one is Phiſon: 11
that is it which compaſſeth al the land of Heuilath, where
gold groweth. † And the gold of that land is very good: 12

there

13 there is found bdelium, & the ſtone onyx. † And the name
of the ſecond riuer is Gehon: that is it which compaſſeth al
14 the land of Ethiopia. † And the name of the third riuer is
Tygris: that ſame paſſeth along by the Aſſirians. And the
fourth riuer, the ſame is Euphrates.
15 † Our Lord God therfore tooke man, & put him in the
16 Paradiſe of pleaſure, to woorke, & keepe it. † And he commanded
him ſaying: Of euerie tree of Paradiſe eate thou:
17 † But " of the tree of knowledge of good & euil eate thou
not. For in what day ſoeuer thou ſhalt eate of it, " thou ſhalt
18 dye the death. † Our Lord God alſo ſaid: It is not good for
man to be alone: let vs make him a helpe like vnto him
19 ſelfe. † Our Lord God therfore hauing formed of clay al
beaſtes of the earth, and foules of the ayre, brought them
to Adam that he might ſee what to cal them: for al that
Adam called any liuing creature, the ſame is his name.
20 † And Adam called al beaſtes by their names, and al foules
of the ayre, and al cattel of the filde: but vnto Adam there
21 was not found an helper like him ſelfe. † Our Lord God
therfore caſt a dead ſleepe vpon Adam: and when he was
faſt a ſleepe, he tooke one of his ribbes, & filled vp fleſh
22 for it. † And our Lord God :: built the ribbe which he
tooke of Adam into a woman: and brought her to Adam.
23 † And Adam ſaid: This now, is bone of my bones, and fleſh
of my fleſh: ſhe ſhal be called woman, becauſe ſhe was taken
24 out of man. † Wherfore man ſhal leaue his father & mother,
& ſhal cleaue to his wife, & they ſhal be :: two in one
25 fleſh. † And they were both naked; to wit Adam & his
wife: and were not aſhamed.

Mat. 19, 5. *Mar.* 10, 7. 1. *Cor.* 6 16. *Eph.* 5, 31.

:: As we ſay brick is made of earth, and a houſe is built of bricke: ſo Adam was made of earth and Eue built of a ribbe of Adam. And that of one ribbe, as if God should build a houſe of one bricke, or as in dede he fed. 5000. men with fiue loaues. Chriſ. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho. p. 1. q. 92. a. 3.

:: Not three, nor foure, nor more. for then two were chāged to an other number. S. Ier. li. 1. cont. Ioui.

ANNOTATIONS.

CHAP. II.

2. *The ſeuenth day.*] Al creatures benig made in their kindes in ſix dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, poolish, or amend the ſame, *reſted the ſeuenth day*: and therfore the natural perfection of Gods workes is attributed to the ſeuenth day, and the ſupernatural perfecting of men in eternal life, after the Reſurrection, is attributed to the eight day. as S. Auguſtin and other fathers teach. And for this cauſe *God bleſſed and ſanctifyed the ſeuenth day.* and after we haue in the Decalogue, or tenne commandments, that this day al ſhould reſt and abſtaine from workes, yea and kepe it feſtiual, occupying them ſelues in ſpiritual exerciſes ſeruice and ſpecial worſhipe of God, as the Iewes did euen til Chriſts, and his Apoſtles

In Pſal. 6. & 11.

Obſeruation of holie dayes by Gods inſtitution.

Obſeruatiō of feſtiual dayes is religious, not Iudaical, nor heathniſh.

Act. 13, 14. Leuit. 23.

Apoſtles time, praying and hearing the word of God read and expounded in the Sabboth day. VVherby we ſee that diſtinction of dayes pertayneth to Religion, the people of God thus obſeruing the Sabboth in memorie of the Creation, & diuers other feaſtes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Chriſts Reſurrection, and other feaſtes in grateful remembrance of other Myſteries of Chriſts Natiuitie, the coming of the Holie Ghoſt, and the like. Yea alſo feaſtes of his bleſſed Mother, and other Sainctes, for the benefites receiued from Chriſt by them, and for more honour to Chriſt in them. So this Catholique obſeruation of feaſtes is neither Iudaical (which alſo in the law was good but now is abrogated) nor heathniſh, for we honour not Iupiter, nor Iuno, nor anie falſe god or goddeſſe, but our Lord God Creator & Redemer, & for his ſake, his beſt ſeruants. VVherof ſee the Annotations in the Engliſh new Teſtament. 4. chap. to the Galathians.

Honour of Sainctes is to the greater honour of Chriſt.

Homil. in 40. Martyres.

VVherto we here only adde theſe wordes of S. Baſil. VVhich may ſerue for a general anſwer to the moſt common obiection. *Honor ſeruorum redundat in communem Dominum. The honour of the ſeruantes redoundeth to the common Lord, or Maiſter.* So, ſaith he, the honour of Sainctes is the honour of Chriſt their Lord and ours.

VVhy a particular poſitiue law beſides the general lawes of God & nature, was geuen to man.

Firſt reaſon.

lib. 8. de Gen. ad lit. c. 11. Pſal. 15.

17. *Of the tree of knovvledge.*] Beſides the law of nature, by which Man was bound to direct al his actions according to the rule of reaſon; and beſides the ſupernatural diuine law, by which he was bound to beleue, and truſt in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him an other particular law, that *he ſhould not eate of the tree of knovvlege of good and euil.* And that for two ſpecial reaſons, which S. Auguſtin noteth vpon this place. Firſt, that God might declare him ſelfe to be Lord of man. VVhich was abſolutely neceſſarie for man, and nothing at al profitable to God, who nedeth not our ſeruice, but we without his dominion ſhould vtterly fal to nothing. *Nec enim ipſo non creante, &c. For he not creating vs, neither could vve haue bene, nor he not conſeruing vs, could vve remayne, nor he not gouerning vs, could vve liue rightly. VVherfore he onlie is our true Lord, vvhom not for his, but for our ovvne profite and ſaluation vve ſerue.*

2. reaſon.

The other reaſon was, that God might geue man matter wherin to exerciſe the vertue of obedience, and to ſhew him ſelfe a ſubiect of God. VVhich could not be ſo properly and effectually declared by keping other lawes, nor the enormitie of diſobedience appeare ſo euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it ſelfe indifferent, & only made vnlawful, becauſe it was forbid. But let vs heare S. Auguſtins owne wordes:

The ſinne of diſobedience.

Ioyned with damage to him that diſobeyeth.

Ioyned with damage of him that forbiddeth.

Nec potuit melius aut diligentius cōmendari quantum malum ſit ſola inobedientia, &c.
Neither could it (ſaith this great Doctor) be better, nor more exactly ſignified »
how bad a thing ſole diſobedience is, then where a man became guiltie of »
iniquitie, becauſe he touched that thing contrarie to prohibition, which »
if he, not forbidden, had touched, he had not ſinned at al. For he that ſaith, for »
example ſake, Touch not this herbe, ſuppoſing it is poyſenful, and doth for- »
warne one of death, if he touch it, death aſſuredly falleth on the contemner »
of the precept: yea though no man had prohibited, and he had touched, for »
he ſhould dye becauſe the ſame thing bereueth him of health and life, whe- »
ther it had benne forbidden him or no. Alſo when one forbiddeth that thing »
to be touched, which would not in dede preiudice him that toucheth, but him »
that forbiddeth, as if one take an others money, being forbid by him, whoſe »
the money is, it is a ſinne in him that is forbidden, becauſe it is iniurie to him »
that forbiddeth. But when that thing is touched which neither ſhould hurt him »
that

,, that toucheth, nor any other, if it were not forbid, wherfore is it prohibited, ,, but that the proper goodnes of obedience, and the euil of diſobedience might appeare? Thus S. Auguſtin ſheweth, that diſobedience is a ſinne, becauſe it is againſt a precept, though otherwiſe the thing that is done were not euil. And amongſt other good notes, teacheth that true obedience inquireth not, wherfore a thing is commanded, but leauing that to the Superior, promptly doth that is appointed.

True obedience is blind and prompt.

17. *Of the tree eate thou not.*] This example of our firſt parents tranſgreſſion ſheweth, how friuolous an anſwer it is to ſay; that breaking of commanded faſtes, or eating meates forbidden can not hurt vs, the meate being good and holſome: for ſo the fruite of the tree was good, and ſhould haue hurt no man, if it had not benne forbidden. Euen ſo al meates of their owne nature are good, yet the precept of faſting (foretold by our Sauiour in general, and determined by his Church in particular) and ſo of anie other like law, though it be in things otherwiſe indifferent, proceeding from lawful Superiors, bindeth the ſubiects in conſcience. And the tranſgreſſion is properly diſobedience, what other ſinne ſoeuer may alſo be mixed therwith.

Math. 9, *Luc.* 10. *S. Epiph. in compẽ. f. dei Cat. S. Aug. epiſt.* 80.

Not meate, but the diſobedience hurteth him that tranſgreſſeth the precept of abſtinence.

Lawes in things indifferent bind in conſcience.

17. *Thou ſhalt dye the death.*] Againſt the new doctrine, denying that after ſinne is remitted, anie temporal puniſhment remaineth for the ſame, this place declareth that death (wherof God forewarned Adam, if he ſhould eate of the fruite forbidden) remained due, and was at laſt inflicted vpon him, for his ſinne, which was preſently remitted vpon his repentance.

Caluin l. 3. *inſt. c.* 4 *parag.* 31. *&* 32.

Temporal puniſhment due after ſinne is remitted.

Againe for ſomuch as we are al ſubiect to death, it proueth that we were al guiltie of this ſinne, by which death came vpon al men, as S. Paul teacheth. Els God ſhould puniſh vs without our fault, which is vnpoſſible that his goodnes ſhould do. Eſpecially it appeareth in infants, who dying before they come to vſe of reaſon, can neuer cõmit other ſinne. for though they were circumciſed, or had Sacrifice offered, or other remedie vſed for them before Chriſt, or baptiſed ſince Chriſt; yet they ſuffer (as S. Auguſtin noteth) both death and manie other penalties, of ſickenes, cold, heate, hunger, and the like, which can neither be to them matter of merite (as to others it may be) nor profite them for auoiding of other ſinnes, ſeing they dye in their infancie. Yea moreouer if they dyed without circumciſiõ, or other remedie of thoſe former times, their ſoules periſhed from their people; and now without Baptiſme can neuer enter into the kingdome of heauen, which could not ſtand with Gods iuſtice, if they were not guiltie of ſinne.

Rom. 5.

lib. 13. *de ciuit. c* 6. *lib.* 2. *de pec. mer. & remiſ. c.* 34. *Gen.* 17 *Ioan.* 3. *S. Greg. li.* 4. *Moral. c.* 2.

Death due to al for Original ſinne.

Yea to infants who haue no other ſinne.

Alſo other penalties inflicted vpon infants.

CHAP. III.

By the craft of the Diuel ſpeaking in a ſerpent, our firſt parents tranſgreſſed Gods commandment. 7. *who being aſhamed vvould hide them ſelues.* 9 *but are reproued by God.* 14. *and beſides other particular puniſhements (yet with promiſe of a Redemer) are caſt out of Paradiſe.*

The ſecond part. Of the fal of man, and propagation of man and of ſinne.

1 BVT :: the ſerpent alſo was more ſubtile then al the beaſts of the earth, which our Lord God had made. Which ſaid to the woman: ″ Why hath God commanded you, that

:: Serpẽts moſt craftie to eſcape harme.

when they hurt men: ſo is the diuel.

you ſhould not eate of euerie tree of Paradiſe? † To whom 2
the woman anſwered: Of the fruite of the trees that are
in paradiſe, we doe eate: † but of the fruite of the tree 3
which is in the middes of paradiſe, God hath commanded vs
that we ſhould not eate: and that we ſhould not touch it,
leſt perhapes we die. † And the ſerpent ſaid to the woman: 4
No you ſhal not dye the death. † For God doth know that in 5
what day ſoeuer you ſhal eate therof, your eyes ſhal be opened:
and you ſhal be as gods, knowing good & euil.

2. Cor. 11, 3.

† The woman therfore ſawe that the tree was good to 6
eate, and fayre to the eyes, and delectable to behold: and
ſhe tooke of the fruite therof, and did eate, and gaue to her
huſband, who did eate. † And the eyes of them both were 7
opened: and when they :: perceiued themſelues to be naked,
they ſowed togeather leaues of a figge tree, and made themſelues
aprons.

Eccl. 25. 1. Tim. 2, 14.

:: After ſinne they were aſhamed, not before S. Chriſ.

† And hearing the voice of our Lord God walking in 8
paradiſe at the after none ayre: Adam hid himſelfe and ſo
did his wife from the face of our Lord God, amidſt the
trees of paradiſe. † And our Lord God called Adam, and 9
ſaid to him: Where art thou? † Who ſaid: I heard thy voice 10
in paradiſe: and I feared, becauſe I was naked, and I hid me.
† To whom he ſaid: And who hath told thee that thou 11
waſt naked, but that thou haſt eaten of the tree, whereof
I commanded thee that thou ſhouldeſt not eate? † And 12
Adam ſaid: The woman, which thou gaueſt me to be my
felow companion, gaue me of the tree, and I did eate.

† And our Lord God ſaid to the woman: Why haſt thou 13
done this? who anſwered: The ſerpent deceiued me, & I
did eate. † And our Lord God ſaid to the ſerpent: Becauſe 14
thou haſt done this thing, :: accurſed art thou among al
catle, & beaſts of the earth: vpon thy breſt ſhalt thou goe,
& :: earth ſhalt thou eate al the dayes of thy life. † I wil put 15
enmyties betwen thee & the woman, and thy ſeed and
the ſeed of her: :: ſhe ſhal bruiſe thy head in peeces, & thou
ſhalt lye in waite :: of her heele. † To the woman alſo he ſaid: 16
I wil multiplie thy trauailes, and thy child bearinges: in trauaile
ſhalt thou bring forth children, and thou ſhalt be vnder
thy huſbands power, and he ſhal haue dominion ouer
thee. † And to Adam he ſaid: Becauſe thou haſt heard the 17
voice of thy wife, and haſt eaten of the tree, whereof I cõ-

manded

:: Al this curſe perteineth to the diuel that ſpake in the ſerpẽt. S Aug, l. 2. de Gen. ad lit. cap. 36. S. Beda in hunc locum.

:: Earthlie or worldlie and carnal men S. Greg. in Pſal. 101.

:: Though good men reſiſt tentations at the firſt aſſaults, and ſo bruiſe the ſerpẽts head, yet he endeuoreth ſtil to deceiue eſpecially in the end of mans life, ſignified by the heele. S Gre. in cap. 1. Iob.

1. Cor. 14.

manded thee, that thou ſhouldeſt not eate, curſed is the
earth in thy woorke: with :: much toyling ſhalt thou eate
18 thereof al the dayes of thy life. † Thornes and thyſtles ſhal it
bring forth to thee, & thou ſhalt eate the herbes of the
19 earth. † In the ſweat of thy face ſhalt thou eate bread, til
thou returne to earth, of which thou waſt taken: becauſe
" duſt thou art, and into duſt thou ſhalt returne.
20 † And Adam called the name of his wife, Eue: for becauſe
21 :: ſhe was mother of al the liuing. † Our Lord God alſo
made for Adam and his wife garments of skynnes, and clothed
22 them. † And ſaid: Loe Adam is become as it were one
of vs, knowing good & euil: now therfore " leſt perhapes
he reach forth his hand, and take alſo of the tree of life, &
23 eate, and liue for euer. † And our Lord God ſent him out of
the paradiſe of pleaſure, to worke the earth of which he was
24 taken. † And he caſt out Adam: and " placed before the paradiſe
of pleaſure Cherubins, & a flaming, and a turning
ſworde, for to keepe the way of the tree of life.

:: Al men trauel one way or other: & ſuch as ſuffer wides to ouergrowe (in their ſouls) ſhal after this life either ſuſtaine the fyre of Purgatorie or eternal paine. S. Aug. li 2. c. 20 de Gen. cõ Man.

:: She was mother rather of al the dying: but in figure of our B. Lady who is mother of Chriſt, life it ſelfe, ſhe is called mother of the liuing. S. Epiph. her. 78.

ANNOTATIONS.

CHAP. III

1 *VVhy hath God?* [Here we may ſee how ſinne came firſt amongſt men. For the diuel enuying mãs happie ſtate tempted Eue the weaker perſon, beginning with a queſtion, therby to allure her into conference, and by ſuch a queſtion as might bring her into ſuſpition of Gods affection towards man, ſaying: *VVhy hath God commanded you, that you ſhould not eate of euerie tree of paradiſe?* inſinuating by theſe words, and withal internally ſuggeſting, that God dealt hardly with them, abridging their libertie without cauſe. And when he had got ſo much of her, that ſhe was diſpleaſed with the precept, which ſhe ſhewed by adding of her owne (to make it ſeme more greuous) that they were forbidden *to touch the tree:* and againe by reporting the puniſhment as doubtful, ſaying: *leſt perhaps vve dye,* then the tempter auouched boldly, and falſly, that they ſhould not dye, and charged God to be enuious of the benefite they ſhould get by eating of that tree, ſaying *their eyes ſhould be opened, and they ſhould be as Goddes, knowing good and euil.* Vpon which perſwaſion, and liking alſo ſhe had to the fruite, ſhe did take and eate, and perſwaded Adam alſo to eate. And forthwith they ſaw that they would not haue ſeene, knew euil which they had better not to haue knowen, were aſhamed, and endeuored to couer, and hide them ſelues. Euen thus the diuel dealeth with men euer ſince, aſſaulting the weaker perſons, and weaker part, as the fleſh and ſenſualitie, and by them ſetteth vpon the ſtronger and ſuperior part, to get conſent of freewil, without which there is no ſinne. According to that famous ſaying of S. Auguſtin: *Pecatum adeo eſt voluntarium, vt nullo modo ſit peccatum, ſi non voluntarium. Sinne is ſo voluntarie, that*

Cap. 2. 24. Ioan. 8, 44. S. Aug. lib. 14. de ciuit. c. 11. Rupert. li. de Trinit. & operibus eius c. 4. Lib. de vera Religione c. 14. Lib. 1. Retract. c. 13.

Sinne entred among men by the enuie & craft of the diuel, man cõſenting to his ſuggeſtions. Eue firſt ſinned in thought, then in words laſt in deedes.

Bad ſequels of ſinne.

No ſinne can be without freewil.

Concupiſcēce no ſinne, but the effect, and occaſion of ſinne.
Alſo occaſion of merite.

in no vvhiſe it can be ſinne, if it be not voluntarie. wherfore it was no ſinne in Eue to be tempted by the ſerpent, which ſhe could not auoide, nor in Adam to be tempted by Eue, but they ſinned when they conſented to the euil ſuggeſtions. And now in the regenerate, though concupiſcence remaine, which is the effect of ſinne paſt, & occaſion of ſinne in thoſe that yeld againe to tētations, yet is it not ſinne, but puniſhment of ſinne, and matter of exerciſe in the iuſt, and if we reſiſt, of merite: and therfore S. Paul exhorteth vs, *to vvalke in the ſpirite, and the luſts of the fleſh vve shal not accompliſh.* And in an other place ſheweth, *that he vvhich fighteth lavvfully, shal be crovvned.*

S Aug. lib. 1. de nupt. & con. c. 23.
Gal. 5.
2 Tim. 2.

The Latin text defended againſt Kemniſius and other Proteſtants.
See Card. Bellarmin. li. 2. c. 12. de verbo Dei.

15 *She shal bruiſe*] Proteſtants wil not admitte this reading, *ipſa conteret*, ſhe ſhal bruiſe, leſt our Bleſſed Ladie ſhould be ſaid anie way to bruiſe the ſerpents head. And Kemniſius amongſt others ſaith, that al ancient Fathers read, *ipſum*, not, *ipſa*. But he is conuinced of lying by Claudius Marius Victor. *lib. 1. in Gen.* Alcimus Auitus *lib. 3. carm. c. 6.* S. Chriſoſtom *hom. 17. in Geneſ.* S. Ambroſe *lib. de fuga ſæculi cap. 7.* S. Auguſtin *lib. 2. de Geneſi contra Manichæos, cap. 18 & lib. 11. de Geneſi ad literam cap. 26.* S. Gregorie *lib. 1. Moralium cap. 38.* And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, S. Bernard *ſer 2. ſuper Miſſus eſt.* And manie others, who read *ipſa* as the Latin text now hath.

Both readings yeld the ſame ſenſe.

But whether we read, *She shal bruiſe*, or, *her ſede*, that is her ſonne Chriſt, *shal bruiſe* the ſerpents head, we attribute no more, nor no leſſe to Chriſt, nor to our Ladie by the one reading, then by the other: for by the text, *I vvil put enmities betvven thee and the vvoman, betvven thy ſeede, and her ſeede.* It is clere, that this enmitie and battle pertained to the woman and her ſeede on the one partie, and to this diuel, that ſpake by the ſerpent, and al the wicked, on the other partie, and that the victorie ſhould happen to mankind. VVhich being captiue by Adams ſinne, occaſioned by a woman, ſhould be redeemed, both ſexes, though in farre different ſorte, concurring therto. And ſo it is moſt true, that Chriſt by his owne proper powre, and his bleſſed mother by her moſt immediate cooperating to his Incarnation (and conſequently to other Miſteries) did bruiſe the ſerpents head, breake and vanquiſh his powre. * As manie ancient Fathers do excellently diſcourſe: namely S. Bernard, writing vpon theſe wordes in the Apocalips. cap. 12. *A great ſigne appeared in heauen, a vvoman clothed vvith the ſunne:* Albeit (ſaith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al loſſes are repaired, and that not without great increaſe of graces. For the benefite doth farre excede the loſſe. Our merciful father geuing vs for a terreſtrial Adam Chriſt our Redemer, & for old Eue Gods owne mother. Moreouer as the ſame S. Bernard ſheweth, this bleſſed Virgin in ſingular ſorte bruiſed the ſerpents head, in that ſhe quite vanquiſhed al maner ſuggeſtions of the wicked ſerpēt, neuer yelding to, nor taking delight in anie euil moued by him.

As Adam was the cauſe, and Eue an occaſion of mans captiuitie: ſo Chriſt is the true cauſe and his mother an occaſion of our reſtauration.
Our B. Ladie reſiſted al euil ſuggeſtions.

** S Ireneus li 3. c. 33. & lib. 5. circa med.*
S. Epiph. Hær. 78.
S. Ieron. ep 22. ad Euſtoch.
S. Aug. (or S. Fulgent) ſer. 18 de ſanctis. de fide & Symb. de Agone Chriſtiano.
Ser. 2. ſuper Miſſus eſt.

19. *Duſt thou art*] By theſe wordes Adam was admoniſhed to humble him ſelfe, conſidering the matter wherof his bodie was made, and into which he ſhould be reſolued againe. wherupon it came to be a ceremonie amongſt penitents, to caſt aſhes on their heads. As appeareth in holie Scriptures. for which cauſe the Church now alſo vſeth this ceremonie the firſt day of Lent, putting aſhes on her childrens heades: willing them to remember, that duſt they are, and to duſt they ſhal returne, to moue vs by this meditation to more ſerious penance.

The ceremonie of aſhes, on Aſhweneſday.

Iob 42.
Eſai. 58.
Ierem. 6.
Ionæ. 3.
Mat. 11.

Gods prouidence concur-

22. *Leſt perhaps*]. Notwithſtanding Gods eternal decree in diſpoſing al thinges, and his omnipotencie which nothing can reſiſt, yet he produceth

good

good, and either auoideth or diſpoſeth of euil which he ſuffereth, by ordinarie meanes, as appeareth Act. 27, v. 31. and that becauſe man hath freewil, with which God concurreth, & deſtroyeth not nor forceth. as S. Auguſtin teacheth.

de grat. & liber. arb. c. 6. de corrept. & grat. ad art. falſo impoſ.

reth with mans free wil.

24. *Placed Cherubins*] Man being caſt out of paradiſe, the ſame is defended with duble gard, with Angels, that are watchful, wiſe, and potent; and with fire and ſword, moſt terrible armoure to man. wherby againe we ſee, that God vſeth ordinarie meanes in his prouidence, as the miniſtrie of Angels & humane terror, and would neither deſtroy the tree, nor depriue it of the vertue to prolong life, nor bereue man of freewil, by which he might deſire to returne: but conſeruing nature in al creatures, preuenteth inconueniences otherwiſe.

Paradiſe defended by Angels and by fire & ſworde.

God deſtroyeth not nature

These Angels alſo hinder the diuel, that he can not enter paradiſe, leſt he ſhould take of the fruite of the tree, and geue it to men to prolong their liues, and therby draw them to his ſeruice.

S. Aug. lib 11. de Gen ad lit. c. 40.

Good Angels hinder diuels of their deſires.

CHAP. IIII.

VVicked Cain killeth holie Abel. 9. vvhoſe bloud cryeth for reuenge. 11. Cain a curſed vacabond, 17. hath much iſſue. 25. Adam alſo hath Seth, and Seth Enos.

1 AND Adam knewe Eue his wife: who conceiued and
brought forth Cain, ſaying: I haue gotten a man
2 through God. † And againe ſhe brought forth his brother
Abel. And Abel was a ſhepehard, & Cain a huſbandman.
3 † And it befel after manie dayes that Cain ″ offred of the
4 fruites of the earth giftes to our Lord. † Abel alſo :: offred
of the firſt begotten of his flocke, and of their fat: and our
5 Lord ″ had reſpect to Abel, & to his giftes. † But to Cain,
and to his giftes he had not reſpect: & Cain was exceeding
6 angrie, and his countenance abated. † And our Lord ſaid
to him: Why art thou angrie? and why is thy countinance
7 fallen? † If thou doe wel, ″ ſhalt thou not receiue againe:
but if thou doeſt il, ſhal not thy ſinne forthwith be preſent
at the dore? but the luſt therof ſhal be ″ vnder thee, and
thou ſhalt haue dominion ouer it.
8 † And Caine ſaid to Abel his brother: Let vs goe forth a-
broad. And when they were in the filde, Caine roſe vp againſt
9 his brother Abel, and ſlewe him. † And our Lord ſaid to
Cain: Where is Abel thy brother? Who anſwered: I know
10 not: am I my brothers keper? † And he ſaid to him: What
haſt thou done? :: the voice of thy brothers bloud crieth to
11 me out of the earth. † Now therfore curſed ſhalt thou be
vpon the earth, which hath opened her mouth, & receiued
12 the bloud of thy brother at thy hand. † When thou ſhalt til

Heb. 11.

:: A figure of the Lambe that was ſlaine from the beginning of the world. Apoc. 13, v. 8.

Sap. 10.

1. Io. 3.

:: VVilful murther is one of the ſinnes that crie to God for reuenge.

it, it ſhal not yeld to thee her fruite: a roag and vagabound
ſhalt thou be vpon the earth. † And Cain ſaid to our Lord: 13
Myne iniquitie is greater, then that I may deſerue pardon.
† Loe thou doeſt caſt me out this day from the face of the 14
earth, and from thy face ſhal I be hid, and I ſhal be a vagabound
& fugitiue on the earth: euerie one therfore that findeth
me, ſhal kil me. † And our Lord ſaid to him: No, it ſhal 15
not ſo be: but whoſoeuer ſhal kil Cain, ſhalbe puniſhed ſeauen
fould. And our Lord put a marke on Cain, that whoſoeuer
found him ſhould not kil him.

† And ″ Cain went forth from the face of our Lord, and 16
dwelt as a fugitiue on the earth at the eaſt ſide of Eden.
† And Cain knewe his wife, who conceiued, and brought 17
forth Enoch: And ∷ he built a citie, & called the name therof
by the name of his ſonne, Enoch. † Moreouer Enoch be 18
gat Irad, and Irad begat Mauiael, and Mauiael begat Mathuſael,
and Mathuſael begat Lamech. † Who tooke ∷ two 19
wiues, the name of the one was Ada, and the name of the
other Sella. † And Ada brought forth Iabel, who was the 20
father of them that dwel in tents, and of heardſmen. † And 21
his brothers name was Iubal: he was the father of them that
ſing on harpe & organes. † Sella alſo brought forth Tubalcain, 22
who was a hammerer & worker in al worke of braſſe
& iron. And the ſiſter of Tubalcain was Noema. † And Lamech 23
ſaid to his wiues Ada and Sella: Heare my voice ye
wiues of Lamech, harken to my talke: for ″ I haue ſlaine a mā
to the wounding of my ſelfe, and a ſtripeling to mine owne
drie blowe brewſing. † Seuenfould vengeance ſhal be taken 24
of Cain: but of Lamech ſeuentie times ſeuen fould.
† Adam alſo knewe his wife again: and ſhe brought forth a 25
ſonne, and called his name Seth, ſaying: God hath giuen me
other ſeede for Abel, whom Cain ſlewe. † But to Seth alſo 26
was borne a ſonne, whom he called Enos, this man ″ began
to inuocate the name of our Lord.

∷ By the increaſe of Abrahās ſeede (by the line onlie of Iſaac and Iacob, beſides the iſſues of Iſmael and Eſau) in litle more then 400. yeares to aboue ſix hundreth thouſand men able to beare armes (Num. 1.) it appeareth that Caines progenie in as manie yeares might ſuffice to people a citie, yea a whole countrie. S. Aug. l. 15 ciuit. c. 8.

∷ This Lamech of Cains iſſue, is the firſt that is noted in Scripture, to haue taken two wiues.

ANNOTATIONS.

CHAP. IIII

3. *Offered giftes*] Either God him ſelfe taught Adam, and he his children, or els they knew by inſtinct of nature, that Sacrifice muſt be offered to God, to acknowledge therby his ſupreme dominion ouer man, and mans due ſub-

iection

External Sacrifice due to God in euerie Law.

Lib 10. de ciuit. c. 5.
Leuit. 1
Dan. 12.
Mal. 1.
Luc. 22.

iection to his diuine Maieſtie. And that not only in internal affection, which (as S. Auguſtin, and al Catholique Doctors teach) is principally required, but alſo in external things, becauſe we conſiſt of bodie, and not only of ſoule, and haue, by Gods goodnes, the vſe of corporal things. As here we ſee example in the law of nature: and the ſame was ordained by written precept in the law of Moyſes: the Prophetes alſo foretold, that external Sacrifice ſhould be offered in the law of grace, and new Teſtament, to wit, the ſame which Chriſt inſtituted, and left in his Church, to continew to the end of the world.

Sacrifice due to God onlie, and to no creature.

Lib. 10. ciuit. ca. 4.
Ariſtot. li. 2 Metaphiſ. Ethic. 9. Polit. 7. c. 8.

Moreouer this homage of offering Sacrifice is ſo peculiar to God only, that albeit manie other exterior rites and ſeruices are vſed both to God & men, as to be bare head, to bowe, to kneele, & the like before them, *either of great humilitie* (ſaith S. Auguſtin) *or of peſtiferous flatterie,* to ſuch as are *homines colendi, venerandi, ſi autem eis multum additur, & adorandi: men to be vvorſhipped, reuerenced and if much be geuen them, adored* (for this terme of *adoring* is alſo applied to men in holie Scriptures *Gen. 23. v. 7. 27. v. 29.*) yet Sacrifice is due to God only, and to no creature how excellent ſo euer. In ſo much (ſaith the ſame Doctor) that as al nations founde it neceſſarie to offer Sacrifice, ſo none durſt ſacrifice to anie *niſi ei, quem Deum aut ſciuit, aut putauit, aut finxit:* but to him whom they either knew, or thought, or fained to be God.

Abels Sacrifice declared acceptable, & not Cains, by ſome external ſigne.

To. 3. q. 4. Quaſt. Hebraic.
Lib 15. ciuit c. 7.
Mala. 1.
Hebr. 11.
Leuit. 9.
Iudic. 6.
2. Par. 7.
3. Reg 18.
2. Mac 1

4. *Had reſpect to Abel* [Both Cain and Abel did wel in offering external Sacrifice, but they differed much in ſinceritie and maner of chooſing or diuiding their oblations, touching Gods part and their owne, as S. Iuſtinus Martyr, S. Hierom, S. Auguſtin and others teach. For Abel offered of the beſt things, *of the firſt begotten of his flock, and of their fatte.* And therfore God reſpected and approued it. But to Cain and to his giftes he had not reſpect, becauſe he wanted ſincere deuotiõ. VVhich difference of Gods acceptance appeared doubtles, as S. Hierom and S. Auguſtin ſuppoſed, by ſome external ſigne, otherwiſe Cain had not vnderſtood it. Moſt like it was by fire ſent from God, which inflamed and conſumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.

Reward and puniſhment according to our workes.

Mat. 16.
Rom. 2.

7. *Shalt thou not receiue:*] Reward of good workes, and puniſhment of euil are clerly proued by this place. God ſaying to Cain: *If thou doeſt vvel, ſhalt thou not receiue againe?* what els but wel for wel doing? as Abel receiued conſolation of his Sacrifice wel offered. *but if thou doeſt il, ſhal not thy ſinne be preſent forthvvith at the dore?* afflicting thy conſcience, and not ſuffering thy mind to be in quiet, for remorſe of thy wicked fact, and feare of iuſt iudgement. For hence it came that Cains countenance fel, and his ſtomack boyled with angre: puniſhment ſo beginning euen in this life, & much more in the next world our Sauiour wil *render* (as him ſelfe ſaith) to euery man according to his workes: which the Apoſtle expreſſeth more diſtinctly, *eternal life, or vvrath & indignation.*

Freewil in mã alſo after his falle.

Heretical trãſlation.

Bible 1579.
Lib. 15. c. 7. ciuit.

7. *Vnder thee* [This Text ſo plainly ſheweth freewil in man, alſo after his falle, that the Engliſh Proteſtans to auoid ſo clere a truth, for theſe wordes, *the luſt ther of* (to wit of ſinne) *ſhal be vnder thee, and thou ſhalt haue dominion ouer it,* corruptly tranſlate in ſome of their Bibles thus: Vnto thee *his* deſire ſhal be ſubiect, and thou ſhalt rule ouer *him.* As if God had ſaid, that Abel ſhould be vnder Cain. As the phantaſtical Manichees peruerted the ſenſe, whoſe abſurditie S. Auguſtin controlleth maintayning the true conſtruction of the wordes, *Tu dominaberis illius; nunquid fratris? abſit. Cuius igitur niſi peccati? Thou ſhalt rule ouer: VVhat, ouer thy brother? Not ſo. Ouer vvhat then but ſinne?* In other Engliſh Editions, namely in the laſt, which we ſuppoſe they wil ſtand to, it is better, but yet obſcure thus, *Vnto thee ſhal be the deſire therof, and thou ſhalt haue rule of it.*

Letvs

The Hebrew alſo & Greeke text proue freewil in Cain.

Freewil teſtified by antiquitie, vniuerſalitie, and conſent of lerned & reaſonable perſons.

Luther abhorred the name of freewil.

Caluin alſo miſliketh the word freewil.

VVhere is neceſſitie there is nether reward nor puniſhment due.

Quæſt. Hebraic. in Gen.

S. Auguſtin. li. de vera Rel. ca. 14.

lib. de ſeruo arbitrio.

lib. 2. *c.* 2. *par.* 8.

lib. 2. *aduerſ. Iouinian.*

Let vs therfore examine the ſenſe, and if S. Hierome, the great ſcripture Doctor did rightly vnderſtand it, God did ſpeake to this effect to Cain: *Becauſe thou haſt freevvil, I vvarne thee, that ſinne haue not dominion ouer thee, but thou ouer ſinne.* The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis in eum,* or, *ei. Vnto thee the appetite therof, and thou shalt rule ouer it.* Thargum Hieroſolomitanum concludeth Gods ſpeach to Cain thus: *Into thy hand I haue geuen povvre of thy concupiſcence, and haue thou dominion therof: vvhether thou vvilt to good or to euil.* The Greke hath thus: *To thee is the conuerſion therof, and thou shalt beare rule ouer it:* to wit, appetite, luſt, concupiſcence is vnder thy wil. Finally, al antiquitie vniuerſalitie and vniforme conſent of Chriſtian Doctors, and other lerned Philoſophers, and reaſonable men hold it for certaine and an euident truth, that man yea a ſinner hath freewil. Yet Luther, the father of Proteſtants, ſo abhorred this truth, that he could not abide the very word, nor voutſafe (when he writ againſt it) to title his beaſtlie booke, *Contra liberum arbitrium, Againſt freevvil:* but, *De ſeruo arbitrio. Of ſeruil arbitriment.* And denieth that man is in aniwiſe free to chooſe, to reſolue, or determine, but in al things ſeruil, tyed, conſtrained, and compelled to whatſoeuer he doth, ſaith, or thincketh. Further, that man in al his actiōs is like to a hackney, that is, forced to goe whither the rider wil haue him. And knowing the whole world aganſt him, ſhameth not to confeſſe, that he ſetteth them al at naught in reſpect of him ſelfe, concluding thus: *I haue not* (ſaith he) *conferred vvith anie in this booke, but I haue affirmed, and I do affirme. Neither vvil I that anie man iudge herof, but I counſail al to obey, or yeelde to myn opinion.* Caluin alſo for his part, conſpireth in this hereſie with Luther, but more faintly rather wiſheth, then imagineth that men be ſo madde as to flee from the name of freewil. I (ſaith Caluin) *neither myſelfe vvould vſe this vvord, and vvould vvish others, if they aske me counſaile, to abſtaine from it.* But we wil be bold to oppoſe S. Hieromes reaſon againſt Luther, Caluin, al Manichees, and others that denie freewil. *God made vs* (ſaith he) *vvith freevvil, neither are vve dravven by neceſſitie to vertues nor to vices; othervviſe vvhere is neceſſitie, there is neither damnation nor crovvne.*

Going forth of the Church a marke of Heretikes.

1. Ioan. 2.

Tract. de Zelo & liuore.

1. Ioan. 3.

lib. de Paſtore. c. 8. *& c.* 20.

16. *Cain vvent forth*] It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it cometh of enuie. *Some runne into hereſies and ſchiſmes* (ſaith S. Cyprian) *vvhen they enuie Biſhops, vvhileſt one either complaineth that him ſelfe vvas not rather ordained, or diſdaineth to ſuffer an other aboue him. Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, becauſe his ovvne vvorkes vvere vvicked* and rejected: *and his brothers iuſt,* and eſtemed. So going forth became obſtinate, obdurate, and deſperate in his ſinne, and being reprobate of God, began a wicked Citie, oppoſite to the Citie of God. VVherfore Moyſes, as S. Auguſtin noteth, intending to deſcribe, and ſhew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, and ſo forward to his owne time, would not omit to tel alſo the progenie of Cain, euen to the floode, wherin al his offspring was finally drowned and deſtroyed, that the true Citie of God might appeare more diſtinct, more cōſpicuous, & more renowmed. And that in deede the ſame only (and not anie broken and interrupted companies or conuenticles) might be knowen to be the true Church of God.

Scripture hard

Tom. 3. *ad* 1. *quæſt. Damaſi.*

23. *I haue ſlaine*] So hard and obſcure is this place, that S. Hierom required by S. Damaſus Pope to expound it, dareth not affirme anie one ſenſe for certaine, but propoſing diuers, which the text may ſeme to beare; wiſheth the Pope (who was alſo very lerned) to examine al more at large: putting him in mind that Origen writ his twelfth and thirtenth bookes vpon this onlie place.

The

The moſt probable expoſition ſemeth to be gathered out of the Hebrewes Tradition, that this Lamech of the iſſue of Cain (for there was an other Lamech of Seths progenie) much addicted to hunting, and his eyes decaying, vſed in that excerciſe the direction of a young man his nephew, the ſonne of Tubalcain. VVho ſeing ſomething moue in buſhes, ſuppoſing it to be a wild beaſt, willed his grandfather to ſhoote at the ſame: which he did, and ſtroke the marke with a deadlie wound, and approching to take the pray, found it to be old Cain. VVhereupon ſore amazed, afflicted, and moued with great paſſion, did ſo beate the young man, for his il direction, that he alſo died of the drie blowes. After both which miſhappes, and his paſſion at laſt caulmed, Lamech lamenteth as the text ſaith, that he had killed a man and ſtripling, towit, the one with a wound, the other with drie blowes, for which he feared ſeuenfold puniſhment more then Cain ſuffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in paſſion, was not ſo ſeuerly puniſhed as he feared. And ſo they vnderſtand the reſt of this paſſage, that ſeuenfold vengance was taken of Cain, by prolongation of his miſerable life til his ſeuenth generation, when one of his owne iſſue ſlew him, and an other of the ſame linage with him. And Lamech was puniſhed ſeuentie ſeuenfold when his ſeuentie ſeuen children (for ſo manie he had, as Ioſephus writeth) and al their ofſpring periſhed in the floud. Myſtically by ſeuentie ſeuen may be ſignified that the ſinne of mankind ſhould be puniſhed and expiated in Chriſt our Redemer. who was borne in the ſeuentie ſeuenth generation from Adam.

A probable ſenſe according to the Hebrewes Tradition.

S. Chriſ. ho. 20. in Gen.

Lib. 1. Antiq. ca. 2. Origen in Gen. Luc. 3.

Myſtical ſenſe

26. *Begane to inuocate.*] Seth was a moſt holie man, and ſo brought vp his children, that they were called the ſonnes of God. Gen. 6. Adam alſo and Eue were penitent, and became great confeſſors, and are now Sainctes. And ſo it can not be doubted but amongſt other ſpiritual exerciſes they prayed and inuocated God. And therſore that which is here ſaid: He (towit *Enos*) *begane* or (as the Hebrew hath) then was begune, *to inuocate the name of our Lord,* can not be vnderſtood of priuate, but of ſome publique prayer of many meeting togeather, & obſeruing ſome rites & ſet forme in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude. And that beſides Sacrifice, which was alſo before, as appeareth both by Cain & Abel.

Suidas vocabulo Seth. Ioſeph. l. 1. Anti. S. Aug. epiſt. 99. ad Euod.

Publike prayer beſides Sacrifice in the Church of God.

CHAP. V.

The progenie of Adam, & number of their yeares (VVith the death of the reſt, & tranſlation of Enoch) in the line of Seth, to Noe & his three ſonnes.

1 THIS is the booke of the generation of Adam. In the day, when God created man, to the likenes of God
2 made he him. † Male and female created he them; and bleſſed them: and called their name Adam, in the day when
3 they were created. † And Adam liued a hundred and thirtie yeares; and begat to his owne image and likenes, and called
4 his name Seth. † And the dayes of Adam, after he begat Seth, came to eight hundred yeares: and he ″ begat ſonnes

Sap. 2, 24. Eccli. 17, 1.

and daughters. † And al the time that Adam liued, came 5
to nine hundred and thirtie yeares, " and he died. † Seth alſo 6
liued a hundred fiue yeares, and begat Enos. † And Seth 7
liued after he begat Enos, eight hundred and ſeuen yeares,
and begat ſonnes and daughters. † And al the dayes of Seth 8
came to nine hundred & twelue yeares, and he died. † And 9
Enos liued nintie yeares, and begat Cainan. † After whoſe 10
birth he liued eight hundred & fiftene yeares, and begat
ſonnes and daughters. † And al the dayes of Enos came to 11
nine hundred and fiue yeares, and he died. † Cainan alſo liued 12
ſeuentie yeares, & begat Malaleel. † And Cainan liued 13
after he begat Malaleel, eight hundred & fourtie yeares,
and begat ſonnes & daughters. † And al the dayes of Cainan 14
came to nine hundred and ten yeares, and he died. † And 15
Malaleel liued ſixtie fiue yeares, and begat Iared. † And Malaleel 16
liued after he begat Iared, eight hundred and thirtie
yeares, and begat ſonnes and daughters. † And al the dayes 17
of Malaleel came to eight hundred nyntie fiue yeares, & he
died. † And Iared liued a hundred ſixtie two yeares, and begat 18
Enoch. † And Iared liued after he begat Enoch eight 19
hundred yeares, and begat ſonnes and daughters. † And al 20
the dayes of Iared came to nine hundred ſixtie two yeares, &
he died. † Moreouer Enoch liued ſixtie fiue yeares, & begat 21
Mathuſala. † And Enoch :: walked with God: & liued after 22
he begat Mathuſala, three hundred yeares, and begat ſonnes
and daughters. † And al the dayes of Enoch came to three 23
hundred ſixtie fiue yeares. † And he walked with God, and 24
" was ſeene no more: becauſe God :: tooke him. † Mathuſala 25
alſo liued a hundred eightie ſeuen yeares, & begat Lamech.
† And Mathuſala liued, after he begat Lamech, ſeuen hundred 26
eightie two yeares, and begat ſonnes and daughters.
† And al the dayes of Mathuſala came to :: nyne hundred 27
ſixtie nine yeares, & he died. † And Lamech liued a hundred 28
eightie two yeares, and begat a ſonne: † and he called his 29
name Noe, ſaying: This ſonne ſhal comfort vs from the
workes & labours of our handes on the earth, which our
Lord curſed. † And Lamech liued, after he begat Noe, fiue 30
hundred nintie fiue yeares, and begat ſonnes and daughters.
† And al the dayes of Lamech came to ſeuen hundred ſeuentie 31
ſeuen yeares, and he died. And [a] Noe when he was
fiue hundred yeares olde, begat Sem, Cham, and Iaphat.

ANNO

:: This Hebrew phraſe *walked with God*, ſignifieth that he liued wel & pleaſed God.

:: The ſeuentie two Interpreters ſay, God tranſlated him and ſo doth S. Paul. Heb. 11.

:: This is the longeſt life of al here recited But if we conſider that Adam was as ſtrong of bodie, the firſt day he was created, as theſe others were at the age of 60. yeares (before which, none are ſaid to haue begot children) and ſo ſubtract 60. yeares from Mathuſala, then Adam liued in mans ſtate longer then he by 21. yeares.

[a] The ſecond prophecie before Maſſe on Eaſter Eue.

ANNOTATIONS.

CHAP. V.

S. Aug. li. 15. ciuit. c. 20.

The cõtinual ſucceſſion of Gods Church, and interruption of other communities.

4. *Begate ſonnes and daughters.*] Moyſes in this genealogie reciteth not alwayes the firſt begotten, nor the whole progenie by their names (for then he ſhould haue repeated Cain and Abel, and haue named many others) but thoſe onlie by whom the Church of God continued, ſignifying the reſt in general, whoſe ſucceſſion was cut of by the floud.

How mã died the day that he ſinned.

2. R. 14.

ho. 37. in Euangel.

Pſal. 89.

5. *And he died.*] By this Gods word is verified ſaying, that Adam ſhould dye, if he ſhould eate of the forbidden tree. And the diuel is proued a lyer, ſaying, they ſhould not dye. It is alſo moſt true that Adam dyed that day in which he did eate. For he began that very day to decline to death; and ſo doth al mankind euer ſince, as truly ſaid the woman of Thecua to king Dauid: *vve doe al die, and as vvaters that returne not, vve fal dovvne on the earth. And vvhat els* (ſaith S. Gregorie) *is this daylie decaying of our corruption, but a lingering death?* And none of al theſe that liued longeſt reaching to a thouſand yeares (which with God is as one day) man dyed in that day in which he tranſgreſſed.

S. Ireneus li. 5. aduer. Heret.

Cicero li. de Senec. & q 1. Tuſcul.

Al time is ſhort in reſpect of eternitie.

Morally ancient Fathers here note, that albeit the life of the Patriarkes ſeemeth long to vs, yet if we cõpare the ſame to eternitie it is nothing. Neither by the iudgement of Philoſophers may aniething be counted long, that hath an end: as Tullie bringing Cato wiſely diſputing, ſheweth the longeſt life to be but a ſhort moment. VVhereby againe we may ſee what loſſe we ſuſtaine by ſinne: ſeeing if ſinne had not benne, we ſhould al haue benne tranſlated from earth to heauen, and neuer haue dyed.

li. 20. ciuit. c 29.

lib. 2. de gratia Chriſti c. 23. tract. 4. in Ioã.

Enoch & Elias yet liuing in bodie.

24. *VVas ſeene no more.*] That Enoch and Elias are yet aliue is a conſtant knowne truth, in the hartes and mouthes of the faithful, ſaith S. Auguſtin in his firſt booke, *de peccat. merit & remiſſ. c. 3.* and confirmeth the ſame in diuers other places. And it is teſtified by very many both Greeke and Latin Doctors. S. Ireneus li. 5. S. Iuſtinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus li. de Antichriſto. S. Damaſcen, li. 4. de Orthodoxa fide. S. Hierom. epiſt. 61. ad Pamach. c. 11. S. Ambroſe in Pſalm. 45. S. Chryſoſtom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epiſt. 2. ad Theſſ. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11, ho. 12. in Ezech. S. Proſp. li. vlt. de promiſ. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat. and others innumerable.

Malac. 4

Apo. 11.

Καὶ οὐχ ηὑρίσκετο ὅτι μετατέθηκεν αὐτὸν ὁ Θεός.

Eccli. 44

Heb. 11.

Manifeſt Scripture that Elias yet liueth, and ſhal be ſlaine & an other with him Likewiſe that Enoch did not ſee death.

Theſe Scriptures ſpeake of temporal not of ſpiritual death.

Touching Elias it is manifeſt in Scriptures, that he ſhal come, & preach, & be ſlaine with an other witnes of Chriſt, before the terrible day of Iudgement. Of Enoch Moyſes here maketh the matter more then probable, ſaying of euerie one of the reſt, *he dyed*, onlie of Enoch ſaith not ſo, but that *he appeared, or vvas ſeene no more.* For which the ſeuentie two interpreters ſay, *And he vvas not found, for God tranſlated him.* VVhich can not ſignifie death, but tranſporting, or remouing to an other place. VVhereto agreeth the author of Eccleſiaſticus, ſaying: *Enoch pleaſed God, and vvas tranſlated.* But moſt clearly S. Paul ſaith. *Enoch vvas tranſlated, that he ſhould not ſee death. and he vvas not found for God tranſlated him.* VVith what plainer wordes can any man declare, that a ſpecial perſon were not dead, then to ſay: *He vvas tranſlated*, or cõueyed away, *that he ſhould not ſee death?* Neither is it a reaſonable euaſion to interprete this of ſpiritual death. For ſo Adam being eternally ſaued (as S. Irenęus li. 3. c. 34. Epiphan. con. hęreſim 46. S. Aguſtin epiſt. 99. ad Euodium, and others teach, and the whole Church beleeueth) was preſerued from that death, and ſo vndoubtedly were Seth, and Enos being moſt holie. and the reſt here recounted, as is moſt probable. Neuertheles for further confutation of the contrarie opinion of Proteſtants, the reader may alſo obſerue the iudgement of S. Chriſoſtom, who affirmeth that *Though it be not a matter of faith, vvhether Enoch be novv in Paradiſe from vvhence Adam and Eue vvere expelled, or in ſome other pleaſant place: Dicunt tamen ſacra Scriprura quod Deus tranſtulit eum, & quod viuentem tranſtulit eum, quod mortem ipſe non ſit expertus. The holie Scriptures ſay that God tranſlated him, and that he tranſlated him aliue, that he felt not (or hath not experienced) death.* And S. Auguſtin as expreſly ſaith. *Non mortuus, ſed viuus tranſlatus eſt. He (to vvit Enoch) is tranſlated, not dead but aliue.* Yea he teacheth how his life is ſuſtayned thus many thouſand yeares vpon earth. And ſheweth moreouer that both Enoch and Elias ſhal dye. *For ſeing Enoch and Elias* (ſaith he) *are dead in Adam, and carying the ofſpring of death in their fleſh, to pay that debt, are to returne to this life* (of common conuerſation) *and to pay this debt vvhich ſo long is deferred.*

The Fathers proue by the ſcriptures that Enoch is not dead.

ho. 21. in Gen. lib. 1. de pec. mer. c. 2. & 3. l. 9. de Gē. ad lit. c. 6. S. Tho. in c. 11. ad Hebreos.

Cauſes why Enoch & Elias are reſerued aliue.

Diuers reaſons are alſo alleaged, why God would reſerue theſe two aliue.
Firſt to ſhew by example, that as their mortal bodies are long conſerued from
corrupting or decaying, in like ſorte Adam and Eue and al others not ſinning,
ſhould haue bene conſerued, and according to Gods promiſe, neuer haue died,
1 but after ſome good time tranſlated to heauen, and indued with immortalitie.
2 Secondly to giue vs an argument of immortalitie, which is promiſed after the
general Reſurrection. For ſeing God doth preſerue ſome mortal, ſo long from
al infirmitie, we may aſſuredly beleue that he wil geue immortal & eternal life
of bobie and ſoule to his Sainctes, after they haue payed the debt of death, and
3 are riſen againe. Thirdly theſe two (one of the law of nature, the other of
the law of Moyſes) are preſerued aliue, to come amongſt men againe towards
the end of the world, to teach, teſtifie, and defend the true faith and doctrin of
Chriſt, againſt Antichriſt, when he ſhal moſt violently oppugne & perſecute
the Church. Of Enoch it is ſaid in the booke of Eccleſiaſticus, that he was
tranſlated, *vt det gentibus pœnitenntiam, that he geue repentance to the nations*, by
his preaching, & reducing the deceiued from Antichriſt. And of Elias Malachie
prophicieth, that he *ſhal come before the great and terrible day of our Lord, and ſhal
turne the hart of the fathers* (that is the people of the Iewes) *to the ſonnes* (the
Chriſtians) *and of the ſonnes* (the deceiued Chriſtians) *to the fathers*, the ancient
true Catholiques.

See D. Sand. lib. 8. c. 35. de Monar. Eccl. And F. Pererius in c. 12. Danielis.

S. Chriſ. ho. 21. in Gen. et in 2. Theſ. 2 Theodor. q. 45. in Gen. Aretas, in 11. Apoc. S. Greg. lib. 14. Moral. c. vlt. & ho. 12 in Ezech. Eccl. 44. Mala. 4. Eccl. 48.

CHAP. VI.

Mans ſinnes cauſe of the deluge. 4. Giants vvere then vpon the earth. 8. Noe being iuſt vvas commanded to build the Arke, 18. vvherin he vvith ſeuen perſons more, and the ſeede of other liuing things vvere ſaued.

The profeſſors of true religion were called the ſōnes of God. the folowers of errors the ſōnes of men.

AND after that men began to be multiplied vpon the 1
earth, & had procreation of daughters: † The ∷ ſonnes 2
of God ſeing the daughters of men, that they were faire,
tooke to them ſelues wiues out of al, which they had choſen 3
And God ſaid: My ſpirit ſhal not remaine in man for euer,

becauſe he is fleſh : & his dayes ſhal be an hũdred & twentie
4 yeares. † And ″ Giants were vpon the earth in thoſe dayes.
For after the ſonnes of God did companie with the daugh-
ters of men, and they brought forth children, theſe be the
5 mightie of the olde world, famous men. † And God ſeing
the malice of men was much on the earth : and that al the
6 cogitation of their hart was bent to euil at al times, † it
::repented him that he had made man on the earth. And tou-
7 ched inwardly with ſorrowe of hart, † I wil, ſaith he: cleane
take away man, whom I haue created, from the face of the
earth; from man euen to beaſtes, from that which creepeth
euen vnto the foules of the ayre. for it repenteth me that I
haue made them.
8.9. † But Noe found grace before our Lord : † Theſe are the
Eccl. 44. generations of Noe : ″ Noe was a iuſt and perfect man in
17. 10 :: his generations, he did walke with God. † And he begat
11 three ſonnes, Sem, Cham, & Iapheth. † And the earth was
corrupted before God, and was repleniſhed with iniquitie.
12 † And when God had perceiued that the earth was corrup-
ted (for al fleſh had corrupted his way vpon the earth)
13 † he ſaid to Noe : The end of al fleſh is come before me, the
earth is repleniſhed with iniquitie from the face of them, &
14 I wil deſtroy them with the earth. † Make thee an arke of
timber planke : cabinets ſhalt thou make in the arke, and
15 ſhalt pitch it within, and without with bitume. † And thus
ſhalt thou make it. The length of the Arke ſhal be three
hundred ″ cubitts : fiftie cubitts the breadth, and thirtie cu-
16 bitts the height of it. † Thou ſhalt make a windowe in the
arke, and in a cubit finiſh the toppe of it : and the dore of
the arke thou ſhalt ſet at the ſide belowe, middle cham-
17 bers, and third loftes ſhalt thou make in it. † Behold I wil
bring the waters of a great floud vpon the earth, that I may
deſtroy al fleſh, wherin there is breath of life vnder heauen.
18 Al thinges that are in the earth, ſhal be conſumed : † and I
wil eſtabliſh my couenant with thee : and thou ſhalt enter
into the arke, thou and thy ſonnes, and thy wife, and the
19 wiues of thy ſonnes with thee. † And of al liuing creatures
of al fleſh, thou ſhalt bring payres into the arke, that they
20 may liue with thee, of the male ſexe, and the female. † Of
foules according to their kind, and of beaſtes in their kind,
& of al that creepeth on the earth according to their kind:

::God who is immutable, & ſubiect to no paſſion, yet by the enormitie of ſinnes ſemeth prouoked to wrath, and to repent that he had made man. S. Amb. li. de Noe & arca. c. 4.

::In al generations God reſerued ſome iuſt. Much more in the law of Grace.

∷ A right example of a iuſt man.

payres of al ſortes ſhal enter in with thee, that they may
liue. † Thou ſhalt take therfore with thee of al meates, that 21
may be eaten, and thou ſhalt lay them vp with thee: and
they ſhal be meate for thee and them. † Noe therfore ∷ did 22 *Heb. 11.*
al thinges, which God commanded him.

ANNOTATIONS.
CHAP. VI.

Sõnes of God and ſonnes of men was then ſuch a diſtinction, as now Catholiques and Heretiks.

2. *Sonnes of God.*] The progenie of Seth, profeſſing true faith & Religion, were called the ſonnes of God: and thoſe of Cains iſſue and congregation, folowing erronious and wicked opinions, were called the ſonnes of men. VVhich were then the diſtinctiue termes of true and falſe Religion, as afterwardes were the termes of Iewes and Gentiles: after Chriſt, Chriſtians and Paganes: and laſtly true and falſe Chriſtians are diſtinguiſhed, by the names of Catholiques and Heretikes. As S. Auguſtin teacheth, in his queſtions vpon Geneſis, & other places. VVhich is confirmed by the like iugement of S. Ciril Alexandrinus li. 9. aduerſ. Iulianum. S. Ambroſe li. de Noe & arca. c. 4. S. Pacianus epiſt. ad Symphorianum. Theodoret. & manie others vpon this place.

lib. 15. c. 23. ciuit. De vera relig. c. 7. con. epiſt. fund. c. 4 Trac. 32. in Ioan.

This warning and expectation of repentance ſheweth freewil in mã.

3 *An hundred and tvventie yeares.*] Mans life was not here ſhortned to an hundred and twentie yeares, as ſome haue miſunderſtood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the 11. chapter of Geneſis. And Abraham liued 175. yeares (c. 25.) Iſaac 180. (c. 35.) Iacob 147. (c. 47.) and Ioiadas borne 1500. yeares after, liued 130. yeares (2. Par. 24.) But 120. yeares were granted before the floud for that generation to repent in, as the Chaldee Edition expreſſeth more plainely: *Terminus dabitur ei centum viginti annorum ſi forte conuertatur.* The tearme of an hundred and twentie yeares ſhal be geuen them, if perhaps they may conuert. And ſo S. Chriſoſtom. S. Hierom. and S. Auguſtin expound this Scripture. Yet whether God cut of 20. of theſe yeares, and brought the floud after a 100 (for Noe had his ſonnes when he was 500. yeares old, & the floud came in the 600. yeare of his age) or that this warning was geuen twentie yeares before anie of his ſõnes were borne, is not ſo eaſely decided by the holie Doctors. How eaſie ſoeuer Proteſtants ſay al Scriptures are. Though vnder correction of better iudgement, it ſemeth more probable, thar Moyſes by anticipation ioyneth the birth of Noes ſonnes (when he was 500. yeares old) to the reſt of the geneologie of the firſt Patriarkes, in the former chapter, and then telleth of this admonition, geuen 20. yeares before their birth. And ſo God expected the peoples repentance the whole time of 120. yeares preſcribed.

Philo. Ioſephus. Lactant. Rupert. Toſtatus.

Scriptures not eaſie.

ho. 22. in Gen. Tradit. Heb. lib. 15. c. 24. ciuit.

Erronious opinions concerning theſe giants.

4. *Giants vvere vpon the earth.*] Some haue thought that theſe giantes were not men, nor begotten by men, but that either diuels, which fel at firſt from heauen, or other Angels allured with concupiſcence, begate them of the daughters of Cain. Philo Iudeus in his booke de Gigantibus, writeth that thoſe whom Moyſes here called *Angels*, the Philoſophers called *Genios. Qui ſunt animalia aërea, vvhich are liuing creatures vvith ayrie bodies* Ioſephus (li. 1. Antiq.) ſaith that Angels begate theſe giants. Tertullian alſo li. de habitu mulìebri) holdeth the ſame error, and diuers more otherwiſe good authors.

But S.

The principal doctors proue that they were men, and begotten of men

But S. Ciril of Alexandria (li.9.aduer. Iulian) S. Chriſoſtom (homil 22. in
Gen) S. Ambroſe (de Noe & arca. c.4.) S. Auguſtin (li.15.c.23. de ciuit)
S. Hierom (Tradit. Hebraic) and other moſt principal Doctors teach it to
be vntrue, yea vnpoſſible, that theſe giants ſhould haue bene begotten by anie
other creatures then by men. For that Angels and diuels are mere ſpirits without
al natural bodies. And if they had ayrie bodies (as they haue not) yet they First reaſon
could not haue ſuch generation. For the powre or force to engender belongeth
to the vegatatiue ſoule, whoſe proper operations are to turne nutriment 2.
into the ſubſtance of the ſubiect wherin it is, and to engender new iſſue
or ofſpring from the ſame, as Ariſtotle ſheweth (li. 2. de anima, textu. 24.)
And in what bodies ſoeuer there is vegetatiue ſoule, it muſt needes be, that
the ſame was engendred, and muſt ſome times decay and die, and ſo diuels
ſhould be mortal. Moreouer if they could haue generation togeather with 3
mankind, then ſuch iſſue ſhould be a diſtinct ſpecies both from man and diuel,
as a mule differeth both from horſe and aſſe. Againe, if ſpirits had abuſed wemen 4
in aſſumpted bodies, and ſhape of men, yet they did not take them to
wiues as the Scripture ſaith they did, who begate theſe giants. Finally the holie 5
Scripture here expreſly calleth the giants men. *Theſe be the* mightie ones, famous
men. The modeſtie of Scripture terming them famous, whom our common
phraſe would cal infamous being more monſtrous in wickednes of mind,
then in hugenes of bodie. For they were moſt inſolent, laſciuious, couetous,
cruel, and in al kinde of vices moſt impious.

Giants moſt monſtruous in bodie and in minde.

Luthers argument that al mens workes are ſinnes.

5. *Al the coigtation bent to euel.*] Luther (in his 21. article condemned by Leo the tenth) would proue by theſe wordes, and the like folowing, *Al fleſh had corrupted his vvay vpon earth,* that al workes of men are ſinnes For (ſaith he) ſeeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it muſt needes be that the hart as the fountaine being corrupt, the ſtreames alſo iſſuing from the ſame muſt be corrupted. Againe al fleſh hauing corrupted his way vpon earth, there is not any iuſt man (ſaith he) nor any man without ſinne: and with Proteſtantes al ſinnes are mortal. But

Heretiks like to Siſyphus.

Heretikes arguments are like to that the Poëts feyne of Siſyphus laboring to carie a great ſtone to the toppe of an high hil, which when he hath brought almoſt to the height, it ſtil falleth from him, & tumbleth againe to the bottome. Euen ſo their arguments that make greateſt ſhew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true ſenſe of holy Scripture.

The ſinnes before the floud very greuous in foure reſpects,

In this place Moyſes deſcribeth the enormitie of ſinne that
reigned in the world before the floud, for which God ſent that deſtruction.
For it was haynous in deede, and that eſpecially in foure reſpects. First the malice
and wickednes was *general*, which is ſignified by thoſe wordes, *al fleſh hath* 1
corrupted his vvay vpon earth. Secōdly it was great malice, ſignified by the words 2
much, and, al the cogitations of their hart is bent to euil. For they committed al
maner of wickednes in hautines of pride, in al laſciuiouſnes of the fleſh, in al
crueltie of robbing, ſacking, & murthering, in al impietie, againſt God & man.
Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen 3
into damnable ſinne neuer repented, and al his progenie was exceding wicked
and after that Adam and Seth were dead, and Enoch tranſlated, manie of the
faithful fel to the wicked ſorte, and became worſe and worſe *omni tempore*, alwaies,
or *euerie day*. Fourthly they were obſtinate and obdurate, not repenting 4
2.Pet. 2. when Noe built the arke, and *preached iuſtice* (as S. Peter teſtifieth) and therfore
God ſaued him and his familie, bringing in the deluge vpon the vvorld of the impious.
Al which maketh nothing at al for Luther. For although the malice of man,
and cor-

Luthers argument anſwered.

and corruption of fleſh, was then verie genaral, great, of long continuance, & obſtinate, yet was it not ſo vniuerſal, but that God him ſelfe excepted Noe, ſaying to him *I haue found thee iuſt in my ſight in this generation,* whereby it is clere that theſe general termes, *al cogitation* and *al fleſh*, haue exceptions. As likewiſe other as general propoſitions in this ſame chapter, concerning the puniſhment threatned, comprehend not abſolutly al, and euerie one, but almoſt al, very few excepted. *I vvil cleane take avvay,* or deſtroy *man vvhom I haue created, from the face of the earth. The end of al fleſh is come before me.* againe, *that I may deſtroy al fleſh vvherein is breath of life vnder heauen.* Theſe are very general ſpeaches, that al ſhould be deſtroyed, and yet eight perſons of mankind, that had the ſame natural fleſh, and amongſt other liuing creatures, that had breath, diuers payres were ſaued aliue. So that this place (nor anie other in holie Scripture) wil not proue that Proteſtants paradox, that al mens actions are mortal ſinnes, or that no man in this life is or can be iuſt: but manie ſcriptures tel vs plainly that ſome men were iuſt, as Noe, Iob, Daniel, Zacharias, Eliſabeth, Simeon and others Of Noe ſee more in the next annotation.

Ezech. 1. *Luc.* 1 & 2. *Apoc.* 22.

Noe iuſt and perfect.

9. *Noe vvas a iuſt and perfect man.*] Here Noe is not onlie called iuſt, but alſo perfect. The hebrew word *tamim* of the verbe *tamam* (which ſignifieth to finiſh or accompliſh) ſheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane ſorte, but in a high degree, & heroical maner, as ſundrie ancient Fathers haue gathered vpon this place. VVe ſhal cite ſome few of their ſayings for example. S. Hierom (Tradit. Hebraic. in Gen.) diſtinguiſhing betwen conſummate iuſtice (of the next life) & iuſtice of this generation (or tranſitorie life) ſaith: *Noe the iuſt man vvas perfect in his generations: Noe did vvalke vvith God: that is, did folovv his ſteppes.* S. Auguſt. (li. 15. ciuit. c. 26.) ſaith the like, that *Noe vvas called iuſt in his generation, tovvit, not as the citizens of Gods citie are to be perfected in that immortalitie, in vvhich they ſhal be equal to Angels, but as they may be perfect in this pilgramage.* And in his booke de perfectione contra Cæleſtium. he deſcribeth him to be *a perfect man, that runneth vvithout blame tovvards perfection, voide of damnable ſinnes, and is not negligent to cleanſe venial ſinnes, by almes, prayers,* and other good workes. S. Ambroſe alſo teſtifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet ſome were iuſt, ſaying: *By the grace (or fauoure) vvhich Noe found, is ſhevved that other mens offence doth not obſcure the iuſt man, vvho is prayſed, not by the nobilitie of his birth, but by the merit of his iuſtice and perfection.* S. Chriſoſt. moſt largely (ho. 23. in Gen) ſetteth forth the iuſtice and perfection of Noe. VVhere after he hath ſhewed that Noe deſerued in deede the name of a man, becauſe he by flying vices, and folowing vertues conſerued the image of man, when others like beaſtes were ledde away and ruled by their wicked luſtes, proceedeth thus in

VVho is perfect in this life.

» his commendation. Behold (ſaith he) an other kind of praiſe: Noe is called,
» iuſt, which denomination comprehendeth al vertue. For this name *iuſt* we vſe
» to pronounce of them, that exerciſe al maner of vertue. And that you may
» lerne, how he ariued to the very toppe which was then alſo required of our
» nature, the Scripture ſaith, *he vvas iuſt, being perfect in his generation.* He petfor-
» med what thinges ſoeuer it behoueth one to doe that embraceth vertue, for
» ſuch a one is perfect, he intermitted nothing, he halted in nothing, he did
» not wel in this thing, and ſinned in that thing, but was perfect in euerie ver-
» tue, which was requiſite for him to haue. Moreouer to make alſo this iuſt man
» more conſpicuous to vs in regard of the time, and by comparing him with o-
» thers, the Scripture ſaith, *he vvas perfect in his generation*: in that time, in that

peruerſe

Diuino calculo.

peruerſe generation, which declined vnto euil, which would not ſo much as ,,
pretend anie reſemblance of vertue . In that generation therfore, in thoſe ,,
times, that iuſt man not only pretended, but arriued to that height of vertue, ,,
that he became perfect, and in al thinges abſolute . And that which I ſaid be- ,,
fore, to doe wel amongſt the enimies of vertue, amongſt them that forbid ver- ,,
tue, doth alwaies teſtifie a greater poyſe of vertue, ſo by this occaſion the iuſt ,,
man got greater prayſes. Neither doth diuine Scripture here make an end of ,,
praiſing him, but further ſheweth the excellencie of his vertue, and that he ,,
was approued by Gods owne cenſure, for beſides ſaying : *He vvas perfect in his* ,,
generation, it addeth, that *Noe pleaſed God*. So great was the renowme of his ,,
vertue, that he deſerued to be prayſed of God . *For Noe pleaſed God* ſaith the ,,
Scripture, that you may know that he was approued of God. He pleaſed that ,,
eye, that can not be deceiued, by his good workes. Thus farre S. Chriſoſtom ,,
and much more to the ſame effect. S. Gregorie the great in his fifth booke of Morales, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarches among the reſt ſaith : *Noe for that he pleaſed Gods examination vvas ſaued aliue in the vncleane vvorld* . and after a large catalogue of other iuſt men in confirmation of this doctrine, that ſome were iuſt in the law of nature concludeth thus : *Neither is it to be beleued* (ſaith he) *that only ſo manie vvere iuſt before the lavv vvas receiued, as Moyſes contracteth in his moſt briefe deſcription.*

Appelles an old Heretike, that denied Chriſt to haue true fleſh .

A general anſwer to al calumniators of wiſe and learned men.

Origens opinion of long cubites not probable.

ho 2. in 6. Gen.

Exod.27.

Moyſes in other places can not be vnderſtood to ſpeake of ſo long cubites.

l.15.ciuit c.27.

15. *Three hundred cubites*] Apelles an old heretike, ſcholar of Marcian, but after leauing him, and amongſt other new coyned hereſies, reiecting the Law & the Prophetes, would by this place impugne Moyſes, ſaying it was vnpoſſible that in ſo ſmale rowme, as was the arke by this deſcriptiō, the deſigned payres of al kindes of beaſtes, foule, & ſerpents, ſhould be contained, with the eight perſons, and al their prouiſion of meate for a whole yeare . VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor poſſibilitie to be true. To whom & al ſuch calumniators it may be anſwered, that Moyſes euen in an heretikes owne cōceipt, if malice obſcured not his ſenſe, muſt needes be thought wiſe ynough, if he had benne diſpoſed to fayne fables, to frame them probable, or poſſible, eſpecially when he pretended not to ſignifie a miracle, in the ſmalnes of the rowme to receiue ſo much, as he reporteth. Origen to anſwer him ſuppoſeth a cubite here mētioned, to haue cōtained ſix ordinarie cubites: and ſo doubtles the arke might eaſily containe al thinges that are here ſpoken of, for ſo it were like to a great citie. But this opinion neither hath good warrant, that euer the Ægyptians (of whom he ſuppoſeth Moyſes might haue learned it) or any other nation vſed ſuch long cubites, neither can this meaſure of a cubite, be agreable to Moyſes meaning, who no doubt ſpeaketh of the like cubites here, as he doth in other places. And in Exodus he deſcribeth an Altar to be made fiue cubites long, fiue broade, and three in height. VVhich would be by Origens meaſure (euerie cubite contayning ſix ordinarie cubites, that is nine foote at leaſt) in length, and likewiſe in breadth 45. foote, and 27. foote in height. Againe (Deut. 3.) Moyſes telleth of an iron bed of Og King of Baſan, that was nine cubites long, & foure broad. VVhich make according to Origens meaſure of a cubite, fourſcore and one foote in length, and in breadth 36. foote : which in deede haue no probabilitie. And therfore S. Auguſtin and other Doctors, ſuppoſing that Moſes in al theſe bookes, written for inſtruction of the ſame people, whom he brought forth of Ægypt, ſpeaketh of one ſorte of cubites, do likewiſe iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie

cubite, as Vitruuius Agricola and others do proue, or a foote and three quarters of a foote, which is the greateſt cubite, that ſemeth to be mentioned in holie Scripture, called a mans cubite, or *cubite of a mans hand*. And ſo the Arke was at leaſt in length 450. foote, in breadth 75. in height 45. or at moſt in length 525. foote, in breadth 87. and a halfe: in height 52. and a halfe. And either of theſe capacities was ſufficient to receiue al the thinges here mentioned, conſidering the loftes & partions, that were in the whole arke.

Deu. 3.

CHAP. VII.

Noe vvith his familie, and paires of al kindes of beaſtes and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other liuing creatures on the earth, without the arke, are deſtroyed.

AND our Lord ſaid to him: Get thee in, thou and al 1
thy houſe into the arke: for I haue ſene thee iuſt :: in
my ſight in this generation. † Of al beaſts that are :: cleane, 2
thou ſhalt take ſeauen, and ſeauen, male & female: † but 3
of the beaſts that are vncleane two and two, male & female.
Yea and of the foules alſo of the ayre ſeauen & ſeauen, male
and female: that ſeede may be ſaued vpon the face of the
whole earth. † For yet a while, and after ſeauen dayes, I wil 4
rayne vpon the earth fourtie dayes and fourtie nights: and I
wil cleane deſtroy al ſubſtance, that I haue made, from the
face of the earth. † Noe therfore did al thinges, which our 5
Lord had commanded him. † And he was ſix hundred yeares 6
old, when the waters of the floud flowed ouer the earth.
† And Noe entred and his ſonnes, his wife and the wiues of 7
of his ſonnes with him into the arke, becauſe of the waters
of the floud. † Of beaſts alſo the cleane and the vncleane, 8
& of foules, and of al that moueth vpon the earth, † two & 9
two went to Noe into the arke, male and female, as our
Lord had commanded Noe. † And after the ſeauen dayes 10
were paſſed, the waters of the floud flowed ouer the earth.
† In the ſix hundred yeare of the life of Noe, in the ſecond 11
moneth, in the ſeauententh day of the moneth, al the fountaines
of the :: greate deapth were broken vp, and :: the floud
gates of heauen were opened: † and the raine fel vpon the 12
earth fourtie dayes and fourtie nights. † In the verie point 13
of that day entred Noe, and Sem, and Cham, & Iapheth his
ſonnes: and his wife, and the three wiues of his ſonnes with
them into the arke: † they and euerie beaſt according to 14
their

Mat. 24. Luc. 17.

:: Noe was iuſt not only by the eſtimation of men, but in deede and before God.

:: Obſeruation of cleane and vncleanne beaſtes by tradition, before the law of Moyſes.

:: The Hebrew word *Thehom* ſignifieth a gulfe of water, from whence new fountaynes ſprang, more abundantly thē euer ſince or before.

:: *Arubbah* ſignifieth great pipes or windowes, by which water fell downe in great abūdance from the ayre, here called heauen, S. Hier. queſt. Heb. S. Epiph, ad Io. Hieroſolom. S. Chr. ho. 25. in Gen.

their kind, and al cattle in their kinde, and al that moueth
vpon the earth according to their kind, and al foule accor-
15 ding to their kind, al birds, and al that fly † went to Noe
into the arke, two and two of al fleſh, wherin there was
16 breath of life. † And ſuch as entred in, male and female of
al fleſh did enter in, as God had commanded him: and our
17 Lord ″ ſhut him in on the out ſide. † And the floud grew
fourtie daies vpon the earth: and the waters increaſed, and
18 lifted vp the arke on high from the earth. † For they ouer-
flowed excedingly: and filled al on the face of the earth:
19 moreouer the arke fleeted vpon the waters. † And the wa-
ters preuailed out of meaſure vpon the earth: and al the
hiegh mountaines vnder the whole heauen were couered.
20 † Fiftene cubites higher was the water aboue the moun-
21 taines, which it couered. † And al fleſh was conſumed that
moued vpon the earth, of foule, of cattle, of beaſts, and of al
22 creepers, that creepe vpon the earth: al men, † and al
things, wherin there is breath of life on the earth, died.
Sap. 10. 4. 23 † And he cleane deſtroied al ſubſtance, that was vpon the
earth, from man euen to beaſt, as wel it that creepeth, as the
Eccl. 39. foules of the ayre: and they were deſtroied from of the
earth: ″ but onlie Noe remained, and they that were with
1. Pet. 3. 24 him in the arke. † And the waters held on aboue the earth
an hundred fiftie dayes.

ANNOTATIONS.
CHAP. VII.

16. *Shut him in*] God who by his only wil could in a moment haue drowned al the reſt of the world, ſauing whom he pleaſed, not needing in any thing the helpe of his creatures, yet would vſe both natural, & ſupernatural meanes, as the labour of Noe to build the arke, new fountaines ſpringing, and the heauens powring downe water fourtie dayes togeather, afterwards the winde to dry vp the earth, and becauſe the dore being great (for Elephantsr to enter in) and was to be firmed without (as S. Ambroſe noteth *li. de Noe & arca, c. 15.*) for better induring the forcible waters, could not commodiouſly be cloſed by Noe, *our Lord* (by the miniſtrie of Angels) *ſhut him in on the out ſide*, to teach vs by al this, and the like diſpoſition of things, that albeit his Diuine omnipotencie can do what he wil al alone, yet he wil haue his creatures to concurre and cooperate as ſecundarie cauſes, ſometimes naturally, ſometimes ſupernaturally, or miraculouſly, as it pleaſeth his goodnes to impert to them powre and vertue.

God vſeth both natural and ſupernatural meanes, as ſecundarie cauſes, in producing, conſeruing, gouerning, puniſhing, & in rewarding his creatures.

23. *But only Noe*] As there is not anie thing in al the old Teſtament, from the creation of the world til the coming of Chriſt, more notable, more admirable, or of greater importance, then this hiſtorie of the general floud; ſo was

there nothing (though al, or moſt chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Chriſt and his Church, with the reſt of al mankind, then did Noe and the arke, & the drowning of the reſt of the world in that deluge. VVhich S. Auguſtin declareth in many places, but moſt eſpecially and of purpoſe in his twelfth booke againſt Fauſtus the Manichee, from the 14. chapter to the 22. and in his fifteenth booke of the citie of God, in the two laſt chapters: where he ſheweth at large both the certaintie of the hiſtorie, and that as certainely it was a figure of things in the new Teſtament, and withal the great congruitie betwen the figure & the things figured. The ſame did Origen explicate (homil. 2. in Gen.) S. Gregorie (homil. 12. in Ezech.) Rupertus (li. 4. comment. in Gen. c. 71. & ſequent.) and diuers other ancient Doctors, confirming their expoſitions by S. Peters teſtimonie, ſaying: In the arke *a fevv, that is eight ſoules* (or perſons) *vvere ſaued* (from drowning) *by vvater, vvherunto Baptiſme being of the like forme novv ſaueth you alſo.* And by our Sauiours wordes ſaying: *As in the dayes of Noe, ſo ſhal alſo the comming of the Sonne of man be.* In ſumme the Doctors teach, that Noe ſignifying *reſt* was a figure of Chriſt, the very reſt of mans ſoule. VVhom who ſoeuer foloweth ſhal find reſt for their ſoules. The arke ſignifieth the Church, the forme therof being ſix times ſo long as broad, and tenne times ſo long as hiegh, reſembleth the proportion of mans bodie, lying prone or proſtrate. The dore in the ſide repreſenteth the wound in Chriſts ſide, from whence flowed the holie Sacraments, by which the faithful enter into the Church, and are ſanctified. The timber wherof the arke is made, & the water bearing it vp, ſignified the Croſſe of Chriſt and Baptiſme. *For as Noe* (ſaith S. Auguſtin) *vvith his, vvas deliuered by the vvater and the vvoode, ſo the familie of Chriſt, by Baptiſme ſigned vvith Chriſts Paſſion on the Croſſe.* Likewiſe the ſquarnes of the timber which both ſuſtayned the burden of al contayned in the arke, and reſiſted the boyſtrous waues of the floud beating without, did ſignifie ſuch men in the Church, as be conſtant & ſtand firmly in al ſortes of tentations: eſpecially godlie & lerned Doctors and Paſtors, who by worde and example vphold and cōfirme the faithful people in al afflictions within, and withſtand and conuince al Heretikes, and other Infidels that oppugne the Church without. Againe the hiegher & lower rowmes with the midle chambers & third loftes, & other diſtinctions of cabinets, and partitions, and al ſortes of liuing creatures cleane and vncleane, receiued therin, did ſignifie the varieties of al ſtates & functions, and diuerſitie of maners and merites in the Church, in which are perſons of al degrees, Clergie and Laitie, Potentates, Princes, ſubiectes, good and euil. The moſt ſtrong kind of glew called *bitumen*, ſignified the permanent or euerlaſting ſtabilitie, and vnſeparable cōnexion of the Church, by the grace and continual aſſiſtance of the Holie Ghoſt conſeruing the ſame. The conſummation of the arke in one cubite ſignified the vnitie of the ſame Church, which is one in al times, and places. Neither would God almightie haue manie arkes, for Noe and his ſonnes or other creatures, nor manie chiefe rulers (though he would that of them ſhould come manie Nations) but one only arke, and one chiefe gouernour therof, and that al without the ſame ſhould corporally dye, to ſignifie that al which dye without the Church do periſh, and are eternally damned. wherupon S. Hierom, amongſt other Fathers, ſheweth that al within the Church, that communicate with the Sea Apoſtolique (wherin S. Damaſus ſate then gouernour) are as thoſe in the arke of Noe, and al Schiſmatikes, Heretikes and other Infidels are in like caſe, with the reſt of the world, that were drowned with the floud.

The end of the firſt age.

A BRIEFE

Al or moſt things in the old Teſtament be in figure of the new, & no figure more exact then the floud of Noe.

How the Doctors applie the figure to the things figured

Noe ſignified Chriſt.

The arke the Church.

Entrance into the Church by Baptiſme.

Vertue of Sacraments cometh from Chriſts Paſſion

Doctors and Paſtores in the Church.

Varietie of ſtates and orders in the Church

Good and euil in the Church

Perpetuitie o the Church.

Vnitie of the Church.

One chiefe gouernour in the Church

No ſaluation out of the Church.

1. Cor. 10

Ep. 95. l. 5. de Baptiſ. c. 28. de vnitate Eccleſ. ca. 5.

In Pſal. 103. & 131. Ser. 69. de tẽpore.

1. Pet. 3.

Mat. 24.

Luc. 17.

li. 12. de Baptiſ. c. 14.

Epiſt. 57. ad Damaſum.

A BRIEFE REMONSTRANCE OF THE STATE OF THE CHVRCH, AND FACE OF Religion, in the firſt age of the world.

From the creation to Noes floud: the
ſpace of 1656. yeares.

HERE *according to our purpoſe mentioned before, we wil briefly recite certaine principal points of Religion, taught and obſerued in the first age. In which the foundations of the true maner of ſeruing God (that should be continued to the end of the world) were laid, and proſpered in ſome, as appeareth in theſe ſeuen first chapters of Geneſis. But first of al, we shal in two words repete (as it is clerly geathered in the ſame holie Scripture) the ſtate of man before, and immediatly after his fall, being the ſubiect to whom al this pertayneth.*

Man made to Gods image, and in happie ſtate.

After therfore that God had created other things, both in heauen and earth, laſt of al he made Man, to his owne image and likenes, with vnderſtanding and freewil, therin like to Angels, and ſuperior to al other creatures, and ſo made him Lord and maiſter of al earthlie things. Neither were theſe the greateſt benefits which God beſtowed on man: for his diuine goodnes indued alſo this his reaſonable creature, with innocencie & original iuſtice, whereby al things were most rightly ordered within him, and about him. His mind, wil, and reaſon were obedient to God; his ſenſes & inferior part of his ſoule were ſubiect to reaſon; his flesh and bodie obeyed the ſpirite; and al earthlie creatures obeyed him. God alſo adorned man with excellent knowledge, both natural and ſupernatural. And albeit his bodie was of corruptible ſubſtance, yet the ſame, and al his poſteritie, if they had not ſinned, should haue benne conſerued, and without dying, haue benne tranſlated to euerlaſting life. Thus man was placed in Paradiſe, and Eue there made of a ribbe of his ſide, to be his mate and vnſeparable companion, as man and wife ioyned in Mariage, with Gods bleſsing, for increaſe and multiplication. As appeareth in the two first chapters of this booke.

Man obeyed God, and al earthlie creatures obeyed man.

Man placed in Paradiſe.

Eccle. 7, 30 Sap. 2.24.

But God hauing made man right, he intangled him ſelfe (*as holie Scripture ſpeaketh*) with infinite queſtions. *For the diuel enuying mans felicitie inuegled our mother Eue with queſtions and lies, and then by her, firſt ſeduced and deceiued, allured alſo Adam to the tranſgreſsion of Gods commandment. And ſo they loſt original iuſtice, which Adam had receiued for him ſelfe and al mankind: and al proceeding from them by natural propa-*

Man fel by yelding to tentations.

Original ſinne.

gation are borne the children of wrath, in original ſinne contracted from Adam, ſlaues of the diuel, not only ſubiect to temporal death, but alſo are excluded for euer from heauenly bliſſe and glorie: except by Chriſts redemption particularly applied, they be reſtored to grace & iuſtice in this life.

Adam and Eue, were penitent.

And touching Adam and Eue, whoſe ſinne was not original but actual, directly committed by them ſelues, Gods mercie ſo reclamed them by new grace, that they deſpared not (as Cain, and ſome others did afterwards) but with hope of remiſſion were ſorie and penitent, and accordingly receiued penance, and redemption. For God brought Adam from his ſinne *(as* Sap, 10. *holie writte teſtifieth) and the ſame is collected of Eue, God ſhewing the like ſignes of his prouident mercie towards them both, of which we ſhal by and by note ſome for example.*

Now let vs ſee the more principal points of faith and Religion profeſſed and obſerued by the Church of God before Noes floud.

Faith in one God.

First they beleeued in one Eternal and Omnipotent God, who made the whole world and al things therin of nothing. which is eaſely confeſſed of al that are not plaine Atheiſts, and may be proued againſt them by reaſon. And therfore Adam and other Patriarches could not erre in this Article, nor others be ignorant therof, except they were very wicked.

The bleſſed Trinitie.

The Myſterie alſo of the Bleſſed Trinitie, three Diuine Perſons in one God, though farre aboue the reach of mans reaſon, yet was beleued more expreſly by ſome, more implied by others, and conſerued from age to age by tradition, at leaſt amongſt the chiefe heades and leaders. wherupon Moyſes afterwardes inſinuated the ſame great Myſterie, by diuers wordes and phraſes, writing of God and his workes. The two wordes God created *if they be rightly conſidered importe ſo much. For the word* Elohim, God, *in the plural number, ſignifyeth pluralitie of Perſons (for manie Gods it can not ſignifie, ſeeing there is but one God) and the verbe* bara, created, *in the ſingular number ſignifyeth one God in nature and ſubſtance, albeit three Perſons.*

Though the B. Trinitie worke ioyntly in al creatures, yet diuers workes are attributed to diſtinct Perſons.

For whatſoeuer God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate ſome worke to one Diuine Perſon, ſome to an other. which alſo proueth diſtinction of Perſons in God. So the wordes God created heauen and earth *ſignifie the* Father, *to whom powre is* Gen. 1. *attributed.* In the beginning, *ſignifie* the Sonne, *to whom* wiſdome *is appropriated, and the words,* The Sprite of God moued ouer the waters, *ſignifie* the Holie Ghoſt, *by whoſe bountiful* goodnes, *the waters were made fruictful. Likewiſe Gods owne wordes:* Let vs make man *ſignifie the pluralitie of Perſons, and* Image and likenes *in the ſingular number, ſignifie one God.*

Men alſo knew by faith manie things perteyning to them ſelues. As that the bodie was made of the ſlime of the earth: the ſoule not produced of anie thing

thing formerly exiſting, but created immediatly of nothing and naturally immortal: that the ſoule of Adam was indued with grace and iuſtice: that he fel from that happie ſtate, by yelding to tentation, and breaking Gods commandment of abſtinence: that for the ſame ſinne Adam and Eue were caſt forth of Paradiſe, and al mankind ſubiect to death, and other calamities.

By faith the ſtate of man paſt & preſent was knowne.

For remedie againſt ſinne, & reſtauration to grace, they beleeued in Chriſt *promiſed to be borne of the womans ſeede, who by his death should conquer the wicked ſerpent, deliuer man from captiuitie, and reſtore him to ſpiritual life. And this is the cauſe of the perpetual enmitie betwen the woman (eſpecially the moſt bleſſed Virgin Mother, of whom Chriſt tooke fleſh) and the ſerpent, and betwen her ſeede, the ſpiritual children of Chriſt, and the ſerpents ſeede, the whole companie of the wicked. Of this battle and conqueſt Targhum Hieroſolimitanum thus ſpeaketh.* There ſhal be remedie and health to the children of women, but to thee, o ſerpent, there ſhal be no medicine, yea they ſhal tread thee vnder their feete, in the latter dayes, by the powre of Chriſt their King. *Likewiſe Gods familiar conuerſation with diuers men in mans shape (Gen. 2. 3. 4. 6. and 7. was a ſigne of Chriſts incarnation. And The Sacrifices immolated did prefigurate his death, in reſpect wherof it is ſaid in the Apocalips,* The Lambe was ſlaine from the beginniing of the world. *But more expreſly S. Paul teſtifieth, that Abel, Enoch, and Noe beleeued in Chriſt, naming them for example of the firſt age, and others of other times, and in the end concludeth, that manie more* being approued by the ſame faith, receiued not the promiſe (*to wit in their life time*) God prouiding that they without others (*of the new Law*) ſhould not be conſummate, *that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Paſsion and Aſcenſion.*

Beleefe in Chriſt to come.

Remedie for men but none for Angels that fel. Heb. 2,16.

Apoc. 13. 8.

Heb. 11.

None admitted into heauen before Chriſt.

Neither did the true ſeruants of God, in thoſe firſt dayes, only beleeue in hart, but they alſo profeſſed their faith, & Religion by external Rites, namely in offering of Sacrifice (the moſt ſpecial homage & ſeruice to God) which is clerly teſtified, cha. 4. as wel bloudie in figure of Chriſts Paſsion, as vnbloudie in figure of the holie Euchariſt. Alſo the accepting of the one rightly offered by Abel, & reiecting the other not donne ſincerly by Cain, was declared by external ſignes, which Cain diſdayning and enuying his brothers good worke, knowing his owne to be naught, of mere malice killed his brother.

External Sacrifice.

Beſides Sacrifice they had alſo other Rites in publique Aſſemblies, praying and inuocating the name of our Lord, in more ſolemne maner, from Enos time and ſo forvvard, according to that is recorded of him, in the end of the fourth chapter. for douteles Adam, Abel, and Seth did alſo pray and call vpon God, and therfore it was ſome addition or increaſe of ſolemnitie in the ſeruice of God, which is referred to Enos,

Publique prayer with other Rites.

Ceremonial obſeruations.
Feaſtes.
Abſtinence.
Cleane & vncleane
Places dedicated to prayer.
Figures of Chriſts Sacraments.
Baptiſme
Mariage.

Gen. 2,3.
Gen. 29.
Gen. 9.
Gen. 7,2.
Gen. 4. 26.
Gen. 1.
1. Pet. 3.
Mat. 19.
Gē. 2,24.

They had moreouer other ceremonies: of the ſeuenth day particularly bleſſed and ſanctified by God, kept holie by Adam and other Patriarches, as Abben Ezra witneſſeth in his commentaries vpon the tenne commandements. Of abſtayning from meates, for it ſemeth the more godlie ſorte did eate no fleſh, before the floud, which was after permitted. Obſeruation of cleane and vncleane beaſtes for Sacrifice. Of peculiar places dedicated to religious vſes where people mette together to pray. Likewiſe diuers other things in the firſt age were figures of Chriſts Sacraments: the Spirite of God geuing powre to the waters, (as Tertullian S. Hierom and others expound it) and the floud of Noe, by S. Peters teſtimonie, were figures of Baptiſme. Mariage inſtituted in Paradiſe, is the very paterne of holie Matrimonie, a Sacrament in the Church of Chriſt, where one man and one wife are onlie lawful, and not more at once in anie wiſe, Chriſt reforming that which in Moyſes law was tolerated (for hardnes of mens hartes, and for auoyding murther, to put away one wife, and take an other) to this firſt inſtitution as it was in the beginning, two in one fleſh, *not three nor more.*

Penance.
Contrition.
Confeſſion.
Satiſfaction.
From hence is taken the ceremonie of aſhes, on Aſhweneſday.

Gen. 3.

The repentance of Adam and Eue was a perfect and examplare figure of the Sacrament of Penance. Firſt they were aſhamed, couering their nakednes, and hiding them ſelues, which ſhewed their griefe and ſorow for the ſinne committed. Secondly they confeſſed their fault, and by what meanes it happened. For God examining Adam, he anſwered truly and ſimply ſaing: The woman which thou gaueſt me, to be my companion, gaue me of the tree and I did eate. *Likewiſe Eue confeſſed ſincerly, ſaying:* The ſerpent deceiued me, and I did eate. *Thirdly God gaue them penance (beſides death before threatned and other penalties annexed) that Eue* ſhould in paine and trauel bring forth her children; *and* Adam ſhould eate his bread, in the ſweate of his face. *And withal caſt them forth of Paradiſe. But not forth of his fauour, as appeared by his making them garments of skinnes, granting them and their poſteritie, the reſt of the earth to liue and labour in, eſpecially to ſerue him, and do penance, with admonition to remember, that of duſt man was made, and into duſt he ſhal returne. Al which were ſignes of loue, and that finally he would bring them, and manie more to eternal ſaluation.*

Prieſthood.
Prieſthood & Law ſtand & change together.

Num. 3. 10. 12. 45.

The firſt borne and heades of families were Prieſts at the time of the law of nature, vntil the law being changed, God tooke Prieſts only of the ſtock of Aaron, and the reſt of the Leuites to aſſiſt them in that function, Aaron & his ſonnes thou ſhalt appoint, ſaith our Lord, ouer the ſeruice of Prieſthood, for I haue taken the Leuites of the children of Iſraël for euerie firſt borne. *And S. Paul teacheth, that changing of Prieſthood and changing of the law goe alwayes together, ſhewing euidently that euerie lawful communitie or commonwealth vnder God, hath external Prieſthood. So that if there had benne no diſtinct order of external Prieſthood in the law*

of nature,

Lutherli. de abroganda Miſſa.

of nature, or now were none in the law of grace (as Proteſtantes ſay there is not) there were no law at al. See more of this point in the Annotations, chap. 7. ad Hebre. Here we only obſerue that Abel, Seth, Enos, and other Patriarches were Prieſtes, and exerciſed prieſtlie functions: yea Cain alſo was a Prieſt (though a bad one) and offered Sacrifice.

Good workes neceſſarie.

Gen. 4.

But external offices or miniſterie, without a wel diſpoſed mind, and ſincere vertues producing Good workes, *did neuer iuſtifie anie man. And therfore Cains Sacrifice, offered with a peruerſe mind, was not reſpected by God, as Abels was: wherupon he becoming worſe, and more malicious, God ſharply reproued his anger and enuie, conceiued without iuſt cauſe, ſaying:* If thou doeſt wel, ſhalt thou not receiue againe: but if thou doeſt il, ſhal not thy ſinne forwith be preſent at the dore? *clerly ſhewing that euerie one ſhal receiue according to his workes.*

Freewil.

Li. de ſeruo arbit. li. 2. Inſtit. ca. 2. par. 8.

This place alſo euidently ſheweth Freewil, *yea in a wicked man. For this expoſtulation had neuer benne vttered, by our moſt reaſonable Lord, and Maiſter, if Cain had benne depriued of freewil. For he might haue excuſed himſelfe, and muſt needes haue benne holden excuſed, if he had benne forced to do as he did. But God charged him as inexcuſable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and ſhould haue powre, and freewil ouer his concupiſcence, to correct the ſame, if he would, ſaying:* The luſt therof ſhal be vnder thee, and thou ſhalt haue domion ouer it. *So that no ſinner, be he neuer ſo wicked, much leſſe a iuſt man, lacketh freewil. yet Luther abhorreth the very word, and Caluin wiſheth it out of the world.*

Temporal paine due for ſinne remitted.

Gen. 3.

Temporal puniſhment *is proued to be due for ſinne remitted, by that both death, and other penalties are inflicted, by Gods iuſtice vpon men, after iuſtification, and by the particular puniſhments laid vpon Adam and Eue, confeſſing their faultes.*

Purgatorie.

Mat. 5.

Prayer for the dead. And to Saincts.

Officio pro defunctis.

Sepulchers of Patriarches religiouſly conſerued

Ioſue 14. Gen. 23.

Purgatorie *is alſo proued by the ſame iuſtice of God. For when anie dieth penitent, and yet haue not made ful ſatiſfaction, they muſt ſuffer for that remaineth after death, and be purged, before they can enter into reſt. which remnant of debt our B. Sauiour calleth* The laſt farthing, *and ſaith, it muſt be payed. The Iewes alſo at this day hold the doctrin of Purgatorie by tradition. And conſequently they* Pray for ſoules departed, *not only to God, but alſo to the ancient Patriarches (which likewiſe ſheweth* Inuocation of Saincts) *in theſe wordes:* Yee fathers which ſleepe in Hebron, open to him the gates of Eden. *that is of Paradiſe, which was planted in Eden. And Hebron is the place where Adam was buried, and his ſepulcher religiouſly conſerued in the time of Ioſue, aboue 1500 yeares after his death. The ſame is the place which Abraham bought, and there buried Sara: where alſo him ſelfe, and Iſaac, and Iacob were buried: and to which finally* *the bodies of the twelue ſonnes of Iacob were tranſlated from Sichem. As Ioſephus writeth. And Sichem alſo was ſpecially honored, becauſe ſuch perſons had benne buried there, as S. Hierom witneſſeth, of his owne knowledge in his time.*

li. 2 Antiquit
Epiſt. ad Pamach.

Enoch tranſlated aliue.

Againe by religious care of burying the dead in this firſt age, Enoch *was more certainly knowen to be* Tranſlated *aliue, and not to be dead. For the ſeuentie Interpreters, and S. Paul ſay* He was not found, *which importeth that they ſought diligently for him, and that his bodie could not be found, for God tranſlated him.*

Gen 5.
Heb. 11.

Communion of Saincts.

Miniſterie of Angels.

Honour of Saincts.

By al which we ſee mutual offices, and communion of good workes amongſt good men aliue and dead, which is called Cõmunion of Saincts. *And herein* Angels *lacked not their offices. For God ſet Cherubins to kepe the gate of Paradiſe, that neither man should enter, being iuſtly expelled for ſinne, nor diuels, as S. Auguſtin noteth, leſt they should take fruite of the tree of life, and geuing it to men, allure them to more ſinne. And now* Saincts *being exalted to Angels glorie, haue like honorable offices towards other men, as Angels haue. Yea the bloud of Abel vniuſtly shed by Cain, and iuſtly to be reuenged by God, sheweth the peculiar honour, which God beſtoweth vpon his Saints, for their vertues and merites in this life, & eſpecially in their death. For* Precious in the ſight of our Lord, is the death of his Saincts.

Gen. 3, 24.
li. 11 de Gen ad lit. c. 40.
Gen. 4.
Pſal. 115.

General Iudgement.

Hence alſo is proued, that ſeeing in this life the good are afflicted, and the bad oftentimes proſper temporally, there muſt nedes be an other Court *of exact Iuſtice, and an other* Reaconing day, *wherin euerie one shal receiue, according as they haue donne good or euil. which was ſufficiently intimated by Gods diſcuſſing, and manifeſting Abels and Cains deſerts, which were hidden before, and in part rewarding them accordingly, yet reſeruing the ful reward of the one, and punishment of the other to the next world. Of the* Iudge *and his ſentence Enoch (alleadged by S. Iude the Apoſtle) proficied clerly, ſaying:* Behold our Lord cometh in his holie thouſands, to doe iudgement aganſt al, and to reproue al the impious, of al the workes of their impietie, wherby they haue donne impiouſly, and of al the hard things which impious ſinners haue ſpoken againſt him. *Thus holie Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared.*

Iudge of the world.

Epiſt. Iudæ. v. 14.

Reſurrection.

At this Iudgement al shal appeare in bodie and ſoule returning to life. For that Al men shal riſe *from death is proued, by the immortalitie of mans ſoule, which God did not make nor produce of corruptible matter, but immediatly* Breathed into his face the breath of life, and man became a liuing ſoule. *So the ſoule being immortal, and hauing a natural*

Gen. 2, 7.

inclina-

inclination to the bodie, mans natural perfection requireth the coniunction of bodie and ſoule. for neither ſoule nor bodie ſeparated is a man, but both ioyned in one ſubſiſtence are a man, in ſo much that mankind ſhould periſh, except the bodies ſhal riſe againe, and liue with the ſoules. And then ſhal the bodies be qualified according to the ſtate of the ſoules, happie or miſerable for euer.

Gen. 5.

Of Eternal life *the tranſlation of Enoch is a figure. For ſeeing God preſerueth his corruptible bodie ſo long, from death and infirmitie, it is a token and manifeſt ſigne, that by the ſame powre of God, the bodies of men ſhal at laſt day, after that al men are once dead, riſe againe, and remaine with the ſoules for euer. The good in* Eternal ioy: *the wicked in* Eternal paine. *Both ſignified by the cuſtodie of the gate of Paradiſe by Angels; who for euer kepe out thoſe, that are ſtil defiled with ſinne, and ſo they depart into fire euerlaſting, and admit the innocent and iuſt into the kingdome of heauen, which is euerlaſting ioy and perfect felicitie.*

Gen. 3, 24.

Euerlaſting life.

The bleſſed in eternal ioy.

The wicked in endles paine.

Thus we ſee the face and briefe ſumme of Religion, in the beginning of the World, til the floud: and the ſtate of the Church, *which was alwayes* Viſible, *conſiſting of men good and bad, with a continual* Succeſſion *of Rulers, as wel ſpiritual as temporal. For the firſt borne were both Prieſtes and Princes in euerie familie. And amongſt the ſame one euer chief of al. From which ranke Cain was excluded, or rather excluded him ſelfe, by* Going forth from the face of our Lord. *Wherupon holie Moyſes reciteth this Monarchical ſucceſſion of one chiefe, and* Supreme Head, *from* Adam *by the line of* Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathuſala, Lamech, *and* Noe. *Neuertheles he ſetteth downe alſo the progenie of Cain, the firſt beginner of a worldlie, ſchiſmatical, and heretical conuenticle, oppoſite to the Citie of God. He denied Gods prouidence (as Thargum Hieroſolomitanum teſtifieth) proteſting to Abel,* That there was no Iuſtice nor Iudge, nor other world then this, no reward for vertue, nor puniſhment for ſinne, and ſo deſperatly he killed Abel. *of theſe negatiue principles proceeded other like deteſtable opinions, and moſt wicked life, ſauage and barbarous crueltie, and al kind of impietie. And in proceſſe of time albeit manie remained in true faith, and Vnitie of the Church, yet by conuerſation with ſuch miſcreantes, eſpecially by occaſion of Mariages betwen the faithful and infidels, almoſt the whole world was corrupted in maners. But Noe was iuſt and perfect. In puniſhment therefore of ſo great and enormious ſinnes, God ſent the general floud, wherby al Cains progenie, and al other infidels were wholly deſtroyed and extinguiſhed, and the true Church notably purged; onlie iuſt Noe and his familie reſerued. By whom the ſame true Church was continued, and the World againe repleniſhed with men.*

Gen. 4. 16.

Gen 5.

Gen. 4. 17.

S. Aug. li. de Paſtore. c. 8. & 10.

Gen. 6.

Church euer viſible.

Succeſſion of Patriarches.

One ſupreme head of the Church.

Cains negatiue doctrin.

True faith ſtil remained in manie.

Some alſo iuſt and perfect.

Interruption of heretical Sinagogues.

Cōtinuance of the Church

CHAP. VIII.

The ſecond age of the world.

The waters diminiſhing by litle and litle, 6. Noe ſendeth forth a crow, 8. after him a doue, thriſe: 18. laſtly goeth forth with al that were with him in the arke. 20. erecteth an Altar, and offereth Sacrifice.

The third part of this booke. Of the new increaſe & multiplication of the world.

AND God remembred Noe, and al the beaſts, and al the 1
cattle, which were with him in the arke, and brought
a winde vpon the earth, and the waters decreaſed. † And the 2
fountaines of the depth, and the floud gates of heauen,
were ſhut vp: and the rayne from heauen was ſtayd. † And 3
the waters returned from the earth going & comming: and
they begane to decreaſe after a hundred fiftie dayes. † And 4
the arke reſted the ſeauenth moneth, the ſeauen & twentith
day of the moneth vpon the mountaines of Armenia. † But 5
the waters for al that were going and decreaſing vntil the
tenth moneth: for in the tenth moneth, the firſt day of the
moneth, the topps of the mountaines appeared. † And after 6
that fourtie dayes were paſſed, Noe opening the windowe
of the arke, which he had made, let forth a crowe: † which 7
went forth, and did ∷ not returne, til the waters were dried
vpon the earth. † He ſent forth alſo a doue after him, to ſee 8
if the waters were ceaſed yet vpon the face of the earth.
† Which finding not where her foote might reſt, returned 9
to him into the arke: for the waters were vpon the whole
earth: and he ſtretched forth his hand, and caught her and
brought her into the arke. † And hauing expected yet ſeauen 10
moe dayes, againe he let forth a doue out of the arke.
† But ſhe came to him at euentide, carrying a bough of an 11
oliue tree, that had greene leaues in her mouth. Noe therfore
vnderſtood that the waters were ceaſed vpon the earth.
† And he expected yet neuertheles other ſeauen dayes: and 12
he ſent forth a doue, which returned not any more vnto him.
† Therfore in the ſixt hundred and one yeare, the firſt moneth, 13
the firſt day of the moneth the waters were cleane diminiſhed
vpon the earth: and Noe opening the roofe of the
arke, looked, and ſawe that the face of the earth was dried.
† In ∷ the ſecond moneth, the ſeuen & twentyth day of the 14
moneth the earth was dried. † And God ſpake to Noe, ſaying: 15

† Goe

∷ The crowe returned not into the arke, but (as appeareth by the Hebrew text) going and returning reſted vpon the arke.

∷ They entred into the arke the 17. day, the ſecōd moneth of the other yeare: ſo they remained there 12. monethes and tenne dayes.

16 † Goe forth of the arke, thou & thy wife, thy ſonnes and the
17 wiues of thy ſonnes with thee. † Al cattle, that are with thee
of al fleſh, as wel in ſoules, as in beaſtes, & al creepers, that
creepe vpon the earth, bring out with thee, & goe yee vpon
18 the earth: increaſe and multiplie vpon it. † Noe therfore
went forth, and his ſonnes: his wife, and the wiues of his
19 ſonnes with him. † Yea and al cattle, beaſtes, and creepers
that crepe vpon the earth, according to their kinde, went
20 ſorth out of the arke. † And Noe built an Altar to our Lord:
and taking of al cattle and foules that were cleane, offered
21 Holocauſts vpon the Altar. † And our Lord ſmelled a ſweete
ſauour, and ſaid: I wil no more curſe the earth for men: for
the ſenſe and cogitation of mans hart are prone to euil from
their youth: I wil no more therfore ſtrike euerie liuing
22 ſoule as I haue done. † Al the dayes of the earth, :: ſeed-
time and harueſt, cold and heate, ſommer and winter, night
and day ſhal not reſt.

::In the whole yeare of the floud was no ſowing nor reaping, nor pleaſant varietie of times, but al deſolate & miſerable: hence forth God promiſeth more ſeaſonable times S. Amb. li. de Noe & Arca. c. 23.

ANNOTATIONS.

CHAP. VIII.

20. *Built an Altar*] Noe without expreſſe commandment, and without delay, offereth Sacriſice to God, for the benefite receiued, in his, and his families conſeruation, with the other liuing creatures, in that general deluge of the world, *VVel knovving* (ſaith S. Ambroſe) *That to be true thankeſgeuing, vvhich is preſented, not commanded: therfore he made no delay. For the vertue of a gratful mind excludeth doutful deliberation, and he that expecteth, til the debt of thankes be exacted, is an vngratful perſon.* For more ſolemnitie, he dedicated an apt and permanent place, for this peculiar diuine ſeruice, *Bvilding an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make ſacrifice) and the Greeke *Thyſiaſterion*, ſignifie an Altar to ſacrifice on, not a common table for meate. He offered of the cleane and beſt things becauſe pure and deuout Sacrifice is due to God. Moreouer it was large and bountiful, for he offered of al the kindes of cleane beaſtes and foules. Finally he offered them in *Holocauſtes*, where al was burned and conſumed in the honour of God. How gratful al this was to God, Moyſes ſignifieth ſaying: *Our Lord ſmelled a ſvveete ſauour.* not that either anie ſweete corporal ſauour could of it ſelfe delight God, who is the moſt ſpiritual ſubſtance, or that the burning of fleſh, bones, and bowels of beaſtes could yeld ſweete ſauour; but the deuout mind declared by ſuch external dutie greatly pleaſed God. For God requireth both, but ſpecially a ſincere hart. As not only diuine Scriptures, and holie Fathers, but alſo moral Philoſophers teach vs. *It vvere a greuous thing* (ſaith Plato writing of ſacrifices) *If God had reſpect rather to the giftes, and ſacrifices of men, then to their mind. lib. peri tes proſeuches.*

Li. de Noe & Arca c. 22.

Heb. 13, 10.

Leuit. 1. Pſal. 50. Iſaie 1. Amos. 5. Mal. 1. Iuſt. Mar. li. 3. q. 4. S. Hiero. & Heb.

Noes ſacrifice manie wayes cōmendable.

1. Voluntarie.
2. Speedie.
3. Solemne.
4. Pure.
5. Bountiful.
6. Holocauſt.

Sacrifice is pleaſant to God: not for the external things but for the ſincere mind.

CHAP. IX.

God reneweth the bleſsing of multiplication, 3. alloweth the eating of fleſh, but not of bloud. 8. promiſeth neuer againe to deſtroy the world by water 22. Cham ſaw, and reported his fathers nakednes, which Sem and Iapheth couered. 24. For which he his curſed, and they are bleſſed.

AND God bleſſed Noe and his ſonnes. And he ſaid to 1
them: ∷ Increaſe, & multiplie, and repleniſh the earth.
† And your terror and dread be it vpon al the beaſts of the 2
earth, and vpon al the foules of the ayre, with al that moue
vpon the earth: al the fiſhes of the ſea are deliuered to your
hand. † And" al that moueth, and liueth ſhal be yours for 3
meat: euen as the grene herbes haue I deliuered al to you.
† Sauing that" fleſh with bloud you ſhal not eate. † For I 4 5
wil require the bloud of your ſoules at the hands of al beaſts: *Leuit 17.*
and at the hand of man, at the hand of eech man, and of his
brother, wil I require the ſoule of man. † Who ſoeuer ſhal 6
ſheed mans bloud, his bloud ſhal be ſhed: for to the image
of God man was made. † But increaſe you and multiplie, 7
and goe vpon the earth, and fil it.

∷ Of this commandment, or rather bleſſing ſee the Annotations. chap. 1. v. 28.

† Thus alſo ſaid God to Noe, and to his ſonnes with him: 8
† Behold I wil eſtabliſh my couenant with you, and with 9
your ſeede after you: † and with euerie liuing ſoule, that is 10
with you, as wel in al foules as in cattle & beaſts of the earth
that are come forth out of the arke, and in al beaſts of the
earth. † I wil eſtabliſh my couenant with you, and al fleſh 11
ſhal be no more deſtroyed with the waters of a floud, neither
ſhal there be from henceforth a floud to waſt the earth.
† And God ſaid: This is the ſigne of the couenant which I 12
geue betwen me and you, and betwen euerie liuing ſoule,
that is with you, for perpetual generations: † ∷ my bowe 13
wil I ſet in the clouds, and it ſhal be the ſigne of a couenant
betwen me and betwen the earth. † And when I ſhal couer 14
the element with cloudes, my bowe ſhal appeare in the
cloudes: † and I ſhal remember my couenant with you, and 15
with euerie liuing ſoule that beareth fleſh: and there ſhal no
more be waters of a floud, to diſtroy al fleſh. † And my 16
bowe ſhal be in the cloudes, and I ſhal ſee it, and I ſhal remember
the euerlaſting couenant, that was made betwen
God,

∷ The rainbow was before, but was not a ſigne, as God ſaith henceforth it ſhould be, for men to remember his promiſe. Seuerianus in Gen. S. Tho. Quodlib. 3. a. 30.

God and euerie liuing ſoule of al flesh which is vpon the
17 earth. † And God ſaid to Noe: This ſhal be the ſigne of the
couenant, which I eſtabliſhed, betwen me & al fleſh of the
18 earth. † The ſonnes therfore of Noe, that came out of the
arke, were Sem, Cham, and Iaphet: and Cham he is the father of Chanaan.
19 † Theſe three are the ſonnes of Noe: and
:: of theſe was al mankind ſpred ouer the whole earth.

:: By this it is clere that Noe had no more children after the floud. S. Chriſoſt. ho. 29. in Gen.

20 † And Noe a huſbandman began to til the grounde, and
21 planted a vineyard. † And drinking of the wine was made
22 ″drunke, and naked in his tabernacle. † Which when
Cham the father of Chanaan, had ſeene, to wit that his fathers
priuities were bare, he told it to his two bretheren
23 abroad. † But in dede Sem and Iapheth put a cloake vpon
their ſhoulders, and going backward, couered the priuities
of their father: and their faces were turned away, and they
24 ſawe not their fathers priuities. † And Noe awaking from
the wine, when he had learned what his younger ſonne had
25 done to him, † he ſaid: ″Curſed be Chanaan, a ſeruant of ſer-
26 uantes ſhal he be vnto his bretheren. † And he ſaid: Bleſſed
27 be the Lord God of Sem, Chanaan be his ſeruant. † ″God
enlarge Iapheth, and dwel he in the tabernacles of Sem, and
28 Chanaan be his ſeruant. † And Noe liued after the floud
29 three hundred fiftie yeares. † And al his dayes were in the
whole nyne hundred fiftie yeares: and he died.

Apoc. 13. 8.

Heb. 11.

ANNOTATIONS.
CHAP. IX.

Ad. 9. 119 Ho. 27. in Gen.

3 *Al that moueth*] S. Iuſtinus Martyr, S. Chriſoſtom, and other ancient Doctors proue, that fleſh was lawful to be eaten before the floud: but being not neceſſarie, becauſe men were ſtronger, and other things alſo of more force, the better ſorte which were of Seths race abſtained from it. But after the floud fleſh being more neceſſarie, God altereth that cuſtome of abſtinence, with this limitation and commandment, that they ſhal not eate bloud.

Voluntarie abſtinence without cōmandment.

4. *Fleſh vvith bloud*] Though this poſitiue precept, of not eating bloud, ſerued wel to make men more abhorre manſlaughter (which is forbid by the law of nature, and the reuenge therof here and in other places ſeuerly threatned) yet it was ſpecially geuen both immediatly after the floud, and in the law of Moyſes (with manie the like) to exerciſe men in obedience. And the ſame was renewed, for a time, by the Apoſtles, to appeaſe a controuerſie in the primitiue Church. For that the Iewes conuerted to Chriſt, hauing benne long accuſtomed to this obſeruation, could not indure to ſee it broken, by them ſelues, or other Chriſtians, and being no great burden, for the Gentiles,

Abſtinence from bloud ſome times commanded not alwayes.

Leuit 17.

Act. 15

it was

it was decreed that al ſhould kepe it. And ſo peace was made. Neuertheles it was aboliſhed when the cauſe ceaſſed. As S. Auguſtin declareth againſt Fauſtus the Manichee. Such is the authoritie of the Church to decree, and againe to diſanul an obſeruation of a thing of it ſelfe indifferent.

li:32. c. 13.

Noe ſinned not in drunkennes:

Noe a figure of Chriſt

Sem and Iaphet a figure of the Church, Cham of Infidels.

21. *Drunke*] Noe ſinned not, by the common iudgement of ancient Fathers, in that he was ouercome with wine, becauſe he knew not the force therof, hauing drunck only water al his life before. But this external rebuke, and worldlie diſgrace happened to Noe, in figure of Chriſt naked on the Croſſe. As S. Cyprian (Epiſt. 63. ad Cœcilium) S. Auguſtin (li. 16. de ciuit. c. 2. & li. 12. contra Fauſtum Manicheum. c. 23. & 24.) Eucherius, Rupertus and others (vpon this place) do teach. And likwiſe that Sem and Iapheth were a figure of the Church conſiſting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Sauiour ſuſtayned. Goe to now (yee Manichees, ſaith S. Auguſtin) obiect calumnies to the ancient holie Scriptures, doe ſo, yee children of Cham, to whom naked fleſh ſemeth vile, by which your ſelues were begotten. For neither could yee by anie meanes haue benne called Chriſtians, except Chriſts as he was fortold by the Prophetes, had come into the world, had drunck that cuppe of his vinyard, which could not paſſe from him, had ſlept in his paſſion, as in drunkennes of folie (which is wiſer then men) and ſo the infirmitie of mortal fleſh (which is ſtronger then men) had become naked, by the ſecret counſel of God, which infirmitie vnles the WORD OF GOD had taken vpon him, the very name Chriſtian, wherof yee alſo glorie, had not benne at al in the earth.

S. Chriſoſt ho. 29. S.Theod. q. 65. S. Amb. c.30. de Noe & Arca. Li. 12. c. 24. cont. Fauſt.

VVhy Chanaan is curſed rather then Cham.

25. *Curſed be Chanaan*] VVhy Chanaan the ſonne is curſed, and not his father Cham, diuers yeld diuers reaſons. S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy firſt ſaw his grandfathers nakednes, and told the ſame to his father, and ſo they both derided that they ſhould haue couered, Chams other ſonnes not offending, and therfore not his whole progenie but only Chanaan & his poſteritie were here curſed by Noe. S. Chriſoſtome ſuppoſeth that for ſo much as God had bleſſed Noe & his three ſonnes coming forth of the Arke, he could not preſume to curſe anie of thoſe, whom God had bleſſed, therfore curſed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this, for example of wicked men, eſcaping puniſhment in this life, and are puniſhed in the next, and in their poſteritie, folowing their vices. *VVhat meaneth it* (ſaith he) *that Cham ſinning, Chanaan his ſonne had ſentence of reuenge, but that the ſinnes of the reprobate proſper here in this life vnreuenged, and are puniſhed aftervvards?* And clere it is that Chanaans moſt wicked poſteritie were ſubdued in the end, and moſt of them deſtroied by the children of Iſrael (who were of Sem) vnder the conduct of Ioſue, according to Noes prophetical bleſſing of Sem, and curſing of Chanaan.

q. 57. in Gen.

ho. 29.

Sinnes puniſhed in the poſteritie.

The effect of bleſſing and curſing.

Li. 26. Moral. c. 18.

Iapheths bleſſing.

Literal

Myſtical.

How Heretikes ſerue Catholiques.

27. *God enlarge*] This bleſſing of *Iapheth* was literaly fulfilled, when (according to his name, which ſignifieth *Latitude* or enlargement) his plentiful iſſue poſſeſſed moſt ample countries, both in the Continent, and Ilandes. But myſtically it had effect (As S. Hierom. S. Auguſtin. Rupertus and others expound it) when the Apoſtles, being Iewes of the race of Sem, firſt builded the Chriſtian Church, wherin the moſt part of that nation refuſed to dwel, contemning Chriſts Goſpel & grace, and the fulnes of Gentiles entred in, and were made inheriters. Finally Chanaan is ſeruant to both Sem and Iapheth, in that Heretikes being vnder the Iuriſdiction of the Church, geathered of Iewes and Gentiles, ſerue to ſtur vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie.

Act. 13. Rom. 11. Ephes. 2. Tradit Hebra. Li.16. ciuit. c.2. Li 12 c. 24. cont Fauſt. Li 4. c. 38. in Gen.

CHAP.

CHAP. X.

The genealogie of Noes children, by whom the World was increaſed againe, after the floud.

1 THESE are the generations of the ſonnes of Noe, Sem,
Cham, and Iapheth: and children were borne to them
2 after the floud. † The children of Iapheth: Gomer, and Magog,
and Madai, and Iauan, and Thubal, and Moſoch, and
3 Thiras. † Moreouer the children of Gomer: Aſcenez and
4 Riphath and Thogorma. † And the ſonnes of Iauan: Eliſa
5 and Tharſis, the Cetims and the Dodanims. † Of theſe
were diuided the Iles of Nations in their countries, ech one
according to his tongue and their families in their nations.
6 † And the ſonnes of Cham: Chus, and Meſraim, and Phut,
7 and Chanaan. † And the ſonnes of Chus: Saba, and Heuila,
& Sabatha, and Regma, & Sabathaca. The ſonnes of Regma:
8 Saba, and Dadan. † Moreouer Chus begat ″ Nemrod: he began
9 to be mightie in the earth, † and he was a valiaunt hunter
∷ before our Lord. Therof roſe a prouerbe: As it were
10 Nemrod the valiaunt hunter before our Lord. † And the
beginning of his kingdome was Babylon, and Arach, and
11 Achad, and Chalanne in the land of Sennaar. † Out of that
land came forth ″ Aſſur, and builded Niniue, and the ſtreets
12 of the citie, and Chale. † Reſen alſo betwen Niniue and
13 Chale: this is the great citie. † But Meſraim alſo begat
the Ludims, & the Anamims, & the Laabims, the Nephthuims,
14 † and the Phetruſims, and the Caſluims: of whom
15 came forth the Philiſtims & the Caphtorims. † And
16 Canaan begat Sidon his firſt begotten, Hethæus, † and
17 Iebuſæus, and Amorrhæus, and Gergeſæus, † Heuæus and
18 Aracæus: Sinæus, † and Aradius, Samaræus, and Hamathæus:
and afterwardes were ſpred the people of the Chananits.
19 † And the limitts of Chanaan were from Sidon as we
come to Gerara euen to Gaza, vntil thou enter to Sodoma
20 & Gomorrha, and Adama, & Seboim euen to Leſa. † Theſe
are the children of Cham in their kinreds, and tongues, and
21 generations & lands, and nations. † Of Sem alſo ∷ father of
al the children of Herber, the elder brother of Iapheth were
22 borne. † The children of Sem: Ælam and Aſſur, and

∷ That is in his ſight who can not be deceiued.

∷ Hence S. Auguſtin geathereth that the people of Iſrael were called Hebrewes of this Heber. l.16. c.3. ciuit.

Arphaxad, and Lud, and Aram. † The children of Aram: 23
Vs, and Hul, and Gether, and Mes. † And Arphaxad alſo 24
begat Sale, of whom was borne Heber. † And to Heber 25
were borne two ſonnes: the name of the one was Pha-
leg, :: becauſe that in his dayes was the earth diuided: and
his brothers name was Iectan. † The which Iectan begat 26
Elmodad, and Saleph, and Aſarmoth, Iare, † and Aduram, 27
and Vzal, and Decla, † and Ebal, and Abimael, Saba, 28
† and Ophir, and Heuila, and Iobab. al theſe were the chil- 29
dren of Iectan. † And their dwelling was from Meſſa as we 30
goe on as far as Sephar a mountaine in the eaſt. † Theſe are 31
the children of Sem according to their kinred and tongues,
and countries in their nations. † Theſe are the families of 32
Noe, according to their peoples & nations. Of theſe were
the nations diuided on the earth after the floud.

:: Heber hauing a ſonne borne when the tongues were diuided called him Phaleg, which ſignifieth diuiſion S. Aug. li. 16. c. 11. ciuit

ANNOTATIONS.

CHAP. X.

Nemrod king of Babylon, a ſuttle & cruel giant.

An Arch-heretike.

8. *Nemrod.*] To this Nemrod the ſonne of Chus, firſt builder and king of Babylon, Ioſephus, S. Epiphanius, S. Hierom, S. Auguſtin, and generally al ancient writers aſcribe the firſt tyrannie, and firſt ſetting vp of an earthlie citie oppoſite to the Citie of God after the floud. He was a *Valiant*, or rather a *Violent hunter* a giant hunter (ſaith S. Auguſtin, according to the ſeuentie Interpreters) who by falſhood and force brought manie vnder his dominion. For he ſturred vp pride (ſaith Ioſephus) and contempt of God in men, auoching that they were not beholding to God for preſent felicitie, but to their owne vertue; and ſo ſuppoſing men would fal from God to him, if he offered him ſelfe a leader, and helper againſt a new floud, by litle and litle drew al to tyrannie. He was otherwiſe called Saturnus, and was at length amongſt others accounted a god. After him his ſonne Belus Iupiter (as moſt authors affirme) raigned 65 yeares. And then ſucceded Ninus the firſt king of the Aſſirians.

Li. 1. c. 4. Antiqit. l. Antiq. Chalda. Li. 1. c. 2. in Oſee. li. 16 c. 3. 4. & 17. ciuit. Beroſus Annian. li. 4. c. 5. Euſebius in chron. & aliẏ.

Aſſur, ſonne of Sem, or Ninus king of Aſſirians.

11. *Aſſur builded Niniue*] Here is great difficultie, and much diſpute amongſt writers, who this Aſſur is. Briefly, we may either ſay with Ioſephus, and S. Auguſtin, that Aſſur the ſonne of Sem built a citie, which afterwards Ninus of Chams race enlarged, enriched, and changing the name called it Ninum: or els that this word *Aſſur* here ſignifieth (as. 4. Reg. 15. Pſal. 82. Eſaiæ 10. & 31.) the king of Aſſirians, to wit Ninus the ſonne of Belus, who as al hiſtories greeke and barbarous reporte (ſaith S. Hierom) was the firſt that raigned ouer al Aſia, & among the Aſſirians built Ninum a citie of his owne name, which the Hebrewes cal Niniue. He ſet vp the Monarchie of the Aſſirians, called the golden kingdom, which ſtood 1240. yeares. And made his father Belus to be honored for a god. To whom the Babilonians, as Plinie teſtifieth, firſt erected ſtatuas, altares, & temples. Of this Belus or Bel of Babylon were alſo deriued other falſe goddes, as Belial the god of Libertines, or without yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongſt the Philiſtims; and the like in other nations.

li. 1. Antiq. c. 4. Li. 16. c. 3. ciuit. Euſeb. in chron.

First falſe goddes.

Iud. 19. Num. 25. 4. Reg. 1. 3. Reg. 16.

32. *The Nations*] How manie Nations and tongues were in the world immediatly after the towre of Babylon, is more cõmonly ſuppoſed, then clerly ſhewed by old or late writers. Only it ſemeth certaine and euident, that there were iuſt as manie tongues as Nations But to finde preciſly (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned ſo manie. Neuertheles if we adde certaine that begane diſtinct Nations afterwards, til Iacob with his children went into Ægypt (in whom only the Hebrew Nation and Tongue continued to Chriſts time, the number wil come right. Of Iapheth were borne 7. ſonnes chiefe of Nations. Againe of Gomer (beſides his ſuppoſed ſucceſſor, who can not be counted beginner of an other diſtinct nation) came 2. other heades. Likewiſe of Iauan (beſides his firſt ſonne) roſe 3. more nations. Of Cham by his firſt ſonne Chus were 6. nephewes princes of nations. Againe of Regma (beſides his ſucceſſor) came one more. And Nemrod beſides his kingdom of Babylon, rayſed vp other 6. By his ſecond ſonne Meſraim came 8. nations, Chams third ſonne Phut made only one nation. And Chanaan his ſonnes made 11. more. Of Sem (laſt mentioned for better connecting the maine Hiſtorie, and ſucceſſion of the Church) came the chiſe and principal Nation the Hebrewes, deſcending from him by Arphaxad, Sale, Heber, and ſo directly to Iacob. Of Sem alſo were borne 4. other ſonnes beginners of nations. Againe of Aram (beſides his firſt ſonne) were 3. fathers of nations. Likewiſe of Heber (beſides the Hebrewes deſcending by Phaleg) were borne to his other ſonne Iectan 13. heades of nations. Theſe are al that are named in this place: to wit, of Iapheth, 12. of Cham 33. and of Sem 21. which make in al 66. wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots ſonnes) alſo Iſmael (Abrahams eldeſt ſonne) and his iſſue by Cetura, and finally Eſau (Iacobs brother) who made 6. more diſtinct nations, the whole number is 72. This probable collection, with the reſt, we ſubmit to better iudgement.

S. Aug. 16. c. 3. ciuit.

Gen. 24. 19. 17. 25,6. 25,23.

The common opinion of 72. tongues is not clere in Scripture.

Yet this number of nations and tongues may be probably geathered in this and other places of Geneſis.

The Hebrewes chiefe of theſe nations.

CHAP. XI.

God hindereth the vaine purpoſe of building a hiegh towre, 7. by confounding mens tongues. 9. Wherof it is called Babel. 10. The genealogie of Sem to Abram.

The fourth part of this booke.

Of the diuiſion of tõgues and nations.

1 AND the earth was of one tongue, and al one ſpeach.
2 † And when they remoued from the eaſt, they found
3 a plaine in the land of Sennaar, and dwelt in it. † And eech
one ſaid to his neighboure: Come, let vs make bricke, and
bake them with fire. And they had bricke in ſteed of ſtone,
4 and bitume in ſteed of morter: † and they ſaid: Come, "let vs
make vs a citie and a towre, the toppe wherof may reach to
heauen: and let vs renowne our name before we be diſperſed
5 into al lands. † And our Lord deſcended to ſee the citie
6 and the towre, which the children of Adam builded, † and
he ſaid: Behold, it is one people, and one tongue is to al: and

they haue begunne to doe this, neyther wil they leaue of
from their determinations, til they accompliſh them indede.
† Come ye therfore," let vs goe downe, and there confound 7
their tongue, that none may heare is neighbours voice.
† And ſo our Lord diſperſed them from that place into al 8
lands, and they ceaſed to build the citie. † And therfore 9
the name therof was called Babel,∷ becauſe there the tongue
of the whole earth was confounded: and from thence our
Lord diſperſed them vpon the face of al countries.

∷ He that ſpeaketh ſo confuſedly that he is not vnderſtood is ſaid to bable.

† Theſe are∷the generations of Sem: Sem was an hundred 10
yeares old when he begat Arphaxad, two yeares after the
floud. † And Sem liued after he begat Arphaxad, fiue hundred 11
yeares: and begat ſonnes and daughters. † Moreouer 12
Arphaxad liued thirtie fiue yeares, and" begat Sale. † And 13
Arphaxad liued after he begat Sale, three hundred three
yeares: and begat ſonnes and daughters. † Sale alſo liued 14
thirtie yeares, and begat Heber. † And Sale liued after he 15
begat Heber, foure hundred three yeares: and begat ſonnes
and daughters. † And Heber liued thirtie foure yeares, and 16
begat Phaleg. † And Heber liued after he begat Phaleg, 17
foure hundred thirtie yeares: and begat ſonnes and daughters.
† Phaleg alſo liued thirtie yeares, and begat Reu. 18
† And Phaleg liued after he begat Reu, two hundred nine 19
yeares, and begat ſonnes and daughters. † And Reu liued 20
thirtie two yeares, and begat Sarug. † Reu liued alſo after 21
he begat Sarug, two hundred ſeauen yeares: and begat
ſonnes & daughters. † And Sarug liued thirtie yeares, and 22
begat Nachor. † And Sarug liued after he begat Nachor, 23
two hnndred yeares: and begat ſonnes and daughters.
† And Nachor liued nine and twentie yeares, and begat 24
Thare. † And Nachor liued after he begot Thare, an hundred 25
and nintene yeares: and begat ſonnes and daughters.
† And Thare liued ſeauentie yeares, and begat Abram 26
and Nachor, and Aran. † And theſe are the generations 27
of Thare: Thare begat Abram, Nachor, & Aran. Moreouer
Aran begat Lot. † And Aran died before Thare his 28
father, in the land of his natiuitie in ∷ Vr of the Chaldees.
† And Abram & Nachor maried wiues: the name of Abram 29
his wife was Sarai: and the name of Nachor his wife,
Melcha the daughter of Aran the father of Melcha, and the
father of Ieſcha. † And Sarai was barren, neither had ſhe 30
chil-

∷Moyſes here ſheweth the ſucceſſion of Patriarches, from Sem to Abraham, as he did before from Adam to Noe. S. Aug. li. 16. c. 10. ci.

∷ Vr a citie, or territorie of Chaldea. 70. Interpret. and Ioſephus li. 1. Antiq.

31 children. † Thare therfore ∷ tooke Abram his ſonne, and
Lot the ſonne of Aran, his ſonnes ſonne, & Sarai his daughter
in law, the wife of Abram his ſonne, and brought them
out of Vr of the Chaldees, for to goe into the land of
Chanaan: and they came as farre as Haran, and dwelled
32 there. † And the dayes of Thare came to two hundred fiue
yeares, and died in Haran.

∷ Abram was commanded to goe forth of Chaldea, as appeareth Act. 7. v. 4. Though this iourney is here aſcribed to Thare as the principal perſon.

ANNOTATIONS.

CHAP. XI.

4. *Let vs make*] Here we may ſee in Nemrod the common cauſes of heresies, and the maner of Hertikes ptoceding. For he hauing a ſutle proud, and aſpiring mind, firſt detracted from God, perſwading men (as is noted before) not to depend vpon Gods prouidence, and finding ſome others of like humour, they conſpired together, and drew more folowers, by bearing the ſimpler ſorte in hand (for it was vnpoſſible wiſe men ſhould beleue it) that they would make a towre of defence againſt a new floud, if God ſhould thinck to drowne the world againe. But their principal intention was to make themſelues great and ſtrong for the preſent, and famous to poſteritie. Al which God euerthrew neither ſuffering them to build vp their imagined caſtle of ſtrength nor to be praiſed for their worke, but made them infamous to the worlds end.

S. Chriſ. ho. 30. in Gen. Caßian. collat. 4. c. 12.

Pride is cauſe of ſchiſme and hereſie.

Falſe pretences deceiue the ſimple.

Heretikes proſper for a time, but are confounded in the end.

7. *Let vs confound*] God in diſſipating this vaine worke of men, would vſe the miniſterie of Angels. As not only Philo Iudeus, and Origen, but alſo S. Auguſtin, S. Gregorie, and other fathers expound theſe wordes, *Come, let vs deſcend, and confound their tongue.* where they alſo note Gods ſingular wiſdome, mercie, and iuſtice, ſo puniſhing the offence, that he turneth it to his owne glorie, and the profite of al men: ſhewing his powre and ſoueraigne Maieſtie by two great miracles. Firſt by ſo ſuddainly and vtterly depriuing al thoſe builders, of their vſual tongue, that preſently they could neither ſpeake it, nor vnderſtand it. Secondly, by geuing diuers diſtinct languages to ſeueral ſortes or families, which they immediatly vnderſtood, and ſpoke moſt promptly, as if they had long before lerned and vſed the ſame. But to no man was geuen more then one language. And ſo, to the more commoditie of al mankind, they were forced to part into ſundrie coaſtes of the earth, which they inhabited and repleniſhed with diſtinct Nations, hauing the ſame Angels their ſpiritual Patrones and Protectors, which had ſeuerally changed their language. In particular, it was profitable to the good who being before oppreſſed by the vnited powre of manie wicked, were releeued (as S. Gregorie teacheth) when their perſecutors were diuided. Theſe good were the familie of Heber, as S. Chriſoſtom, and S. Auguſtin proue. For ſeing the change of tongues was inflicted for puniſhment, it appeareth that Heber and his familie were innocent of the vaine attempt, whoſe tongue was not changed, but remained the ſame, and of him was called the Hebrew tongue for diſtinction ſake after there were manie tongues, which before had no diſtinct name being the only tongue of al men. Againe touching the offenders (who were puniſhed in their tongues, that they could not be vnderſtood commanding one an other, becauſe they would not vnderſtand God iuſtly commanding them al) they alſo reaped this ptofite,

Li. de cõfuſ. ling. ho. 11. in Numer. li. 16. c. 6 ciuit. li. 2. Moral. in. c 1. Iob.

Li. 34. Moral. in. c. 41. Iob. ho. 11. in Gen. l. 16. c. 11 & li. 18. c. 39. ci. S. Aug. li. 6. c. 4. ciuit.

Miniſtrie of Angels.

God turneth the offence of men to good.

Two miracles In priuation of one tongue and geuing a new.

Diuiſion among euil men is profitable.

The member offending is puniſhed.

Heber and his familie cõſented not to the building of Babel.

Gift of tõgues moſt profitable to the Church.

Ho. 30. in Gen.

S. Greg. ho. 30 in Euan.

that they were forced to leaue of that bad worke, and withal to ſeeke more ample habitations, who *If they had there more increaſed in number and ſtreingth, vvould vvithout doubt* (ſaith S. Chriſoſtom) *haue attempted vvorſe things.* And infinite manſlaughter would haue benne committed, amongſt ſo manie for poſſeſſion of that one citie & towre. Finally the fathers note that as God wrought here much good by diuiſion of tongues: ſo he wrought much more by communion of tongues, geuen to the Apoſtles, therby inabling them to gether one Church of al Tongues and Nations.

Scriptures hard

1. Par. 1.

Luc. 3. v. 36.

Li. 16. c. 10. ciuit.

Some think Moyſes omitted Cainan for a myſterie.

Mat. 1.

Refutation.

12. *Begat Sale*] Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Palalippomenon, ſaying Arphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan betwen them, as ſonne of Arphaxad, and father of Sale. Euſebius alſo in his Chronicle, with moſt Greeke Doctors, and S. Auguſtin, count Cainan in this Genealogie of Sem. VVherupon manie do number him in this ranck, and ſuppoſe that Moyſes omitted him for ſome Myſterie, and yet writeth truly, that Arphaxad begat Sale, not his proper ſonne, but his ſonnes ſonne: as S. Mathew ſayth, Ioram begat Ozias, who was his nephewes nephew. But againſt this ſolution it is replied, that then Arphaxad ſhould haue bene a grandfather at 35. yeares of age: which were ſtrange in thoſe daies, how ſoeuer it is now. And a greatter difficultie, or rather abſurditie muſt alſo be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was alſo begotten the ſame yeare, according to the Hebrew, being both true. VVhich inconuenience is not in the Genealogie written by S. Matthew. Others therfore according to the Hebrew and Latin text, with moſt Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, betwen the Hebrew and the Greeke, maketh no mention at al of this difference. VVhich maketh ſome to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at leaſt not in thoſe that he had, and held for the beſt. And at this day ſome haue him not. VVhich may be admitted for a probable anſwere touching the Hebrew and Greeke of the old Teſtament. But for ſo much as al copies, both Greeke & Latin, alſo S. Hieroms Edition of S. Lukes Goſpel haue Cainan, the difficultie ſtil remaineth betwen Moyſes and S. Luke. How then ſhal this doubt be ſolued? we can not ſolue it. And no maruel. For venerable Bede could not. VVhoſe wordes are theſe: S. Luke vſeth rather the Greeke teſtimonies then the Hebrew: wherof hapeneth that I much maruel at, and for dulnes of wit, being ſtriken with great admirrtion, I can not throughly ſcan, ſeeing in the Hebrew veritie are founed only tenne generations from the floud vnto Abraham, by what meanes S. Luke, who (the Holie Ghoſt gouerning his penne) could in no ſorte write falſe, would rather ſet downe eleuen generations in the Goſpel, Cainan adioyned according to the ſeuentie Interpreters. Thus writeth S. Beda, reuerently admiring that he could not vnderſtand. For being aſſured that the Holie Ghoſt gouerned the pennes both of Moyſes and S. Luke, and that he is not contrarie to him ſelfe, it muſt nedes be true which ech of them writeth, though other learned men can not reach the profoundnes of ſome difficulties that occure. And therfore Beza was extreme ſaucie to daſh Cainan out of S. Lukes Goſpel, and that wittingly and moſt impudently ſaying, in his Annotations: *Non dubitauimus expungere: VVe doubted not to put it out.* The former Engliſh Editions, otherwiſe corrupt in manie places, haue Cainan in the text of S. Lukes Goſpel, but their latter tranſlaters are in this point pure Bezites.

Others coniecture Cainan ſhould not be in the text of the 70.

Queſt. Hebra.

Editio quedam vaticana

But neuer anie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Goſpel.

A memorable ſentence of S. Beda.

Praefat. coment. in Acta Apoſt.

Beza ſacrilegiouſly proud.

The heretical Engliſh Editions differ in this point.

1552

1577.

The end of the ſecond age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION, IN THE SECOND AGE OF THE WORLD.

From Noes floud to Abrahams going forth of his countrie.
The ſpace of 368. yeares.

NO MAN *can wel doubt nor wil denie, that the ſame Church continued al the ſecond age which was in the firſt, conſidering that Noe liued aboue* 50. *yeares after the birth of Abraham, and Sem* 150. *more: and that theſe three, and ſome others of that time are renowmed in holie Scripture, for ſincere profeſſors of true Religion. But for more manifeſtation of their faith, and that the Church was then very conſpicuous, we ſhal repete certaine principal pointes of Religion profeſſed and practiſed al that time, by a continual knowne viſible companie vnited in one myſtical bodie: though in the meane while, the wicked ſprong and grew in number and worldlie force, much oppreſſing yet neuer ſuppreſſing the good.*

Noe and Sem liued in Abrahams time.

Articles of Religion profeſſed in the ſecond age.

First iust Noe coming forth of the arke with his familie, profeſſed his religious mind to One God *almightie, ſupreme Lord of al, by* Offering external *voluntarie, ſpeedie, pure, ſolemne, and bountiful* Sacrifice *of Holocauſtes, as a* Prieſt *vpon an* Altar. *After which moſt gratful office, God making a couenant with him and his ſeede, neuer againe to deſtroy the world by water, confirmed the ſame by the ſigne of the rainbow, which repreſented the ſecond Perſon of the B.* Trinitie, *the* Sonne of God, Chriſt *our Lord to be borne* The Sõne of man, *& extended vpon the* Croſſe: in whom Noe beleeuing was inſtituted heyre of the iuſtice, which is by faith in our Redemer.

Gen. 8. Gen. 9. Heb. 11.

One God. External Sacrifice Prieſthood Altares. Chriſt. Croſſe. The B. Trinitie. Redemer.

VVe haue here againe Gods operatiue bleſſing, *with the effect of increaſe and multiplication, the iſſue of Noe by his three ſonnes, in short time making manie Nations. By the way alſo we haue an example of* Fathers *ſolemne* Bleſſing *and* Curſing *their children. The effectes wherof ſucceded afterwardes accordingly. Likwiſe in this age was geuen a particular precept* Not to eate bloud. *And Noe obſerued diſtinction of* Cleane *beaſtes, offering Sacrifice in them only, as before the floud, he was commanded to take moe of them into the arke, then of the* Vncleane.

Gen. 9. c. 9. v. 25. c. 9. v. 4. c. 9. v. 20

Gods bleſſing operatiue. Fathers bleſſing & curſing

Abſtinence from bloud. Cleane, and vncleane.

In that ſo ample mention is made of ſinne and wickednes, there is no doubt, but Noe, the preacher of iuſtice, *admoniſhed and exhorted ſinners to* Repentance: *yea he* Puniſhed *Cham & Chanaan, by his curſe in their poſteritie. And God him ſelfe* Threatned *to exacte the bloud of man vniuſtly shed. In the meane time* Inflicted *alſo ſome* puniſhment *vpon the builders of Babel, by confounding their tongues. And that by the* Miniſterie of Angels.

c. 10, 10. c. 11. 2. Pet. 2. c. 9, 5. c. 11.

Penance preached and inflicted.

Miniſterie of Angels.

Which *puniſhment in part, and threates of more importe a* General
Reſur-

Reſurrection
Iudgement.
Eternal ioy,
and paine.

Reſurrection, *and* Iudgement, *where al things* shal be *exactly diſcuſſed and* Iudged. *And then wil folow* Eternal life *to the good: and* Euerlaſting paine *to the damned.*

Church viſible

Good and bad in the Church

Cap. 8. & 9. c. 10, 11.

Alwaies ſome good.

Ho. 30. in Gen. li. 16. c 11. & li. 18. c. 39. ciuit. L. 5. c. 35. Moral in 3. Iob.

Al theſe points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his ſonnes) shew clerly a Viſible Church, *conſiſting of good and bad.* Noe *remaning the ſame man as before the floud;* Sem *and* Iapheth *are commended and bleſſed for wel doing;* Cham *blamed, & curſed in his poſteritie: yet neither he nor anie of his ſonnes or daughters fel into hereſie, or other infidelitie, for anie thing that appeareth in Scripture, or other authentical teſtimonie.* Heber alſo and his familie are *particularly commended by Moyſes, as the right folowers, and the ſpiritual children of Sem (Who had innumerable other carnal children) as thoſe that were innocent touching the preſumptuous building of others, who for the ſame fault loſt their old tongue, which the familie of Heber kept. As S. Chriſoſtom and S. Auguſtin do proue. Againe, diuers of this familie falling afterwards by litle and litle to other nations, the* Familie of Thare, *ſaith the ſame S. Auguſtin (li. 16. c. 12.) albeit not al, or not alwayes, yet euer ſome of them, and Abraham continually, with Sem, Heber, Phaleg, & manie others, not mentioned by Moyſes in his briefe deſcription (as S. Gregorie doubteth not to ſuppoſe) were iuſt, and kept the true faith, and Vndefiled Religion.*

Nemrod an Arch-heretike.

Ioſeph li. 1. c. 4. Antiq.

His proud hereſie.

But Nemrod *Chams nephew, and ſonne of Chus deſcribed for a Valiant hunter, a Violent giant, and tyrant, Was an Archheretike, a deuiſer and teacher of falſe doctrin, againſt God and true faith. By ſutletie and tyrannie he induced manie of liking or of feare to folow him, and ſo in ſchiſme he maintained hereſie,* That men were not beholding to God, but to them ſelues, for temporal proſperitie.

The firſt Sect of Infidels was Barbariſme before the floud.
The ſecond Scythiſme.

Li. de hereſibus.

Crueltie.

VVherof begane a new & cruel confederacie, againſt the Citie of God, & the ſecond great Sect of Infidels. For Barbariſme *being the firſt, begun by Cain and ended by the floud:* The ſecond mother *of al Sectes beginning after the floud (as S. Epiphanius Writeth) was* Scythiſme: *ſo called of the Scythians a moſt cruel people. Who according to Nemrods hereſie (not thincking themſelues beholding to God for temporal happines, but to their owne forces) tyrannized ouer the weaker, and manie wicked banning together extremly oppreſſed the more peacable, eſpecially the Church and true ſeruants of God. And this Was one ſpecial cauſe of building Babylon, beſides their ambicious deſire of perpetual fame, and their bearing the ſimple in hand of a defence againſt a new floud, to make it in dede, a ſtrong hold for tyrants to offend others, and to defend themſelues. Wherfore God (Who before deſtroyed al Infidels by the floud) confounded theſe builders by diuiding their tongues, and ſo forced them to breake, and part into manie countries.*

Thus

Thus mankind being diuided vpon the earth, opinions alſo were multiplied concerning Religion. For ſhortly the perſwation of mens truſting in themſelues, and in other mortal men appeared abſurde, euen the ſtrongeſt feeling aduerſities, or fayling ſometimes of their purpoſes, ſaw there was neede of ſupernal helpe, and that earthlie things depended much vpon diuine wil and powre. But hauing forſaken God Almightie, the onlie maker and conſeruer of al, they begane to imagine and ſerue falſe goddes, both famous dead men, which had proſpered in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Vntruthes are vnconſtant.

Hence therfore roſe the third principal Sect called Greciſme, *beginning alſo in this ſecond age, as the ſame S. Epiphanius writeth. For Ninus the firſt king of the Aſſirian great Monarchie, brought to paſſe that his father* Belus Iupiter *was eſtemed and worſhipped for the onlie great God by the Aſſirians. To him the Babylonians erected firſt Temples Altares and Statuas. Nemrod alſo by the name of* Saturnus, *as the progenitor of Belus, and firſt great King or Tyrant of Babylon, was accounted a god, and the father of goddes. About this time likwiſe begane the Dinaſtæ among the Ægyptians, and not ſowner, as they vainly brag to haue benne before the floud: yea much longer then in deede the world hath benne. Moreouer the Chaldees worſhipped the fire. Others the ſunne, the moone, and innumerable other feaned goddes. Againſt al which (and likwiſe againſt al hereſies) are two ſpecial arguments. Firſt that they were not from the beginning, as the true God, and al truthes are knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by il men. Secondly they are not accepted and eſteemed for goddes, or truthes, in al places, but with great diuerſitie and diſſention, one ſort allowing that others deſpice, as holie Athanaſius notably writeth in his oration againſt Idols in theſe wordes. Quot ſunt gentes totidem deorum genera confinguntur &c. How manie nations (ſaith he) ſo manie kindes of goddes are feaned. Alſo the ſame countrie, the ſame citie diſſenteth within it ſelfe in ſuperſtition of Idols. The Phenicians certes
acknowledge not the Egiptians goddes, neither doe the Egiptians adore the »
ſame Idols with the Phenicians: Nor the Scithians receiue the goddes of the »
Perſians, nor the Perſians of the Scithians: The Pelaſgies refuſe the Thraſian »
goddes, the Thraſians know not the Thebians. The Indians are againſt the »
Arabians, the Arabians againſt the Æthiophians: and in like ſorte the »
Æthiopians differ in their religious affaires from the Arabians. The Syrians »
worſhip not the goddes of the Cilicians, and the nations of Capadocia beſides »
al theſe haue goddes of other names. The Bithinians alſo feaned diuers »
goddes, the Armenians againe diuers from them. What nede we manie wordes? »
Thoſe that are in the continent honour other goddes from the Iland-people. »
In briefe ech citie and eech village not knowing the goddes of their neigh- »*

The third Sect was Greciſme.

Idolatrie.

Satur deorum.

Dinaſtæ were thoſe that raigned in Ægipt by force and policie: & after were great goddes, and litle goddes.

Idolatrie and Hereſie are cōfuted, by that they beginne diſorderly; and are at diſſention in their imagined Religions.

Luthers progenies differ as much in opinions of Religion, as Painimes do in their falſe goddes.

,, *boures, ſetteth forth their owne, & eſtemeth them only in place of goddes. Thus farre S. Athanaſius. Name we like countries, prouinces, cities, and townes in theſe partes of Europe, where Luthers ſcholars haue ſet their feete, conſider the forme of Religion, and opinions which they hold, and we ſhal ſee as vnorderlie beginnings, and as horrible diſſentions in hereſies (which S. Hierom calleth the Idols of the New Teſtament) as the ancient fathers haue diſcryed in Paganiſme. For Lutherans or Proteſtants hauing no lawful generation, but proceding of baſtards race, vpſtartes of vnknowne progenie, are no leſſe at diſcordes among them ſelues, only al agreing againſt Catholiques, like* ſyncretiſantes *againſt their cōmon enimies, or Herod, Pilate, & the Iewes againſt Chriſt. And in England alone are diuers Sectes without poſſible meanes to agree in one. For albeit the ciuil ſtate endeuoreth prudently and ſeriouſly to bring al to vniformitie, at leaſt in publique ſhew, yet they are but like manie faces vnder one hood, euerie ſorte keping their owne opinions; yea almoſt euerie preacher and meane ſcholar (to ſay nothing of artificers and common miniſters) arrogating to be his owne Iudge, contemneth to ſtand to Luther or Caluin, to Geneua or Parlament, to Conuocation or Synod of their owne, but to his owne only vnderſtanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is preſſed with that he once ſaid, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes againſt him, ſo hard it is to make a deceiued Proteſtant or Puritan confeſſe that he is conuinced, except by very pregnant meanes you can firſt caſt out of him, or bind faſt the ſpirite of preſumption, diſſention and contention: wheras the ſimplieſt Catholique in the world hath the ſelfe ſame faith in al points, with the whole Church, in which he remaineth, and vpon whoſe iudgement he dependeth.*

in. c. 11. Oſee.

Sectes in England diuers from Luther, and eech one from the reſt.

Proud and cōtentious ſpirites are hardly perſwaded to the truth.

Vnlerned Catholiques beleue the ſame faith in al points with the lerned.

To returne therfore, from whence we are not vnneceſſarily digreſſed, we conclude with S. Auguſtin; VVhen Moyſes had ſhewed the beginning and progreſſe of Nemrods earthlie citie, leauing it in Babylon, that is confuſion, *as needles to proſecute it futher, he returneth to declare the pertual* ſucceſſion *of the Citie of God, the Church, as before the floud from Adam to Noe, by the line of Seth, ſo after the floud from the ſame Noe, by the line of* Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, *and* Abraham. *The reſt of Sems children, and al the progenies of Iapheth and Cham, as not pertaining to this purpoſe, omitted, ſo connecting thoſe in order of generations, by whom the ſucceſſion is directly brought to Abraham, Prince of the elected people, a moſt ſpecial Patriarch, to whom new and great promiſſes are made of multiplication of his ſeede, and poſſeſſion of the land of Chanaan, but eſpecially of Chriſt our Redemer, and the ſame manie waies confirmed, as wil appeare in the next age.*

li. 16. c. 10. ciuit.

The ſucceſſion of Patriarches from Noe to Abraham.

Abraham a principal Patriarch.

CHAP.

CHAP. XII.

Abram commanded by God to leaue his countrie, with promiſe to be bleſſed in his Seede, 5. taking his Wife Sarai, and his nephew Lot, 6. Wandreth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. an other in Bethel. 10. Thence by occaſion of famine paſſeth into Ægipt. 14. Where his wife (called his ſiſter) is taken into the kings houſe, 19. but vntouched is reſtored to him.

The begining of the third age.

The fifth part of this booke. Of Abrahams leauing his cou̅trie, Gods bleſſing of his ſeede, & commandment of Circumciſion.

Act. 7. 1 AND our Lord ſaid to Abram: Goe forth of thy coun-
trie, and out of thy kinred, and out of thy fathers
2 houſe, and come into a land, which I wil ſhew thee. † And
I wil make thee into a great nation, and I wil bleſſe thee,
3 and magnifie thy name, and thou ſhalt be bleſſed. † I wil
bleſſe them and bleſſe thee, and curſſe them that curſſe thee,
and :: IN THEE ſhal al the kindreds of the earth be bleſſed.
Heb. 11. 4 † Abram therfore went out as our Lord had commanded
him, and with him went Lot: ſeauentie fiue yeares old was
5 Abram when he went forth out of Haran. † And he tooke
Sarai his wife, and Lot his brothers ſonne, and al the ſubſtance
which they had poſſeſſed, and the ſoules which they
had gotten in Haran: and went forth to goe into the land
6 of Chanaan. And when they were come into it, † Abram
paſſed through the countrie vnto the place Sichem, as farre
as the noble vale: and the Cananite was at that time in the
7 countrie. † And our Lord appeared to Abram, and ſaid to
him: To thy ſeed wil I giue this land. Who builded there :: an
8 altar to our Lord, that had appeared to him. † And marching
on from thence to a mountaine, that was on the eaſt ſide of
Bethel, there he pitched his tent, hauing Bethel on the weſt,
and Hay on the eaſt: he builded there alſo an altar to our
9 Lord, and called vpon his name. † And Abram went for-
10 ward going, and proceding on to the ſouth. † And there
came a famine in the countrie: and Abram deſcended into
Ægypt, to be as a pilgrime there: for the famine was very
11 ſore in the land. † And when he was nere to enter into
Ægypt, he ſaid to Sarai his wife: I know that thou art a
12 fayre woman: † and that when the Ægyptians ſhal ſee thee,
they wil ſay: She is his wife: and they wil til me, and reſerue

:: In Chriſt borne of Abrahames ſeede al nations are bleſſed. Gal. 3.

:: Abram dedicated Altars to God eſpecially in thoſe places where he receiued promiſes, or benefites. S. Chriſoſt. ho. 31. in Gen.

thee. † ″ Say therfore, I pray thee, that thou art my ſiſter : 13
that I may be wel vſed for thee, and that my ſoule may liue
for thy ſake.

† When Abram therſore was entred into Ægypt, the 14
Ægiptians ſawe the woman that ſhe was paſſing beautiful.
† And the princes told Pharao, and praiſed her to him : and 15
the woman was taken into the houſe of Pharao. † And 16
they vſed Abram wel for her ſake. And he had ſheepe and
oxen and he aſſes, and men ſeruants, and maid ſeruants, and
ſhee aſſes, and Cammels. † But our Lord ∷ ſcourged Pha- 17
rao with very ſore plagues, and his houſe for Sarai Abrams
wife. † And Pharao called Abram, and ſaid to him : What 18
is this that thou haſt done to me ? Why didſt thou not tel me
that ſhe was thy wife ? † For what cauſe didſt thou ſay, ſhe 19
was thy ſiſter, that I might take her to my wife ? Now ther-
fore there is thy wife, take her, and goe thy ways. † And 20
Pharao gaue certaine men commandment in the behalfe of
Abram : and they conducted him, and his wife, and al that
he had.

∷ God by corporal affliction hindered Pharao and his men from doing violence to Sarai S. Chriſoſt: ho. 32. in Gen.

ANNOTATIONS.

CHAP. XII.

13. *Say therſore*] Abraham concealed that Sarai was his wife, and lyed not in ſaying, ſhe was his ſiſter : as he alſo called Lot his brother, being his brothers ſonne, and ſhe his brothers daughter. VVherby he preuented danger of his owne life, vſing ſuch lawful meanes as lay in him, committing his wiues chaſtitie to Gods protection, which him ſelf could not prouide for. In which caſe if he had not donne his owne endeuour, he had rather tempted God (ſaith S Auguſtin) then truſted in God. And ſo God preſerued her, though ſhe was in Pharao his houſe. v. 17.

Men are bond to do their lawful endeuoures, and to commit the reſt to God.

Gen. 13.

li. 16. c. 19. ciuit. & q. 26. in Gen.

CHAP. XIII.

Abram & Lot returne from Ægypt into Chanaan, 6. and being rich ſeparate themſelues, 10, Lot chooſing the countrie about Iordain, Abram dwelleth in Chanaan. 14. where againe God promiſeth him that land, and multiplication of his ſeede. 18. And he erected an other Altar to God.

ABRAM therfore aſcended out of Ægypt, he and his 1
wife, and al that he had, and Lot with him to the ſouth
coaſt.

2 coaſt. † And he was very rich in poſſeſſion of gold and
3 ſiluer. † And he returned by the way, that he came, from
the ſouth vnto Bethel, euen to the place where before he
4 had pitched a tabernacle betwen Bethel and Hay: † in the
place of the altar which he had made before, and there he
called vpon the name of our Lord.

5 † But Lot alſo that was with Abram, had flocks of ſheepe,
6 and heards of beaſts, and tents. † Neyther was the land able
to receiue them, for to dwel togeather: for their ſubſtance
7 was much, and they could not dwel togeather. † Wherupon
alſo there aroſe ſtrife amongſt the heardſmen of Abram and
of Lot. And that time the Chananite and the Pheriſite dwelled
8 in that countrie. † Abram therfore ſaid to Lot: Let
there be no brawle I beſeech thee betwen me and thee, and
betwen my heardſmen, and thy heardſmen: for we be :: brethren.
9 † Behold the whole land is before thee: goe aparte
from me, I pray thee: if thou wilt goe to the left hand, I wil
take the right: if thou chooſe the right hand, I wil paſſe to
the left.

10 † Lot therfore lifting vp his eyes, ſawe al the countrie about
Iordaine, which was watered through out before that
our Lord ſubuerted Sodome and Gomorre, as the paradiſe of
11 our Lord, and like as Ægypt as men come vnto Segor. † And
Lot choſe vnto him the countrie about Iordaine, and he departed
from the Eaſt: and they were ſeperated either brother
12 from the other. † Abram dwelt in the land of Chanaan:
and Lot abode in the townes, that were about Iordaine, and
13 dwelt in Sodome. † And the men of Sodome were verie
wicked, and ſinners before the face of our Lord out of meaſure.
14 † And our Lord ſaid to Abram, after that Lot was ſeperated
from him: Lyft vp thyn eyes, and looke from the
place, wherin thou now art, to the north and ſouth, to the
15 eaſt and weſt. † Al the land, which thou ſeeſt, wil I geue
16 to thee, & to thy ſeed for euer. † And I wil make :: thy ſeede
as the duſt of the earth: if any man be able to number the
duſt of the earth, thy ſeede alſo ſhal he be able to number.
17 † Ariſe and walke through the land in the length, and in
18 the breath therof: for I wil geue it to thee. † Abram therfore
remouing his tent, came, and dwelt beſide the vale of
Mambre, which is in Hebron: and he builded there an altar
to our Lord.

:: Foure ſortes of bretheren in holie writte: german brothers, as Iacob and Eſau: of kinred, as Abraham and Lot: of the ſame nation, as the Iewes and Samaritanes: in Religion as al Catholiques.

:: Not the children of the fleſh but the children of promiſſe are the ſeede. Rom. 9. and are innumerable. Apoc. 7. v. 9.

CHAP. XIIII.

The king of Sodom with other foure kings are ouercome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. perſons proſecuting and ouercoming the victorers, 16. reſcued Lot, with al the captiues and pray. 18. Melchiſedech King and Prieſt bleſſed Abram, 20. Abram payed tithes to him. 21. and rendered the ſpoile to the king of Sodom.

AND it came to paſſe in that time, that Amraphel the 1
king of Sennaar, and Arioch the king of Pontus, and
Chodorlahomor king of the Elamyts, and Thadal the king
of nacions † made warre againſt Barra the king of Sodome, 2
and againſt Berſa the king of Gomorra, and againſt Sennaab
the king of Adama, and againſt Semebar the king of Seboim,
and againſt the king of Bala, the ſame is Segor. † Al theſe 3
came together into the Woodland vale, which now is the
ſalt ſea. † For they had ſerued Chodorlamor twelue yeares, 4
and the thirtenth yeare they reuolted from him. † Therfore 5
in the fourtenth yeare came Chodorlahomor, and the king
that were with him: and they ſtroke Raphaim in Aſtarothcarnaim,
and Suſim with them, and Emim in Sauee of Cariathaim,
† and the Corrheans in the mountains of Seir, euen 6
to the Champion countrie of Pharan, which is in the wildernes.
† And they returned, and came as farre as the fountaine 7
of Miſphat, the ſame is Cades: and they ſtroke al the
countrie of the Ameleichites, and of the Amorheans, that
dwel in Aſſaſonthamar. † And they went forth the king of 8
Sodome, and the king of Gomorra, and the king of Adama,
and the king of Seboim, moreouer alſo the king of Bala,
which is Segor: and they ſet themſelues againſt them in battaile
aray in the Woodland vale: † to wit againſt Chodorlahomor 9
king of the Elamites, and Chadal king of nacions,
and Amraphel king of Sennaar, and Arioch king of Pontus:
foure kings againſt fiue. † But the Woodland vale had many 10
pitts of bitume. Therfore the king of Sodome, and of Gomorra
turned their backes, and were ouerthrowne there:
and they that remained fled to the mountaine. † And they 11
tooke al the ſubſtance of the Sodomites, and Gomorrheans,
and tooke al kind of victuales, and went their way: † and 12
Lot alſo and his ſubſtance, the ſonne of Abrams brother, who
dwel-

13 dwelled in Sodom. † And behold one, that had eſcaped,
told Abram the Hebrew, that dwelt in the vale of Mambre,
the Amorrean brother of Eſchol, and the brother of Aner:
14 for theſe had made a league with Abram. † Which when
Abram had heard, to witt, that his brother Lot was taken,
he numbred of the ſeruantes borne in his houſe, wel appointed
three hundred and eightene: and purſued them vnto
15 Dan. † And diuiding his companie, he ranne vpon them
in the night: and ſtroke them, and purſued them vnto Hoba,
16 which is on the left hand of Damaſcus. † And he brought
backe al the ſubſtance, and Lot his brother with his ſubſtance,
17 the wemen alſo and the people. † And the king of
Sodom went forth to meete them, after he returned from
the ſlaughter of Chodorlahomor, and of the kinges that
were with him in the vale Sauee, which is the kings vale.
18 † But ″ Melcheſidech the king of Salem, ″ bringing forth
bread and wine, for he was the Prieſt of God moſt highe,
19 † ″ bleſſed him, and ſaid: Bleſſed be Abram to God the higheſt,
20 which created heauen and earth: † and bleſſed be God
the higheſt, by whoſe protection, the enemyes are in thy
21 hands. And ″ he gaue him the tythes of al. † And the king
of Sodom ſaid to Abram: Geue me the ſoules, and the reſt
22 take to thee. † Who anſwered him: I liſt vp my hand to my
23 Lord God moſt hiegh poſſeſſor of heauen and earth, † that
from the very wooſe-thread vnto the ſhoe latchet, I wil not
take of al that are thine: :: leſt thou ſay: I haue enriched
24 Abram: † except ſuch thinges, as the young men haue
eaten, and the ſhares of the men, that came with me, Auer,
Eſchol, and Mambre: theſe ſhal take their ſhares.

:: Abraham enriched by God, would take no more of man, but his ſoldiars ſuſtenance. The proper hire of ſpiritual work men, S. Chriſoſt. in Gen.

ANNOTATIONS.
CHAP. XIIII.

Tomo 3. *prope initium.*

18. *Melchiſedech*] S. Hierom being earneſtly requeſted by Euagrius, to geue his iudgement touching Melchiſedech, whom a nameles author had endeuored to proue to be the Holie Ghoſt, plainly confuteth that error: as alſo an other error of Origen and Didymus ſaying, he was an Angel. Likewiſe S. Epiphanius (*hereſi 55. & 76*) relateth and condemneth a third error, of ſome that thought him to be the Sonne of God. Theſe two Fathers, and S. Auguſtin (*li. de hereſibus her. 34.*) and diuers others, whom S. Hierom alleageth proue euidently, that he was a very man, a Prieſt and a king, yea the hiegh Prieſt (at leaſt of that countrie) Superior to Abraham, and a figure of Chriſt.

Old hereſies concerning Melchiſedech.

A probable opinion that Sem and Melchiſedech was al one.

More probable that Melchiſedech was a Chananite.

Proued by S. Pauls wordes.

Ep. ad Euag.

Heb. 7. v. 6.

Beſides theſe hereſies the ſame S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchiſedech was Sem the ſonne of Noe from whom Abraham and al the Hebrewes deſcended. VVhich they ſeme rather to affirme, as loath to confeſſe that anie man, of other nation then their owne, ſhould haue bene greater and more excellent then Abraham in ſpiritual cauſes, then for anie reaſon they do, or can alleage. Yet manie eſpecially latter writers as Liranus, Toſtatus, Genebrardus and others do embrace this opinion as moſt probable. Though S. Hierom ſemeth only to haue added the Hebrewes opinion (as he ſaith) becauſe he would intimate al to his freind, when he had firſt cited grauer authores, S. S. Ireneus, Hypolitus, Euſebius Ceſarienſis, Euſebius Emiſſenus, Apolinarius, and Euſtathius, al agreably affirming that Melchiſedech was a Chananite, king of Salem, which was afterwards called Ieruſalem. To this opinion agreeth Philo Iudæus continually ſpeaking of him, as of a ſtranger to the Iewes nation. Ioſephus alſo a Iew writeth plainly (*li. 7. de bello Iudaico. c.* 18.) that he was of Chanaan, and Prince of the Chananites. Alſo S. Dionyſius Ariopagita, (*Cæleſt. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67*) Theoderetus (*q. 63. in Gen.*) and Suidas, are of the ſame mind, and manie other chriſtitian Doctors. VVho confirme their aſſertion by that S. Paul ſaith to the Hebrewes: *He vvhoſe generation is not numbred among them, tooke tithes of Abraham.* For what els can S. Paul meane, but that Melchiſedechs kinred and people, was diuers from the kinred, and people of the Iewes? which he could not ſay of Sem, from whom Abraham & al Iewes deſcended: as it can not be ſaid, that Adam and Noe are of diuers generation from anie people that now liueth, becauſe we al come of them. Of this difficultie (not pertaining to anie controuerſie of our time) the ſtudious may ſee more in F. Pererius his commentaries vpon this. 14. chap. of Geneſis. diſp. 3.

Christ is a Prieſt according to the order of Melchiſedech.

VVhy the Proteſtants haue miniſters and no Prieſts

Pſal. 109

Heb. 7.

18. *Bringing forth*] Seing the Royal Prophet Dauid, and S. Paul ſay Chriſt is a Prieſt for euer according to the order of Melchiſedech, we demand of Proteſtants, if Chriſt fulfilled not Melchiſedechs figuratiue Sacrifice offered in bread and wine, by offering his owne bodie and bloud at his laſt ſupper in formes of bread & wine, and by inſtituting the ſame to be offered by his Prieſts til the end of the world, what other figuratiue ſacrifice of Melchiſedech they can find performed by Chriſt, by which it may appeare that he is a Prieſt for euer according to that order? Caluin (li. 4. Inſtit. c. 18. para 2.) Kemniſius (par. 2. exam. pag. 740. &. 747) Peter martyr (in 1. Cor. 5.) and moſt Engliſh Proteſtants grant that Melchiſedech was a Prieſt, and that the peculiar function of a Prieſt is to offer Sacrifice, wherfore they hauing no ſacrifice wil haue only miniſters and no Prieſts, but they denie that Melchiſedech offered Sacrifice in bread and wine. VVherupon we ioyne iſſue with them to proue that he did. and that by this place amongſt others of holie Scripture.

The ſtate of the controuerſie.

v. 24.

S. Chryſ. ho. 36. in Gen.

Kemniſius complayneth that the Latin text hath *Obtulit* for *Protulit, Offered,* for *Brought forth.* And to diſproue the ſame, he alleageth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iuſtly complaine of him, for lying. For al Latin Editions haue *Proferens, bringing forth.* The queſtion therfore in controuerſie is, to what end and vſe Melchiſedech brought forth bread and wine? Caluin and Kemniſius ſay it was only to refreſh or feede Abraham and his men, and not for ſacrifice. which their bare ſaying is without reaſon, for that there was ſtore of victuals in the pray (v. 11.) and they had eaten therof. Moreouer the Hebrew word *Hotſi, brought forth,* is a word pertayning to Sacrifice, as in the 6. chap of Iudges. (v. 18. and 19) and importeth that the bread and wine were firſt offered in Sacrifice, and then doubtles they did participat:

though they wanted not other ſufficient corporal foode. Againe the wordes folowing *For he vvas the Prieſt of God moſt hiegh*, can haue no other ſenſe, but that he did the function of a Prieſt in the bread & wine which he brought, otherwiſe if the only cauſe of bringing that prouiſion had benne to releue the campe with victuals, the reaſon would rather haue benne yelded, becauſe he was a bountiful King, a liberal Prince, a ſpecial freind to Abraham, as in deede he was, but none of theſe reaſons, or the like fitted this purpoſe ſo wel, nor touched the cauſe of bringing forth bread and wine, as to ſignifie that he was a Prieſt, whoſe office is to offer Sacrifice.

Melchiſedech offered ſacrifice in bread and wine.

Here againe ſome Proteſtants take exception againſt the Latin text, that the cauſual coniunction *Enim*, *for*, is not agreable to the Hebrew, but ſhould be the copulatiue *Et*, *and*, which is a meere wrangling. For the lerned know wel ynough, that the Hebtew particle is better expreſſed in ſuch places, by *Enim* or, *quia*, *for* or *becauſe*, then by &. And ſo the Engliſh Bible printed in the yeare of our Lord. 1552. readeth: *Melchiſedech king of Salem brought forth bread and vvine: for he vvas the Prieſt of the moſt hiegheſt God*. The latter Editions alſo in like places haue not the copulatiue *And*, but ſome other word as the ſenſe requireth. Gen. 20. v. 3. *Thou art but a dead man, for the vvomans ſake vvhich thou haſt taken: for ſhe is a mans vvife.* where the Hebrew phraſe is, *And ſhe is maried to a husband*. Gen. 30. v. 27. they read thus: *For I haue proued that the Lord hath bleſſed me for thy ſake,* where preciſly conſtruing the Hebrew they ſhould ſay, *I diuined* (or coniectured) *and the Lord bleſſed me for thy ſake*. Likewiſe Eſaie, 64. v. 5. they read: *But Loe, thou haſt bene angrie, for vve offended*, the Hebrew is thus. *Loe thou art angrie, and vve haue ſinned* In the ſame place, they tranſlate, *Yet ſhal vve be ſaued, vvhich* the Hebrew expreſſeth by the copulatiue, *And* we ſhal be ſaued. So when they thinke it conuenient, they tranſlate the Hebrew particle, *For*, *that*, *yet*, which ſtrictly ſignifieth *And*.

The latin text iuſtified by other places, yea by Proteſtants tranſlations

Now let vs alſo ſee the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV, &c. In Engliſh word for word thus: *And Melchiſedech king of Salem brought forth bread and vvine. And he the prieſt to God moſt hiegh. And he bleſſed him, &c.* where albeit the cauſual word *For*, is not expreſſed, yet theſe wordes, *And he the prieſt*, further declaring that beſides the office and dignitie of a King (which was ſaid before) Melchiſedec was alſo a Prieſt, muſt nedes ſignifie that he did ſomething about the bread and wine belonging to a Prieſts office. And what that ſomething was, perhaps the Vniuerſitie of Cambridge wil teſtifie, whoſe late profeſſor of Diuinitie teacheth plainly, that Melchiſedech offered Sacrifice, and was therin a figure of Chriſt (*Pag. 6. Reprehen*) *Sacerdotes* (ſaith he) *ij vere & proprie ſunt, qui ſacrificia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchiſedechus, & quem illi adumbrabant, Chriſtus. Prieſtes truly and properly are they, that offer ſacrifices, ſuch as vvas Aaron, and the ſonnes of Aaron, and Melchiſedech, and Chriſt, vvhom they prefigured.* If then both Aaron & Melchiſedech were truly and properly Prieſts, becauſe they offered ſacrifices (according to this Profeſſors definition) and both were figures of Chriſt, it muſt needes be granted that as Chriſt fulfilled the figure of Aarons bloudie ſacrifices, in offering him ſelfe vpon the Croſſe: ſo he alſo fulfilled the figure as wel of vnbloudie ſacrifices of Aaron, as eſpecially of Melchiſedechs Sacrifice in ſome other beſides that on the Croſſe, ſeeing the prophet Dauid and S. Paul ſay, Chriſt is a Prieſt (not according to Aarons order, for that was to haue an end, but) *For euer* according to the order of Melchiſedech. And what other Sacrifice did our Sauiour offer to remaine perpe-

The Hebrew text ſheweth that Melchiſedec did the office of a Prieſt in bread and wine.

The proper office of a Prieſt is to offer Sacrifice.

Guiliel. vvhitak. contra Gregor. Martin.

Chriſt ſtil excerciceth the office of Prieſthood according to the order of Melchiſedech by the miniſterie of Prieſts.

perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes of bread and wine, with commandment to his Apoſtles and Prieſts to do the ſame til the end of the world? Let the indifferent reader weigh it wel. And whoſoeuer is not very proud wil for his better inſtruction, or confirmation, eſteme the vniforme iudgement of manie, ancient, godlie, and lerned Fathers writing vpon this place. VVe wil only recite their wordes, without other deduction for breuitie ſake.

S. Clemens Alexandrinus (li 4. Strom. verſus finem). writeth thus: Melchiſedech king of Salem, Prieſt of God moſt hiegh, gaue wine & bread ſantified nutriment in type of the Euchariſt.

The ancient fathers proue that Melchiſedech offered Sacrifice in bread & wine in figure of Chriſt, and of other Prieſts of the new Teſtament.

S. Cyprian (Epiſt 63. ad Cæcilium) Chriſt is Prieſt for euer according to the order of Melchiſedech, which order is this coming from that Sacrifice, and thence deſcending, that Melchiſedech was Prieſt of God moſt hiegh, that he offered bread & wine, that he bleſſed Abraham. For who is more a Prieſt of God moſt hiegh, then our Lord Ieſus Chriſt, who offered Sacrifice to God the Father, and offered the ſame, which Melchiſedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therfore in Geneſis, the bleſſing might be rightly celebrated, about Abraham, by Melchiſedec the Prieſt, the image of Chriſts Sacriſice conſiſting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefigured image.

Euſebius Ceſarienſis. (li 5. Demonſt. Euang. c. 3.) Euen as he who was Prieſt of Nations was neuer ſene to offer corporal ſacrifices, but only bread & wine, when he bleſſed Abraham: ſo firſt our Lord & Sauiour him ſelfe, then prieſts that come from him, exerciſing the ſpiritual office of Prieſthood in al nations after the Eccleſiaſtical ordinances, do repreſent the myſteries of his bodie, and healthful bloud in bread & wine. which myſteries Melchiſedech knew ſo long before by diuine ſpirite, and vſed as repreſentations of things to come.

S. Ambroſe (li. 5 de Sacramen. c. 1.) VVe know the figure of the Sacraments went before, in Abrahams times, when Melchiſedech offered Sacrifice.

Idem. in cap. 5 Heb. It is clere that oblations of cattle are vaniſhed, which were in Aarons order, but Melchiſedechs inſtitution remayneth, which is celebrated al the world ouer in adminiſtration of the Sacraments.

S Hierom. (Epiſt. ad Marcellamo vt migret Bethleem.) Haue recourſe to Geneſis, and you ſhal find Melchiſedech king of Salem, prince of this citie, who euen then in figure of Chriſt offered bread and wine, and dedicated the Chriſtian myſterie in our Sauiours bodie and bloud. Idem Epiſt. ad Euagrium: Melchiſedech offered not bloudie victims, but dedicated the Sacrament of Chriſt in bread and wine, ſimple and pure ſacrifice. Idem. Queſt. in Gen. c. 14: Our myſterie is ſignified in the word of order, not by Aaron in imolating brute victims, but in offering bread and wine, that is the bodie and bloud of our Lord Ieſus. Idem in c. 26. Matthei: Melchiſedech the Prieſt of God moſt hiegh, by offering bread and wine, prefigured the Myſterie of the Euchariſt.

S. Chriſoſtom (ho. 35. in Gen.) Seeing the figure, thinck alſo I pray thee, of the veritie ho. 36 After that Melchiſedec king of Salem brought bread and wine (for he was Prieſt of God moſt hiegh) Abraham receiued his oblations.

S: Auguſtin (Epiſt. 95.) Melchiſedech bringing forth the ſacrament (or myſterie) of our Lords table, knew how to figurate his eternal ptieſthood. Idem li. 16. c 22 ciuit There firſt appeared that ſactifice, which is now offered to God by Chriſtians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and

vpon

vpon the Pſalme. 109. li. 1. contra aduerſ. Leg. & prophet. c. 20. Ser. 4. de Sanctis Innocentibus. But it is bootles or nedles to cite more places, or more authors. for whoſoeuer wil not ſubmit their iudgements to theſe, would not, it is like, beleue, if their owne maiſters, ſhould riſe agane and warne them, leſt they be damned for their incredulitie.

Caluin cōtemneth al the ancient fathers. in ca. 9. Heb.

19. *Bleſſed him*] Caluin (in cap. 7. v. 9. Heb) Muſculus (locis com. c. de Miſſa Papiſt) and ſome other Proteſtants to auoid the connexion of Melchiſedechs *Prieſthood* and bringing forth of bread and wine, wil nedes haue theſe wordes, *He vvas a Prieſt*, referred only to that which foloweth, *he bleſſed Abraham.* And ſome Engliſh tranſlaters for this purpoſe haue corrupted the text, by changing, *And* into *Therfore*, ſaying thus: *And he vvas a Prieſt of the moſt hiegh God, therfore he bleſſed him.* which is alſo a falſe gloſſe. For Melchiſedech did not bleſſe Abram becauſe he was a Prieſt, for Abram was alſo a Prieſt, but becauſe he was a greater Prieſt then Abram. which, S. Paul vrgeth ſaying: *VVithout al contradiction that vvhich is leſſe, is bleſſed of the better*, concluding therupon that Melchiſedech was greatter then Abraham. Agane other Superiors that are not Prieſts may bleſſe their inferiors. As Ioſue and Salomon bleſſed the people, and parents bleſſe their children.

Bible 1579.

Heretical tranſlation.

Heb. 7, Ioſue 8. & 22. 3 Reg. 8.

The greatter bleſſeth the leſſe.

20. *Gaue tithes*] This is an other prerogatiue of Melchiſedec, that Abram payed tithes to him, which S. Paul likwiſe explicateth (Heb. 7.) and proueth therby that Chriſts Prieſthood is greatter then the Leuitical. Moreouer this paying of tithes by Abraham ſheweth the antiquitie of this tradition, being practiſed in Abrahams time, that the ſpiritual Superiors receiued tithes of their inferiors.

Paying of tithes in the law of nature.

CHAP. XV.

Abram doubting and lamenting that he ſhould haue no childe, God promiſeth him much iſſue, 6. who beleuing is iuſtified, 9. offereth Sacrifice preſcribed by God, 13. and is forwarned that his ſeede ſhal be in ſtrange land 400. yeares, 14. ſhal be deliuered from ſeruitude 18. and poſſeſſe Chanaan.

1 WHEN theſe things therfore were done, the word
of our Lord was made to Abram by a viſion ſaying:
Feare not Abram, I am thy protector, & thy reward exceding
2 great. † And Abram ſaid: Lord God, what wilt thou geue
me? I ſhal goe without children: and the ſonne of the ſtu-
3 ard of my houſe is this Damaſcus Eliezer. † And Abram
added: But to me thou haſt not geuen ſeede: and loe my ſer-
4 uant borne in my houſe, ſhal be myn heire. † And immedi-
atly the word of our Lord came to him ſaying: He ſhal not be
thy heyre: but he that ſhal come out of thy wombe, him ſhalt
5 thou haue thin heire. † And he brought him forth abroad,
and ſaid to him: Looke vp to heauen, and number the ſtar-
res, if thou canſt. And he ſaid to him: So ſhal thy ſeed be.

† Abram ″ beleued God, and it was reputed to him vnto 6
iuſtice. † And he ſaid to him: I am the Lord that brought 7
thee out from Vr of the Chaldees for to giue thee this land,
and that thou mighteſt poſſeſſe it. † But he ſaid: Lord 8
God, how may I know that I ſhal poſſeſſe it? † And our 9
Lord anſwered, and ſaid: ∷ Take me a cowe of three yeares
old, and a ſhee goat of three yeares, and a ramme of three
yeares, a turtle alſo, and a pigeon. † Who taking al theſe, di- 10
uided them by the mydes, and laid ech two peeces arowe
one againſt the other: but the birdes he diuided not. † And 11
the foules lighted vpon the carcaſſes, and Abram droue
them away. † And when the ſunne was ſetting, a deepe 12
ſleepe fel vpon Abram, and a great and darkeſome horrour
inuaded him. † And it was ſaid vnto him: Know and fore- 13
know that a pilgrime ſhal thy ſeede be in a land not their
owne (and they ſhal bring them vnder bondage, and afflict
them) ∷ foure hundred yeares. † But the nation, whom they 14
ſhal ſerue, I wil iudge: and after this they ſhal goe forth
with great ſubſtance. † And thou ſhalt goe to thy fathers 15
in peace, buried in a good old age. † But in the fourth gene- 16
ration they ſhal returne hither: for ∷ as yet the iniquities of
the Amorrheanes are not at the ful vntil this preſent time.

† Therfore when the ſunne was ſet, there aroſe a darke 17
miſt, and there appeared a fornace ſmoking, and a flake
of fire paſſing betwene thoſe diuiſions. † That day God 18
made a couenant with Abram, ſaying: To thy ſeede wil I
geue this land from the riuer of Ægypt euen to the great
riuer Euphrates, † the Cineans, & Cenezites, the Cedmoni- 19
tes, † and the Hethits, and the Pherezits, the Raphaims alſo, 20
† and the Amorreans & the Cananites, and the Gargaſites, and 21
the Iebuſites.

∷ Theſe three kindes of beaſtes and two of birdes ſignifie that the Iſraelites ſhould be three generations in a ſtrange land, the fourth in the deſert, the fifth in poſſeſſion of Chanaan, Theod. *q. 65. in Gen.*

∷ Abraham and his ſeed were in ſtrange land 400 and odde yeares, but in ſeruitude and affliction about 140.

∷ God deferreth to puniſh, either that the wicked may amend, or the good be exerciſed by them. S Aug. Pſal. 54. or becauſe the iniquity is not come to that great meaſure which his wiſdome forſeeth, and wil puniſh in the end, to his owne more glorie, and more good of others. S. Greg. ho. 11. in 3. Ezech.

To beleue Gods word without ſtaggering is an act of iuſtice.

Ro. 4.
Gal. 3.
Iac. 2.

Act. 7.

Exo. 12.

ANNOTATIONS.

CHAP. XV.

6. *Beleued God*] S. Hilarie (li. 9. de Trin) and S. Ambroſe (li. 1. de Abraham. c. 3) by this exāmple teach vs, what maner of faith is reputed to iuſtice. to wit, ſuch a faith as without tergiuerſation, or requiring of proofe or reaſon, doth ſimply beleue that which God once ſaith, becauſe he is omnipotent, how farſoeuer the thing that is ſaid ſurmounteth our vnderſtanding. For ſo heroical was the act of Abrahams faith, promptly beleuing Gods word in a matter moſt

hard

hard to his former conceipt, that for the ſame he receiued ſingular prayſe; and for the like afterwards was called *The father of manie nations* (c. 17. v. 5) and by S. Paul. *The father of al that* beleue (Ro. 4. v. 11) where the Apoſtle teacheth that Abraham had no iuſtice, nor eſtimation of iuſtice before God, vntil he beleued in Chriſt (v. 18, 19, 20) becauſe al workes before that faith are inſufficient. Neyther was this a ſole faith but had other neceſſarie vertues of hope, and charitie, humilite, reuerence, obedience, & the like ioyned with it. wherfore S. Iames teſtifieth that Abraham was iuſtified by workes (that is by workes folowing faith not going before faith. For *Faith* (ſaith he) *if it haue not vvorkes, is dead in it ſelf.* (c. 2. v. 17) *And by vvorkes Abrahams faith vvas conſummat.* v. 22. And concludeth thus: Do yee ſee, that by workes a man is iuſtified and not by faith only. v. 24.

Not workes before faith but ioyned with faith are meritorious.

Onlie faith doth not iuſtifie.

CHAP. XVI.

Sarai geueth her handmaid Agar as a wife to Abram. 4. who conceiuing deſpiſeth her myſtreſſe, is therfore afflicted, & flyeth away. 7. But is warned by an Angel to returne and humble herſelfe, 15. which she doth and beareth Iſmael.

1 SARAI therfore, the wife of Abram, had brought forth
no children: but hauing an handmaid an Ægyptian na-
2 med Agar, † she ſaid to her huſband: Behold, our Lord hath
cloſed me, that I might not beare: Goe in vnto my hand-
maid, if happely of her at the leaſt I may haue children. And
3 when he agreed to her in this requeſt, † she toke Agar the
Ægyptian her handmaid tenne yeares after that they firſt
dwelled in the land of Chanaan: and gaue her vnto her
4 huſband " to wife. † Who did companie with her, but she
:: perceauing that she was with childe, deſpiſed her miſtreſſe.
5 † And Sarai ſaid to Abram: Thou doeſt vniuſtly againſt me:
I gaue my handmaid into thy boſome, who perceauing
herſelf to be with child, deſpiſeth me. Our Lord iudge be-
6 twen me and thee. † To whom Abram making anſwere:
Behold, ſaith he, thy hādmaid is in thine owne hand, vſe her
as it pleaſeth thee. When Sarai therfore did afflict her, she
7 ranne away. † And an angel of our Lord hauing found her,
beſide a fountaine of water in the wilderneſſe, which is in
8 the way to Sur in the deſert, † he ſaid to her: Agar, the
handmaid of Sarai, whence comeſt thou? and whither goeſt
thou? who anſwered: From the face of Sarai my miſtreſſe
9 doe I flye. † And the angel of our Lord ſaid to her: Returne

:: Some obey whileſt they are rude, or in low ſtate, but hauĩg got a litle knowlege, or aduancement diſdaine their aduancers. S. Gregorie. li. 21. in 1. Reg. 3.

to thy miſtreſſe, and humble thy ſelfe vnder her hand. † And 10
again: Multiplying, ſayth he, wil I multiplie thy ſeed, and it
shal not be numbred for the multitude therof. † And againe 11
after that: Behold, ſaith he, thou art with child, and thou
shalt bring forth a ſonne: and thou shalt cal his name Iſmael,
because the Lord hath heard thin affliction. † He shal 12
be a wild man: his hand shal be againſt al men, and al mens
hands againſt him: and ouer againſt al his brethren shal he
pitch his tents. † And she called the name of our Lord that 13
ſpake vnto her: Thou the God which haſt ſene me. For she
ſaid: verily here haue I ſene the backe partes of him that
hath ſene me. † Therfore she called that wel, the Wel of 14
him that liueth and ſeeth me. The ſame is betwen Cadeſſe,
and Barad. † And Agar brought forth a ſonne to Abram: 15
who called his name Iſmael. † Eightie and ſixe yeares old 16
was Abram when Agar brought him forth Iſmael.

ANNOTATIONS.
CHAP. XVI.

Manichees, condemned pluralitie of wiues in the Patriarches. Luther alloweth it in Chriſtians. Other Proteſtants in ſome caſe.

S. Aug. li. 22. c. 47. cont. Fauſt. Luther propſit. 62. 65. et 66.

3. *To vviſe*] The Manichees did calumniat holie Abraham, and other Patriarches for hauing manie wiues, condemning them of incontinencie and adulterie for the ſame. Luther in the contrarie extreme held it not vnlawful, but indifferent, now in the law of grace, for a man to haue more wiues then one at once. And ſome Engliſh Proteſtants hold, that for adulterie, the innocent partie may marie an other, the firſt liuing. But the Catholique doctrin diſtinguiſhing times and cauſes, ſheweth how pluralitie of wiues was lawful ſometimes, and at other times, eſpecially ſince Chriſt, altogether vnlawful, and vndiſpenſable. The ſumme of which veritie is this. By the firſt inſtitution of Mariage in the ſtate of innocencie, and law of nature, and by the law of Chriſt, it is vnlawful for anie man to haue more wiues, and for anie woman to haue more huſbands, then one. In the one part of which Law notwithſtanding God ſometimes diſpenſed. For there be two kindes of preceptes pertaining to the law of nature. One ſorte are as firſt principles of the law of nature, in which God neuer diſpẽſeth, much leſſe anie man. As that one woman may not haue more huſbands then one, becauſe the ſame would rather hinder procreation, and ſo were directly againſt the fruict of mariage. The other ſorte are as concluſions drowne from the firſt principles, in which God ſometimes diſpenſeth, but neuer anie man. As in this preſent example: ſeeing it is againſt natural procreation that one woman ſhould haue manie huſbands, it is conuenient alſo, there being ordinarily as manie men as wemen in the world, that euerie man likewiſe ſhould be reſtrained to one wife, for ſo procreation may rather be increaſed, then if ſome men haue manie wiues, and others by that occaſion haue none at al, except in ſome ſpecial caſe. As after the floud, when there was ſcarſetie of people, God diſpenſed with ſuch men as in deede were like to make greatter procreation by pluralitie of wiues. VVhich appe-

Two ſortes of preceptsin the law of nature.

S. Aug. de bono coniugali. ca. 17.

appeareth ſufficiently by that Sarai perſwaded her owne huſband, to marie an
other wife, and he a true ſeruant of God agreed therto, not as a new thing but
as a lawful practiſe of thoſe times. And Moyſes here and in other places ſtil
Deut.21. ſpeaketh of it, as of a cuſtome knowne to the people for lawful. *If a man* (ſaith
he) *haue two wiues, one beloued and the other hated, and they haue children by him,
and the ſonne of the hated be firſt borne, he can not preferre the ſonne of the beloued.*
wherby is clere that two wiues were then lawful, and the children of both
legitimate, and that the firſt borne muſt be preferred, without reſpect of
firſt or laſt mariage. Yet this diſpenſation either ceaſed before Chriſts time, the
cauſe ceaſing, when the world was repleniſhed; or at leaſt our Sauiour tooke
Math.19. it away, reſtoring Matrimonie to the firſt inſtitution of two in one fleſh. who
Gen.2. pleaſeth to ſee the Doctors that vnderſtand, and expound the Scriptures to this
effect, may read S. Auguſtin li. 22. c. 30. &. 47. con. Fauſt. Manich. li. 16. c. 25.
& 38. ciuit. & li. 1 de adulter. coniugijs. S. Chriſtom ho. 56. in Gen. S. Amb.
li. de Abraham. c. 4. Alſo S. Chriſoſt. S. Hierom. and S. Bede in. 19. Mathei.

Pluralitie of wiues ſometimes allowed.

By the law of Chriſt in no caſe lawful.

CHAP. XVII.

God renewing his promiſes to Abram, 5. changeth his name, 10. and commandeth Circunciſion. 15. changeth alſo his wiues name, promiſeth a ſonne of her. 20. Likewiſe that Iſmael shal proſper. 23. and the ſame day Abraham circunciſed him ſelfe, and Iſmael, and al the men of his houſe.

1 AND after that he beganne to be nyntie and nyne yeares
old, our Lord appeared vnto him: and ſaid vnto him:
I am the God almightie: walke before me, and be :: perfect.
2 † And I wil make my couenant betwen me and thee: and
3 I wil multiplie thee exceadingly. † Abram fel flat on his
4 face. † And God ſaid to him: I am, and my couenant is
5 with thee, & thou shalt be a father of manie nations. † Ney-
ther ſhal thy name be called any more Abram: but thou
shalt be called Abraham: becauſe a father of " many nations
6 I haue made thee. † And I wil make thee encreaſe exceeding-
ly, and I wil make thee into nations, and kinges shal come
7 forth of thee. † And I wil eſtablish my couenant betwen
me and thee, and betwen thy ſeede after thee in their gene-
rations by a perpetual couenant: to be thy God, and thy
8 ſedes after thee. † And I wil geue to thee, and to thy ſeed
the land of thy peregrination, al the land of Chanaan for a
9 perpetual poſſeſſion, and I wil be their God. † Againe God
ſaid to Abraham: And thou therfore shalt keepe my coue-
10 nant, and thy ſeed after thee in their generations. † This is
my couenant which you shal obſerue betwen me and you,

:: He is perfect in this life, that ſincerly & diligently tendeth towards perfection of the next life. And this God here commanded to Abraham, & Chriſt to al Chriſtians. Math. 5. S. Aug. li. de perfect. cont. Cæleſt. See Gen. 6. v. 9.

and thy ſeede after thee: Al the malekind of you ″ shal be circumciſed :
† and you shal circumciſe the flesh of your prepuce, 11
that it may be for a ſigne of the couenant betwen me
and you. † An infant of :: eight daies shalbe circumciſed among 12
you, al malekind in your generations : aſwel the
homebred shal be circumciſed , as the bought ſeruant of
whoſoeuer he is, not of your ſtocke: † and my couenant shal 13
be in your flesh for a perpetual couenant. † The male, whoſe 14
flesh of his prepuce shal not be circumciſed, that ſoule
″ shalbe deſtroied out of his people : becauſe he hath broken
my couenant. † God ſaid alſo to Abraham : Sarai thy wife 15
thou shalt not cal Sarai, but Sara. † And I wil bleſſe her, 16
and of her I wil giue thee a ſonne, whom I wil bleſſe, and he
shalbe into nations, and kings of peoples shal ſpring of him.
† Abraham fel vpon his face, & :: laughed, ſaying in his hart : 17
Shal trowest thou to him that is an hundred yeare old a
ſonne be borne ? and Sara that is nyntie yeares old shal she
beare ? † And he ſaid to God : I would that Iſmael may liue 18
before thee . † And God ſaid to Abraham : Sara thy wife 19
shal beare thee a ſonne, and thou shalt cal his name Iſaac, and
I wil eſtablish my couenant to him for a perpetual couenant,
and to his ſeed after him. † Concerning Iſmael alſo I 20
haue heard thee. behold, I wil bleſſe him, and encreaſe, and
multiplie him exceadingly : twelue dukes shal he beget, and
I wil make him into a great nation. † But my couenant I wil 21
eſtablish with :: Iſaac, whom Sara shal bring forth to thee
at this time an other yeare. † And when he had leaft of ſpeaking 22
with him, God aſcended from Abraham . † And Abraham 23
tooke Iſmael his ſonne, and al the homebred of his
houſe : and al whom he had bought, al the males of al the
men of his houſe : and he circumciſed the flesh of their prepuce
forthwith the very ſame day, as God had commanded
him. † Abraham was nyntie and nyne yeares old, when he 24
circumciſed the flesh of his prepuce. † And Iſmael his ſonne 25
was ful thirtene yeares old at the time of his circumciſion.
† The ſelfſame day was Abraham circumciſed and Iſmael 26
his ſonne. † And :: al the men of his houſe, as wel the home 27
bred, as the bought ſeruantes and ſtrangers were circumciſed
togeather.

:: Circumciſion and name receiued the eight day ſignified the aſſociation of Saints in heauen after the ſeuen dayes trauel of this world. Ser. de circum. apud S. Cyprian.

:: Abraham laughed not doubting but reioycing. S. Ambro. li. de Abraham c. 4. S. Aug. li. 16 c. 26. de ciuit.

:: Temporal bleſſings were common to Iſmael, but ſpiritual pertained propertly to Iſaac and Iſrael, & their ſucceſſeſſors.

:: Conformitie in Religion conſerueth peace in euery familie. Tho. Anglus in hunc locum.

ANNO-

ANNOTATIONS.

CHAP. XVII.

5. *Manie nations*] Abram ſignifying *Hiegh* or *Noble father*, changed into Abraham, which ſignifieth *Father of manie* (nations) and Sarai ſignifying *My Princes*, changed into Sara, which abſolutly ſignifieth *Princeſſe*, importe great Myſteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the iſſue that he ſhould haue of Sara, ſhould be the father of manie nations, which S. Paul expreſly applieth to his ſpiritual children; thoſe eſpecially that ſhould beleue in Chriſt, of the Gentiles prefigured by *Iſaac borne of the freevvoman, by the promiſe*, as the Iewes were prefigured by *Iſmael borne of the bondvvoman according to the fleſh*, concluding with the prophet Eſai, that *Manie are the children of the deſolate, that before vvas barren.* For albeit Abraham was natural father of foure nations, The Iſmaelites, Madianites, Idumeans, and the Iſraelites, yet he was ſpiritual father of manie more, to wit, of al nations that beleue in Chriſt from his owne time to the end of the world, of which ſome are Iewes, but the greateſt part Gentiles. as the ſame Apoſtle ſheweth. Rom. 4. Gal. 4. Epheſ. 3. Colloſ. 1. and in other places. wherby is clere, that the Church of Chriſt doth alwayes conſiſt of manie nations, not as Donatiſtes and Proteſtants abſurdly ſay, ſometimes of few inuiſible or vnknowen perſons, for ſo Abraham ſhould ſometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he ſhould not maintaine his promiſe, made to Abraham for euer.

Changing of names is myſtical. S. Aug. li. 16 c. 28 & 39. ciuit. S. Hierom. Tradit. Hebraicis.

Gal. 4.

Iſa. 54.

Abraham natural father of foure nations: ſpiritual father of al that do beleue in Chriſt. Rom. 4, 11.

The Church of Chriſt euer conſiſteth of many nations.

10. *Shal be circumſciſed*] The Sacrament of Circumciſion here firſt inſtituted, about 400. yeares before the Law of Moyſes, is a perfect figure of Baptiſme, reſembling it in foure things. Firſt by both theſe Sacraments the faithful are diſtinguiſhed from infidels. Secondly proffeſſion of faith is made in them both, either by thoſe that receiue the ſame, if they be of diſcretion, or by others for them, if they be infants. Thirdly by both theſe Sacraments entrance is made into the Church, and to the participation of other Sacraments and ſpiritual rites. Fourrhly both theſe Sacraments induce ſubiection to the iuriſdiction, and lawes of the Church. But Baptiſme doth farre excel Circumciſion in that it is more eaſie, or leſſe painful, more vniuerſal, for it pertaineth to al nations, and both ſexes; and eſpecially in vertue and efficacie, for Baptiſme as an inſtrumental cauſe remitteth ſinne and iuſtifieth, Circumciſion was only a ſigne that grace was geuen, & ſinne remitted. Againe Baptiſme imprinteth a character in the ſoule, the other leaueth a marck only in the fleſh. Finally Baptiſme openeth the gate of heauen, in vertue of Chriſts paſſion now paſt, which circumciſion could not before Chriſt ſuffered death. Of which both reſemblance and difference S. Auguſtin treateth in manie places, eſpecially li. 3. de doct. chriſt c. 9. Epiſt. 118. and Ianuarium. li: 19. c. 13. cont. Fauſt & in Pſal. 73. where he alſo maketh like compariſon betwen other Sacraments of the old and new Teſtament.

Circumciſion a figure of Baptiſme.

Baptiſme excelleth Circumciſion.

14. *Shal be deſtroyed*] Here occurre two difficulties about the true ſenſe of this hard place. Firſt whether this puniſhment belonged to them only, by whoſe fault circumciſion was omitted; or to infants alſo that ſhould be circumciſed and were not. Secondly whether temporal puniſhment, or eternal.

Two difficulties.

To whom the puniſhment pertained whē circumciſion was omitted.

was here threatned for tranſgreſſion of this precept. Touching the firſt doubt, it ſemeth probable, that this puniſhment pertained only to thoſe, by whoſe negligence themſelues, or others of their charge, were not circumciſed: for that the reaſon why ſuch a one is puniſhed is aleaged, *Becauſe he hath broken Gods couenant.* VVhich is only in their powre to kepe or breake, that are of diſcretion, and not in the powre of infants. The indifferencie alſo of the Hebrew and Greeke text fauoreth this ſenſe, for where according to the Latin we read, *The male vvhoſe fleſh of prepuce is not circumciſed,* The Hebrew and Greke may be tranſlated, *The male that doth not circumciſe the fleſh of his prepuce,* which can not be ment of an infant of eight dayes old. This expoſition is likewiſe confirmed by example, Exodi.4. where Moyſes was in danger to be ſlaine by an Angel, becauſe his ſonne was not circumciſed. Neuertheles S. Auguſtin (li.3. c.18. cont. Iulian. li.16. c.27. ciuit. and in other places) proueth that this commination pertained alſo to infants. whoſe iudgement is confirmed by the 70. Interpreters adding for explication theſe wordes, *the eight day.* which neceſſarily include infants, as ſubiect to this puniſhment. not for that they could tranſgreſſe this precept, or commit a new ſinne, but for lack of circumciſion. The reaſon wherof is, for that God now determined this only remedie for original ſinne, in the male ſex of Abrahams ſeede, in place of ſacriſice, or other profeſſion of faith vſed before, and that in caſe it could conueniently be applied for otherwiſe the former remedies were ſtil aualable.

what puniſhment was threatned.

Concerning the other difficultie manie ancient fathers expound theſe wordes, *ſhal be deſtroyed out of his people,* of only temporal puniſhment; either death, as the like phraſe ſignifieth, Exodi.12. *VVhoſoeuer ſhal eate leuened bread, his ſoul ſhal periſh out of Iſrael;* or temporal ſeparation from the people of God, as Num.19. *Euerie one that toucheth the dead corſe, ſhal periſh out of Iſrael.* But S. Auguſtin (li.3. c.18. cont. Iulian. li 5. hypog. & alibi) S. Gregorie (li.4. Moral. c.2. & 3.) S. Proſper (li. de promiſſ. Dei p.1. c.14.) S. Beda (li.2. in Lucam. c.8) and S. Bernard (ſer.3. de circum) vnderſtand this threatning not only of temporal puniſhment, but alſo of eternal ſeparation from God, and the ſocietie of Saints. And that alſo infants are ſo ſecluded only for lack of this remedie, as now children which dye without Baptiſme, cōmitting no new fault are depriued of the viſion of God, for their original ſinne not remitted. VVherupon is geathered that albeit Circumciſion was principally inſtituted to diſtinguiſh the people of God, which ſhould come of Abrahams ſeede, from other nations, yet it was alſo for remiſſion of original ſinne: not in al, but in thoſe to whom God appointed this particular remedie.

Circumciſion inſtituted to diſtinguiſh the people of God and for remedie of original ſinne in ſome perſons, but not in al.

CHAP. XVIII.

Angels intertained as gheſts by Abraham 10. tel when Sara ſhal beare a ſonne, wherat ſhe laughing, they cōfirme that they had ſaid. 16. They alſo fortel the deſtruction of Sodom. 22. for which Abraham prayed ſix times.

AND God appeared to him in the vale of mambre as he 1
ſat in the dore of his tent, in the verie heat of the day.
† And when he had lifted vp his eyes, there appeared to him 2
three men ſtanding nere vnto him: whom after he had ſene,

he ranne to meete them from the dore of his tent, and adored
Heb. 13. 3 to the ground. † And He ſaid ∷ Lord, if I haue found grace
4 in thy ſight, goe not paſt thy ſeruant: † but I wil fetch
a little water, and waſh ye your feete, and reſt ye vnder the
5 tree. † And I wil ſet a morſel of bread, and ſtrengthen
your hart, afterward you ſhal paſſe: for therfore are you
come aſide to your ſeruāt. Who ſaid: Do as thou haſt ſpoken.
6 † Abraham made haſt into the tent to Sara, and ſaid to her:
Make haſt, temper togeather three meaſures of floure, and
7 make harth cakes. † But him ſelfe ranne to the heard, and
tooke from thence a calfe verie tender and verie good, and
8 gaue it to a young man: who made haſt and boiled it. † He
tooke alſo butter and mylke, and the calfe which he had
boyled, and ſet before them: but him ſelfe did ſtand beſide
9 them vnder the tree. † And when they had eaten, they
ſaid to him: Where is Sara thy wife? He anſwered: Loe ſhe is
10 in the tent. † To whom he ſaid: Returning I wil come to
thee at this time, life accompaning, and Sara thy wife ſhal
Rom. 9. haue a ſonne. Which when Sara heard, ſhe laughed behind
11 the dore of the tent. † And they were both aged, and farre
entred in yeares, and it ceaſed to be with Sara after the
12 maner of women. † Who laughed ſecreatly ſaying: After
I am waxen old, & my Lord is an old one, ſhal I geue my ſelfe
13 to pleaſure? † And our Lord ſaid to Abraham: Why did Sara
laugh, ſaying: Shal I an old woman beare a child in deed?
14 † Is there any thing hard to God? According to appointment
I wil returne to thee this verie ſelfe ſame time, life accompaynig,
15 and Sara ſhal haue a ſonne. † Sara denied, ſaying:
I laughed not: being much afraid. But our Lord: ∷ It is not
16 ſo, ſaith he: but thou didſt laugh. † When the men therfore
were riſen vp from thence, they turned their eyes againſt
Sodome: and Abraham did goe with them, bringing them
17 on the way. † And our Lord ſaid: Can I conceale from Abraham
18 the things which I wil doe: † wheras he ſhal be
into a nation great, and verie ſtrong, and in him are
19 TO BE BLESSED al the nations of the earth? † For I
know that he wil commande his children, and his houſe
after him that they kepe the way of the Lord, and doe iudgement
and iuſtice: that for Abrahams ſake the Lord may
bring to effect al the things that he hath ſpoken vnto him.
20 Therfore ſaid our Lord. † The crye of Sodome, and

∷ Abraham ſaw three, and adored one. profeſſing three diuine perſons and one God. S. Aug. li. 16. c. 29. ciuit.

∷ Abraham laughing with admiration for ioy was not reprehended, but Sara laughing of diffidence was reprehended, by him that ſeeth the hart. S. Aug. q. 36. in Gen. & li. 16. c. 31 ciuit.

Gomorre is multiplied, and their ſinne is aggrauated exce-
dingly. † I wil deſcend, and ſee whether they haue in acte 21
accompliſhed the crye that is come to me: or whether it be
not ſo, that I may know. † And they turned them ſelues 22
from thence, and went their way to Sodome: but Abraham
as yet ſtood before our Lord. † And approching he ſaid: 23
what! wilt thou deſtroy the iuſt with the wicked? † :: If there 24
ſhalbe fiftie iuſt perſons in the citie, ſhal they periſh withal?
and wilt thou ſpare that place for fiftie iuſt, if they be therin?
† Be it farre from thee, that thou doe this thing, and that 25
thou kil the iuſt with the wicked, and that the iuſt be in like
caſe as the wicked, this is not beſeeming thee: which
iudgeſt al the earth, no thou wilt not do this iudgement.
† And our Lord ſaid to him: If I ſhal find in Sodome fiftie 26
iuſt perſons within the citie, I wil ſpare the whole place for
their ſake. † And Abraham anſwered, and ſaid: Becauſe I 27
haue once begunne, I wil ſpeake to my Lord, wheras I am
duſt and aſhes. † What if there ſhal be fiue leſſe then fiftie 28
iuſt perſons? wilt thou for fortie fiue deſtroy the whole
citie? And he ſaid: I wil not deſtroy it, if I ſhal finde
fiue and fourtie. † And againe he ſaid vnto him: But if 29
fourtie ſhalbe found there, what wilt thou doe? He ſaid: I
wil not ſtrike it for fourties ſake. † Lord, ſaith he, be not 30
angrie I beſech thee, if I ſpeake: what if thirtie ſhal be
founde there? He anſwered: I wil not doe it, if I ſhal find
thirtie there. † Becauſe, ſaith he, I haue once begunne, I 31
wil ſpeake to my Lord: What if twentie ſhalbe founde there?
He ſaid: I wil not deſtroy it for twenties ſake. † I beſeech 32
thee, ſaith he, be not angrie Lord, if I ſpeake yet once more:
What if tenne ſhalbe found there? And he ſaid: I wil not
deſtroy it for tennes ſake. † And our Lord departed after 33
that he ceaſed to ſpeake vnto Abraham: and Abraham re-
turned into his place.

:: what a wall are iuſt men to their countrie? their faith ſaueth vs, their iuſtice defendeth vs from deſtruction. S. Amb. li. 1. de Abraham. c.6.

CHAP. XIX.

Lot receiuing Angels in his houſe, is abuſed by the Sodomites. 12. He with his wife (26. who for looking back is turned into a ſtatua of ſalt) and his two daughters are deliuered. 24. Sodome and Gomorre are burned. 31. Lot lieth vnwitting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

1 AND the two angels came to Sodome at euen, and Lot
ſitting in the gates of the citie. Who when he had ſene
them, roſe vp and went to meete them :and adored proſtrate
2 vnto the ground, † and ſaid: I beſech you, my Lords, turne
into the houſe of your ſeruant, and lodge there: waſh your
feet, and in the morning you ſhal go forth on your way.
3 Who ſaid: No, but we wil abide in the ſtreat. † He compel-
led them earneſtly to turne in vnto him: and when they
were entred into his houſe, he made them a banquet, and
4 baked vnleauened bread, and they did eate. † And before
they went to bed, the men of the citie beſet the houſe from
5 young to old, al the people togeather. † And they called
Lot, and ſaid to him: Where are the men that came in to thee
at night? bring them forth hither that we may know them.
6 † Lot going forth to them, and ſhutting the dore after him,
7 ſaid: † Doe not ſo, I beſech you, my brethren, doe not
8 commit this euil. † I haue two daughters, which as yet haue
not knowen man: I wil bring them forth to you, and abuſe
you them as it ſhal pleaſe you, ſo that you do no euil to theſe
men, becauſe they are entred vnder the ſhadowe of my roofe.
9 † But they ſaid: Get thee backe thither. And againe: Thou
cameſt in, ſaid they, as a ſtranger, what to be a iudge? Thy
ſelfe therfore we wil afflict more then theſe. And they did
violence to Lot exceadingly: and it was euen nowe at the
10 point that they would break the dores. † And behold the
men put forth their hand, and drew in Lot vnto them, and
11 ſhut the dore: † and them, that were without, they ſtroke
with blyndnes from the leaſt to the greateſt, ſo that they
12 could not find the dore. † And they ſaid to Lot: Haſt thou
here anie of thine? ſonne in law, or ſonnes, or daughters,
13 al that are thine, bring them out of this citie: † for we wil
deſtroy this place, for that :: their crye is waxen lowde before
14 our Lord, who hath ſent vs to deſtroy them. † Therfore Lot
went forth, and ſpake to his ſonnes in lawe that were to take
his daughters, and ſaid: Ariſe: get you forth out of this
place, becauſe our Lord wil deſtroy this citie. And he ſemed
15 vnto them to ſpeake as it were in ieſt. † And when it was
morning, the angels vrged him, ſaying: Ariſe, take thy wife,
and the two daughters which thou haſt: leaſt thou alſo
16 periſh withal in the wickednes of the citie. † He lingring,
they tooke his hand, and the hand of his wife, and of his two

:: Abraham & Lot by hoſpitalitie merited to receiue Angels in ſteed of mẽ. Heb. 13.

:: This ſinne crieth to heauen for reuenge.

daughters, becauſe our Lord ſpared him. † And they led 17
him forth, and ſet him without the citie: and there they
ſpake to him, ſaying: Saue thy life: looke not backe, nei-
ther ſtay thou in al the countrie about: but ſaue thy ſelfe in
the mountaine, leſt thou alſo periſh withal. † And Lot ſaid 18
to them: I beſeech thee my Lord, † becauſe thy ſeruant hath 19
fonnd grace before thee, and thou haſt magnified thy mercie,
which thou haſt wrought with me, in that thou wouldeſt
ſaue my life, and ſafe I can not be in the mountaine, leſt per-
haps the euil catch me, and I dye. † There is this citie hereby 20
at hand, wherunto I may flee, a little one, and I ſhalbe ſafe in
it: is it not a little one, and my life ſhalbe ſaued? † And he 21
ſaid to him: Behold alſo in this point I haue heard thy pray-
ers, not to ouerthrow the citie for which thou haſt ſpoken.
† Make haſt, and be ſaued there: becauſe I can not doe any 22
thing til thou enter in thither. Therfore the name of that
citie was called * Segor. † The ſunne was riſen vpon the 23
earth, & Lot entred into Segor. † Therfore our Lord rained 24
vpon Sodome and Gomorre brimſtone & fire from our Lord
out of heauen: † and he ſubuerted theſe cities, and al the 25
countrie about, al the inhabitants of the cities, and al things
that ſpring of the earth. † And his wife ∷ looking behind her, 26
was turned into a ſtatua of ſalt. † And Abraham getting vp 27
early in the morning, there where before he had ſtood with
our Lord, † beheld Sodome & Gomorre, and the whole 28
land of that countrie: and he ſaw the cinders riſe vp from
the earth as it were the ſmoke of a fornace. † For when 29
God ſubuerted the citties of that countrie, he ∷ remenbring
Abraham, deliuered Lot out of the ſubuerſion of the cities
wherein he had dwelt. † And Lot aſcended out of Segor, 30
and abode in the mountaine, his two daughters alſo with him
(for he was afraid to abide in Segor) and he abode in a caue
him ſelfe, and his two daughters with him. † And the elder 31
ſaid to the younger: Our father is old, and there is no man
left on the earth, that may companie with vs after the ma-
ner of the whole earth. † Come, let vs make him drunke 32
with wine, and let vs lie with him, that we may preſerue ſeed
of our father. † They therfore made their father to drinke 33
wine that night: and the elder went in, and lay with her fa-
ther: but he perceaued not, neyther when his daughter lay
downe, nor when ſhe roſe vp. † The next day alſo the elder 34
ſaid to

a litle one

∷ Lots wife turned into ſalt, admoniſheth the ſeruants of God to procede in vertue, & not to looke back to vice. Luc. 17. S. Aug. li. 16. c. 30. ciuit.

∷ Lot neither perfect, nor very wicked was deliuered for Abrahams ſake. S. Aug. q. 45 in Gen.

ſaid to the younger: Behold I lay yeſternight with my father,
let vs make him drinke wine alſo this night, and thou ſhalt
35 lye with him, that we may ſaue ſeed of our father. † They
made their father drinke wine that night alſo, and the
younger daughter went in, and lay with him: and neyther
then truly did he perceaue when ſhe lay downe, or when ſhe
36 roſe vp. † The two daughters therfore of Lot were with
37 child by their father. † And the elder bare a ſonne and ſhe
called his name Moab: he is, the :: father of the Moabites
38 euen to this preſent day. † The younger alſo bare a ſonne, and
ſhe called his name Ammon, that is the ſonne of my people:
he is the father of the Ammonites euen to this day.

:: Moabites & Ammonites were two diſtinct nations. perhaps of the 72. See. p. 43.

CHAP. XX.

Abraham ſeiorning in Geraris, his wife is taken into King Abimelechs houſe, but by Gods commandement is reſtored vntouched, 14. with great giftes, 17. and Abraham praying Abimelechs houſe is cured.

1 ABRAHAM remoued from thence into the ſouth
countrie, and dwelt betwene Cades, and Sur: and
2 he liued as a pilgrime in Gerara. † And he ſaid of Sara his
wife: She is :: my ſiſter. Abimelech therfore the king of Gerara
3 ſent, and tooke her. † And God came to Abimelech in
a dreame by night, and ſaid to him: Loe thou ſhalt dye for the
4 woman that thou haſt taken: for ſhe hath a huſband. † But
Abimelech had not touched her, and he ſaid: Lord wilt
5 thou kil a nation that is ignorant and iuſt? † Did not he ſay
to me: She is my ſiſter: and ſhe ſay, He is my brother? in
ſimplicitie of my hart, and cleanenes of my hands haue I
6 done this. † And God ſaid to him: And I do know that thou
dideſt it with a ſincere hart: and therfore I kept thee that
thou ſhouldeſt not ſinne againſt me, and I permitted not that
7 thou ſhouldeſt touch her. † Now therfore reſtore the wife
to her huſband, becauſe he is a prophet: and he ſhal pray for
thee, and thou ſhalt liue: but if thou wilt not reſtore her,
know thou that dying thou ſhalt dye, thou and al things that
8 are thine. † And Abimelech forthwith riſing vp in the night,
called al his ſeruantes: and he ſpake al theſe words to their
9 eares, and al the men were ſore afraid. † And Abimelech

:: See pag. 52.

called alſo for Abraham, and ſaid to him: What haſt thou done
to vs? what haue we offended againſt thee, that thou haſt
brought vpon me and vpon my kingdom a great ſinne? that
which thou oughteſt not to doe, thou haſt done to vs. † And 10
again expoſtulating, he ſaid: What ſaweſt thou, that thou
dideſt this? † Abraham anſwered: I thought with my ſelfe, 11
ſaying: Perhaps there is not the feare of God in this place:
and they wil kil me for my wife: † howbeit otherwiſe alſo 12
in verie deed ſhe is my ſiſter, ∷ the daughter of my father, and
not the daughter of my mother, and I tooke her to wife.
† And after that God brought me out of my fathers houſe, I 13
ſaid to her: This mercie thou ſhalt doe with me: In euerie
place, which we ſhal come vnto, thou ſhalt ſay that I am thy
brother. † Therfore Abimelech ∷ tooke ſhepe & oxen, and 14
ſeruants, and handmayds, and gaue to Abraham: and reſtored
to him Sara his wife, † and ſaid: The land is before you, 15
dwel wherſoeuer it ſhal pleaſe thee. † And to Sara he ſaid: 16
Behold I haue geuen thy brother a thouſand peeces of ſiluer,
this ſhal ſerue thee for a veile of thine eyes to al that are
with thee, and whither ſoeuer thou ſhalt goe, remenber alſo
thou waſt taken. † And Abraham praying, God healed Abimelech 17
and his wife, and his handmaids, and they bare children:
for our Lord had cloſed vp euerie matrice of the houſe 18
of Abimelech for Sara Abrahams wife.

∷ Not his fathers owne daughter, but of his progenie. S. Aug. li. 22. cont. Fauſt. c. 35. & li. 16. c. 19. & 30. de ciuit.

∷ Kinges of the earth eſteming the Church only for a laudable people of God, ſeeke to ſubiect her to them ſelues: but knowing her to be the inuiolable ſpouſe of Chriſt, ſubiect them ſelues to her, and offer to her moſt honorable giftes. S. Aug. li. 22. cont. Fauſt. c. 38.

CHAP. XXI.

The ſixt part of this booke.

Of the progenie & other bleſſings of Abraham, Iſaac, and Iacob.

Iſaac is borne. 4. circumciſed, 8. and weaned. 9. Agar and Iſmael are put forth of Abrahams houſe, 15. but after deſolation are nouriſhed, and proſper in the deſert. 22. King Abimelech and Abraham make a league confirming it with oath.

AND our Lord viſited Sara, as he had promiſed: and 1
fulfilled the things which he ſpake. † And ſhe con- 2
ceaued and bare a ſonne in her old age, at the time that
God had foretold her. † And Abraham called the name of 3
his ſonne, which Sara bare him, ∷ Iſaac: † and he circumci- 4
ſed him the eight day, as God had commanded him, † when 5
he was an hundred yeares old: for at this age of his father,
was Iſaac borne. † And Sara ſaid: Laughter God hath 6
made

∷ Abraham & Sara laughed (he admiring, ſhe doubting) at the ioyful

made to me: whoſoeuer ſhal heare of it, wil laugh with
7 me. † And again ſhe ſaid: Who that ſhal heare of it would
beleue Abraham, that Sara gaue ſucke to a ſonne, which
8 ſhe bare him now being an old man? † The child therfore
grewe, and was weined: and Abraham made a great feaſt in
9 the day of his weining. † And when Sara had ſenne the
ſonne of Agar the Ægyptian playing with Iſaac her ſonne,
10 ſhe ſaid to Abraham: † Caſt out this handmaid, and her
ſonne: for the ſonne of the handmaid ſhal not be heire
11 with my ſonne Iſaac. † Abraham tooke this greuouſly for
12 his ſonne. † To whom God ſaid: " Let it not ſeme greuous
to thee for the boy, and for thy handmaid: al things that
Sara ſhal ſay to thee, heare her voice: becauſe :: in Iſaac ſhal
13 ſeed de called to thee. † But the ſonne alſo of the hand-
maid I wil make into a great nation, becauſe he is thy ſeede.
14 † Abraham therfore roſe vp in the morning, and taking
bread and a bottle of water, put it vpon her ſhoulder, and
deliuered the boy and diſmiſt her. Who went away, and
15 wandred in the wilderneſſe of Berſabee. † And when the
water in the bottle was ſpent, ſhe caſt the boy vnder one
16 of the trees, that were there. † And ſhe went her way, and
ſate ouer againſt a great way of as farre as a bowe can caſt.
for ſhe ſaid: I wil no ſee the child dying: and ſitting ouer
17 againſt, ſhe lifted vp her voice and wept. † And God heard
the voice of the boy: and an angel of God called Agar from
heauen, ſaying: What doeſt thou Agar? feare not: for God
hath heard the voice of the boy, from the place wherin
18 he is. † Ariſe, take vp the boy, and hold his hand: for into
19 a great nation wil I make him. † And God opened her eyes:
who ſeing a wel of water, went, and filled the bottle, and
20 gaue the boy to drinke. † And God was with him: who
grew, and abode in the wildernes, and became a young man
21 archer. † And he dwelt in the wildernes of Pharan, and
his mother tooke a wife for him out of the land of Ægypt.
22 † The ſame time ſaid Abimelech, and Phicol the general
of his armie to Abraham: God is with thee in al things
23 which thou doeſt. † Sweare therfore by God, not to hurt
me, and my poſteritie, and my ſtocke: but according to the
mercie, that I haue done thee, thou ſhalt doe to me, and to
24 the land wherin thou haſt liued a ſtranger. † And Abraham
25 ſaid: I wil ſweare. † And he rebuked Abimelech for the

promiſe of a ſonne, & therfore he is called Iſaac, which ſignifieth laughter S. Aug li. 16. c. 31. ciuit.

:: See chap. 17. v. 21.

Rom. 9. Heb. 11.

wel of water, which his ſeruants had taken away by force.
† And Abimelech anſwered: I knew not who did this thing: 26
yea and thy ſelfe dideſt not tel me, and I heard not of it but
to day. † Abraham therfore tooke ſheepe and oxen, and 27
gaue to Abimelech: and both of them made a league. † And 28
Abraham ſet ſeuen ewe lambes of the flocke apart. † To 29
whom Abimelech ſaid: What meane theſe ſeuen ewe lambes,
which thou haſt made to ſtand apart? † But he ſaid: Seuen 30
ewe lambes ſhalt thou take at my hand: that they may be a
teſtimonie for me, that I digged this wel. † Therfor was 31
that place called * Berſabee: becauſe there both did ſweare.
† And they made a league for the wel of oath. † And Abi- 32 33
melech aroſe, and Phicol the general of his armie, and they
returned to the land of the Paleſtines. But Abraham planted
a groue in Berſabee, and called therupon the name of our
Lord God eternal. † And he was a ſeiorner in the land of the 34
Paleſtines manie dayes.

vvel of oath

ANNOTATIONS.

CHAP. XXI.

Separation to be made in families, when iuſt cauſe requireth.

Myſtical ſenſe

The true Church doth not perſecute but iuſtly puniſheth offenders.

Heretikes and other infidels do perſecute when either by word, or ſword they impugne the truth.

12. *Let it not*] It ſemed ſo hard, inhumaine, and vniuſt to caſt Agar and Iſmael out of the houſe, that Abraham would not haue done it, onles God had commanded him in this to heare the voice of Sara. But when he knew Gods wil therin, not reſpecting fleſh and bloud, nor diſputing further of the lawfulnes of the fact, ſent them both away, commending them to Gods protection: and ſo by this ſeparation the familie was made quiet. It repreſented alſo a notable Myſterie of the Synagog of the Iewes & Church of Chriſt. As S. Auguſtin doth excellently expound the ſame, according to S. Paul (Gal. 4.) That Iſmaels playing with Iſaac was perſecution, becauſe it tended to peruert him, ſhewing it to be a greater iniurie, to delude and deceiue anie, in drawing them to new and particular companies, then corporally to perſecute them: and that the Church, and Catholique Princes puniſh heretikes for their good, to make them returne to the truth, or finally to ceaſe from ſeducing others. *Ecce libera afflixit ancillam, & non illam vocat perſecutionem Apoſtolus, ludit ſeruus cum domino, & perſecutionem vocat. Afflictio iſta non vocatur perſecutio, & luſio illa vocatur perſecutio.* Behold the freewoman afflicted the handmaide, and the Apoſtle calleth it not perſecution, the ſeruant playeth with the maiſter, and he calleth it perſecution. This affliction is not called perſecution, and that play is called perſecution. Againe, he ſayeth of Sara, *Illuſionem vidit in illo luſu, animaduertit ſerui ſuperbiam, diſplicuit illi, eiecit foras.* She ſaw foule play in that play, ſhe noted the ſeruants pride, it diſpleaſed her, ſhe caſt him forth of the dores. S. Hierom alſo teacheth that the ſpiritual neuer perſecuteth the carnal: but ſpareth him as his ruſtical brother, knowing that he may in time be profitable.

li. 15. c. 2. ciuit.

Epiſt. 48. & 50.

Tract. 11. in Ioan.

Tract. 11.

in 4. Gal.

CHAP. XXII.

The faith and obedience of Abraham is proued in his redines to ſacrifice his ſonne Iſaac. 11. He is ſtayed from the act by an Angel. 16. Former promiſes are renewed to him. 20. And his brother Nachor hath alſo much iſſue.

Iudith.8.
Heb.11.

1 VVHICH things being done, God ″ tempted Abraham, and ſaid to him; Abraham, Abraham. But
2 he anſwered: Here I am. † He ſaid to him: :: Take thy only begotten ſonne, whom thou loueſt, Iſaac, and goe into the Land of viſion: and there thou ſhalt offer him for an holocauſt vpon one of the mountaines which I wil ſhew thee.
3 † Therfore Abraham riſing vp in the night, ſadled his aſſe: taking with him two young men, and Iſaac his ſonne: and when he had cut wood for the holocauſt, he went his way to
4 the place which God had commanded him. † And the third
5 day, lifting vp his eyes, he ſawe the place afarre of: † and he ſaid to his young men: Tarie you here with the aſſe: I and the boy going with ſpede as farre as yonder, after we
6 haue adored, wil returne to you. † He tooke alſo the wood of the holocauſt, and laid it vpon Iſaac his ſonne: and him ſelfe caried in his hands fire and a ſword. And as they went
7 on together, † Iſaac ſaid to his father: My father. And he anſwered: What wilt thou ſonne? Behold, ſaith he, fire
8 and wood: where is the victime of the holocauſt? † And Abraham ſaid: God wil prouide vnto him ſelfe the victime of the holocauſt, my ſonne. They went on therfore toge-
9 ther: † and they came to the place which God had ſhewed him, wherin he builed an altar, and laid the wood in order vpon it: and when he had bound Iſaac his ſonne, he laid
10 him on the altar vpon the pile of wood. † And he ſtretched forth his hand, and caught the ſword, for to ſacrifice his
11 ſonne. † And behold an angel of our Lord from heauen cried, ſaying: Abraham, Abraham. Who anſwered: Here I
12 am. † And he ſaid to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou feareſt God, and haſt not ſpared thine
13 onlie begotten ſonne for my ſake. † Abraham lifted vp his eyes, and ſaw behind his backe a ramme amongſt the briers

″ The third prophecie in the office before Maſſe on Eaſter eue. And the firſt on whitſuneue.

::This hiſtorie is clere, and a moſt notorious example of perfect obedience.

ſticking faſt by the hornes, which he tooke and offered an
holocauſt in ſtede of his ſonne. † And he called the name of 14
that place, ∷ Our Lord ſeeth. Wherupon euen to this day it is
ſaid, In the mountaine our Lord wil ſee. † And the angel of 15
our Lord called Abraham the ſecond time from heauen,
ſaying: † By my owne ſelfe haue I ſworne, ſaith the Lord: 16
becauſe thou haſt done this thing, and haſt not ſpared thine
onlie begotten ſonne for my ſake: † I wil bleſſe thee, and I 17
wil multiplie thy ſede as the ſtarres of heauen, and as the
ſand that is by the ſea ſhore: thy ſede ſhal poſſeſſe the gates
of his enemies, † and in thy ſede SHAL BE BLESSED al 18
the nations of the earth, becauſe thou haſt obeyed my voice.
† Abraham returned to his young men, and they went to 19
Berſabee together, and he dwelt there. † Theſe things ſo 20
being done, it was ∷ told Abraham that Melca alſo had borne
children to Nachor his brother, † Hus the firſtbegotten, & 21
Buz his brother, and Camuel the father of the Sirians, † and 22
Caſed, and Azau. Pheldas alſo & Iedlaph, † and Bathuel, of 23
whom was borne Rebecca: theſe eight did Melcha beare,
to Nachor Abrahams brother. † And his concubine, named 24
Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

∷ It is a grateful and religious thing, by naming of places, to conſerue the memorie of Gods benefites, that poſteritie may know them. S. Chriſoſt. ho. 48. in Gen.

∷ Nachors progenie is here mentioned to ſhew whence Rebecca came, whom Iſaac maried.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to euil, but by experience maketh knowen what vertue is in men.

Iſaac figured Chiſts diuinitie, the Râme his humanitie.

1. *Tempted.*] God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men knowen to the world, as here Abrahams faith and ſingular obedience were manifeſted, when he doubted not *To offer his only begotten in Sacriſice, accounting that God is able to raiſe vp euen from the dead.* VVherupon he receiued his ſonne againe *in parable,* that is, in figure and myſterie of Chriſt dead and aliue againe. Iſaac alſo in this action ſignified the diuinitie of Chriſt which ſuffered not, and the ramme among the briers figured his humanitie, that ſhould be offered in Sacrifice to God.

Iac. 1. 13. *Heb. 11, 19.* *S. Aug. li. 16. c. 32. ciuit.* *Theod. q. 72. in Gen.*

CHAP. XXIII.

Sara dying Abraham ſolemnizeth her funeral. 4. byeth a field with a duble caue of Ephron, 15. for four hundreth ſicles. 19. and there burieth her.

AND Sara liued an hundred twentie ſeuen yeares. 1
† And ſhe died in the citie of Arbee which is 2
Hebron

Hebron, in the land of Chanaan: And Abraham came to
3 mourne, and weepe for her. † And after that he was riſen
vp from :: the funeral obſequies, he ſpake to the children
4 of Heth, ſaying: † I am a ſtranger and pilgrime among
you: geue me the right of a ſepulchre with you, that I
5 may burie my dead. † The children of Heth anſwered,
6 ſaying: † My lord heare vs, thou art a prince of God among
vs: in our principal ſepulchres burie thou thy dead:
and no man can let thee but that in his owne monument
7 thou mayeſt burie thy dead. † Abraham roſe vp, and :: adored
the people of the land, to wit the children of Heth:
8 † and he ſaid to them: If it pleaſe your ſoule that I burie
my dead, heare me, and be interceſſors for me to Ephron
9 the ſonne of Seor: † that he geue me the duble caue,
which he hath in the vttermoſt part of his field: for money
to the worth therof let him deliuer it to me before you
10 for poſſeſſion of a ſepulchre. † And Ephron dwelt in the
middeſt of the children of Heth. And Ephron made anſwer
to Abraham in the hearing of al that went in at the gate
11 of the citie, ſaying: † No, it ſhal not be ſo, my lord, but
thou rather harken to that which I doe ſay: The field I
deliuer to thee, and the caue that is therin, in the preſence
12 of the children of my people, burie thy dead. † Abra-
13 ham adored before the people of the land. † And he
ſpoke to Ephron, his people ſtanding round about: I beſeech
thee to heare me: I wil geue money for the field: take it,
14 and ſo I wil burie my dead in it. † And Ephron anſwered:
15 † My lord, heare me. The ground which thou deſireſt, is
worth foure hundred ſicles of ſiluer: this is the price
betwen me and thee: but how much is this? burie thy dead.
16 † Which when Abraham had heard, he weyed the money,
that Ephron had asked, in the hearing of the children of
Heth, foure hundred ſicles of ſiluer of common currant
17 money. † And the field that before time was Ephrons,
wherin was the duble caue, looking towards Mambre,
aſwel it, as the caue, and al the trees therof in al the lymits
18 therof round about: † was made ſure to Abraham for a
poſſeſſion, in the ſight of the children of Heth, and of al
19 that went in at the gate of his citie. † And ſo Abraham buried
Sara his wife in the duble caue of the field, that looked
towards Mambre, this is Hebron in the land of Chanaan.

A cleare example of religious office in burying the dead, See. 2. Reg. 1. and 2. Paral. 35.

Adoration vſed for reuerence done to men. See alſo c. 27. v. 29. c. 33. v. 3. 7 and S. Aug. q. 61. in Gen.

† And the field was made ſure to Abraham, and the caue, 20
that was in it, for a poſſeſſion to burie, in of the Children
of Heth.

CHAP. XXIIII

Abrahams ſeruant adiured and ſent by him into Meſopotamia, to ſeke a wife for Iſaac, 12. prayeth to God for a ſigne, findeth Rebecca, 34. and demanding her for this purpoſe, 50. with her parents, 58. and her owne conſent, ſhe goeth with him, 67. is maried to Iſaac: who therby is comforted for the death of his mother.

AND Abraham was old, and of manie dayes: and our 1
Lord had bleſſed him in al things. † And he ſaid to 2
the elder ſeruant of his houſe, which was ruler ouer al that
he had: Put thy hand vnder my thighe, † that I may adiure 3
thee by our Lord, God of heauen and earth, that thou :: take
not a wife for my ſonne, of the daughters of the Cananites,
among whom I dwel: † but that thou goe vnto myne owne 4
countrie and kindred, and thence take a wife for my ſonne
Iſaac. † The ſeruant anſwered: If the woman wil not come 5
with me into this land, whether muſt I bring thy ſonne
backe againe to the place, from whence thou dideſt come
forth? † And Abraham ſaid: Beware thou neuer bring my 6
ſonne backe againe thither. † Our Lord God of heauen, 7
which tooke me out of my fathers houſe, and out of my
natiue countrie, which ſpake to me, and ſware to me, ſaying:
To thy ſede wil I geue this land: he ſhal ſend his angel before
thee, and thou ſhalt take from thence a wife for my
ſonne: † but if the woman wil not folow thee, thou ſhalt 8
not be bound by the oath: only bring not my ſonne thither
againe. † The ſeruant therfore put his hand vnder the thigh 9
of Abraham his lord, and ſware to him vpon this worde.
† And he tooke tenne camels of his lords heard, and departed, 10
of al his goods carying ſomething with him, and
ſetting forward went on into Meſopotamia to the citie of
Nachor. † And when he had made the camels lye downe 11
without the towne beſide a wel of water at euen, at the time
when wemen are wont to come forth to drawe water, he
ſaid: † O Lord God of my lord Abraham, mete me to day, 12
I beſeech

:: In chooſing a wife a vertuous ſtock and familie eſpecially true faith and religion, are before al other things to be conſidered & preferred. S. Amb. li. 1. c. 9. de. Abrah. S. Chriſoſt. ho. 48. in Gen.

I beſeech thee, and doe mercifully with my maiſter Abra-
13 ham. † Behold I ſtand nigh to the fountaine of water, and
the daughters of the inhabiters of this citie, wil come forth
14 to drawe water. † Therfore " the maid, to whom I shal ſay:
Bowe downe thy tankard that I may drinke: and she shal
anſwere, Drinke, yea to thy camels alſo wil I geue drinke:
she it is, whom thou haſt prouided for thy ſeruant Iſaac:
and by this I ſhal vnderſtand, that thou haſt delt mercifully
15 with my maiſter. † Neyther had he yet ended theſe wordes
within him ſelfe, & behold Rebecca came forth, the daugh-
ter of Bathuel, the ſonne of Melcha wife to Nachor the bro-
16 ther of Abraham, hauing a tankard on her shoulder: † a paſ-
ſing comely maide, & moſt beautiful virgin, & not knowen
to man: and she was gone downe to the fountaine, and had
17 filled her tankard, and came backe. † And the ſeruant ranne
to mete her, and ſaid: Geue me a little water to drinke of thy
18 tankard. † Who anſwered: Drinke my lord. And quickly
she let downe the tankard vpon her arme, and gaue him
19 drinke. † And when he had druncke, she added: but for
20 thy camels alſo I wil drawe water, til al doe drinke. † And
powring out the tankard into the troughes, she ranne
backe to the wel to drawe water: and being drawen gaue
21 it to al the camels. † But he muſing beheld her with ſilence,
deſirous to know whether our Lord had made his iourney
22 proſperous, or not. † And after that the camels had drunck,
the man plucked forth golden earelettes, weying two ſicles:
23 and as manie braceletts of tenne ſicles weight. † And he
ſaid to her: whoſe daughter art thou? shew me: is there
24 anie place in thy fathers houſe to lodge? † Who anſwered:
I am the daughter of Bathuel, the ſonne of Melcha, whom
25 she bare to Nachor. † And she added, ſaying: Of ſtrawe alſo
and hay we haue good ſtore, and a large place to lodge
26 in. † The man bowed him ſelfe, and adored our Lord,
27 † ſaying: Bleſſed be the Lord God of my lord Abraham,
that hath not taken away his mercie & truth from my
lord, and hath brought me the ſtreight way into the houſe
28 of my lords brother. † The maide therfore ranne, and re-
ported into :: her mothers houſe al things that ſhe had heard.
29 And Rebecca had a brother named Laban, who in al haiſt
30 went forth to the man, where the fountaine was. † And
when he had ſeene the eareletts and braceletts in his ſiſters
hands,

:: Her father hauing perhaps manie wiues and euerie one a ſeueral houſe ſhe went to her mother houſe.

hands, and had heard al her words reporting: Theſe words
ſpake the man vnto me: he came to the man which ſtoode
beſide the camels, and nighe to the fountaine of water:
† and ſaid to him: Come in, thou bleſſed of our Lord: Why 31
ſtandeſt thou without? I haue prepared the houſe, and a
place for the camels. † And he brought him in into his 32
lodging: and he vnharneſſed the camels, and gaue ſtrawe
and hay, and water to waſh his feet, and of the men that
were come with him. † And bread was ſet before him. 33
Who ſaid: I wil not eate, til I ſpeake my meſſage. He anſwered
him: Speake. † And he ſaid: I am the ſeruant of 34
Abraham: † and our Lord hath bleſſed my lord wonderfully, 35
and he is magnified: and he hath geuen him ſheepe,
and oxen, ſiluer and gold, men ſeruants and wemen ſeruants,
camels, and aſſes. † And Sara my lordes wife hath borne 36
my lord a ſonne in her old age, and he hath geuen him al
things that he had. † And my lord adiured me ſaying: Thou 37
ſhalt not take a wife for my ſonne of the Chananites, in
whoſe land I dwel: † but thou ſhalt goe to my fathers houſe, 38
and of mine owne kinred ſhalt thou take a wife for my ſonne:
† but I anſwered my Lord: What if the woman wil not 39
come with me? † Our Lord, ſaith he, in whoſe ſight I 40
walke, wil ſend his angel with thee, and wil direct thy way:
and thou ſhalt take a wife for my ſonne of myne owne
kinred, and of my fathers houſe. † Thou ſhalt be innocent 41
from my curſe, when thou ſhalt come to my kinne, and
they wil not geue her thee. † I came therfore to day to 42
the wel of water, and ſaid: O Lord God of my lord Abraham,
if thou haſt directed my way, wherin I now walke, † behold 43
I ſtand beſides the wel of water, and the virgin, that
ſhal come forth to drawe water, when ſhe ſhal heare me
ſay: Geue me a litle water to drinke of thy tankard: † and 44
ſhe ſhal ſay to me: Drinke both thou and for thy camels I
wil drawe alſo: that is the woman, which our Lord hath
prepared for my maiſters ſonne. † And whileſt I pondered 45
theſe things ſecretly with my ſelfe, Rebecca appeared comming
with a tankard, which ſhe caried vpon her ſhoulder:
and ſhe went downe to the fountaine, & drew water.
And I ſaid to her: Geue me a litle to drinke. † Who ſpedelie 46
let downe the tankard from her ſhoulder, and ſaid to
me: Drinke both thou, and to thy camels I wil geue drinke.

47 I dranke, and ſhe watered the cammels. † And I asked
her, and ſaid: Whoſe daughter art thou? who anſwered:
I am the daughter of Bathuel, the ſonne of Nachor, whom
Melcha bare him. I hoong therfore earelettes to adorne
48 her face, and I put bracelets vpon her hands. † And pro-
ſtrate I adored our Lord, bleſſing the Lord God of my lord
Abraham, who hath brought me the ſtraight way to take
49 the daughter of my lords brother for his ſonne. † Wher-
fore if you doe according to mercie and truth with my
lord, ſhew me: but if it pleaſe you otherwiſe, that alſo
50 tel me, that I may goe to the right hand, or to the left. † And
Laban and Bathuel anſwered: From our Lord the word
hath proceded: we can not ſpeake any other thing with
51 thee beſides his pleaſure. † Behold Rebecca is before thee,
take her and goe thy waies, and let her be the wife of thy
52 lords ſonne, as our Lord hath ſpoken. † Which when A-
brahams ſeruant heard, falling downe he adored our Lord
53 to the grounde. † And taking forth veſſel of ſiluer, and
gold, and garments, gaue them to Rebecca for a preſent.
To her brothers alſo, and to her mother he offred giftes.
54 † A banket was made, and eating and drinking togeather
they lodged there. And in the morning, the ſeruant aroſe,
55 and ſaid: Diſmiſſe me, that I may goe to my lord. † And
her brother, and mother anſwered: Let the maide tarie at
56 the leaſt tenne days with vs, and after ſhe ſhal depart. † Stay
me not, ſaid he, becauſe our Lord hath directed my way:
57 diſmiſſe me that I may goe on to my lord. † And they ſaid:
58 Let vs cal the maid, and :: aske her wil. † And being called,
when ſhe was come, they asked: Wilt thou goe with this
59 man? who ſaid: I wil goe. † They diſmiſſed her therfore,
and her nurce, and Abrahams ſeruant, and his companie,
60 † wiſhing proſperitie to their ſiſter, and ſaying: Thou art
our ſiſter, encreaſe thou into thouſand thouſands, and thy
61 ſeed poſſeſſe the gates of their enemies † Therfore Rebecca,
and her maides being ſet vpon camels, folowed the man:
62 who with ſpeed returned vnto his lord; and † the ſame
time Iſaac walked along the way, that leadeth to the wel
of the Liuing and the ſeing, ſo called: for he dwelt in the
63 ſouth countrie; † and he was gone forth to :: meditate in
the field, the day nowe being wel ſpent: and when he had
64 caſt vp his eyes, he ſaw camels coming a farre of. † Rebecca
alſo,

:: As children ought not to mary without their parents good liking: ſo the parties owne conſent is moſt neceſſarie. S. Amb. Epiſt. 43.

:: Suach ſignifieth to ſpeake conſideratly with hart or mouth. Here S. Ambroſe (li. 1. c. 1. de Iſaac) and S. Aug. (q. 69. in Gen.) vnderſtand it of mental prayer

alſo, when ſhe ſaw Iſaac, lighted of the camel, † and ſaid 65
to the ſeruant: Who is that man which cometh towards vs
along the field? And he ſaid to her. The ſame is my lord.
But she quickly taking her cloake, couered her ſelfe. † And 66
the ſeruant told Iſaac al things that he hed done. † Who 67
brought her into the tent of Sara his mother, and tooke her
to wife: and he loued her ſo much, that it did moderate the
ſorrowe, which was chanced of his mothers death.

ANNOTATIONS.
CHAP. XXIIII.

Ominous ſpeaches ſometimes ſuperſtitious.

Some times lawful.

Holie ſcripture and the Church are iudges of doubtful obſeruations.

Eliezers prayer, for a particular ſigne, was lawful, deuout, and diſcrete.

14. *The maide to vvhom I shal ſay*] Obſeruation of ſpeaches called ominous, which are interpreted to ſignifie good or euil luck, are ſometimes ſuperſtitious, & ſuggeſted by euil ſpirites, who now & then telling, or inſinuating ſome truth, get credite, and ſo allure men to attend to ſuch vaine, vncertaine, and vnlawful ſignes, as S. Auguſtin teſtifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) Neuertheles ſuch ſignes are ſometimes lawfully obſerued, & deſired from God, as the ſame Doctor diſputeth (li. queſt. ſuper Gen q. 53) and S. Chriſoſtome teacheth more clerly (ho. 45. in Gen) likewiſe S. Theodoret (q. 73. in Gen) But whoſoeuer wil not erre in particular caſes, muſt folow either expreſſe Scripture, or the iudgement of the Church, which is alwayes directed by the ſpirite of truth. And touching this prayer of Abrahams ſeruant, and his deſire of this determinate ſigne, to know the maide, whom God had prouided to be Iſaachs wife, the fathers generally hold that it was religious, deuout, and diſcrete. For he being careful of his maſters buſines, and not truſting his owne iudgement, but relying vpon that Abraham had ſaid, *Our Lord shal ſend his Angel before thee,* commended ſo weightie a cauſe to God by prayer, the Angel ſuggeſting both to him to deſire, and to the maide to performe (as the euent ſheweth) ſuch qualities and vertues in her, as were moſt agreable to the great charitie and hoſpitalitie dayly practiſed in Abrahams houſe, moſt conuenient and neceſſarie (as he diſcretly conſidered) for that familie, and good of manie. The like obſeruations were approued in Gedeon, and Ionathas. And to pray for ſuch ſignes in ſome caſe, or for manifeſt miracles is alſo approued by the Apoſtles example praying God *To shevv by lote vvhich of the tvvo he had choſen to the Apoſtleship, in place of Iudas.* And that he would extend his hand to cures, & ſignes, & wonders, to be done by the name of his holie ſonne IESVS.

Ioan. 14.

Iudic. 7.
1. Reg. 14

Act. 1. & 4.

CHAP. XXV.

Abraham hauing manie children by his wife Cetura, died at the age of 175. yeares: 12. Iſmael alſo hauing twelue ſonnes dukes, died. 19. Iſaac praying for his barren wife, she hath Eſau and Iacob twinnes. 30. Eſau ſelleth his firſt birth right to Iacob for a meſſe of potage.

AND

1 AND Abraham maried an other wife named Cethura:
2 † which bare him Zamran, and Iecſan, and Madan,
3 and Madian, and Ieſboc, and Sue. † Iecſan alſo begat
Saba and Dadan. The Children of Dadan were Aſſurim,
4 and Latuſim, and Loomim. † But alſo of Madian was borne
Epha, and Opher, and Henoch, and Abida, and Eldaa: al
5 theſe were the children of Cetura. † And Abraham gaue
6 al his poſſeſſions to Iſaac: † and ″ to the children of his
concubines he gaue gifts, and ſeparated them from Iſaac
his ſonne, whileſt himſelfe yet liued, to the eaſt countrie.
7 † And the days of Abrahams life were a hundred ſeuentie
8 and fiue yeares. † And decaying dyed in ∷ a good old age,
and hauing liued a great time, and being ful of days: and
9 was gethered to his people. † And there buried him Iſaac
and Iſmael his ſonnes in the duble caue, which was ſituated
in the field of Ephron the ſonne of Seor the Hethite,
10 ouer againſt Mambre, † which he had bought of the children
11 of Heth: there was he buried, and Sara his wife. † And
after his death God bleſſed Iſaac his ſonne, who dwelled
12 beſide the wel of the Liuing and ſeing ſo named. † Theſe
are the generations of Iſmael the ſonne of Abraham, whom
13 Agar the Ægyptian bare him, Saraes ſeruant: and † theſe
are the names of his children according to their calling and
generations. The firſt begotten of Iſmael Nabaioth, then
14 Cedar, and Adbeel, and Mabſam, † Maſma alſo, and Duma,
15 and Maſſa, † Hadar, and Thema, and Iethur, and Naphis,
16 and Cedma. † Theſe are the ſonnes of Iſmael: and theſe
are their names by their caſtles and townes, twelue princes
17 of their tribes. † And the yeares of Iſmaels life came to an
hundred thirtie ſeauen, and decaying died, and was put
18 vnto his people. † And he dwelt from Heuila euen to Sur,
which looketh towards Ægypt, as they enter to the Aſſirians,
19 before the face of al his bretheren died he. † Theſe
alſo are the generations of Iſaac the ſonne of Abraham:
20 Abraham begat Iſaac: † who when he was fortie yeares
old, tooke to wife Rebecca the daughter of Bathuel the
21 Syrian of Meſopotamia, ſiſter to Laban. † And Iſaac beſought
our Lord for his wife, becauſe ſhe was barren: who
22 ″ heard him, and made Rebecca to conceaue. † But the
little ones ſtrugled in her wombe; who ſaid: If it ſhould be
ſo with me, what nede was there to conceaue? And ſhe

∷ The life of the iuſt hath fulnes of dayes though it be otherwiſe ſhort; the daies of the wicked are void of fruict, be they manie or few. S. Ambroſe li. de Abraham.

:: S. Auguſtin (q.72.in Gen) diſputeth but could not decide, whether Rebecca went to ſome Prieſt, or Prophet, or Altar, or whither els, or only retyred to priuate prayer.

:: went to conſult our Lord. † Who anſwering ſaid: Two 23
nations are in thy wombe, and two peoples ſhal be diuided
out of thy wombe, and one people ſhal ouercome the other,
and ″ the elder ſhal ſerue the younger. † Now her time 24
was come to be deliuered, and behold twinnes were found
in her wombe. † He that came forth firſt, was read, and al 25
hearie in manner of a ſkinne: and his name was called Eſau.
Immediatly the other coming forth, held his brothers plant
in his hand: and therfore he called him Iacob. † Threeſcore 26
yeares old was Iſaac, when the litle ones were borne vnto
him. † Who being growne vp, Eſau became a man cunning 27
in hunting, and a huſband man: but Iacob :: a plaine man
dwelled in tents. † Iſaac loued Eſau, becauſe he did eate 28
of his hunting: and Rebecca loued Iacob. † And Iacob 29
boyled broth: to whom Eſau being come faynt out of the
field, † ſaid: Geue me of this read broth, becauſe I am ex- 30
ceding faint. For which cauſe his name was called Edom.
† To whom Iacob ſaid: ″ Sel me thy firſt-birth-right. 31
† He anſwered, Loe I dye, what wil the firſt birth right 32
auaile me? † Iacob ſaid: Sweare therfore to me. Eſau ſware 33
to him, and ſould his firſt-birth-right. † And ſo taking 34
bread and the rice broth, did eate, and drinke, and went
his way; little eſteeming that he had ſold his firſt birth right.

:: Holie Scripture premoniſheth Iacobs ſinceritie, leſt in the Myſteries folowing he might be ſuſpected of falſe dealing S. Aug. li. 16. c. 37. ciuit.

ANNOTATIONS.

CHAP. XXV.

VVhy Agar & Cetura being lawful wiues are called cõcubines. Their childrẽ ſignified Pagaines & Heretikes.

6. *To the children of his concubines*] S. Auguſtin (li. 16. c. 34. de ciuit) ſheweth that both Agar and Cetura, being Abrahams lawful wiues (for ſo they are called in holie Scripture) are alſo called concubines, becauſe they had not like priuileges to Sara, whoſe ſonne was ſole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promiſed kingdom. And al this for myſterie ſake. For Iſmael ſignified the carnal people before Chriſt, the children of Cetura prefigured Heretikes, who ſuppoſe themſelues to pertaine to the new Teſtament, but are ſeparated no leſſe then the Iewes from Chriſts Kingdom. And albeit there was alſo an other particular reaſon, why Agar was called concubine, becauſe ſhe was a ſecond wife, the firſt then liuing, yet this lerned father ſaith, he did not ſee, why Cetura being maried after the death of Sara, ſhould be called concubine, but only for this Myſterie.

Gods predeſtination and forſeing include,

21. *Heard him*] Notwithſtanding Gods aſſured promiſe, that Iſaach ſhould haue iſſue (Gen. 21. v. 12) yet he prayeth inſtantly for the ſame. And Moyſes here attributeth Rebeccas conceiuing to Iſaachs prayer. wherby we

ſee that

ſee that Gods forſeing, predeſtinating, and promiſing exclude not, but in dede include ſecondarie cauſes, and ordinarie meanes, by which his eternal wil and pleaſure is fulfilled. For as God did forſee that Rebecca ſhould haue children, ſo he did forſee, that Iſaac ſhould pray for it, and obtayne it; and the one was as ſure to come to paſſe as the other. And the ſame conſequence is true concerning eternal life as S. Gregorie teacheth. li. 1. c. 8. Dialog.

& not exclude the meanes by which his wil is done.

23. *The elder ſhal ſerue the younger*] As before (c. 17. v. 21. &. c. 21. v. 12.) the couenant and great promiſes made to Abrahams ſede, are declared to pertaine only to Iſaac, and not to Iſmael, nor to the other brothers: ſo the ſame belong not to Eſau, the elder, but only to Iacob the younger ſonne of Iſaac, the Holie Ghoſt ſaying, *The elder ſhal ſerue the younger*. And withal ſignifieth, (ſaith S. Auguſtin) that the elder people of the Iewes ſhal ſerue the younger Chriſtian people. For although it may be vnderſtood literally to be fulfilled, in that the Idumeans coming of Eſau, were ſubdued by King Dauid coming of Iacob; yet it is more conueniently beleeued, that this prophecie tended to a greater thing. And what is this, but that which is euidently fulfilled in the Iewes and Chriſtians?

li 16. c. 35. ciuit.
2. Reg. 8.
Pſal. 59.

The couenant made to Abraham pertaned only to Iſaac, and Iacob, not to the reſt of his iſſue.

An other great document of grace S. Paul geathereth vpon this Myſterie: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merites, the younger is elected, the elder reprobate. For doubtles (ſaith S. Auguſtin) touching original ſinne they were both equal, and concerning proper ſinne, neither of them had anie at al. By which example he ſheweth Gods mere mercie in the elect, and iuſtice in the reprobate. as is more largely noted in the Engliſh New Teſtament, vpon the ninth chapter to the Romanes.

Rom. 9.

Gods mere mercie in electing anie, his iuſtice to the reprobate.

31. *Sel me thy firſt birth right*] Iacob inſtructed by his mother, that God had choſen him in place of his brother Eſau (for to her God had reueled that the elder ſhould ſerue the younger) did lawfully vſe this oportunitie to get Eſaus grant of the right pertaining to the firſt borne, but Eſau in ſelling it ſinned, ſhewing himſelfe an intemperate prophane man. Heb. 12.

Iacob lawfully bought but Eſau ſinned in ſelling the firſt-birth-right.

CHAP. XXVI.

Iſaac by reaſon of famine goeth into Gerara, 3. where God reneweth to him the promiſes made to Abraham. 9. King Abimelech blameth him for calling his wife his ſiſter. 15. the people enuying his wealth, quareleth for his welles 26. At laſt Abimelech maketh league with Iſaac.

1 AND when a famine was riſen in the land, after that
ſterilitie, that had chanced in the dayes of Abraham,
Iſaac went to Abimelech king of the Paleſtines into Gerara.
2 † And our Lord appeared to him, and ſaid: :: Goe not downe
3 into Egypt, but reſt in the land which I ſhal tel thee. † And
ſeiourne in it, and I wil be with thee, and wil bleſſe thee: for
to thee and to thy ſeed, I wil geue al theſe countries, accomplishing the oath which I ſware to Abraham thy father.

:: God by Abrahams exãplar life inuited the Ægyptians to true religion: now commandeth Iſaac to ſtay in Gerara to the like end. S. Theod. q. 76. in Gen.

† And I wil multiplie thy ſeed as the ſtarres of heauen: and 4
I wil geue to thy poſteritie al theſe countries: and in thy ſeed
SHAL BE BLESSED al the nations of the earth, † for 5
becauſe Abraham obeyed my voice, and kept my preceptes
and commandements, and obſerued ″ my ceremonies &
lawes. † Therfore Iſaac abode in Gerara. † Who when he 6 7
was asked by the men of that place, concerning his wife,
anſwered: She is :: my ſiſter. for he was afraid to confeſſe

:: See pag 52.

that ſhe was married to him, thinking leſt peraduenture
they would kil him becauſe of her beautie. † And when 8
verie manie days were paſſed, and he abode there, Abimelech
the king of the Paleſtines looking forth through a
windowe, ſawe him ſporting with Rebecca his wife. † And 9
calling for him, he ſaid: It is euident that ſhe is thy wife:
why dideſt thou faine her to be thy ſiſter? He anſwered: I
feared leſt I ſhould die for her. † And Abimelech ſaid: Why 10
haſt thou deceaued vs? ſome man of the people might haue
lyen with thy wife, & thou haddeſt brought vpon vs :: a great
ſinne. And he commanded al the people, ſaying: † He that 11
ſhal touch this mans wife, dying ſhal dye. † And Iſaac ſowed 12

:: Adulterie a great ſinne alſo among Painims

in that land, and he found that ſame yeare ″ an hundred fold:
and our Lord bleſſed him. † And the man was made rich, 13
and he went proſpering and encreaſing, til he was made
exceeding great: † and he had alſo poſſeſſions of ſheep and 14
of heards, and a verie great familie. For this the Paleſtines
enuying him, † ſtopped at that time al the welles, that the 15
ſeruants of his father Abraham had digged, filling them
vp with water: † in ſo much that Abimelech himſelfe ſaid 16
to Iſaac: Depart from vs, becauſe thou art become mightier
then we a great deale. † And departing, to come to the 17
Torrent of Gerara, and to dwel there: † againe he digged 18
other welles, which the ſeruants of his father Abraham had
digged, and which, after his death, the Philiſtines had ſtopped
vp of old: and he called them by the ſame names, which
his father before had called them. † And they digged in 19
the * Torrent, and found liuing water: † but there alſo the 20
paſtors of Gerara made a brawle againſt the paſtors of Iſaac,
ſaying: It is our water. for which cauſe he called the name
of the wel, by occaſion of that which had hapned, * Calumne.
† And they digged alſo an other: & for that they brawled 21
likewiſe, and he called the name of it, Enmitie. † Going 22
foreward

*The chanel where ſometimes a vehement ſtreame rũneth, ſometimes none at al.

VVrangling.

foreward from thence he digged an other wel, for which
they contended not: therfore he called the name therof,
Latitude, ſaying: Now hath our Lord dilated vs, and made
23 vs to encreaſe vpon the earth. † And he went vp from that
24 place vnto Berſabee, † where our Lord appeared to him
that ſame night, ſaying: I am the God of Abraham thy father,
do not feare, becauſe I am with thee: I wil bleſſe thee,
and multiplie thy ſeed for my ſeruant Abrahams ſake.
25 † Therfore he builded there an altar: and hauing called
vpon the name of our Lord, he pitched his tent: and com-
26 manded his ſeruants that they ſhould digge a wel. † To the
which place when there were come from Gerara Abimelech,
and Ocozath his freind, and Phicol chieffe captaine of his
27 ſouldiers, † Iſaac ſpake to them: Why are ye come to me a
28 man whom you hated, and haue thruſt our from you? † Who
anſwered: We ſaw that the Lord is with thee, and therfore
we ſaid: Let there be an oath betwen vs, and :: let vs make a
29 league, † that thou do vs no harme, as we alſo haue tou-
ched nothing of thine, neither haue we done that which
might hurt thee: but with peace haue we diſmiſt thee encrea-
30 ſed with the bleſſing of the Lord. † Therfore he made
31 them a feaſt, and after they had eaten and drunken † ariſing
in the morning, they ſware one to an other: and Iſaac diſ-
32 miſſed them peaceably into their place. † And behold the
ſame day came the ſeruants of Iſaac telling him of a wel,
which they had digged, and ſaying: We haue found water.
33 † Wherupon he called it Abundance: and the name of
the citie was geuen Berſabee, euen vnto this preſent day.
34 † But Eſau being fourtie yeares old married wiues, Iudith
the daughter of Beeri the Hethite, and Baſemath the daugh-
35 ter of Elon of the ſame place: † both which had :: offended
the mind of Iſaac and Rebecca.

:: So nations of the world firſt enuyed the Church of Chriſt, but after made peace with it.

:: Eſau by marying againſt his parents wil, made breach from them.

ANNOTATIONS.
CHAP. XXVI.

5. *My ceremonies*] Theſe were not the ſame ceremonies and lawes which were afterwards preſcribed by God, and deliuered by Moyſes, but other obſeruances by which Abraham and other holie Patriarches before him, ſerued God with certaine external worſhip, differing from the rites of the Gentiles, eſpecially from Enos time (Gen. 4.) and ſo forward.

External ceremonies in the law of nature.

12. *An hundred fold*] For this increaſe of wealth the King and people at firſt enuied Iſaac, but afterwards perceiuing that God almightie, whom he ſerued, ſo bleſſed him, the reſt of the land remaining barren, they ſought to make league with him (v. 28) Euen ſo the Kings and nations of the world, firſt enuying and perſecuting Chriſts Church, at leingth ſeing it ſtil proſperous became with al humilitie children of the ſame Church, and ſeruants of Chriſt, being ouercome not by force of armes but by patience, & peacable endeuours of thoſe whom they moſt hated. VVherof excellently ſaith S. Leo (Ser. 1. in Natali. Apoſt.) Although Rome renowmed by manie victories, dilated her Empyre by land and by ſea, yet was it leſſe, that martial trauel ſubdued, then that which Chriſtian peace hath obtained. The Biſhops of Rome hauing larger Iuriſdiction ſpiritual, then euer the Roman Cæſars had temporal Dominion.

Chriſtian fortitude preuaileth more by ſuffering, then by forcible reſiſting.

CHAP. XXVII.

Iacob by his mothers counſail getteth his fathers bleſſing in place of Eſau, 42. And by her is aduiſed (for auoiding Eſaus wrath, who threatned to kil him) to flie to his vncle Laban, in Haran of Meſopotamia.

AND Iſaac was old, and his eyes were dimme, and he could not ſee: and he called Eſau his elder ſonne, and ſaid to him: my ſonne? Who anſwered Here I am. † To whom his father: Thou ſeeſt, quoth he, that I am old, and know not the day of my death. † Take thy inſtruments, thy quiuer, and bowe, and goe abrode: and when thou haſt taken any thing by hunting, † make me broth therof, as thou knoweſt I like, and bring that I may eate: and my ſoule may bleſſe thee before I dye. † Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, † ſhe ſaid to her ſonne Iacob: I heard thy father talking with Eſau thy brother, and ſaying to him: † Bring me of thy hunting, and make me meates that I may eate, and bleſſe thee in the ſight of our Lord before I dye. † Now therfore my ſonne, aſſent to my counſel: † and go thy way to the flocke, bring me two kiddes of the beſt, that I may make of them meat for thy father, ſuch as he gladly eateth: † which when thou haſt brought in, and he hath eaten, he may bleſſe thee before he dye. † To whom he anſwered: Thou knoweſt that Eſau my brother is an hearie man, and I am ſmooth: † if my father ſhal feele me, and perceaue it, ∷ I feare leſt he wil thinke I would haue

1 2 3 4 5 6 7 8 9 10 11 12

The Epiſtle on Saturday the ſecond weke in Lent.

∷ Iacob ſecure in conſcience that the right of firſt-birth belonged to him, yet feared to geue occaſiō of offence to his father.

haue deluded him, and I ſhal bring vpon me a curſe for a
13 bleſſing. † To whom his mother ſaid: This curſe, my ſonne,
light vpon me: only heare thou my voice, and go, fetch me
14 the things which I haue ſaid. † He went, and brought,
and gaue them to his mother. She dreſſed meats, euen as
15 ſhe knew his father liked. † And ſhe did on him the garments
of Eſau verie good, which ſhe had at home with her:
16 † and the litle ſkinnes of the kidds ſhe put about his hands,
17 and couered the bare of his necke. † And ſhe gaue him the
18 broth, and deliuered him bread that ſhe had baked. † Which
when he had caried in, he ſaid: My father? But he anſwered:
19 I heare. Who art thou my ſonne? † And Iacob ſaid: ″ I am
thy firſt begotten Eſau: I haue done as thou dideſt command
me: ariſe, ſit, and eate of my hunting, that thy ſoule
20 may bleſſe me. † And againe Iſaac to his ſonne: How
couldeſt thou, ſaid he, find it ſo quickly, my ſonne? ″Who
anſwered: ∷ It was the wil of God that that which I would
21 came quickly in my way: † And Iſaac ſaid: Come hither,
that I may feele thee my ſonne, and may proue whether thou
22 be my ſonne Eſau, or no. † He came nere to his father, and
when he had felt him, Iſaac ſaid: The voice verely, is the
23 voice of Iacob: but the hands, are the hands of Eſau. † And
he ″ knew him not, becauſe his hearie hands had made him
24 like vnto the elder. Bleſſing him therfore, † he ſaid: Art
25 thou my ſonne Eſau? He anſwered: I am. † But he ſaid:
Bring me the meats of thy hunting, my ſonne, that my ſoule
may bleſſe thee. Which when they were brought and he
had eaten, he offred him wine alſo, which after he had
26 drunke, † he ſaid to him: Come nere me, and geue me a
27 kiſſe, my ſonne. † He came nere, and kiſſed him. And immediatly
as he felt the fragrant ſauoure of his garments, bleſſing
him, he ſaid: Behold the ſauoure of my ſonne is as the ſauoure
of a plentiful field, which our Lord hath bleſſed.
28 † God geue thee of the deaw of heauen, and of the fatnes of
29 the earth abundance of corne and wine. † And let peoples
ſerue thee, and tribes adore thee: be thou lord of thy brethren,
and thy mothers children bowe they before thee.
He that ſhal curſe thee, be he curſed: and he that ſhal bleſſe
30 thee, be he repleniſhed with bleſſings. † Iſaac had ſcarce
ended his wordes, and Iacob now gone forth abroad, but
31 Eſau came, † and brought in to his father meates made

∷ It was truly Gods wil, but not in that ſẽce as Iſaac vnderſtood it.

of his hunting, ſaying: Ariſe my father, and eate of thy
ſonnes hunting: that thy ſoule may bleſſe me. † And Iſaac 32
ſaid to him: Why! who arth thou? Who anſwered: I am
thy firſt begotten ſonne Eſau. † Iſaac was amazed and aſto- 33
nied exceadingly: and marueling more then a man can
beleue, ſaid: Who is he then that euen now brought me
veniſon that he had taken, and I did eate of al thinges before
thou cameſt? and I haue bleſſed him, :: and he ſhal be bleſ-
ſed. † Eſau hauing heard his fathers wordes, roared out with 34
a great crye: and being diſmaied, ſaid: Bleſſe me alſo, my fa-
ther. † Who ſaid: Thy brother came deceiptfully and tooke 35
thy bleſſing. † But he ſaid again: Rightly is his name called 36
Iacob: for he hath ſupplanted me loe the ſecond time: my
firſt-birth-right he tooke before, and now the ſecond time
he hath ſtollen my bleſſing. And againe to his father he ſaid:
Haſt thou not reſerued me alſo a bleſſing? † Iſaac anſwered: 37
I haue appointed him thy Lord, and al his brethren I haue
made ſubiect to his ſeruice: with corne and wine I haue eſta-
bliſhed him, and for thee, my ſonne, what ſhal I doe more
after this? † To whom Eſau ſaid: Haſt thou one only bleſ- 38
ſing, father? I beſech thee bleſſe me alſo. And when he wept
that he howled againe, † Iſaac being moued, ſaid to him: 39
In :: the fat of the earth, and in the deaw of heauen from
aboue † ſhal thy bleſſing be. Thou ſhalt liue by the ſworde, 40
and ſhalt ſerue thy brother: and :: the time ſhal come, when
thou ſhalt ſhake of, and looſe his yoake from thy necke.
† Eſau therfore alwaies hated Iacob for the bleſſing wher- 41
with his father had bleſſed him: and he ſaid in his hart: The
daies wil come of the mourning of my father, and I wil kil
Iacob my brother. † Theſe things were told to Rebecca: 42
who ſending & calling Iacob her ſonne, ſaid to him: Behold
Eſau thy brother threatneth to kil thee. † Now therfore, 43
my ſonne, heare my voice, and get thee vp and flye to Laban
my brother into Haran: † and thou ſhalt dwel with him a 44
few daies, til the furie of thy brother be aſſwaged, † and 45
his indignation ceaſe, and he forget thoſe things, which thou
haſt done to him: afterward I wil ſend, and bring thee from
thence hither. Why ſhal I be depriued of both ſonnes in one
day? † And Rebecca ſaid to Iſaac: I am wearie of my life 46
for the daughters of Heth: if Iacob take a wife of the ſtocke
of this land, I liſt not liue.

:: Iſaac now knowing it to be Gods wil, ratified that he had done.

:: worldlings bleſſing conſiſteth in tranſitorie welth.

:: The Idumeans being ſubdued by king Dauid (2 Reg. 8.) reuolted from king Ioram, and had a king of their owne (4. Reg. 8.) they were againe ſubdued by Hircanus (teſte Ioſepho. li. 13. Antiq.) but againe Herod an Idumean raigned in Iewrie Math. 2. Luc. 1.

ANNOTATIONS.

CHAP. XXVII.

Iacob did not lie, nor ſinne in ſaying he was Eſau. &c.

19. *I am thy firſt begotten Eſau.*] Iacob was not by nature the firſt begotten; but by Gods ordinance, & by couenant made with Eſau, had right to the preeminence, and priuilegies belonging to the firſt borne. So he did not lie, but ſpake a truth, meaning that he was that ſonne, to whom by diuine election the firſt-birth-right was dew, which his father ſuppoſed to pertaine to Eſau.

He is proued innocent by the text.

But becauſe ſome ſcorners of Chriſtian doctrin (like to the old Manichees)
vſe to ſay, that Catholique Doctors, and Schoolmen excuſe, and condemne
whom they liſt by ſuch gloſſes, let ſuch reprouers vnderſtand, that both moderne
and ancient Catholique writers auow this defence of the holie Patriarch
Iacob, not by priuate ſpirite, but by the moſt true and proper ſenſe of
holie Scripture it ſelfe. VVhere it may appeare, if they wil axamine the text,
that Iacob in al this procurement of his fathers bleſſing, neither did aniething
vniuſtly, nor ſaid anie thing falſly. Firſt it was reueled to his mother (chap. 1.
25. v. 23.) *That the elder* (of her twinnes) *ſhould ſerue the younger.* Secondly, holie 2.
Scripture teſtifieth in the ſame chapter (v. 27.) *That Iacob vvas a plaine* (or
ſincere) *Man,* void of vniuſt dealing. Thirdly, for more quiet enioying that 3.
right, which God had ordained for him, he procured his brothers conſent
and confirmation (v. 33) Fourtly though he was ſecure in conſcience that 4.
the bleſſing was dew to him, yet he feared (v. 12.) leſt he might geue occaſion
of offence to his father, to whom this myſterie was not yet reueled. Fiftly 5.
Iſaac perceiuing at laſt Gods wil, that Iacob ſhould be preferred, was neither
offended with him, nor reuoked his bleſſing, as vnlawfully ſurpriſed, but
condeſcending therto, ratified that he had done, ſaying (v. 33.) *I haue bleſſed
him, and he ſhal be bleſſed.* Sixtly, God himſelfe from this time forwards often 6.
appeared to Iacob, and with great promiſes, and manie temporal and ſpiritual
benefites, declared his ſingular loue to him. Seuently, theſe three Patriarches 7.
Abraham, Iſaac, and Iacob are ſpecial renowmed Sainctes of the old
Teſtament: yea the Lord and Creator of al would peculiarly be called (Exodi.
3.) the God of Abraham, Iſaac, and Iacob. Moyſes praying inſtantly for Gods
mercie and clemencie towards the people (Exodi. 32.) beſought him to remember
Abraham Iſaac, and Iacob his ſeruants: and ſo in both old and new
Teſtament theſe three are often mentioned as chiefe Princes in the Kingdom
of Heauen. Al which ſhewe the great vertues and holines of them al.

The Fathers proue his innocencie in this fact.

And touching this fact of Iacob, where (if euer aniewhere) might ſeme to be ſome great ſinne. S. Auguſtin at large proueth that he did not herein ſinne at al: *That vvhich Iacob did* (ſaith he, li. cont. mendacium c. 10.) *By his mothers inſtruction to deceiue his father, if it be diligently conſidered, vvas no lie, but a myſterie, and therfore for the familiar counſail of the Holie Ghoſt, vvhich his mother had receiued, he is excuſed from ſinne.* The ſame he confirmeth. q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34 cont. Fauſt. The ſame alſo teach S. Chriſoſtom ho. 53 in Gen. S. Hierom Epiſt. 125. S. Theodoret. q. 79. & 80. in Gen. S. Gregorie, ho. 6. in Ezechielem. S. Bede, Iſidorus, Innocentius 3. Rupertus and others vpon this place, al agreing abſolutly that euerie lie is a ſinne, declare that Iacob lied not, but ſtil ſpake the truth, confirming their expoſition by other

Euerie lie is a ſinne.

like places of Scripture. As when our Sauiour ſaid of S. Iehu Baptiſt (Math. 11.) *He is Elias* meaning that he was Elias in ſpirite not in perſon. So Iacob ſaid truly that he was Eſau, not meaning in perſon but in right of the firſt borne, by Gods ordinance: Eſau alſo hauing condeſcended therto by couenant and oath. In that alſo he deceiued his father, was no ſinne. For it was a lawful and good deceipt, ſuch a one (ſaith S. Chriſoſtom) as Hieremie ſpeaketh of, *Lord thou haſt deceiued me, and I am deceiued*, ſo Iſaac was deceiued, not as we commonly cal deceipt, but to his owne and others good, by Gods diſpoſition.

Some deceipt good.

Ho. 6. ad Col. Hier. 20.

23. *Knevv him not*] S. Damaſus demanding of S. Hierom, what might be the reaſon why God would ſuffer his holie ſeruant Iſaac not to know Iacob, but to be deceiued, and through ignorance to bleſſe whom he would not; declareth that it happened not only to Iacob, but alſo to manie other like holie men, to be ignorant of manie things, and to be deceiued in error of opinion: and that this error was profitable to Iſaac and his houſe. For if he had geuen this bleſſing (which was a ſpiritual Iuriſdiction) to Eſau, as he purpoſed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother. (v. 41.) omitting him, that was ſincere and very vertuous, and had done his owne wil, not Gods wil therin.

Epiſt. 125.

It was good that Iſaac knew not Iacob, when he bleſſed him.

But why would not God reuel his wil to Iſaac (as he had commanded a farre greatter thing to Abraham to ſacrifice the ſame Iſaac) that he might wittingly haue bleſſed Iacob by Gods commandment? The Fathers do probably alleage this for one reaſon, that if Eſau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue bene incenſed againſt his father, conceiued and attempted euil againſt him. An other reaſon. S. Chriſoſtom and Theodoret do yeld, that by this ſtrange maner of imparting this bleſſing, it might more manifeſtly appeare to be Gods wil and ordinance, and not to procede from mans affection, that Iacob ſhould be preferred.

Good in reſpect of Eſau.

More to Gods glorie, and Iacobs commendation.

Ho. 53. q. 79. in Gen.

CHAP. XXVIII.

Iacob with his fathers bleſſing, and admonition not to take a wife of Chanaan, but of the daughters of his Vncle Laban, goeth into Meſopotamia: (6. Eſau in the meane time marieth a third wife, his Vncle Iſmaels daughter) 11. Iacob ſeeth in ſlepe a ladder reaching to heauen, Angels aſcending and deſcending, and our Lord leyning theron renewed the promiſes made to Abraham and Iſaac. 16. And he awayking maketh a vow.

ISAAC therfore called Iacob, and bleſſed him, and commanded him ſaying: Take not a wife of the ſtocke of Chanaan: 1
† but goe, and make a iourney into Meſopotamia of Syria, to the houſe of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thin vncle. 2
† And God almightie bleſſe thee, and make thee 3

encreaſe

encreaſe, and multiplie thee: that thou maieſt be into multitudes
4 of peoples. † And ∷ geue he thee the bleſſings of Abraham,
and to thy ſeed after thee: that thou mayeſt poſſeſſe
the land of thy perigrination, which he promiſed to thy
5 grandfather. † And when Iſaac had diſmiſt him, taking
his iourney he came to Meſopotamia of Syria to Laban the
ſonne of Bathuel the Syrian, brother to Rebecca his mother.
6 † And Eſau ſeing that his father had bleſſed Iacob, and
had ſent him into Meſopotamia of Syria, to marry a wife
thence; and that after the bleſſing he had commanded him,
ſaying: Thou ſhalt not take a wife of the daughters of Chanaan:
7 † and that Iacob obeying his parents was gone into
8 Syria: † hauing tryal alſo that his father did not willingly
9 ſee the daughters of Canaan: † he went to Iſmael, and
tooke to wife beſides them, which he had before, Maheleth
the daughter of Iſmael Abrahams ſonne, ſiſter to Nabaioth.
10 † Therfore Iacob being departed from Berſabee, went on
11 to Haran. † And when he was come to a certaine place,
and would reſt in it after ſunne ſet, he ″ tooke one of the
ſtones that lay there, and putting it vnder his head, ſlept in
12 the ſame place. † And he ſaw in his ſleepe ″ a ladder ſtanding
vpon the earth, and the top therof tooching heauen: the
13 angels alſo of God aſcending and deſcending by it, † and
our Lord leyning vpon the ladder ſaying to him: I am the
Lord God of Abraham thy father, and the God of Iſaac: the
Land, wherin thou ſleepeſt, I wil geue to thee and to thy
14 ſeed. † And thy ſeed ſhal be as the duſt of the earth: thou
ſhalt be dilated to the Weſt, and to the Eaſt, & to the North,
and to the South: and IN THEE and thy ſeed al the tribes
15 of the earth SHAL BE BLESSED. † And I wil be thy
keeper whither ſo euer thou goeſt, and wil bring thee backe
into this land: neither wil I leaue thee, til I ſhal haue accompliſhed
16 al things which I haue ſaid. † And when Iacob
was awaked out of ſleepe, he ſaid: In dede our Lord is in
17 this place, and I wiſt not. † And trembling he ſaid: How
terrible is this place! this is none other but the houſe of God,
18 and the gate of heauen. † And Iacob ariſing in the morning,
tooke the ſtone, which he had laid vnder his head,
and ″ erected it for a title, powring oyle vpon the toppe.
19 † And he called the name of the citie * Bethel, which before
20 was called Luza. † And he ″ vowed a vowe, ſaying: If God

∷ Iſaac againe cõfirmeth the bleſſings of Abraham to Iacob, and his ſede, omitting Eſau: yea and God repeteth the ſame. v. 13.

The Epiſtle in a votiue Maſſe for trauelers.

Sap. 10.

* Houſe of God.

:: To whom ynough is not ynough, to him nothing is ynough Aulus Gell.

ſhal be with me, and ſhal keepe me in the way, by the which
I walke, and ſhal geue me :: bread to eate, and rayment to put
on, † and I ſhal be returned proſperouſly to my fathers 21
houſe, the Lord ſhal be my God, † and this ſtone, which 22
I haue erected for a title, ſhal be called the Houſe of God:
and of al things that thou ſhalt geue to me, I wil offer tithes
to thee.

ANNOTATIONS.
CHAP. XXVIII.

VVhy Iacob traueled in poore ſtate.

11. *Tooke of the ſtones*] Iacob traueling into a ſtrange countrie went in ſuch poore ſtate, the better to hide his departure from Eſau, who otherwiſe might haue killed him by the way. It was alſo thus diſpoſed by God, that Iacobs faith and confidence might, to his greatter merite, be exerciſed: and that Gods prouidence might more manifeſtly appeare, as it did in his returne after twentie yeares, when with moſt gratful mind he recounted Gods benefites ſaying (Gen. 32) VVith my ſtaffe I paſſed ouer this Iordan, and now with two troupes I do returne.

A notable example of Gods comforth to the afflicted.

Al nations beleuing in Chriſt are bleſſed in him.

12. *A ladder*] He that was in temporal diſtreſſe, was marueilouſly comforted ſpiritually, by ſeing a ladder that reached from the earth to heauen; Angels paſſing vp and downe the ſame, and the Sonne of God leaning vpon it, as he that reigneth both in heauen and earth, who in particular promiſed him, and his ſede that whole land, that he and his ſede ſhould be bleſſed, yea that in *His ſede* al nations ſhould be bleſſed, and that he would kepe and protect him where ſoeuer he went. How al this was performed is briefly reherſed in the booke of wiſdom. chap. 10.

Erecting and annointing of Altares is a religious office being done to Gods honour.

The Church lerneth not rites of Idolaters, but they of the Church.

Difference in religious, ſuperſticious, & ciuil honour conſiſteth in the perſons, & intentions.

18. *Erected it, povvring oyle*] To erect a ſtone, and powre oyle vpon it, was nowiſe ſuperſticious in Iacob. Neither did he lerne it of Idolaters: for he abhorred and deteſted al idolatrical obſeruances. But as S. Iuſtinus Martyr S. Clement of Alexandria, Origen, Euſebius and others teſtifie, idololatrical ſuperſtition did rather imitate true religious ceremonies. For the diuel alwayes affecting that honour, which he ſeeth done to God, perſwaded thoſe whom he ſeduced, and blinded with errors, to ſerue him in ſuch maner of external rites, as God was ſerued, that therby he might either haue like worſhip with God, as it happened among Painim Idolaters: or els depriue God of this kind of honour, as now we ſee Proteſtants reiect and pul downe conſecrated Altares, pretending them to be ſuperſticious. VVherin they ſhew moſt groſſe ignorance, if in dede they ſo iudge of ignorance, and not of mere malice. For who is ſo ſimple, but he may ſee, that the chieſe difference betwen Religion and Superſtition in external things, conſiſteth in the perſons to whom they are done, & in the intētion of the doers, & by the ſame differcnee of perſons ciuil honour is alſo diſtinguiſhed, from both religious and ſuperſticious. As he that kneeleth to God, religiouſly honoreth God. Kneeling to the ſunne, moone, or other falſe Gods, ſuperſticiouſly honoreth the diuel, & kneeling to the King, ciuilly honoreth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vſed in the

Catholique Church. For ſo Rabanus a diligent obſeruer and writer of Eccleſiaſtical Rites, Ceremonies, and Cuſtomes touching the vſe of holie oyle witneſſeth (li. 1. c. 45. Inſtitut. cleric.) that the Altar being firſt ſprinkled with water, is annointed with Chriſme, to the example of the Patriarch Iacob, who after that dreadful viſion, erected a ſtone for a title (or monument) powring oyle theron, and calling that place *The houſe of God*. S Cyprian alſo writing of Chriſme, mentioneth the two ſortes of holie oyle vſed in the Church; one of ſimple oyle conſecrated by a Biſhop, which is vſed for Catechumes before Baptiſme, perſons poſſeſſed, and the ſick; the other is made of oyle and balme, alſo conſecrated by a Biſhop, and this is vſed in Baptiſme, Confirmation, and in conſecrating Altares, Kings, and Prieſts.

Two ſortes of holie oyle.

20. *Vovved*] It can not be vnderſtood that Iacob here vowed, or promiſed only to ſerue God, as the Soueraigne Lord of al creatures, for to that he was bond, whether he ſhould proſper temporally or no; but that he vowed particular godlie workes, to which he was not otherwiſe obliged. As here he expreſſeth two things. Preſuppoſing before al, that the Lord Omnipotent ſhal be his God, he addeth, firſt *And this ſtone, vvhich I haue erected for a title, ſhal be called the houſe of God.* wherby he promiſed the building of a Church, performed at his returne (chap. 35.) Secondly he added, *And of al things vvhich thou ſhalt geue me I vvil offer tithes to thee.* And this likewiſe was of free deuotion. For tithes alſo in the law of nature were dew to Prieſts, and by inferior Prieſts to the chiefe Prieſt, as Abraham gaue tithes to Melchiſedech. And ſo al his tithes were dew to his father, and after his father him ſelfe was chiefe: yet he promiſed them to God, that is, to offer them in Sacrifice, and beſtow them in other vſes pertaining to Gods ſeruice.

Vowes are properly of things which are not otherwiſe commanded.

Gen. 14.

CHAP. XXIX.

Iacob intertained by Laban, 15. ſerueth him ſeuen yeares for Rachel, 23. but firſt receiuing Lia, 27. ſeuen dayes after receiueth alſo Rachel, and ſerueth for her ſeuen yeares more. 31. She remaining barren, Lia beareth foure ſonnes.

1 IACOB therfore going on his iourney, came into the Eaſt
2 countrie. † And he ſawe a wel in the field, and three
flockes of ſheepe lying beſide it: for of it the beaſts were
watered, and the mouth therof was cloſed with a great ſtone.
3 † And the maner was when al the ſheepe were geathered
togeather they did rowle of the ſtone, and after the ſheepe
were refreſhed they put it on the mouth of the wel againe.
4 † And he ſaid to the ſheperds: Brethren, whence are
5 you? Who anſwered: Of Haræn. † And he asked them,
ſaying: Know you Laban the ſonne of Nachor? They ſaid:
6 We do knowe him. † Is he in health? quoth he: He is in
health, ſay they: And behold Rachel his daughter cometh

with his flocke. † And Iacob ſaid: There is yet much day 7
remaining, neither is it time to bring the flockes into the
ſoulds againe: firſt geue the ſheep drinke, and ſo bring them
backe to feede. † Who anſwered: We can not, til al the 8
cattel be gethered together: and we remoue the ſtone from
the wels mouth, that we may water the flocks. † They were 9
yet ſpeaking, and behold Rachel came with her fathers
ſheepe: for ſhe fed the flocke. † whom when Iacob had 10
ſeene, and knew her to be his coſen germaine, and that they
were the ſheepe of Laban his vncle: he remoued the ſtone,
wherwith the wel was cloſed. † And hauing watered the 11
flocke, he :: kiſſed her: and lifting vp his voice wept, † and he 12
told her that he was her fathers brother, and the ſonne of
Rebecca: but ſhe in haſt went and told her father. † Who 13
when he heard that Iacob his ſiſters ſonne was come, he
ranne forth to mete him: and embracing him, and hartely
kiſſing him, brought him into his houſe. And when he had
heard the cauſes of his iourney, † he anſwered: Thou art my 14
bone and my fleſh. And after the dayes of one moneth were
expired, † he ſaid to him: becauſe thou art my brother, 15
ſhalt thou ſerue me * gratis? Tel me what wages wilt
thou take. † He had in dede two daughters, the name of the 16
elder was Lia: and the younger was called Rachel. † But Lia 17
was bleare eyed: Rachel wel fauored, and of a bewtiful coun-
tenance. † Whom Iacob louing, ſaid: I wil ſerue thee for 18
Rachel thy younger daughter, ſeauen yeares. † Laban an- 19
ſwered: It is better that I geue her to thee then to an other
man, tary with me. † Iacob therfore ſerued for Rachel 20
ſeuen yeares :: and they ſemed a few dayes becauſe of the
greatnes of his loue. † And he ſaid to Laban: geue me 21
my wife: becauſe now the time is complete, that I may
companie with her. † Who hauing bid a great number 22
of his freinds to the feaſt, made the mariage. † And at 23
night :: he brought in Lia his daughter to him, † geuing his 24
daughter a handmaid, named Zelpha. With whom when
Iacob had compained after the maner, when morning was
come he ſaw Lia: † and he ſaid to his father in lawe: What 25
is it that thou dideſt meane to doe? did not I ſerue thee for
Rachel? why haſt thou deceiued me? † Laban anſwered: 26
It is not the cuſtome in this place, that we beſtowe the
younger in mariage firſt. † Make vp the :: weeke of dayes 27
of this

:: S. Auguſtin. (q.87. in Gen) cõmendeth familiar kiſſing of kinsfolke and frendes as a laudable cuſtome in ſome countries. It is no where more ciuil & modeſt then in England.

:: Laban greuouſly offended, neither could Lia be excuſed, but Iacob was innocent, in this fact.

:: After ſeuen daies he had

* VVith-out vvages?

of this match: and I wil geue the this ſame alſo, for the
28 worke that thou ſhalt ſerue me other ſeauen yeares. † He
yelded to his pleaſure: and after the weeke was paſt, he
29 maried Rachel to wife: † to whom her father had deliuered
30 Bala for to be her ſeruant. † And hauing at length obteined
the mariage that he wiſhed, he preferred the loue of the
later before the former, ſeruing with him other ſeauen
31 yeares. † And our Lord ſeing that he deſpiſed Lia, opned
32 her wombe, her ſiſter remaining barren. † Who conceaued
and bare a ſonne, and called his name Ruben, ſaying: Our
Lord ſaw mine affliction: now my huſband wil loue me.
33 † And againe ſhe conceaued and bare a ſonne, and ſaid: For
becauſe our Lord heard that I was contemned, he hath
geuen this alſo to me: and ſhe called his name Simeon.
34 † And ſhe conceaued the third time, and bare an other
ſonne: and ſaid: Now alſo my huſband wil be ioyned to me,
for becauſe I haue borne him three ſonnes: and therfore
35 ſhe called his name, Leui. † The fourth time ſhe conceaued
and bare a ſonne, and ſaid: Now wil I confeſſe to our Lord.
And for this ſhe called him Iuda: And ſhe left bearing.

Rachel who was his firſt ſpouſe. S. Hierom Tradit Heb. S. Aug. q. 89. in Gen.

CHAP. XXX.

Rachel yet barren, deliuereth her handmaide to Iacob, Who beareth two ſonnes. 9. Lia ceaſing to beare geueth her handmaid alſo, and ſhe beareth two more. 17. Then Lia beareth other two ſonnes and one daughter. 22. Rachel beareth Ioſeph. 25. Iacob deſirous to returne home, is hyred to ſtay for a certaine part of the ſtockes increaſe. 43. Wherby he becometh exceeding rich.

1 AND Rachel ſeing ſhe was vnfruitful, :: enuied her ſiſter,
and ſaid to her huſband: Geue me children, otherwiſe
1 I ſhal dye. † With whom Iacob being angrie anſwered:
Am I as God, who hath depriued thee of the fruite of thy
3 wombe? † But ſhe ſaid: I haue here my ſeruant Bala: Companie
with her, that ſhe may beare vpon my knees, and I
4 may haue children of her. † And ſhe gaue him Bala into
5 :: mariage: who, † when her huſband had compained with
6 her, conceaued and bare a ſonne. † And Rachel ſaid: Our
Lord hath iudged for me, and hath heard my voice, geuing

:: Not properly enuie, but griefe & lawful emulation. S. Aug. li 22. c. 54. cont. Fauſt.

::Of pluralitie of wiues ſee pag. 62.

me a ſonne. and therfore she called his name, Dan.
† And againe Bala conceauing bare an other, † for whom 7 8
Rachel ſaid: God hath compared me with my ſiſter, and
I haue preuailed: and she called him Nepthali. † Lia perceauing 9
that she had left bearing, deliuered Zelpha her
handmaid to her huſband. † Who conceauing and bringing 10
forth a ſonne, † she ſaid: Happely. And therfore 11
called his name Gad. † Zelpha alſo bare an other. 12
† And Lia ſaid: This is for my bleſſednes: for wemen wil 13
cal me bleſſed. Therfore she called him, Aſer. † And Ruben 14
going forth in the time of wheat harueſt into the field, found
mandragores: which he brought to his mother Lia. And
Rachel ſaid: Geue me part of thy ſonnes :: mandragores.
† She anſwered: Doeſt thou thinke it a ſmal matter, that 15
thou haſt taken my huſband from me, vnleſſe thou take alſo
my ſonnes mandragores? Rachel ſaid: For thy ſonnes mandragores
let him ſleepe with thee this night. † And when 16
Iacob returned at euen from the field, Lia went out to
meete him, and ſaid: Companie with me, becauſe with
wages I haue hired thee for my ſonnes mandragores. And
he ſlept with her that night. † And God heard her prayers: 17
and she conceaued and bare the fifth ſonne, † and ſaid: God 18
hath geuen me a reward, becauſe I gaue my handmaid to
my huſband. And she called his name Iſſachar. † Againe 19
Lia conceauing, bare the ſixt ſonne, † and ſaid: God hath 20
endowed me with a good dowrie: this turne alſo my huſband
wil be with me, for becauſe I haue borne him ſix
ſonnes, and therfore ſhe called his name, Zabulon. † After 21
whom ſhe bare a daughter, named Dina. † Our Lord alſo 22
remembring Rachel, heard her, and opened her wombe.
† Who conceaued, and bare a ſonne, ſaying: God hath taken 23
away my reproch. † And she called his name, Ioſeph, 24
ſaying: Our Lord adde to me an other ſonne. † And when 25
Ioſeph was borne, Iacob ſaid to his father in lawe: Diſmiſſe
me that I may returne into my countrie, and to my land.
† Geue me my wiues, and my children, for whom I haue 26
ſerued thee, that I may depart: thou knoweſt the ſeruice
that I haue ſerued thee. † Laban ſaid to him: Let me finde 27
grace in thy ſight: I haue learned by experience, that God
hath bleſſed me for thy ſake: † appoint thee wages which 28
I shal geue thee. † But he anſwered: Thou knoweſt how I 29
haue

:: Holie Scripture (ſaith S. Auguſtin) would neuer haue mentioned ſuch womanlie deſires, but to admoniſh vs to ſeke great miſteries therin. li. 22. c. 56. cont. Fauſtum.

haue ſerued thee, and how great thy poſſeſſion hath benne
30 in my hands. † Thou hadeſt a ſmal thing before I came
to thee, and now thou art made rich: and our Lord hath
bleſſed thee at my comming in. It is reaſon therfore that
31 once I prouide alſo for mine owne houſe. † And Laban
ſaid: What ſhal I geue thee? But he ſaid: I wil nothing:
but if thou wilt doe that which I demande, I wil fede, and
32 kepe thy ſheepe again. † Goe round about al thy flockes,
and ſeparate al the ſhepe of diuers colours, of ſpeckled flyſe:
and what ſoeuer ſhal be ruſſet and ſpotted, and of diuers
colours, aſwel in the ſhepe, as in the goates, ſhal be my
33 wages. † And my iuſtice ſhal anſwer for me to morowe,
before thee when the time of the bargaine ſhal come: and
al that ſhal not be of diuers colours, and ſpotted, and ruſſet,
aſwel in the ſhepe as in the goates, ſhal accuſe me of theft.
34 † And Laban ſaid: I like wel that thou demandeſt.
35 † And he ſeparated the ſame day the ſhee goates, and the
ſhepe, and the he goates, and the rammes of diuers colours,
and ſpotted: and al the flocke of one coloure, that is of white
and blacke flyſe, he deliuered in the hand of his ſonnes.
36 † And he put a ſpace of three dayes iourney betwixt him
37 and his ſonne in lawe, who fed the reſt of his flocke. † Ia-
cob therfore :: taking grene roddes of the poplare, and of
the almond, and of the plaine trees, in part pilled them:
and when the barkes were taken of, in the parts that were
pilled, there appeared whitnes: but the parts that were
whole, remayned grene: and by this meanes the colour was
38 made diuers. † And he put them in the troughes, where
the water was poured out: that when the flockes should
come to drinke, they might haue the roddes before their
39 eyes, and in the ſight of them conceaue. † And it came to
paſſe that in the verie heate of the ramming, the ſhepe
beheld the roddes, and brought forth ſpotted, and of diuers
40 colours, and ſpeckled. † And Iacob diuided the flocke, and
put the roddes in the troughes before the eyes of the ram-
mes: and al the white and the blacke were Labans: and the
reſt, Iacobs, when the flockes were ſeparated one from the
41 other. † Therfore when the ewes went to ramme, in the
prime time, Iacob put the roddes in the troughes of water
before the eyes of the rammes, and of the ewes, that in
42 looking vpon them they might conceaue: † but when the

:: Iacob did iuſtly vſe this meanes to recouer that which Laban withheld frõ him, being due for the dowrie of his wiues, and recompence for his ſeruice. Rupert. li. 7. c. 39. in Gen.

later comming was, and the laſt conceauing, he did not put
them. And thoſe that were late warde, became Labans: and
they of the prime time, Iacobs. † And the man was enriched 43
beyond meaſure, and he had manie flockes, wemen
ſeruantes and men ſeruants, camels and aſſes.

CHAP. XXXI.

Iacob by Gods commandment parteth ſecretly with al he hath towards his father. 21. Laban purſueth him. 26. expoſtulating why he went in ſecrete maner. 30. eſpecially chargeth him with ſtelling his goddes. 31. Iacob excuſeth himſelfe, not knowing that Rachel had taken away the Idols. 34. and ſhe deludeth his diligent ſearching for them. 36. Then Iacob expoſtulateth with Laban for this vnkindnes. 43. Finally they make a league and depart ech to his owne countrie.

AFTER he heard the wordes of Labans ſonnes ſaying: 1
Iacob hath taken al that was our fathers, and being
enriched of his ſubſtance, is become great: † and perceauing 2
alſo Labans countenance, that it was not towards
him as yeſterday and the other day, † eſpecially our 3
Lord ſaying to him: Returne into the land of thy fathers,
and to thy kinred, and I wil be with thee. † He ſent, and 4
called Rachel and Lia into the field, where he fed the
flockes, † and ſaid to them: I ſee your fathers countenance 5
that it is not towards me as yeſterday and the other day:
and the God of my father hath bene with me. † And your 6
ſelues knowe that I haue ſerued your father to the vttermoſt
of my power. † Yea your father alſo hath circumuented 7
me, and hath changed my wages tenne times: and
yet God hath not ſuffred him to hurt me. † If at any time 8
he ſaid: They of diuers colours ſhal be thy wages: al the
ſheepe brought forth young of diuers colours, but when
he ſaid contrarie: Thou ſhalt take al the white ones for thy
wages: al the flockes brought forth white ones. † And God 9
hath taken your fathers ſubſtance, and geuen it to me.
† For after the time came of the ewes conceauing, I liſted 10
vp mine eyes, and ſawe in my ſleepe the males aſcending
vpon the females of diuers colours, and the ſpotted, and
the ſpeckled. † And the angel of God ſaid to me in ſleepe: 11

12 Iacob? And I anſwered: Here I am. † Who ſaid: Lyft vp
thine eyes, and ſee al the males aſcending vpon the females,
them of diuers colours, the ſpotted and the ſpeckled. For
13 I haue ſeene al things that Laban hath done to thee. † I am
the God of Bathel, where thou dideſt :: annointe the ſtone,
and dideſt vowe the vowe vnto me. Now therfore ariſe,
and goe out of this land, returning into the land of thy natiuitie.
14 † And Rachel and Lia anſwered: Haue we any thing
15 left in the goods, and heritage of our fathers houſe? † Hath
he not reputed vs as ſtrangers, and ſould vs, and eaten vp
16 the price of vs? † But God hath taken our fathers riches,
and deliuered them to vs, and to our children: wherfore do
17 al things, that God hath commanded thee. † Iacob therfore
roſe vp, and ſetting his children, and wiues vpon camels,
18 went his way. † And he tooke al his ſubſtance, and flockes,
and whatſoeuer he had gotten in Meſopotamia, and went
19 forward to Iſaac his father into the land of Chanaan. † At
that time Laban was gone to ſheare his ſheepe, and Rachel
20 ſtole the ″ idols of her father. † And Iacob would not
21 confeſſe to his father in lawe that he fled. † And when he
was gone aſwel him ſelfe as al things that were his right,
and hauing paſſed the riuer was marching on to Mount
22 Galaad, † it was told Laban the third day that Iacob fled.
23 † Who, taking his brethren vnto him, purſued him ſeuen
24 dayes: and he ouertoke him in the Mount Galaad. † And
he ſaw in his ſleepe God ſaying vnto him: Take hede thou
25 ſpeake not roughly anie thing againſt Iacob. † And Iacob
had now pitched his tent in the mountaine: and when he
with his brethren had ouertaken him, he pitched his tent in
26 the ſame Mount Galaad. † And he ſaid to Iacob: Why
dideſt thou ſo, that vnwitting to me thou wouldeſt carie
27 away my daughters as captiues with the ſword? † Why
wouldeſt thou flee without my knowledge, and not tel me,
that I might haue brought thee on the way with ioy, and
28 ſongues, and timbrels, and cithernes? † Thou haſt not ſuffred
me to kiſſe my ſonnes and daughters: thou haſt donne
29 fooliſhly: now alſo in dede, † my hand is able to requite
thee euil: but the God of your father ſaid vnto me yeſterday:
Take hede thou ſpeake not any thing againſt Iacob roughly.
30 † Suppoſe, thou diddeſt deſire to goe to thy freinds, and
hadeſt a longing to thy fathers houſe: why dideſt thou ſteale
my goddes?

:: Annointing of Altars, and free vowes are gratful offices to God. See chap. 28.

″ *Teraphim*

my goods? † Iacob anſwered: In that I departed vnwitting 31
to thee, I feared leſt thou wouldeſt take away thy daughters
by force. † But wheras thou chargeſt me with theft: with 32
whom ſoeuer thou ſhalt find thy goddes, let him be ſlaine
before our brethen. ſearch, what ſoeuer of thy things thou
ſhalt finde with me, and take away. Saying this, he knew
not that Rachel had ſtollen the idols. † Laban therfore 33
hauing gone into the tent of Iacob, and of Lia, and of both
the hand-maides, found them not. And when he was entred
into Rachels tent, † ſhe in haſt hid the idols vnder the 34
camels litter, and ſatte therupon: and when he had ſought
al the tent, and found nothing, † she ſaid: Let not my 35
lord be angrie that I can not riſe vp before thee, becauſe
according to the cuſtome of wemen it is now chanced to
me. ſo his carefulnes in ſeeking was deluded. † And Iacob 36
being ∴ angrie ſaid in chiding maner: For what fault of myne,
and for what offence of my part haſt thou ſo chaffed after
me, † and ſearched al my houſhould ſtuffe? What haſt thou 37
found of al the ſabſtance of thy houſe? lay it here before
my brethren, and thy brethren, and let them iudge betwen
me & thee. † Haue I therfore bene with thee twentie yeares? 38
thy ewes and goates were not barren, the wethers of thy
flocke I did not eate: † neyther that which the beaſt had 39
caught did I shew to thee, I made good al the damage:
whatſoeuer periſhed by theft, thou dideſt exact it of me:
† day and night was I parched with heate, and with froſt, 40
and ſleepe did flye from myne eyes. † And in this ſorte haue 41
I ſerued thee in thy houſe twentie yeares, fourtene for thy
daughters, and ſix for thy flockes: thou haſt changed alſo
my wages tenne times. † Vnles the God of my father Abraham, 42
and the feare of Iſaac had holpe me, peraduenture
now thou haddeſt ſent me away naked: God beheld my
affliction and the laboure of my hands, and rebuked thee
yeſterday. † Laban anſwered him: The daughters are mine 43
and the children, and thy flockes, and al things that thou
ſeeſt are mine: what can I do to my daughters, and nephews?
† Come therfore, let vs enter in league: that it 44
may be for a teſtimonie betwen me and thee. † Iacob therfore 45
tooke a ſtone, and erected it for a title: † and he ſaid 46
to his brethren: Bring hither ſtones. Who gethering them
together made a heape, and they did eate vpon it: † Which 47

∴ Iacob in this iuſt expoſtulation was angrie & ſinned not. Pſal. 4.

Laban called The witneſſe heape : and Iacob called The
hillock of teſtimonie, either of them according to the pro-
48 prietie of his language. † And Laban ſaid : This heape ſhal
be a witnes betwen me and thee this day, and therfore the
name therof was called Galaad, that is, The witnes heape.
49 † Our Lord behold and iudge betwen vs when we ſhal be
50 departed one from the other, † if thou ſhalt afflict my
daughters, and if thou bring in other wiues ouer them : none
is witnes of our talke but God, who is preſent and behol-
51 deth. † And he ſaid againe to Iacob : Behold this heape,
and the ſtone which I haue erected betwen me and thee,
52 † ſhal be a witnes : this heape, I ſay, and the ſtone be they
for a teſtimonie, if either I ſhal paſſe beyond it going to-
wards thee, or thou ſhalt paſſe beyond it, thinking harme
53 ~~to me~~. † The God of Abraham, and the God of Nachor
iudge betwen vs, the God of their father. Iacob therfore
54 ſware by the feare of his father Iſaac : † and after he had
offred victimes in the mountaine, he called his brethren to
55 eate bread. Who when they had eaten, lodged there : † but
Laban ariſing in the night, kiſſed his ſonnes, and daugh-
ters, and bleſſed them : and returned vnto his place.

ANNOTATIONS.
CHAP. XXXI.

19. *Idols.*] Images of falſe goddes (as theſe were) are moſt properly called idols. And ſo the hebrew word *Teraphim* is here rightly tranſlated idols. which in other places ſignifieth other things. As The ſtatua which Michol put in Dauids bed, couering the head therof with a hearie goates ſkinne, to deceiue Saules ſeriants who ſought Dauids death, is called *Teraphim*, and may there be tranſlated a ſtatua, image, or ſimilitude, but not an idol. Againe. Oſee the Prophet fortelling the lamentable ſtate of the Iſraelites, ſayeth, they ſhal be long without King, prince, ſacrifice, altar, ephod, and *Teraphim*, which laſt word in the Proteſtants Engliſh Bibles remaineth vntranſlated. VVhere if they had tranſlated *Images.* (as here they doe) it would proue, that ſome images pertaine to true religion, the want wherof is lamented among other principal things.

1. Reg. 19.

Oſee. 3.

Images of falſe goddes are idols.

Some images are neither religious nor ſuperſticious.

Some are religious.

Theſe idols Rachel ſtole from her father, to withdraw him from idolatrie. as S. Baſil (in lib. Prouerb.) S. Gregorie Nazianzen. (orat. de Paſchate) and Theodoret. (q. 89. in Gen.) expound it. And in this, ſaith Theodoret, ſhe was a right figure of the Catholique Church, which depriueth idolaters of their idols. It is probable alſo by her baſe vſing of them, that ſhe held them not for goddes, when ſhe put them vnder the camels litter, and ſate vpon them. Finally that ſhe reſerued them, and did not caſt them away, nor burne,

Rachel tooke away her fathers Idols, for his good.

She kept them in recompēce of wrongs.

nor burie them, argueth that they were perhaps of precious mettal, or other matter, which ſhe might turne to profite: and that lawfully in part of recompence, that ſhe and her ſiſter, had no other dowrie, but rather were ſold to Iacob. VVho alſo had ſuffered much iniurie at their fathers handes.

CHAP. XXXII.

Angels mete Iacob by the way. 3. He ſendeth meſſengers and giftes to pacifie his brother Eſau. 24. Wreſtling with an Angel is not ouercome, in fine the Angel benummeth his thiegh, bleſſeth him, and fortelleth that he ſhal be called Iſrael.

IACOB alſo went on his iourney that he had begunne: 1
and the Angels of God met him. † Whom when he had 2
ſeene, he ſaid: Theſe are the Campes of God, and he called
the name of that place Mahanaim, that is, Campes. † And 3
he ſent alſo meſſengers before him to Eſau his brother into
the land of Seir, into the countrie of Edom: † and he com- 4
manded them, ſaying: Thus ſpeake ye vnto my lord Eſau:
This ſaith thy brother Iacob: I haue ſoiourned, and haue
bene with Laban vntil this preſent day. † I haue oxen, and 5
aſſes, and ſheepe, and men ſeruants, and wemen ſeruants:
and now I ſend a leagacie to my lord, that I may finde grace
in thy ſight. † And the meſſengers returned to Iacob, 6
ſaying: We came to Eſau thy brother, and behold he cometh
with ſpede to mete thee with foure hundred men. † Iacob 7
"feared exceedingly: & being ſore affraid diuided the people
that was with him, the flockes alſo and the ſhepe and the
oxen, and the camels, into two troupes, † ſaying: If Eſau 8
come to one troupe, and ſtrike it, the other troupe that
remaineth, ſhal be ſaued. † And Iacob ſaid: O God of my 9
father Abraham, and God of my father Iſaac: O Lord that
dideſt ſay to me: Returne into thy land, and into the place of
thy natiuitie, and I wil doe thee good. † I am inferiour to 10
al thy mercies, and thy truth that thou haſt fulfilled to thy
ſeruant. With my ſtaffe I paſſed ouer this Iordain: and now
with two troupes I doe returne. † Deliuer me from the 11
hand of my brother Eſau, becauſe I am ſore affraid of him:
leſt perhaps he come, and ſtrike the mother with the chil-
dren. † Thou dideſt ſay that thou wouldeſt do good to me, 12
and

and dilate my ſeed as the ſand of the ſea, which for multitude
13 can not be numbred. † And when he had ſlept there that
night, he ſeparated of thoſe things which he had, giftes to
14 his brother Eſau, † ſhe goates two hundred, he goates
15 twentie, ewes two hundred, and rammes twentie, † thirtie
milch camels with their coltes, fourtie kine, and twentie
16 bulles, twentie ſhe aſſes, and their foles ten. † And he ſent
by the handes of his ſeruants, euerie flocke by it ſelfe, and
he ſaid to his ſeruants: Goe before me, and let there be a
17 ſpace betwen flocke and flocke. † And he commanded the
former, ſaying: If thou mete my brother Eſau, and he aske
thee, whoſe art thou? or whither goeſt thou? or whoſe
18 are theſe that thou doeſt folowe? † thou ſhalt anſwere:
Iacobes thy ſeruant, he hath ſent them for gifts to my lord
19 Eſau: himſelfe alſo cometh after vs. † In like maner he
gaue commandements to the ſecond, and the third, and
to al that folowed the flocks, ſaying: With the ſelfe ſame
20 words ſpeake ye to Eſau, when you ſhal finde him. † And
ye ſhal adde: Iacob alſo thy ſeruant himſelfe foloweth on
after vs; for he ſaid: I wil pacifie him with the gifts that
goe before, and afterward I wil ſee him, perhaps he wil be
21 gracious vnto me. † The giftes therfore went before him,
22 but himſelfe lodged that night in the campe. † And when
he was riſen early he tooke his two wiues, and his handmaides
as manie, with his eleuen ſonnes, and paſſed ouer
23 the ford Iaboc. † And when he had ſet ouer al things that
24 appertained to him, † he taried alone: and behold ″ a man
25 wraſteled with him til morning. † Who when he ſaw that
he could not ouercome him, he touched the ſinowe of his
26 thighe, and forthwith it ſhranke. † And he ſaid to him: Let
me goe for it is breake of day. He anſwered: I wil not let
27 thee goe, vnleſſe thou bleſſe me. † He therfore ſaid: What
28 is thy name? He anſwered: Iacob. † But he, no, thy name,
quoth he, :: ſhal not be called Iacob, but Iſrael: for if thou
haſt bene ſtrong againſt God, how much more ſhalt thou preuaile
29 againſt men? † Iacob asked him: Tel me by what name
art thou called? He anſwered: Why doeſt thou aske my name?
30 and bleſſed him in the ſame place. † And Iacob called the
name of the place Phanuel, ſaying: I haue ſene God face to
31 face, and my ſoule was made ſafe. † And immediatly the
ſunne roſe to him, after that he was paſt Phanuel; but he

:: The changing of his name here promiſed, is performed chap. 35. S. Hieron. Tradit. Heb.

halted on his foote. † For which cauſe the children of 32
Iſrael eate not the ſinowe, that ſhrunke in Iacobes thighe,
vnto his preſent day: becauſe he touched the ſinowe of
his thighe, and it ſhrunke.

ANNOTATIONS.
CHAP. XXXII.

Iacobs feare was iuſt, and without fault.

The cauſes of his feare.

The humble conceipt of him ſelfe.

7. *Feared exceedingly*] Iuſtly may we meruel, why Iacob ſo often aſſured by Gods promiſes, confirmed by his manie bleſſings, protected in al former dangers, accompained the night before with armies of Angels, indued alſo with al vertues, and namely with perfect charitie (which expelleth feare) was for al this ſo vehemently afeard! S. Auguſtin anſwereth, that he neither diſtruſted in God, nor did anie vnlawful thing: but did his owne endeuour wiſely and confidently, leſt by preſuming or deſparing he ſhould rather haue tempted God, then truſted in him. The cauſes of his feare were in reſpect of him ſelfe and his brother. For conſidering Gods former promiſes, benefites & protections were not to be preſumed as abſolute ſignes of his perpetual loue but conditional, if him ſelfe perſeuered ſincerly in Gods ſeruice. And ſeing *The iuſt man knovveth not vvhether he be vvorthie of loue, or of hatred,* he might doubt, leſt by his twentie yeares conuerſation among Infidels in Meſopotamia, he had contracted ſome ſinnes, for which God might ſuffer him to fall into calamitie and affliction. And though he was in dede ſtil more and more vertuous, and conſequently in Gods more fauour and protection: yea ſo much the more, by how much leſſe he preſumed of his owne good ſtate and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occaſion by procuring the firſt-birth-right, and his fathers bleſſing from him, the newes of his ſpeedie coming towards him with foure hundred men, the natural ſituation of the place, where Eſau might eſealy inuiron him, and (as he humbly thought) his owne vnworthines, he was poſſeſſed with natural feare (ſuch as happeneth to conſtant men) and was ſore afflicted for the tender care of his familie. But reflecting vpon Gods goodnes, he prudently diſpoſed of his people and flockes, and beſought God to protect him and his, by prayer qualified with requiſite conditions, to wit, with humilitie, not asking for his owne but *for Abraham and Iſaacs* ſake, and for Gods owne promiſe, acknowledging himſelfe to be *leſſe then Gods mercies* towards him, with gratitude recounting great benefites receiued, ſaying, *VVith my ſtaffe I paſſed ouer this Iordan, and novv vvith tvvo troupes I do returne*, with confidence in that God had ſaid, he *VVould dilate his ſede as the ſand of the ſea*, and with meeknes in *ſending giftes and good vvordes* to Eſau. Thus finally he pacified him, and ſo his owne feare was turned into ioy.

1. Ioan 4.
q. 102. in Gen.
Eccle. 9.

Eſaus inclination & meanes to reuenge.

Iacobs prayer qualified with
Humilitie.
Gratitude.
Confidence.
Meeknes.

Iacob wreſtled with an Angel corporally & ſpiritually.

24. *A man vvraſtled*] This wreſtling with an Angel aſſumpting a bodie in forme of a man was corporal, as the effect ſhewed in Iacobs ſinow ſhrunck vp, which made him to halt. v. 25 & 31. It was alſo ſpiritual, as appeareth by his earneſt prayer, vrging and at laſt obtayning the Angels bleſſing. S. Dionyſ. c. 4. cel. Hierer. S. Greg. prefat. in Iob. Theodoret, q. 91. in Gen.

Oſee. 12.

CHAP.

CHAP. XXXIII.

Iacob ſeing Eau come with a great troupe of men, feareth harme, but is moſt curteouſly entertained by him. 10. *He hardly perſwadeth Eſau to take giftes,* 13. *and to returne home.* 17. *So Iacob coming by Socoth to Salem, there byeth a field, pitcheth his tents, and erecteth an Altar.*

1 AND Iacob lifting vp his eyes, ſaw Eſau coming, and
with him foure hundred men: and he diuided the children
of Lia and of Rachel, and of the two handmaides:
2 † and he put both the handmaids & their children foremoſt:
and Lia, and her children in the ſecond place: and Rachel,
3 and Ioſeph laſt. † And himſelfe going foreward adored proſtrate
to the grownd ſeuen times, vntil his brother came
4 nere. † Eſau therfore running to mete his brother, embraced
him: and claſping him faſt about the necke, and
5 kiſſing him wept. † And caſting vp his eyes, he ſaw the
wemen and their litle ones, and ſaid: What meane theſe?
And do they perteyne to thee? He anſwered: They are the
6 litle ones which God hath geuen to me thy ſeruant. † And
the handmaides and their children coming nere, bowed
7 themſelues. † Lia alſo with her children came nere: and
when they had adored in like maner, laſt Ioſeph and Rachel
8 adored. † And Eſau ſaid: What are the troupes that I did
mete? He anſwered: That I might find grace before my lord.
9 † But he ſaid: I haue plentie, my brother, be thy things to
10 thy ſelfe. † And Iacob ſaid: Do not ſo I beſech thee, but
if I haue found grace in thin eyes, take a litle preſent at my
hands: for ſo haue I ſeene thy face, as if I ſhould haue ſeene
11 :: the countenance of God: be gracious to me, † and take
the bleſſing, which I haue brought thee, and which God
hath geuen me, who geueth al thinges. Scarſe at his brothers
12 great inſtance, taking it, † he ſaid: Let vs march on together,
13 and I wil accompanie thee in thy iourney. † And Iacob
ſaid: My lord thou knoweſt that I haue with me litle
ones, and ſheepe, and kine with young: which if I cauſe
to ouerlaboure themſelues in going, in one day al the flockes
14 wil die. † It may pleaſe my lord to goe before his ſeruant:
and I wil folow ſoftly after him, as I ſhal ſee my litle ones

:: Iacob ſeing Gods hand in this change of his brothers mind, not of flaterie, but ſincerly acknowledged his benignitie, as Gods countenance towards him.

to be able, vntil I come to my lord in Seir. † Eſau anſwered: 15
I beſech thee, that of my people at the leaſtwiſe, which
is with me, there may remaine ſome to accompanie thee in
the way. It is not needful, ſaid he, this only I haue nede of,
that I may finde grace (my lord) in thy ſight. † Eſau therfore 16
returned that day the ſame way, that he came into Seir.
† And Iacob cometh into Socoth: where hauing built a 17
houſe, and pitched his tents, he called the name of that
place Socoth, that is, Tabernacles. † And he paſſed into 18
Salem a citie of the Sichimites, which is in the land of Chanaan,
after he returned from Meſopotamia of Siria: and
he dwelt beſide the towne. † And he bought that part of 19
the field, wherin he had pitched his tents, of the children
of Hemor, the father fo Sichem for an hundred lambes.
† And erecting an altar there, on it he called vpon the 20
moſt mightie God of Iſrael.

CHAP. XXXIIII.

For rauiſhing Dina, the Sichimetes (being firſt circumciſed) are ſlaine by Simeon and Leui her brothers. 27. The reſt of Iacobs ſonnes ſpoile the citie. 30. Iacob blameth them, fearing harme may come by this fact.

O Dina (ſaith S. Bernard) what nede was there to ſee wemen of a ſtrange countrie? Tract. de gradib. humilitatis.

AND Dina the daughter of Lia went forth ∷ to ſee the 1
wemen of that countrie. † Whom when Sichem had 2
ſeene the ſonne of Hemor the Heuite, the prince of that
land, he was in loue with her: and he tooke her away, and
lay with her, by force rauiſhing the virgin. † And his ſoule 3
was faſt kint vnto her, and wheras ſhe was ſad, he comforted
her with ſweete wordes. † And going to Hemor 4
his father, he ſaid: Take me this wench to be my wife.
† Which when Iacob had heard, his ſonnes being abſent, 5
and occupied in feeding of the cattle, he held his peace til
they returned. † And when Hemor Sichems father was 6
come forth to ſpeake vnto Iacob, † behold his ſonnes came 7
out of the field: and hearing what had paſſed, they were
paſſing wrath, becauſe he had done a foule thing in Iſrael,
and committed an vnlawful fact, in rauiſhing Iacobs daughter
† Hemor therfore ſpake to them: The ſoule of my ſonne 8
Sichem is faſtned to your daughter: Geue her vnto him to

9 wife: † and let vs contract mariages one with an other:
10 geue vs your daughters, and take you our daughters. † And
dwel with vs: the land is at your commandement, tille, occupie,
11 and poſſeſſe it. † Yea and Sichem alſo ſaid to her
father and to her brethren: Let me finde grace in your ſight:
12 and what ſoeuer you ſhal appointe I wil geue: † raiſe the
dowrie, and require giftes, and I ſhal gladly geue, what you
13 ſhal demande: only geue me this wench to wife. † Iacobs
ſonnes anſwered Sichem & his father :: in guile, being wrath
14 for the deflouring of their ſiſter: † We can not doe that
which you demande, nor geue our ſiſter to an vncircumciſed
perſon: which with vs is an vnlawful & abhominable thing.
15 † But in this order we may be confederate, if you wil be
like to vs, and al the man ſex among you be circumciſed:
16 † then wil we geue and take mutually your daughters, and
ours: and we wil dwel with you, and wil be one people:
17 † but if you wil not be circumciſed, we wil take our daughter,
18 and depart. † The offer pleaſed Hemor, and Sichem
19 his ſonne: † neither did the young man make delay, but
forthwith fulfilled that which was demanded: for he loued
the wench exceedingly, and he was the greateſt man in al
20 his fathers houſe. † And going into the gate of the citie,
21 they ſpake to the people: † Theſe men are men of peace,
and are willing to dwel with vs: let them occupie in the land,
and til it, which being large and wide doth lacke men to tille
it: their daughters we ſhal take to wife, and ours we wil
22 geue to them. † One thing there is for the which ſo great
a good is differred: If we circumciſe our men ſexe, folowing
23 the rite of the nation. † And their ſubſtance, and cattle,
and al things that they poſſeſſe, ſhal be ours: only in this let
vs condeſcend, and dwelling togeather, we ſhal make one
24 people. † And they al aſſented, and circumciſed al the man
25 ſex. † And behold the third day, when the griefe of the
woundes is moſt paineful: Iacobs two ſonnes, Simeon and
Leui the brothers of Dina, taking their ſwordes, entred into
26 the citie boldly: and killing al the man ſex, † murdred withal
Hemor and Sichem, taking away Dina their ſiſter out of
27 Sichems houſe. † When they were gone forth, the other
ſonnes of Iacob ranne in vpon them that were ſlaine: and
28 ſpoiled the citie in reuenge of the rape. † And waſting al
things that were in their houſes, and fildes, their ſheepe and

:: They offended by falſly pretending religion, and by exceſſe in reuenge, & therfore are reproued by their father. v. 30. & chap. 49 v 5. Otherwiſe their zeale was iuſt to puniſh ſo foule a fault Iudith. 9.

heardes, and aſſes, † their little ones alſo, and their wiues 29
they led away captiue. † Which things when they had 30
boldly atcheiued, Iacob ſaid to Simeon and Leui: You haue
trubled me, and made me odious to the Chananites, and
Pherezites the inhabiters of this land. we are few: they
being gethered together wil ſtrike me; and I, and my houſe
ſhal be deſtroyed. † They anſwered: What ſhould they 31
abuſe our ſiſter as a ſtrumpet?

CHAP. XXXV.

Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob bleſſeth him, and changeth his name into Iſrael. 16. Rachel bearing Beniamin dieth, and is buried in Bethleem, 22. Ruben lyeth with Bala. 23. Iſraels twelue ſonnes are recited. 28. Iſaac dieth at the age of 180. yeares. and his ſonnes Eſau and Iacob burie him.

IN THE meane time God ſpake to Iacob: Ariſe, and goe 1
vp to Bethel, and dwel there, and make an altar to God
that appeared to thee when thou diddeſt flie from Eſau thy
brother. † And Iacob hauing called together al his houſe, 2
ſaid: ″ Caſt away the ſtrange goddes that are among you,
and be clenſed and change your garments. † Ariſe, and let 3
vs goe vp into Bethel, that we may make there an altar vnto
God: who heard me in the day of my tribulation, and accompained me in my iourney. † They gaue to him therfore 4
al the ſtrange goddes that they had, and the earelets which
were in their eares: but he buried them vnder the *terebinth,
that is behind the citie of Sichem. † And when they were 5
departed, ∷ the terror of God inuaded al the cities rounde
about, and they durſt not purſew them going away. † And 6
Iacob came to Luza, which is in the land of Chanaan, ſurnamed Bethel: he and al the people that was with him.
† And he builded there an altar, and called the name of that 7
place, The houſe of God: for there God appeared to him
when he fled from his brother. † The ſame time died 8
Debora the nurſe of Rebecca, and was buried at the foote
of Bethel vnder an oke: and the name of that place was
called, The oke of weeping. † And God appeared again 9
to Ia-

An execrable tree

∷ God (when it pleaſeth him) maketh the weake ſtronger then the mightie; and few more terible then manie. S. Chriſoſt. ho. 59. S. Aug. q. 112. in Gen.

to Iacob after he returned from Meſopotamia of Siria, and
10 he bleſſed him, † ſaying: Thou ∷ ſhalt not be called any more
Iacob, but Iſrael ſhal be thy name. And he ″ called him
11 Iſrael, † and ſaid to him: I am God almightie, encreaſe thou
and multiplie: Of thee ſhal be nations and peoples of na-
12 tions, kinges ſhal come forth of thy loynes. † And the land
which I gaue to Abraham and Iſaac, I wil geue to thee, and
13 to thy ſeede after thee. † And he departed from him.
14 † But he erected a title of ſtone, in the place where God had
ſpoken vnto him: offering vpon it liquide offeringes, and
15 powring oile on it: † and calling the name of that place,
16 Bethel. † And being gone forth from thence, he came in
the ſpring time to the land which leadeth to Ephrata:
17 wherin when Rachel was in trauaile, † becauſe of diffi-
cultie in her trauaile, ſhe beganne to be in danger, and the
midwife ſaid vnto her: Feare not, for thou ſhalt haue alſo
18 this a ſonne. † And her ſoule departing for paine, and death
now at hand, ſhe called the name of her ſonne Benoni, that
is the ſonne of my paine: but his father called him Beniamin,
19 that is the ſonne of the right hand. † Rachel therfore died,
and was buried in the hye way that leadeth to Ephrata, this Math. 2.
20 ſame is Bethleem. † And Iacob erected a title ouer her ſe-
pulchre: This is the title of Rachels monument, vntil this
21 preſent day. † Departing thence, he pitched his tent
22 beyond the Flocke tower. † And when he dwelt in that
countrie: Ruben went, and ∷ ſlept with Bala his fathers con-
cubine: which thing he was not ignorant of. And the ſonnes
23 of Iacob were twelue. † The ſonnes of Lia: Ruben the
firſt begotten, and Simeon, and Leui, and Iudas, and Iſſachar,
24 and Zabulon. † The ſonnes of Rachel: Ioſeph and Ben-
25 iamin. † The ſonnes of Bala Rachels handmaid: Dan and
26 Nepthali. † The ſonnes of Zelpha Lias handmaid: Gad and
Aſer: theſe are the ſonnes of Iacob, that were borne to him
27 in Meſopotamia of Siria. † He came alſo to Iſaac his father
in Mambre, the citie of Arbee, this is Hebron: wherin
28 Abraham and Iſaac ſoiourned. † And the dayes of Iſaac
29 were complete an hundred eyghtie yeares. † And ſpent
with age he died, and was put to his people, being old and
ful of dayes: and Eſau and Iacob his ſonnes buryed him.

∷ The name of ſupplanter not ſufficiently expreſſing his valure he is alſo called Iſrael. See the Annotation.

∷ For this fact Ruben was excluded from the chiefe dignitie among his bretheren. Gen. 49.

ANNO-

ANNOTATIONS.

CHAP. XXXV.

Clenſing from ſinne is the firſt office of the ſeruants of God.

2. *Caſt avvay the ſtrange goddes*] Iacob preparing to performe his vow of building a houſe & altar to God, firſt extirpateth al Idolatrie from amongſt his people; and then by Sacrifice appeaſeth Gods wrath prouoked how ſoeuer and ſpecially by Simeon and Leui killing the Sichemites. Duly conſidering that what people or perſon deſireth Gods protection & bleſſings, muſt firſt be pure in Religion, and clenſed from ſinnes: *Quia ei nulla nocebit aduerſitas, ſi nulla ei dominetur iniquitas*: becauſe no aduerſitie ſhal hurt him, if no iniquitie haue dominion ouer him. orat. ſer. 6. poſt cineres.

The name **ISRAEL** ſignifieth ſpecial prerogatiues in the Patriarch Iacob.

10. *Called him Iſrael.*] As the Patriarch now performeth his vow to God: ſo God fulfilleth his promiſe, geuing him a new name. For *Iacob a ſupplanter*, ſignifying too ſmal force & praiſe for ſuch a champion, God therfore honored him with the name of *Iſrael*. That is, *One that ſeeth and contemplateth God*, as moſt ancient writers expound it. Alſo *A prince, or valient vvith God*, as S. Hierom ſheweth Tradit. Heb. For *Iſra* in Hebrew ſignifieth *To dominier, or rule ouer*, and *El* ſignifieth God. And ſo this name geuen to him teſtifieth that he, by Gods gift and grace, was valient euen againſt an Angel repreſenting God, much more againſt men, and other aduerſaries. Others interprete it, *The right one of God*. as witneſſeth the ſame S. Hierom both here, and in his commentaries in 44. Iſaie. Al do importe a great excellencie in this Patriarch. And the ſucceſſe of things confirmeth the ſame. Particularly in that not onlie ſome one of his ſonnes (as in the iſſue of Abraham and Iſaac, the reſt being excluded) but his whole progenie of twelue ſonnes, making twelue Tribes, were participant of the peculiar bleſſings, in their oſpring poſſeſſing the promiſed land, and excedingly increaſing became the moſt principal nation in the world, the ſelected people of God, called by the name and title *Of the children of Iſrael*. Of whom not only Moyſes, but al the old Teſtament moſt ſpecially treateth, and of whom and in whom the promiſed Meſſias, the Redemer of mankind ſhould be borne.

Al his twelue ſonnes in their poſteritie were heires of the promiſed land.

CHAP. XXXVI.

Eſau with his wiues and children parteth from Iacob. 9. His genealogie is recited, with their habitations.

AND " theſe are the generations of Eſau, the ſame is 1
Edom. † Eſau tooke wiues of the daughters of Cha- 2
naan: " Ada the daughter of Elon the Hetheite, and Ooli-
bama the daughter of Ana daughter of Sebeon the Heueite:
† Baſemath alſo the daughter of Iſmael ſiſter of Nabaioth. 3
† And Ada bare Eliphaz: Baſemath bare Rahuel: 4
† Ooli-

5 † Oolibama bare Iehus and Ihelon and Coree. theſe are the
ſonnes of Eſau, that were borne to him in the land of Cha-
6 naan. † And :: Eſau tooke his wiues and ſonnes and daugh-
ters, and euerie ſoule of his houſe, and his ſubſtance, and
catle, and al that he could haue in the land of Chanaan: and
he went into an other countrie, and ″ departed from his
7 brother Iacob. † For they were exceding rich, and could
not dwel together: neither was the land of their peregri-
nation able to beare them, for the multitude of flockes.
8 9 † And Eſau ″ dwelt in Mount Seir, he is Edom. † And theſe
are the generations of Eſau the father of Edom in mount
10 Seir, † and theſe are the names of his ſonnes: Eliphaz the
ſonne of Ada the wife of Eſau: Rahuel alſo the ſonne of
11 Baſemath his wife. † And Eliphas had ſonnes: Theman,
21 Omar, Sepho, and Gathan, and Cenes. † And Thamna was
the concubine of Eliphas the ſonne of Eſau: which bare to
him Amalech. theſe are the ſonnes of Ada the wife of Eſau.
13 † And the ſonnes of Rahuel: were Nahath & Zara, Samma
and Meza. theſe were the ſonnes of Baſemath the wife of
14 Eſau. † Theſe alſo were the ſonnes of Oolibama, the daugh-
ter of Ana, the daughter of Sebeon, the wife of Eſau, which
15 ſhe bare to him, Iehus, and Ihelon, and Coree. † Theſe
were dukes of the ſonnes of Eſau: the ſonnes of Eliphaz
the firſt-begotten of Eſau: duke Theman, duke Omar,
16 duke Sepho, duke Cenes, † duke Coree, duke Gatham,
duke Amalech, theſe are the ſonnes of Eliphaz in the
17 land of Edom, and theſe are the ſonnes of Ada. † Theſe
alſo were the ſonnes of Rahuel, the ſonne of Eſau: duke
Nahath, duke Zara, duke Zamma, duke Meza. and theſe
are be the dukes of Rahuel, in the Land of Edom: theſe
18 be the ſonnes of Baſemath the wife of Eſau. † And theſe
were the ſonnes of Oolibama the wife of Eſau: duke Iehus,
duke Ihelon, euke Coree. theſe be the dukes of Ooli-
19 bama, the daughter of Ana, and wife of Eſau. † Theſe are
the ſonnes of Eſau, and theſe are the dukes of them:
20 the ſame is Edom. † Theſe are the ſonnes of Seir the hor-
reite, the inhabiters of the land: Lotan, and Sobal, and
21 Sebeon, and Ana, † and Diſon, and Eſer, and Diſan. Theſe
are dukes of the Horreite, the ſonnes of Seir in the Land
22 of Edom. † And Lotan had ſonnes: Hori and Heman. and
23 the ſiſter of Lotan, was Thamna. † And theſe were the

:: The ſeparation of Eſau from Iacob.

ſonnes of Sobal: Aluan and Manahat, and Ebal, and
Sepho and Onam. † And theſe were the ſonnes of Sebeon: 24
Aia and Ana. This is Ana that found the hot waters in the
wildernes, when he fed the aſſes of Sebeon his father: † and 25
he had a ſonne Diſon, and a daughter Oolibama. † And 26
theſe were the ſonnes of Diſon: Hamdan, and Eſeban, and
Iethram, and Charan. † Theſe alſo were the ſonnes of Eſer: 27
Balaan, and Zauan, and Acan. † And Diſan had ſonnes: 28
Hus, and Aram. † Theſe were dukes of the Horreites: duke 29
Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30
Diſon, duke Eſer, duke Diſan: theſe were dukes of the
Horreites that ruled in the Land Seir. † And the Kinges that 31
ruled in the land of Edom, before that the children of Iſrael
had a king, were theſe: † Bela the ſonne of Beor, and the 32
name of his citie Denaba. † And Bela died, and :: Iobab the 33
ſonnne of Zara of Boſra reigned in his ſteed. † And when 34
Iobab was dead, Huſam of the land of the Themans reigned
in his ſteed. † He alſo being dead, there reigned in his ſteed 35
Adad the ſonne of Badad, that ſtroke Madian in the coun-
trie of Moab: and the name of his citie was Auith. † And 36
when Adad was dead, there reigned for him Semla of Maſ-
reca. † He alſo being dead, Saul of the riuer Rohoboth, 37
reigned in his ſteed. † And when he alſo was dead, Balanan 38
the ſonne of Achobor ſucceeded into the kingdome. † This 39
man alſo being dead Adar reigned in his place, and the
name of his citie was Phau: and his wife was called Mee-
tabel, the daughter of Matred, daughter of Mezaab. † Theſe 40
therfore be the names of the dukes of Eſau in their kinreds,
and places, and callings: duke Thamna, duke Alua,
duke Ietheth, † duke Oolibama, duke Ela, duke Phi- 41
non, † duke Cenez, duke Theman, duke Mabſer, 42
† duke Magdiel, duke Hiram: theſe are the dukes of Edom 43
dwelling in the land of their empire, the ſame is Eſau the
father of the Idumeians.

:: By the common opinon of Latin and Greke fathers, this was holie Iob. as we ſhal diſcuſſe when we come to his booke againſt the hebrew doctors, who ſay Iob was of Nachors race.

ANNOTATIONS.

CHAP. XXXVI.

1. *The generations of Eſau*] As before Moyſes deſcribed the genealogies of Cain, of Iapheth and Cham, of Nachor, of Iſmael, and other ſonnes of Abraham, ſo here he recordeth an other collateral progenie of Eſau, that the

chap. 4. 10 22. 25.

difference and diſtinction of them, and the ſelected people of God might be more conſpicuous, becauſe contraries oppoſed are ſene more clerly. And ſo the Churches ſucceſſion and perpetual light, compared with the interrupted and obſcure companies, ſhineth the brighter. For albeit in thoſe other generations there might be manie faithful and iuſt perſons, among the infidels and wicked, and of ſome we are aſſured (as of Lot and Iob) yet faith and religion decayed, and was extinguiſhed in their carnal children, and only continued in the right line from Adam to Iacob, whoſe twelue ſonnes were fathers and beginners of twelue Tribes, and in them the ſame true Religion was ſtil conſerued and publikly profeſſed, as in the onlie knowne viſible Church, til the cõming of Chriſt. as S. Auguſtin clerly ſheweth in his excellent worke of the Citie of God: eſpecially in the 15. and 16. bookes, in manie chapters.

By compariſon of interrupted companies the cõtinual ſucceſſion of the Church is more glorious.

2. *Ada the daughter of Elon*] In the 26. chap. (v. 34.) Eſaus two wiues, which he tooke in Chanaan are called Iudith the daughter of Beeri the Hetheite, and Baſemath the daughter of Elon of the ſame place, and here the ſame two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heueite. VVhich neither agree in names nor countrie. Againe his third wife Iſmaels daughter, here named Baſemath, in 28. chap v. 9. is called Maheleth. For reconciliation of which and other like difficulties, or ſeeming contradictions, albeit he lerned expoſitors ſay, that either theſe perſons had diuers names, or one was true and natural father, an other legal, or adoptiue, for there were ſuch alſo before the law of Moyſes, as appeareth in the hiſtorie of Thamar: yet it were hard to geue a determinate ſolution of this difficultie. VVhich example, with manie others (by vs omitted in theſe briefe annotations) conuince the Proteſtants preſumptuous error, holding that Scriptures are eaſie to be vnderſtood.

One place of Scripture ſeemeth contrarie to an other but is not.

Holie Scriptures not eaſie to be vnderſtood.

6. *Departed from his brother. 8. Dvvelt in Mount Seir*] Here is an other difficultie (though not ſo intricate as the former) how Eſau now parted into Mount Seir, ſeing he dwelled there, when his brother Iacob came from Meſopotamia. chap. 22. v. 3. VVhich S. Auguſtin (q. 119. in Gen.) ſolueth ſaying: Eſau firſt dwelt in Seir after he was diſapointed of his fathers bleſſing, but dwelt againe with his father, after Iacobs returne from Meſopotamia, and now went to Seir againe after his fathers death.

Eſaus laſt parting from Iacob.

CHAP. XXXVII.

Ioſeph informing his father of his brethrens faults. 5. and telling his dreames, is by them more hated. 13. being ſent to viſite them, 18. they firſt thinke to kil him, 26. but by Iudas conſel ſel him to the Iſmaelites. 29. vnwiting to Ruben. 33. his father lamenteth ſuppoſing him to be ſlaine by ſome wild beaſt. 36. He is ſold againe to Putiphar in Ægypt.

The ſeuenth part of this booke.
How Ioſeph was ſold into Ægypt, and there aduanced.

1 AND Iacob dwelt in the land of Chanaan, wherin his
2 father ſoiourned. † And :: theſe are his generations:
Ioſeph when he was ſixtene yeares old, fed the flock with

::Theſe things folowing happned to Iacob, in his generations, that is in his childrē. See S. Chriſoſt. ho. 23. in Gen.

his brethren being yet a boy: and he was with the ſonnes
of Bala and Zelpha his fathers wiues: and he accuſed his
brethren to his father of :: a moſt wicked crime. † And Iſrael 3
loued Ioſeph aboue al his ſonnes, becauſe he had begotten
him ″ in his old age: and he made him a coate of diuers coloures.
† And his brethren ſeing that he was loued of his 4
father, more then al his ſonnes, they hated him, neither
could they ſpeake any thing to him peaceably. † It chanced 5
alſo that he reported to his brethren a dreame, that
he had ſeene: which occaſion was the ſeed of greater hatred.
† And he ſaid to them: Heare my dreame which I 6
haue ſeene: † I thought we bounde ſheaues in the field: 7
and my ſheafe aroſe as it were, and ſtood, and your ſheaues
ſtanding about did adore my ſheafe. † His brethren anſwered: 8
What ſhalt thou be our king? or ſhal we be ſubiect
to thy dominion? This occaſion of his dreames and wordes
miniſtred nouriſhment to the enuie and hatred. † He ſawe 9
alſo an other dreame, which telling his brethren, he ſaid:
I ſawe in a dreame, as it were the ſunne, and the moone,
and eleuen ſtarres adore me. † Which when he had reported 10
to his father, and brethren, his father rebuked him, and
ſaid: What meaneth this dreame that thou haſt ſeene? why
ſhal I and thy mother, and thy brethren adore thee vpon
the earth? † His brethren therfore enuyed him: but :: his 11
father conſidered the thing with him ſelfe. † And when 12
his brethren abode in Sichem, feeding their fathers flockes,
† Iſrael ſaid to him: Thy brethren feed ſheepe in Sichem: 13
come, I wil ſend thee to them. Who anſwering, † I am 14
readie; he ſaid to him: Goe, and ſee if al things be wel with
thy brethren, and the ſheepe: and bring me word againe
what they doe. Being ſent therfore from the Vale of Hebron,
he came to Sichem: † and a man found him there wandring 15
in the field, and asked what he ſought. † But he anſwered: 16
:: I ſeeke my brethren, ſhew me where they fede the flockes.
† And the man ſaid to him: They are departed from this 17
place: for I heard them ſay: Let vs goe into Dothain.
Ioſeph therfore went forward after his brethren, and found
them in Dothain. † Who when they had ſeene him a farre 18
of, before he came nighe them, they deuiſed to kil him:
† and ſpake among them ſelues: Behold the dreamer com- 19
meth, † come, let vs kil him, and caſt him into an old 20
ceſterne:

:: That for il life they were infamous, the hebrew word *dibba* ſignifieth infamie.

:: The Epiſtle on friday, in the ſecond weke of Lent.

:: Brothers eaſily enuie eech other: but the parents are glad of their childrens aduancement.

:: So Chriſt, & al good Paſtors.

ceſterne: and we wil ſay A naughtie wild beaſt hath deuoured
him: :: and then it ſhal appeare what his dreames
21 doe profite him. † And Ruben hearing this, endeuored
22 to deliuer him out of their hands, and ſaid: † Do not take
away his life, neyther ſheed ye blood: but caſt him into
this ceſterne, that is in the wilderneſſe, and keepe your
handes harmeles: and he ſaid this, deſirous to deliuer him
23 out of their handes, and to reſtore him to his father. † As
ſoone therfore as he came vnto his brethren, forthwith
they ſtripped him out of his ſide coate, and of diuers colours.
24 † And caſt him into the old ceſterne, that had not water.
25 † And ſitting to eate bread, they ſaw Iſmaelites wayfaring
men cōming from Galaad, and their camels carying ſpices,
26 and roſen, and mirrh into Ægypt. † Iudas therfore ſaid to
his brethren: What auaileth it vs if we kil our brother,
27 and conceale his bloode? † It is better that he be ſold
to the Iſmaelites, and that our handes be not polluted: for
he is our brother and our fleſh. His brethren aſſented to his
28 wordes. † And when the Madianite marchants paſſed by,
they drawing him out of the ceſterne, ſold him to the Iſmaelites,
for :: twentie peeces of ſiluer, who brought him into
29 Ægypt. † And Ruben returning to the ceſterne, findeth
30 not the boy: † and renting his garments went to his brethren,
and ſaid: The boy doth not appeare, and whither
31 ſhal I goe? † And they tooke his coate, and dipped it in
32 the blood of a kidde, which they had killed: † ſending
ſome that ſhould carie it to their father, and ſhould ſay:
This we haue founde: ſee whether it be thy ſonnes coate,
33 or no. † Which when the father acknowledged, he ſaid:
It is my ſonnes coate, a naughtie wild beaſt hath eaten
34 him, a beaſt hath deuoured Ioſeph. † And tearing his garments,
did on ſackcloth, mourning his ſonne a great time.
35 † And al his children being gethered together to aſſwage
their fathers ſorowe, he would not take comforte, but
ſaid: I wil deſcend vnto my ſonne ″ into hel, mourning.
36 And whileſt he perſeuered in weeping, † the Madianites
ſold Ioſeph in Ægypt to Phutiphar an Eunuch of Pharoes
maiſter of the ſouldiars.

:: So the Iewes thinking to preuēt Chriſts exaltation cooperated vnwitting therto Proſper. li. de promiſſ. Dei.

:: Some read *thirtie*: And as the reading is diuers, ſo Chriſt whom Ioſeph ſignified is more & leſſe eſtimed of diueres. S. Aug. Ser. 81. de temp:

ANNOTATIONS.

CHAP. XXXVII.

The leaſt offenſiue cauſe is alleaged, why Iacob loued Ioſeph aboue his bretheren.

God turneth euil to good effect. S. Aug. li. 14. c. 27. ciuit.

3. *In his old age*] This being one cauſe why Iacob loued Ioſeph aboue al his other ſonnes, for that he was the youngeſt of the eleuen (for Beniamin the twelfth was yet an infant) it is alleaged in holie Scripture (ſaith S. Chriſoſtom. Epiſt. ad Olympiam) as leaſt offenſiue to his bretheren. For a more ſpecial cauſe was, for his mother Rachels ſake, but moſt principal cauſe of al was, for his great vertues, and mature iudgement; for which God alſo preferred him aboue them al, and now forſhewed the ſame by viſions in ſleepe. VVhich they enuying and meaning to preuent, did in dede vnwitting cooperate therto, Gods prouidence turning their euil worke to infinite good. As the ſame holie Ioſeph truly interpreteth it to them, after their fathers death. when they iuſtly feared reuenge, for ſo gteat and inhumane iniuries done vnto him. chap. 50. v. 20.

Graue for hel corruptly tranſlated.

VVilful corruption.

See. S. Hiero. Ep. 119. S. Aug. li. 20. c. 15. ciuit.

Nu 16. 2. Reg. 22. Iob. 17 Pſal. 15 17. 85

35. *Into hel mourning.*] Proteſtants denying more places for ſoules after this life, then Heauen for the iuſt, and Hel for the wicked, tranſlate the hebrew word *Sheol*, *graue* for *hel*. Becauſe if they ſhould grant that Iacob, or other holie fathers of the old Teſtament deſcended into hel, they muſt confeſſe ſome other hel, then where the damned are tormented, whither no Chriſtian wil ſay that thoſe fathers went. If they contended only about the ſenſe and meaning of the text, it were more tolerable, for therin they ſpeake, according to their erronious opinion, as they thinke. But knowing as ſome of them doe, that *Hel* is the true word of the text, there is no ſinceritie nor moral honeſtie in putting *Graue*, in place therof. And that they know it, the ſecond table of the Bible, printed at London 1602. witneſſeth, noting for a common place, that in the 37. chap. of Geneſis. v. 35. *Hel* is *taken for graue*, therby confeſſing, that the true Engliſh word of the holie Scripture in that place is *Hel*, but that they would haue it to ſignifie graue. VVherupon anie reaſonable man would thinke to finde the word *Hel* in the text, with ſome gloſſe to ſhew that graue were to be vnderſtood. But in al their Editions, alſo in that which was printed the yeare next folowing, 1603 wherto the ſame table is adioyned, they reade *graue*, and not *hel* in that place, though in ſome * other places, they much diſagree in tranſlating the ſame word.

Iacob ſpake of hel not of graue.

Abrahams boſome.

Luc. 16.

As for the ſenſe, it can not be that Iacob ment the graue: for when he ſaid he would goe to his ſonne, he ſuppoſed him to be deuoured by a wild beaſt, and not buried in a graue. And therfore muſt neceſſarily meane, that he would goe where he thought the ſoule of his ſonne to be. VVhich was neither in heauen, for then he would rather haue aſcended thither ioyful, then deſcended to anie place mourning; neither did he meane the hel of the dammed, for that had bene deſperation; but to a lowe place, where the iuſt ſoules then remained in reſt, which was called Limbus Patrum, or Abrahams boſome. That is, ſaith S. Auguſtin, in his anſwere to Biſhop Euodius (Epiſt. 99.) *ſecretæ cuiuſdam quietis habitatio*. The habitation of a certaine ſecret reſt.

CHAP. XXXVIII.

Iudas hauing three ſonnes by a Chananite. 6. marieth the firſt, and after his death, the ſecond to Thamar. 10. Who alſo dying, he delayeth to match the third with her. 15. But himſelfe begetteth of her (taking her for a harlote) two ſonnes twinnes, Phares and Zara.

1 THE :: ſame time Iudas going downe from his brethren,
2 turned in to a man an Odollamite, named Hiras. † And
he ſawe there the daughter of a man of Chanaan, called
Sue: and taking her to wife, he did companie with her.
3 † Who conceaued, and bare a ſonne, and called his name
4 Her. † And conceauing a childe againe, ſhe called her ſonne
5 after he was borne, Onan. † She bare alſo the third: whom
ſhe called Sela after whoſe birth, ſhe ceaſed to beare any
6 more. † And Iudas gaue a wife to Her his firſt begotten,
7 named Thamar. † Alſo Her the firſt begotten of Iudas,
was wicked in the ſight of our Lord: and was ſlaine of him.
8 † Iudas therfore ſaid to Onan his ſonne: companie with
thy brothers wife, and be ioyned to her, that thou mayeſt
9 ″ rayſe ſeede to thy brother. † He knowing that the children ſhould not be borne to himſelfe, companying with his
brothers wife, ſhed his ſeede vpon the ground, leſt children
10 might be borne in his brothers name. † And therfore our
11 Lord ſtroke him, becauſe he did a deteſtable thing. † For
the which cauſe Iudas ſaid to Thamar his daughter in lawe:
Be a widowe in thy fathers houſe, til Sela my ſonne growe
vp: for he feared leſt he alſo might dye, as his brethren. Who
12 went her way and dwelt in her fathers houſe. † And after
many dayes were come and gone: the daughter of Sue the
wife of Iudas died: who after his mourning hauing receiued conſolation, went vp to the ſhearers of his ſheepe,
himſelfe and Hiras his shepheard of his flocke, the Odo-
13 lamite, into Thamnas. † And it was told :: Thamar that her
father in law came vp into Thamnas to sheare his ſheepe.
14 † Who putting of the garments of her widowhood, tooke
a veile: and changing her habite, ſate in the croſſe way, that
leadeth to Thamnas: becauſe Sela was growne, and she had
15 not taken him to her huſband. † Whom when Iudas had
ſeene,

:: Moyſes in ſerteth here this hiſtorie, be cauſe Chriſt ſhould be borne of the genealogie of Iudas & Phares. Mat. 1.

:: Thamar finned deſiring to be a mother without lawful mariage. : and

Iudas ſinned lying with a ſuppoſed harlot. S. Aug. li. 22. c 61.62. & 63 cont. Fauſt.

ſeene, he ſuppoſed her to be an harlot: for ſhe had couered
her face, leſt ſhe ſhould be knowen. † And going vnto 16
her, he ſaid: Suffer me to lye with thee: for he knew her
not to be his daughter in law. Who anſwering: What wilt
thou geue me that thou maieſt enioy my companie? † He 17
ſaid: I wil ſend thee a kid out of the flockes. And when ſhe
ſaid againe: I wil ſuffer that thou wilt, if thou geue me a
pledge, til thou ſend that which thou doeſt promiſe;
† Iudas ſaid: What wilt thou to be geuen thee for a pledge? 18
She anſwered: Thy ring, and bracelet, and ſtaffe which
thou holdeſt in thy hand. The woman therfore by once
companying conceaued, † and riſing ſhe went her way: and 19
putting of the apparel which ſhe had taken, put on the garments
of her widowhood. † And Iudas ſent a kid by his 20
ſhephard the Odolamite, that he might receiue the pledge
againe, which he had geuen to the woman: who when he
had not found her, † he asked the men of that place: Where 21
is the woman that ſate in the croſſe way? Al making anſwere:
There was no harlot in this place. † He returned to Iudas, 22
and ſaid to him: I haue not found her: yea the men alſo
of that place ſaid vnto me, that there neuer ſate harlot there.
† Iudas ſaid: Let her take it to her, ſurely ſhe can not charge 23
vs with a lye, I ſent the kid which I promiſed: and thou
dideſt not find her. † And behold after three moneths they 24
told Iudas, ſaying: Thamar thy daughter in law hath played
the harlot, and her bellie ſemeth to ſwel. And Iudas ſaid:
Bring her forth :: that ſhe may be burnt. † Who when ſhe 25
was led to execution, ſhe ſent to her father in law, ſaying:
By that man, whoſe theſe things are, haue I conceaued:
looke whoſe the ring is, and the bracelet, and the ſtaffe.
† Who acknowledging the giftes, ſaid: She is iuſter then I: 26
becauſe I did not geue her to Sela my ſonne. But he knew her
no more. † And when ſhe was readie to be brought to bed, 27
there appeared twinnes in her bellie: and in the verie deliuerie
of the infants, one put forth the hand, wherin the
midwife tyed a ſkarlet ſtring, ſaying: † This ſhal come 28
forth the former. † But he drawing backe his hand, the other 29
came forth: and the woman ſaid: Why is the partition
diuided for thee? and for this cauſe called his name Phares.
† Afterward his brother came forth, in whoſe hand was the 30
ſkarelet ſtring: whom ſhe called Zara.

:: Adultrie puniſable by death, in the law of nature.

ANNOTATIONS.
CHAP. XXXVIII.

8. *Raiſe ſede to thy brother*] By this it appeareth, that in the law of nature, when a maried man died without iſſue, his brother might lawfully marie the widow; whoſe firſt ſonne ſhould be counted and called the ſonne and heyre of his vncle dead before. The ſame was eſtabliſhed by the law of Moyſes (Deut. 25) VVhich being now abrogated, it remaineth in the Churches powre to conſtitute a law in this behalf, and conſequently to diſpence in the ſame, ſo farre as is agreable with the law of nature. VVherof ſee more. Leuit. 18.

How a man might marie his brothers wife in the law of nature. The Churches decree is now our rule.

CHAP. XXXIX.

Ioſeph being in great credite with his maiſter, hath the whole charge of his houſe. 7. Contemning his myſtris ſolicitation to incontinencie, 13. is falſly accuſed by her to his maiſter: 20. and caſt into priſon, 21. Where againe he getteth credite, and hath the charge of al the priſoners.

1 THERFORE Ioſeph was brought into Ægypt, and Putiphar an Eunuch of Pharao, prince of his armie, a man
of Ægypt bought him, at the hand of the Iſmaelites, by
2 whom he was brought. † And :: our Lord was with him,
and he was a man, that in al things did proſperouſly: and
3 he dwelt in his maiſters houſe, † who knewe verie wel that
our Lord was with him, and that al thinges which he did,
4 were directed by him in his hand. † And Ioſeph found grace
before his maiſter, and miniſtred to him: by whom being
made ruler ouer al his thinges, he gouerned the houſe committed to him, and al thinges that were deliuered vnto
5 him: † and our Lord bleſſed the houſe of the Ægyptian
for Ioſephes ſake, and multiplied as wel in houſes, as in
6 landes al his ſubſtance. † Neither knew he any other
thing, but the bread which he did eate. And Ioſeph was of
beautiful countenance, and comely fauored to behold.
7 † After manie dayes therfore his maiſtreſſe caſt her eyes on
8 Ioſeph, and ſaid: Sleepe with me. † Who :: in no wiſe aſſenting to that wicked act, ſaid to her: Behold, my maiſter
hauing deliuered al thinges vnto me, knoweth not what
9 he hath in his owne houſe: † neither is there any thing

:: Ioſeph endued with al vertues was a ſpecial mirrhor of chaſtitie S. Amb. li. de Ioſeph c. 1.

The foure cardinal vertues reigned in him.

:: Temperance.

which is not in my power, or that he hath not deliuered to
:: Iuſtice. me, beſide thee, that art his wife: :: how therfore can I do
this wicked thing, and ſinne againſt my God? † With theſe 10
:: Fortitude. kinde of wordes :: day by day both the woman was importune
vpon the young man: and he refuſed the aduoutrie.
† And it chanced on a certaine day, that Ioſeph went into 11
the houſe, and did ſome buſineſſe without anie man with
him: † and ſhe catching the ſkirte of his garment, ſaid: 12
:: Prudence. Sleepe with me. who :: leauing the cloke in her hand, fled,
and went forth abroad. † And when the woman ſawe the 13
garment in her handes, and her ſelfe to be contemned, † ſhe 14
called to her the men of her houſe, and ſaid to them: See he
hath brought in an Hebrew, to delude vs: he came vpon me,
for to lie with me: and when I had cried out, † and he heard 15
my voice, he left the cloake that I held, and fled forth. † For 16
an argument therfore of her credite, ſhe reſerued the cloake,
and ſhewed it to her huſband returning home, † and ſaid: 17
There came vnto me the Hebrew ſeruant, whom thou dideſt
bring hither, for to delude me: † and when he heard me 18
crie, he left the cloke which I held, and fled forth. † His 19
maiſter hearing theſe thinges, and geuing ouer light credite
to his wiues wordes, was very wrath: † and deliuered Ioſeph 20
into priſon, where the kinges priſoners were kept, and he
:: God is more ſpecially with his ſeruants in affliction then in proſperitie. S Amb li. de Ioſeph. c. 5
was there ſhut vp. † And :: our Lord was with Ioſeph, and 21
hauing mercie vpon him gaue him grace in the ſight of the
chiefe of the priſon. † Who deliuered in his hand al the priſoners 22
that were kept in cuſtodie: and whatſoeuer was done,
was vnder him. † Neyther did himſelfe knowe any thing, 23
hauing committed al things to him: for our Lord was with
him, and directed al his workes.

CHAP. XL.

Ioſeph interpreteth the dreames of two Eunuches priſoners 12. that the one ſhould be reſtored to his office, 16. the other be hanged, 20. The third day the euent declareth the interpretations to be true, but Ioſeph is forgotten.

THESE thinges being ſo done, it chanced that two 1
Eunuches, the cupbearer of the king of Ægypt, and
his baker, offended againſt their lord. † And Pharao being 2
wrath

wrath againſt them (for the one was chiefe of the cupbearers,
3 the other chiefe baker) † he ſent them into the priſon
of the captaine of the ſouldiers, in the which Ioſeph alſo
4 was priſoner. † But the keeper of the priſon deliuered them
to Ioſeph, who alſo miniſtred to them: ſome litle time was
5 paſſed, and they were kept in cuſtodie. † And they ſawe
ech of them both a dreame in one night, according to an
6 interpretation agreing to them ſelues: † to whom when
7 Ioſeph was entred in the morning, and ſaw them ſad, † he
asked them, ſaying: Why is your countenance ſadder to day
8 then it was woont? † Who anſwered: We haue ſeene a
dreame, & there is no bodie to interprete it to vs. And Ioſeph
ſaid to them: Why ″ doth not interpretation belong to God?
9 Tel me what you haue ſeene. † The chiefe of the cupbearers
firſt told his dreame: I ſaw before me a vine,
10 † wherin were three branches, growing by litle and litle
into buddes, and after the bloſſomes the grapes waxed ripe:
11 † and the cup of Pharao in my hand: and I tooke the grapes,
and wrong them into the cup which I held, and I gaue
12 the cup to Pharao. † Ioſeph anſwered: This is the interpretation
of the dreame: The three branches, are yet three
13 dayes: † after the which Pharao wil remember thy ſeruice,
and wil reſtore thee to thy old degree: and thou ſhalt geue
him the cup according to thyne office, as before thou
14 haddeſt wont to doe. † Only remember me, when it ſhal be
wel with thee, and doe me this mercie: to put Pharao in
15 mind that he take me out of this priſon: † becauſe I was
taken away by ſtealth out of the land of the hebrewes, and
16 here an innocent was I caſt into the lake. † The maiſter of
the bakers ſeing that he had wiſely reſolued the dreame, he
ſaid: And I alſo ſaw a dreame, That I had three baskettes of
17 meale vpon my head: † and that in one basket that was the
higher, I caried al meates that are made by the art of baking,
18 and that the birds did eate out of it. † Ioſeph anſwered:
This is the interpretation of the dreame: The three basketts,
19 are yet three dayes: † after the which Pharao wil take thy
head from thee, and hang thee :: on the croſſe, and the foules
20 ſhal teare thy fleſh. † The third day after this was the birth
day of Pharao: who making a great feaſt to his ſeruantes,
at the banket he remembred the maiſter of the cupbearers,
21 and the chiefe of the bakers. † And he reſtored the one into

:: Death on the croſſe was moſt cruel, & moſt ignominious. Cicero. 7. Ver: yet ſuffered by Chriſt, and by him madeglorious. Sap. 2. Philip 2.

his place, to reach him the cuppe; † the other he hanged on 22
a gibbet, that the truth of the interpreter might be appro-
ued. † And yet notwithſtanding the chiefe of the cupbea- 23
rers, proſperous thinges ſucceeding, forgat his interpreter.

ANNOTATIONS.

CHAP. XL.

Some dreames are natural.

Some are illuſions of euil ſpirites.

Some are from God.

Holie Scripture and the Church are iudges of doubtful dreames.

8. *Doth not interpretation belong to God?*] Dreames do come of diuers cauſes. Some of natural complexion, or diſpoſition, wherby Philoſophers or Phiſitions may probably iudge of the ſtate of mans bodie. Some are rather effects of things paſt, then ſignes of anie thing to come. Of which ſorte the wiſe man ſaith: *Dreames do folovv manie cares.* (Eccle 5.) Some are ſuggeſted by euil ſpirites, either to flatter worldlings with great pretenſes, or to terrifie weake mindes with dangers and afflictions, or to vexe and truble thoſe in ſleepe, whom they can not eaſely moue waking. as. S. Gregorie diſcourſeth (li. 8. Moral in cap 7. Iob) Some dreames are of God, as in Iacob, Ioſeph, theſe Eunuches, Pharao, Nabuchodonoſor, and others both good and euil men. But to diſcerne, and aſſuredly to iudge of ſome dreames, whether they *Dan.4* be from God, by holie Angels, or illuſions of euil ſpirites, is a ſpecial gift of God, as alſo the interpretation therof belongeth to God, as Ioſeph here teſtifieth. VVhoſoeuer therfore wil be ſecure muſt relie either vpon expreſſe Scripture, or iudgement of the Church, as in ominous ſpeaches was noted before (chap. 24.) Otherwiſe the general rule is, not to obſerue dreames. Deut. 18.

CHAP. XLI.

Pharao dreaming of fat and leane kine, 5. alſo of ful and thinne eares of corne, 8. no other being able to interprete, 9. Ioſeph is remembred 25. who interpreting the ſame, 28. is made ruler ouer al Ægypt. 50. marieth, and hath two ſonnes, Manaſſes and Ephraim.

: Pharao his dreames, and his Eunuches were prophetical. For by them God forſhewed things to come: v 25. yet they were no prophets,

AFTER two yeares :: Pharao ſaw a dreame. He thought 1
he ſtood vpon a riuer, † out of the which came vp 2
ſeuen kine, faire and fat exceedingly: and they fed in mariſh
places. † Other ſeuen alſo came vp out of the riuer, foule, 3
and caryan leane: and they fed on the very banke of the
riuer, in grene places: † and they deuoured them, that had 4
the meruelous beautie and good ſtate of bodies. Pharao
after he waked, † ſlept againe, and ſaw an other dreame: 5
Seuen

Seuen eares of corne grew forth vpon one ſtalke ful and
6 faire: † there ſprang alſo other eares as many, thinne and
7 blaſted with aduſtion, † deuouring al the beautie of the
8 former. Pharao awaking vp after his reſt, † and when
morning was come, being frighted with feare, he ſent to al
the interpreters of Ægypt, and to al the wiſe men: and they
being called for, told them his dreame, neither was there anie
9 that could interprete it. † Then at length the maiſter of the
cupbearers remembring himſelfe, ſaid: I confeſſe my ſinne:
10 † The king being angrie with his ſeruantes, commanded
me and the chiefe of the bakers to be caſt into the priſon
11 of the captaine of the ſouldiers: † where in one night both
12 of vs ſaw a dreame portending things to come. † There
was there a young man an hebrew, ſeruant to the ſame captaine
13 of the ſouldiers: to whom telling our dreames, † we
heard whatſoeuer afterward the euent of the thing proued
to be ſo. for I was reſtored to my office: and he was hanged
14 vpon a gibbet. † Forthwith at the kinges commandment,
Ioſeph being brought out of the priſon they polled him:
15 and changing his apparel, brought him vnto him. † To
whom he ſaid: I haue ſeene dreames, and there is not anie
that can expound them: which I haue heard, thou doeſt
16 moſt wiſely interprete. † Ioſeph anſwered: Without me,
17 God ſhal anſwere proſperous thinges to Pharao. † Pharao
therfore told that he had ſeene: Me thought I ſtoode vpon
18 the banke of the riuer, † and ſeuen kine came vp out of
the banke of the riuer, exceeding faire, and ful of fleſh:
19 which grazed on greene places in a mariſh paſture. † And
behold, there folowed theſe, other ſeuen kine, ſo paſſing
il fauored and leane, that I neuer ſaw the like in the land
20 of Ægypt; † which hauing deuoured and conſumed the
21 former, † gaue no token of their fulnes: but with the like
leanenes and deformitie, looked heauelie. Awaking, and
22 fallen againe into a deepe ſleepe, † I ſawe a dreame: Seuen
eares of corne grew forth vpon one ſtalke, ful and verie
23 faire. † Other ſeuen alſo thinne and blaſted, with aduſtion,
24 ſprang of the ſtalke: † which deuoured the beautie
of the former: I told the dreame to the coniecturers, and
25 there is no man that can declare it. † Ioſeph anſwered:
The kinges dreame is one: God hath ſhewed to Pharao
26 :: the thinges that he wil doe. † The ſeuen faire kine, and

but Ioſeph: who had the gift to interpret them. S. Aug. li. 12. c. 9 de Gen. ad lit. S. Greg. li. 11. Moral. in c. 13. Iob.

:: Theſe things came to paſſe by Gods particular prouidēce. *Pſalm. 4. God called* (or cauſed) *a famine vpon the land.*

the ſeuen ful eares: be ſeuen yeres of plentifulnes: and
both conteine the ſelfe ſame meaning of the dreame.
† Alſo the ſeuen leane and thinne kine, that came vp after 27
them, and the ſeuen thinne eares, and blaſted with the
burning winde: are ſeuen yeares of famine to come. † Which 28
ſhal be fulfilled in this order. † Behold there ſhal come 29
ſeuen yeares of great fertilitie in the whole Land of Ægypt:
† after which ſhal folowe other ſeuen yeares of ſo great 30
ſterilitie, that al the abundance before ſhal be forgotten:
for the famine shal conſume al the land, † and the greatnes 31
of the ſcarſitie, shal deſtroy the greatnes of the plentie.
† And in that thou dideſt ſee the ſecond time a dreame per- 32
teining to the ſame thing: it is a token of the certeintie, for
that the worde of God shal come to paſſe, and be fulfilled
ſpedely. † Now therfore let the king prouide a wiſe man and 33
induſtrious, and make him ruler ouer the Land of Ægypt:
† that he may appointe ouerſeers ouer al countries: and 34
gether into barnes the fifth part of the fruites, during the
ſeuen yeares of the fertilitie, † that now preſently shal 35
enſewe: and let al the corne be laid vp, vnder Pharaoes
handes, and let it be reſerued in the cities. † And let it be 36
in a readines, againſt the famine of ſeuen yeares to come,
which shal oppreſſe Ægypt, and the land shal not be con-
ſumed with ſcarſitie † The counſel pleaſed Pharao, and al 37
his ſeruants: † and he ſpake to them: Can we find ſuch an 38
other man, that is ful of the ſpirite of God? † He ſaid ther- 39
fore to Ioſeph: Becauſe God hath shewed thee al things that
thou haſt ſpoken, can I find a wiſer and one like vnto thee?
† Thou shalt be ouer my houſe, and at the commandment 40
of thy mouth al the people shal obey: only in the throne
of the kingdome I wil goe before thee. † And againe Pha- 41
rao ſaid to Ioſeph: Behold, I haue appointed thee ouer the
whole land of Ægypt. † And he tooke his ring from his 42
owne hand, and gaue it into his hand: and he put vpon him
a ſilke roabe, and put a chaine of gold about his necke.
† And he made him goe vp into his ſecond chariot, the cryer 43
proclayming that al should bowe their knee before him,
and that they should know he was ″ made gouernour ouer
the whole Land of Ægypt. † And the king ſaid to Ioſeph: 44
I am Pharao: without thy commandment no man shal moue
hand or foote in al the land of Ægypt. † And he turned his 45

name,

name, and called him in the Ægyptian togue" the Sauiour of
the world. And he gaue him to wife Aſeneth the daughter of
Putiphar :: prieſt of Heliopolis. Ioſeph therfore went forth
46 to the land of Ægypt († and he was thirtie yeares old when
he ſtood in the ſight of king Pharao) and did circuite al
47 the countries of Ægypt. † And the fertilitie of the ſeuen
yeares came: and the corne being bound vp into ſheaues
48 was gethered togeather into the barnes of Ægypt. † Al
the abundance alſo of graine was laid vp in euerie citie.
49 † And there was ſo great abundance of wheat, that it became
equal to the ſand of the ſea, and the plentie exceeded
50 meaſure. † And there were borne vnto Ioſeph two ſonnes
before the famine came: whom Aſeneth the daughter of
51 Putiphar prieſt of Heliopolis bare him. † And he called the
name of the firſt begotten * Manaſſes, ſaing: God made me
52 to forget al my labours, & my fathers houſe. † The name alſo
of the ſecond he called * Ephraim, ſaing: God hath made
53 me to encreaſe in the land of my pouertie. † Therfore when
the ſeuen yeares of the plentifulnes, that had bene in Ægypt
54 were paſſed: † the ſeuen yeares of ſcarſitie beganne to
come, which Ioſeph foretold: and in the whole world the
famine preuailed, but in al the land of Ægypt there was
55 bread. † The which being in hunger, the people cried to
Pharao, deſiring foode. To whom he anſwered: Goe ye to
Ioſeph: and whatſoeuer he ſhal ſay to you, that doe ye.
56 † And the famine dayly encreaſed in al the land: and Ioſeph
opened al the barnes, and ſold to the Ægyptians: for them
57 alſo the famine had opreſſed. † And al prouinces came into
Ægypt, to buy victuales, and to moderate the miſerie of the
ſcarſitie.

:: *Cohen* ſignifieth prieſt, as not only the latin, but alſo the 70. & Philo and Ioſephus here tranſlate though ſometimes it ſignifieth *prince.* as the Chaldey paraphraſis interpreteth, wherby it is probable that this Putiphar was both a prieſt, and a prince.

** Obliuion.*

** Fruitful or Growing.*

ANNOTATIONS.
CHAP. XLI.

43. *Made gouernour*] It is eaſie in the eyes of God, ſuddenly to enrich the poore. For who would haue thought (ſaith Philo) that in one day a boudman ſhould be made a lord, a poore priſoner the chiefe of the nobilitie, an vnder gaolor the viceroy, or kings deputie, for a common priſon to haue a kinglie court of his owne, from extreme ignominie, to aſcend into ſo hiegh a roome of dignitie!

Eccli. 11. li. de Ioſeph.

Holie Ioſeph ſuddenly aduanced.

45. *Sauiour of the vvorld*] In the original text the new name and title geuen

by *Pha-*

Ioſeph truly called the reueler of ſecrets.

But more honorably, the Sauiour of the world. Therin a figure of Chriſt.

by *Pharao to Ioſeph is* expreſſed by theſe two wordes, *Saphnath pahanaach*: the former *Saphnath* in Hebrew ſignifieth a ſecrete or hidden thing, of *Saphan* to hide: but the ſignification of the other word *pahanaach*, is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interprete them both together, *The man to vvhom ſecretes are reueled*, or, *The reueler of ſecretes.* and ſo this name agreeth wel to Ioſeph, in reſpect of the gift of interpreting dreames. But beſides his interpreting, he alſo gaue moſt wiſe counſel, that tended to the ſaftie of manie, which, it is like, Pharao ment to expreſſe by this new name. And S. Hierom, who doubtles with great diligence, and no leſſe iudgement, ſearched the true ſignification therof, ſaith, that albeit this name in Hebrew ſoundeth *The* finder out of ſecrets, yet ſeing it was impoſed by an Ægyptian (who knew no Hebrew) the reaſon therof muſt be had of the ſame tongue; and theſe two wordes in the Ægyptian language are interpreted *The Sauiour of the vvorld*: for that he deliuered the world from the iminent ruine of famine. Thus ſaith S. Hierom. And ſo moſt aptly the figure anſwereth to Chriſt, the true SAVIOVR of the world.

CHAP. XLII.

Iacob ſendeth tenne of his ſonnes to bye corne in Ægypt. 7. Where Ioſeph knowing them, they not knowing him, with hard ſpeaches putteth them in priſon. 18. At laſt Simeon remayning in cuſtodie, til Beniamin be brought, the reſt are diſmiſſed, 25. with their money, vnknowen to them, in their ſackes.

AND Iacob hearing, that victuales were ſold in Ægypt, 1
he ſaid to his ſonnes: Why neglect ye? † I haue heard 2
that wheat is ſold in Ægypt: Goe ye downe, and bye vs neceſſaries, that we may liue, and not be conſumed with lacke.
† Therfore the tenne brethren of Ioſeph going downe, to 3
bye corne in Ægypt, † Beniamin being kept at home by 4
Iacob, who ſaid to his brethren: Leſt perhaps he take any
harme in the iourney: † entred into the land of Ægypt 5
with others that went to bye. for the famine was in the land
of Chanaan. † And Ioſeph was prince in the land of Ægypt, 6
and at his pleaſure corne was ſold to the people. And when
his brethren had adored him, † and he knewe them, he 7
ſpake as it were to ſtrangers″ ſomewhat roughly, asking
them: From whence came you? Who anſwered: From the
Land of chanaan, that we may bye neceſſaries to liue. † And 8
yet himſelfe knowing his brethren, was not knowen of
them. † And remembring the dreames, which ſome times 9
he had ſeene, he ſaid to them;″ You are ſpies: to view the

weaker

10 weaker parts of the land you are come. † Who ſaid: It is
not ſo, my lord, but thy ſeruantes are come to bye victuals.
11 † We are al the ſonnes of one man: we are come as
men of peace, neither do thy ſeruantes goe about anie euil.
12 † To whom he anſwered: It is otherwiſe: you came to
13 conſider the vndefenſed partes of this land. † But they:
We thy ſeruantes, ſay they, are twelue brethren, the ſonnes
of one man in the Land of Chanaan: the youngeſt is with our
14 father, the other is not liuing. † This is it, quoth he, that
15 I ſaid: You are ſpies. † Now preſently I wil take a trial of
you: " by the health of Pharao you ſhal not depart hence,
16 vntil your youngeſt brother do come. † Send you one of you
to bring him: and you ſhal be in priſon, til the thinges be
proued which you haue ſaid, whether they be true or falſe:
17 :: otherwiſe by the health of Pharao you are ſpies. † Therfore
18 he put them in priſon three dayes. † And the third day
bringing them out of priſon, he ſaid: Doe as I haue ſaid,
19 and you ſhal liue: for I feare God. † If you be men of peace,
let one of your brethren be bounde in priſon: and goe ye
your wayes, and carie the corne that you haue bought, vnto
20 your houſes, † and bring your youngeſt brother to me,
that I may proue your ſayings to be true, and that you die
21 not. They did as he had ſaid, † and they talked one to
an other: Worthely do we ſuffer theſe thinges, becauſe we
haue ſinned againſt our brother, ſeing the diſtreſſe of his
ſoule, whileſt he beſought vs, and we heard not: therfore
22 is this tribulation come vpon vs. † Among whom Ruben
one of them, ſaid: Why, did not I ſay to you: Sinne not againſt
the boy: and you heard me not? Loe his blood is required.
23 † And they knew not that Ioſeph vnderſtood:
24 becauſe he ſpake to them by an interpreter. † And he turned
away himſelfe a litle while, and wept: and returning
25 he ſpake to them. † And taking Simeon, and binding him
in their preſence, he commanded his ſeruantes that they
ſhould fil vp their ſackes with wheat, and put euerie mans
money againe in their bagges, geuing them beſides for to
26 eate on the way: who did ſo. † But they carying their corne
27 vpon their aſſes, tooke their iourney. † And one of them
opening his ſacke, to geue his beaſt prouender in the inne,
28 beholding the money in the ſackes mouth, † he ſaid to his
brethren: My money is geuen me againe, behold it is in the

:: If theſe things which ye ſay be proued falſe, ye are to be held as ſpies, for your lying. S Aug q.139. ſuper Gen.

ſacke. And being aſtonyed, and trubled amongeſt them-
ſelues, they ſaid: What is this, that God hath done vnto vs?
† And they came to Iacob their father into the land of 29
Chanaan, and they told him al thinges that had chanced
vnto them, ſaying: † The lord of the land ſpake to vs 30
roughly, and thought vs to be ſpies of the prouince, † to 31
whom we anſwered: We are men of peace, neither do we
attempt any treachery. † We are twelue brethren borne 32
of one father: one is not liuing, the youngeſt is with our
father in the Land of Chanaan. † Who ſaid to vs: Thus ſhal 33
I trie that you be men of peace: Leaue one of your brethren
with me, and take ye prouiſion neceſſarie for your houſes,
and goe your wayes, † and bring your youngeſt brother to 34
me, that I may know you are not ſpies: and you may receiue
this felowe againe, that is kept in priſon: and afterwardes
may haue licence to bye what thinges you wil. † This 35
being ſaid, when they powred out their corne, euerie man
found his money tied in the mouth of the ſackes: and al
being aſtonyed together, † their father Iacob ſaid: You 36
haue made me to be without children, Ioſeph is not liuing,
Simeon is kept in bondes, and Beniamin you wil take away:
al theſe euils are fallen vpon me. † To whom Ruben an- 37
ſwered: Kil my two ſonnes, if I bring him not againe to
thee: deliuer him into my hand, and I wil reſtore him vnto
thee. † But he ſaid: My ſonne ſhal not go downe with you: 38
his brother is dead, and he alone is remayning: if any ad-
uerſitie ſhal chance to him in the land to the which you
goe, you ſhal bring downe :: my hoare heares with ſorowe
:: vnto hel.

:: Myn old age or, me an old man. S. Aug. q. 142.

ANNOTATIONS,
CHAP. XLII.

Contrition neceſſarie for the remiſſion of ſinnes.

7. *Some what roughly*] Ioſeph afflicted his bretheren to bring them into conſideration of their former faultes, and to true contrition. VVithout which, though iniuries be remitted by men, yet the offenders are not abſolued before God. Therfore he louing them and hating their ſinne, by affliction brought them to vnderſtanding. VVho being at laſt truly penitent, he acknowledged and moſt louingly embraced them, and prouided for them in their neceſſitie. *S. Aug. ſer. 82. de temp.* And this example S. Gregorie (ho. 22. in Ezech) applieth to the inſtruction of paſtors of ſoules: that they procure true repentance before

before abſolution of ſinnes. *Ne ſi inordinate culpa dimittitur, is qui eſt cnlpabilis, in reatu grauius aſtringatur. Leſt, if the fault be diſorderly remitted he that is faultie be more greuouſly intangled in guilt of conſcience*: therfore with much diſcretion ſeueritie in ſhew, & clemencie in mind are required.

Diſorderlie remiſſion is hurtful.

9. *You are ſpies*] To the ſame purpoſe he calleth them ſpies. After the maner of examiners calling ſuſpected perſons, as they may ſeme to be: therby to trie what they would anſwer. Al for their holſome penance, and withal to procure them afterwards more compaſſion among the Ægyptians. S. Aug. q. 139. ſuper. Gen.

Ioſeph calleth his brothers ſpies for their good.

15. *By the health of Pharao.*] Ioſeph in ſwearing by Pharaos health, honored God, the geuer and conſeruer of health, life, power, dignitie and al that was in Pharao. wherby we ſee that this maner of ſwearing was lawful. As now likewiſe Chriſtians lawfully ſweare not only by God, but alſo by his creatures, ſaying: As God ſhal helpe them, & his holie Goſpels: ſo it be with due circumſtances, and requiſite conditions, namely with thoſe which the Prophet Hieremie mentioneth, *in truth, in iudgement, and in iuſtice*: not falſe, raſh, nor of an vniuſt thing: nor in frequent and cõmon talke (a moſt bad cuſtome) for ſo thou muſt neither ſweare by God himſelf, nor (as our ſauiour teacheth) by heauen, nor by the earth, nor by Hieruſalem, nor by thy head, nor anie thing els: ſignifying that in ſome caſe, and due maner we may ſweare by any of theſe. And in this particular Ioſeph did rather name Pharao in his oath then God, as wel to conceale himſelf as yet from his brethren, as to ſtrike more terrour in their hartes, by naming his maſter the King, in whom he had more intereſt then they.

Hier. 4.

Mat. 5.

It is lawful to ſweare by creatures.

In ſome caſe more conuenient then to name God expreſly.

38. *Vnto hel.*] To that place where ſoules remaine, as before. chap. 37. v. 35. For this phraſe, *of bringing vnto hel*, and *deſcending into hel*, vſually ſpoken in the old Teſtament, of al ſortes of ſoules both iuſt and wicked, ſignifieth that al went that time to hel, that is, to a lowe place, farre diſtant from heauen. But ſome to reſt, and ſome to paine. VVherupon S. Hierom ſaith: Hel is a place, wherin ſoules are included, either in reſt, or in paines, according to the qualitie of their deſerts.

Diuers manſions in hel.

CHAP. XLIII.

The famine preſſing the land, Iacob willeth his ſonnes to goe againe into Ægypt to bye more corne: 3. Who refuſing to goe without Beniamin, 11. he is ſent with them, and preſents and duble money, leſt the former were brought back by error. 16. Ioſeph ſeing Beniamin, 23. deliuereth Simeon, and intertaineth them al at dinner.

1 IN THE meane time the famine did oppreſſe al the land
2 very ſore. † And the prouiſion being ſpent, which they
had brought out of Ægypt, Iacob ſaid to his ſonnes: Goe
3 againe, and by vs a little victual. † Iudas anſwered: That
ſame man denounced vnto vs vnder atteſtation of an oath,
ſaing: You ſhal not ſee my face, vnleſſe you bring your

youngeſt brother with you. † If therfore thou wilt ſend 4
him with vs, we wil goe forward together, and wil bye neceſſaries
for thee: † but if thou wilt not, we wil not goe: 5
for the man, as we haue often ſaid, denounced vnto vs ſaing:
You ſhal not ſee my face without your youngeſt brother.
† Iſrael ſaid to them: You haue done this to my miſerie, in 6
that you told him that you had an other brother alſo. † But 7
they anſwered: The man asked vs in order our progenie:
if our father liued: if we had a brother: and we anſwered
him conſequently to that which he demanded: could we
know that he would ſay: Bring hither your brother with
you? † Iudas alſo ſaid to his father: Send the boy with me, 8
that we may ſet forwarde, and may liue: leſt we and our litle
ones die. † I take vpon me the boy: require him of my hand, 9
vnleſſe I bring him againe, and reſtore him to thee, I wil be
:: guiltie of ſinne againſt thee for euer. † If delay had not 10
bene made, we had bene come now the ſecond time. † Therfore 11
Iſrael their father ſaid to them: If it muſt nedes be ſo,
do that you wil: take of the beſt fruites of the land in your
veſſels, and carie to the man for preſents, a courteſie of
roſen, and of honey, and of incenſe, of mirhe, of terebinth,
and of almondes. † Duble money alſo carie with you: 12
and recarie that you founde in your ſackes, leſt perhaps it
was done by an errour: † but take alſo your brother, and 13
goe to the man. † And my God almightie make him fauorable 14
vnto you: and ſend backe with you your brother,
whom he keepeth, and this Beniamin: as for me I ſhal be
deſolate without children. † The men therfore tooke 15
the preſentes, and the duble money, and Beniamin: and
went downe into Ægypt, and ſtood before Ioſeph. † Whom 16
when he had ſeene, and Beniamin withal, he commanded
the ſteward of his houſe, ſaing: Bring in the men into the
houſe, and kil victimes, and prepare a feaſt: becauſe they
ſhal eate with me at noone. † He did that which was commanded 17
him, and brought the men into the houſe. † And 18
there being ſore afraied, they ſaid one to an other: becauſe
of the money, which we caried backe the firſt time in our
ſackes, we are brought in: that he may turne vpon vs * a
falſe accuſation, and forceibly bring both vs, and our aſſes
into bondage. † Wherfore in the verie dore ſtepping to the 19
ſteward of the houſe, † they ſpake: Sir we deſire thee to 20
heare

:: Guilt of ſine is a greater bond then the life of Rubens ſonnes; which he offered, & Iacob yelded not therto: & yet granted to this offer of Iudas.

* Calumniam.

heare vs. Now once before we came downe to bye prouiſion:
21 † which being bought, when we were come to the
Inne, we opened our ſackes, and found our money in the
mouthes of the ſackes: which we haue now brought againe
22 in the ſame weight. † But we haue brought other money
beſides, to bye the thinges that are neceſſarie for vs: our
23 conſcience is not priuie, who put it in our bagges. † But he
anſwered: Peace be with you, feare you not: your God, and
the God of your father hath geuen you treaſures in your
ſackes. for the money, which you gaue me, I haue for good.
24 And he brought forth Simeon vnto them. † And being
brought into the houſe, he fetched water, and they waſhed
25 their feete, and he gaue prouender to their aſſes. † But
they made readie the preſentes, til Ioſeph ſhould come in at
noone: for they had heard that they ſhould eate bread there.
26 † Therfore Ioſeph came in to his houſe, and they offered
him preſentes holding them in their handes, and :: they adored
27 proſtrate to the ground. † But he curteouſly reſaluting
them, asked them ſaying: Is the old man your father
28 in health, of whom you told me? Is he yet liuing? † Who
anſwered: Thy ſeruant our father is in health, he is yet liuing.
29 And bowing themſelues, they adored him. † And
Ioſeph lifting vp his eyes, ſawe Beniamin his brother of the
ſame mother, and ſaid: Is this your young brother, of whom
you told me? And againe: God, ſaith he, be merciful vnto thee
30 my ſonne. † And he made haſt becauſe his hart was moued
vpon his brother, and teares brake forth: and entring into his
31 chamber he wept. † And when he had waſhed his face,
comming forth againe, he refrained himſelfe, and ſaid: Set
32 bread on the table. † Which being ſet downe, to Ioſeph a
part, and to his brethren apart, to the Ægyptians alſo that
did eate with him apart (for it is vnlawful for the Ægyptians
to eate with the Hebrewes, and :: they thinke ſuch a feaſt
33 prophane) † they ſate before him, the firſt begotten according
to his firſt-birth, and the youngeſt according to his
34 age. And they maruailed out of meaſure, † taking the portions
that they receiued of him: and the greater portion
came to Beniamin, ſo that it exceeded :: by fiue partes. And
they dranke and were " inebriated with him.

:: They now adore him, whom they ſold, leſt they ſhould adore him. S. Greg. ho 22. in Ezech.

:: See Exodi. 8. v. 26.

:: Euerie one hauing fiue portions, Beniamin had duble. Ioſephus li. 1. Antiq.

ANNOTATIONS.
CHAP. XLIII.

Moderation to be vſed in feaſting.

34. *Inebriated.*] Not that they did eate or drinck to much, or fel into exceſſe, but competently. As the earth is ſaid to be inebriated with raine (Pſal. 64.) being ſufficiently watered, and ſo made fructful, not drowned, nor ouerflowed, for ſo it is vnfructful. S. Hierom. Tradit. Heb. S. Aug. q. 144. ſuper Gen.

CHAP. XLIIII.

Ioſeph cauſeth their ſackes to be filled with corne, and their money to be put againe therin, and in Beniamins ſack alſo a ſiluer cuppe, 4. and when they were parted, ſending after them, chargeth them with theft. 12. And the cuppe being fond in Beniamins ſack, they al much afflicted returne to Ioſeph. 17. Who threatning to kepe Beniamin, 18. Iudas intreateth, 32. and finally offereth him ſelfe to ſeruitude for him.

AND Ioſeph commanded the ſteward of his houſe, 1
ſaing: Fil their ſackes with corne, as much as they can
hold: and put the money of euerie one in the top of his
ſack. † And in the ſackes mouth ∷ of the younger put my 2
ſiluer cup, and the price which he gaue for the wheat. And
it was ſo done. † And when the morning roſe, they were 3
diſmiſt with their aſſes. † And they were now departed out 4
of the citie, and had gone forward a little way: then Ioſeph
ſending for the ſteward of his houſe, ſaid: Ariſe, quoth he,
and purſew the men: and ouertaking them ſay to them: Why
haue you rendred euil for good? † The cup which you 5
haue ſtollen, is that wherin my lord doth drinke, and wherin
he is wont to diuine: you haue done a verie euil thing. † He 6
did as he had commanded. And hauing ouertaken them,
he ſpake to them in the ſame order. † Who anſwered: Why 7
doth our lord ſpeake ſo, as though thy ſeruauntes had committed
ſo haynous a fact? † The money, that we found in 8
the top of our ſackes, we recaried to thee from the land of
Chanaan: and how foloweth it, that we haue ſtollen out of
thy lordes houſe, gold or ſiluer? † With whom ſoeuer of 9
thy ſeruauntes that ſhal be found, which thou ſeekeſt, let
him die,

∷ By this Ioſeph tried his bretherens affection, whether they would intrete for Beniamin, or ſuffer him to be captiue: as they had before ſold him ſelfe to captiuitie. Theod. q. 105. in Gen.

10 him die, and we wil be the bondmen of our lord. † Who
ſaid to them: Be it done according to your ſentence: with
whom ſoeuer it ſhal be found, be he my bondman, and you
11 ſhal be guiltles. † Therſore in haſte taking downe their
12 ſackes vpon the ground, euerie man opened. † Which when
he had ſearched, beginning from the elder euen to the
13 youngeſt, he found the cup in Beniamins ſack. † But
they :: renting their garments, and loading their aſſes againe,
14 returned into the towne. † And Iudas foremoſt with his
brethren entred in to Ioſeph (for he was not yet gone out of
the place) and they fel togeather before him on the
15 ground. † To whom he ſaid: Why would you doe ſoe?
know you not that there is not the like to me in the ſcience
16 :: of diuining. † To whom Iudas ſaid: What ſhal we anſwere, my lord? or what ſhal we ſpeake, or be able iuſtly to
pretend? God hath found the iniquitie of thy ſeruantes: loe
we are al bondmen to my lord, both we, & he, with whom
17 the cup was found. † Ioſeph anſwered: God forbid that
I ſhould ſo doe: he that ſtole the cup, the ſame be my bond-
18 man: and goe you free vnto your father. † And Iudas approching nearer, ſaid boldly: I beſeech thee my lord, let thy
ſeruant ſpeake a word in thine eares, and be not angrie
19 with thy ſeruant: for after Pharao thou art, † my lord. Thou
dideſt aske thy ſeruantes the firſt time: Haue you a father or
20 a brother? † and we anſwered thee my lord: We haue a
father an old man, and a little boy, that was borne in his old
age; whoſe brother by the mother is dead: and his mother
21 hath him only, and his father loueth him tenderly. † And
thou ſaidſt to thy ſeruants: Bring him hither to me, and I wil
22 ſet myn eyes on him. † We ſuggeſted to my lord: The boy
23 can not leaue his father: for if he leaue him, he wil die. † And
thou ſaideſt to thy ſeruants: Vnleſſe your youngeſt brother
24 come with you, you ſhal no more ſee my face. † Therfore
when we were gone vp to thy ſeruant our father, we told
25 him al things that my lord did ſpeake. † And our father ſaid:
26 Goe againe, and bye vs a litle wheate. † To whom we ſaid:
We can not goe: if our youngeſt brother ſhal goe downe with
vs, we wil ſet forward together: otherwiſe he being abſent,
27 we dare not ſee the mans face. † Wherunto he anſwered:
28 You know that my wife bare me two. † One went forth, and
you ſaid: A beaſt did deuour him: and hitherto he appeareth
not.

:: O torments of mercie! he vexeth whom he loueth. S. Greg. ho. 22. in Ezech.

:: Ioſeph being in deede a prophet, knowing more then al ſorcerers in Ægypt ſpoke of himſelfe as he was eſtemed in that place. S. Aug. q. 145. ſuper Gen.

not. † If you take this alſo, and ought befal him in the way, 29
you ſhal bring downe :: my hoare hayres with ſorow vnto hel.
† Therfore if I ſhal enter to thy ſeruant our father, and the 30
boy be wanting (wheras his life dependeth vpon the life of
him) † and he ſhal ſee that he is not with vs, he wil dye,& thy 31
ſeruants ſhal bring downe his hoare hayres with ſorow
vnto hel. † Let me be thy proper ſeruant, that did take 32
him into my protection and promiſed ſaying: Vnleſſe I bring
him againe I wil be guilty of ſinne againſt my father for
euer. † I therfore thy ſeruant wil tary in ſteed of the childe in 33
the ſeruice of my lord, and let the childe goe vp with his bre-
thren. † For I can not returne to my father, the childe being 34
abſent; leſt I ſtand by a witnes of the calamitie, that ſhal op-
preſſe my father.

:: See pag. 130.

CHAP. XLV.

Ioſeph manifeſteth himſelf to his bretheren. Who being much terified he comforteth them, and weeping embraceth euerie one 16 The bruite wherof coming to Pharao, he congratulating commandeth Ioſeph to cal his father with al his familie into Ægypt. 21. So the eleuen brothers are ſent away with giftes and prouiſion for Iacobs iourney. 26. Al which the father vnderſtanding is reuiued in ſpirite.

IOSEPH could no longer refrayne manie ſtanding by in 1
preſence: wherupon he commanded that al ſhould goe
forth, and no ſtranger ſhould be preſent at their acknow-
ledging one of another. † And he lifted vp his voice with 2
weeping, which the Ægyptians heard, and al the houſe of
Pharao. † And he ſaid to his Brethren: I am Ioſeph: is my 3
father yet liuing? His brethren could not anſwer him being
teribly aſtonyed out of meaſure. † To whom gently he ſaid: 4
Come hither to me. And when they were come nere him,
I am, quoth he, Ioſeph, your brother, whom you ſolde into
Ægypt. † Be not affraid, neither let it ſeeme to you a hard caſe 5
that you did ſel me into theſe countries: for :: God ſent me
before you into Ægypt for your preſeruation. † For it is 6
two yeares ſince the famin begain to be vpon the earth, and
yet fiue yeares remaine, wherin there can be neither earing
nor reaping. † And God ſent me before, that you may be pre- 7

:: Gods prouidence turned their euil dealing to the good of the whole familie *chap.* 50. *v.* 20.

8 ſerued vp on the earth, and may haue victuals to liue. † Not
by your counſail, but by the wil of God was I ſent hither:
who hath made me as it were a father to Pharao, and lord of
9 his whole houſe, and prince in al the land of Ægypt. † Make
haſt and get ye vp to my father, and you ſhal ſay to him: Thy
ſonne Ioſeph willeth thus: God hath made me lord of the
10 whole land of Ægypt: come downe to me, tary not. † And
thou ſhalt dwel in the land of Geſſen: and thou ſhalt be nere
me thou and thy ſonnes, and thy ſonnes children, thy ſhepe,
11 and thy heardes. and al things that thou doſt poſſeſſe. † And
there I wil fede thee (for yet there are fiue yeares of famine
remayning) leſt both thou periſh, and thy houſe, & al things
12 that thou doſt poſſeſſe. † Behold, your eyes, and the eyes
of my brother Beniamin doe ſee, that it is my mouth that
13 ſpeaketh vnto you. † Report to my father my whole glorie
and al things that you haue ſeene in Ægypt: make haſt, and
14 bring him to me. † And falling vpon the neck of his brother
Beniamin, embracing him he wept: he alſo in like maner
15 weeping vpon his neck. † And Ioſeph kiſſed al his brethren,
and wept vpon euerie one: after which things they were
16 bold to ſpeake vnto him. † And it was heard of, and very
famouſly reported abrode in the kings courte: The brethren
of Ioſeph are come: and :: Pharao was glad, and al his familie.
17 † And he ſpake to Ioſeph that he ſhould command his
brethren, ſaying: Loading your beaſts goe into the Land of
18 Chanaan, † and take thence your father and kinne, and come
to me: and I wil geue you al the good things of Ægypt, that
19 you may eate the marow of the land. † Geue commandment
alſo that they take waynes out of the land of Ægypt,
for the carage of their litle ones and wyues: and ſay: Take
20 vp your father, and make haſt to come with al ſpede. † Neither
doe you leaue any thing of your houſhould ſtuffe: for
21 al the riches of Ægypt, ſhal be yours. † And the ſonnes of
Iſrael did as it was commanded them. To whom Ioſeph
gaue waynes according to Pharaos commandment: and
22 victuals for the way. † He bad alſo to be brought vp for
euery one two robes: but to Beniamin he gaue three hundred
23 peeces of ſiluer with fiue robes of the beſt: † ſending to his
father as much money and rayment, adding beſides them he
aſſes that ſhould carie of al the riches of Ægypt, and as many
24 ſhee aſſes, carying wheat for the iourney and bread. † Ther-

:: Ioſephs prudēt proceding before he made him ſelfe knowen to his brethrē and them to Pharao, procured al this ioy & fauour towards them in Ægypt.

fore he diſmiſſed his brethren, and when they were departing
ting he ſaid to them: ″ Be not angrie in the way. † Who 25
going vp out of Ægypt, came into the land of Chanaan to
their father Iacob. † And they told him ſaying: Ioſeph thy 26
ſonne is liuing: and he ruleth in al the Land of Ægypt. Which
when Iacob heard, awaking as it were out of a heauie ſleepe,
notwithſtanding did not beleeue them. † They on the contrarie 27
ſide reported the whole order of the thing. And when
he ſawe the waynes and al things that he had ſent, his ſpirit
reuiued, † and he ſaid: It ſufficeth me if Ioſeph my ſonne 28
be liuing yet: I wil goe, and ſee him before I dye.

ANNOTATIONS.

CHAP. XLV.

Occaſion of ſinne to be auoided.

24. *Be not angrie in the vvay*] Trauelers in iourney are eaſily prouoked to anger and brawling: eſpecially if they auoide not probable occaſions. Therfore Ioſeph admoniſheth his brothers to beware therof, leſt in talking of him, and how they had ſold him to ſtrangers, ſome of them might accuſe others, and excuſe themſelues, and ſo fal in to new offences. S. Chris. ho. 64. in Gen.

CHAP. XLVI.

The eight and laſt part of this booke.

Iſrael warranted in a viſion from God, goeth into Ægypt with al his familie, 8. who are here recited. 28. Ioſeph meeting him in Geſſen, aduiſeth him to tel Pharao, that they are ſhepheards by their trade of life.

Of Iacob and his progenies going into Ægypt; Of his and Ioſephs death.

AND Iſrael taking his iourney, with al things that he 1
had ″ came to the wel of the oath, and killing there
victimes to the God of his father Iſaac. † He heard him 2
by a viſion of the night calling him, and ſaying vnto him:
Iacob, Iacob. To whom he anſwered: Loe here I am. † God 3
ſaid to him: I am the moſt mightie God of thy father: feare
not, goe downe into Ægipt, for into a great nation wil I
make thee there. † I wil goe downe with thee thither, 4
and thence wil I bring thee returning: Ioſeph alſo ſhal
put his handes vpon thine eyes. † And Iacob roſe vp from 5
the wel of the oath: and his ſonnes tooke him vp, with
their little ones and wiues in the waynes, which Pharao
had ſent to carie the old man, † and al that he had poſſeſſed 6
in the

in the Land of Chanaan: and he came into Ægypt with al
7 his ſede, † his ſonnes, and nephewes, daughters, and al
8 his progenie together. † And theſe are the names of the
children of Iſrael, that entred into Ægypt, him ſelfe with
9 his children. His firſt-begotten Ruben. † The ſonnes of
10 Ruben: Henoch and Phallu and Heſron and Charmi. † The
ſonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin
11 and Sohar, and Saul the ſonne of Chananiteſſe. † The
12 ſonnes of Leui: Gerſon and Caath and Merari. † The
ſonnes of Iuda: Her and Onan & Sela and Phares and Zara.
And Her and Onan died in the land of Chanaan. And there
13 were ſonnes borne to Phares: Heſron and Hamul. † The
ſonnes of Iſſachar: Thola and Phua and Iob and Semron.
14 † The ſonnes of Zabulon: Sared & Elon and Iahelel.
15 † Theſe are the ſonnes of Lia, which ſhe bare :: in Meſopotamia
of Syria with Dina his daughter. Al the ſoules of his
16 ſonnes and daughters, are thirtie three. † The ſonnes of
Gad: Sephion and Haggi and Siuni and Eſebon and Heri
17 and Arodi and Areli. † The ſonnes of Aſer: Iamne and
Ieſua and Ieſſui and Beria, Sara alſo their ſiſter. The ſonnes
18 of Beria: Heber and Melchiel. † theſe be the ſonnes of
Zelpha, whom Laban gaue to Lia his daughter. and theſe
19 ſhe bare to Iacob ſixtene ſoules. † The ſonnes of Rachel
20 Iacobs wife: Ioſeph and Beniamin. † And there were
ſonnes borne to Ioſeph, in the Land of Ægypt, which Aſeneth
the daughter of Putiphar prieſt of Heliopolis bare to
21 him: Manaſſes and Ephraim. † The ſonnes of Beniamin:
Bela and Bechor and Aſbel and Gera and Naaman and Echi
22 and Ros and Mophim and Ophim and Ared. † theſe
be the ſonnes of Rachel, which ſhe bare to Iacob: al
23 the ſoules, fourtene. † The ſonnes of Dan: Huſim.
24 † The ſonnes of Nepthali: Iaziel and Guni and Ieſer and
25 Sallem. † Theſe be the ſonnes of Bala, whom Laban gaue
to Rachel his daughter: and theſe ſhe bare to Iacob: al the
26 ſoules, ſeuen. † Al the ſoules, that entred with Iacob
into Ægypt, and that came out of his thighe, beſides his
27 ſonnes wiues, ″ ſixtie ſix. † And the ſonnes of Ioſeph,
that were borne to him in the land of Ægypt, two ſoules.
Al the ſoules of the houſe of Iacob, that entred into Ægypt,
28 were ″ ſeuentie. † And he ſent Iudas before him to Ioſeph,
that he ſhould tel him, and he ſhould come into Geſſen to

:: That is, She bare their fathers in Meſopotamia. S. Aug q. 151. in Gen.

meete him. † Whither when he was come, Ioſeph ad- 29
dreſſing his chariot went vp to mete his father, vnto the ſame
place: and ſeing him fel vpon his neck, and as they em-
braced he wept. † And his father ſaid to Ioſeph: Now wil 30
I die with ioy, becauſe I haue ſeene thy face, and do leaue
thee aliue. † But he ſpake to his brethren, and to al his 31
fathers houſe: I wil goe vp, and wil tel Pharao, and wil
ſay to him: My brethren, and my fathers houſe, that were
in the Land of Chanaan, are come to me: † and the men 32
are paſtours of ſheepe, and their trade is to feede flockes:
their cattel, and heardes, and al that they could haue, they
haue brought with them. † And when he ſhal cal you, 33
and ſhal ſay: What is your trade? † You ſhal anſwer: We thy 34
ſernantes are paſtours, from our infancie vntil this preſent,
both we and our fathers. And this you ſhal ſay, that you
may dwel in the Land of Geſſen, becauſe he Ægyptians
:: deteſt al paſtours of ſheepe.

Ægyptians honoring ſhepe, goates, and kyne for goddes, deteſted them that did gouerne, kil, or eate thoſe cattel.

ANNOTATIONS.

CHAP. XLVI.

God reueleth his wil in holie places.

1. *Came to the vvel of oath*] In this holie place (called *Berſcbee*, that is, *vvel of oath*, where Abraham and Iſaac had confirmed by oath, their league with the Kings of the countrie, and erected Altares, Iacob alſo conſulted God, about his going into Ægypt, and was commanded to goe with al that he had.

A difficultie how manie Iſraelites came at firſt into Ægypt.

26. *Sixtie ſix.* 27. *Seuentie.*] The difficultie in theſe two verſes, concerning the number of Iſraelites, that were at firſt in Ægypt with Iacob, is eaſily explicated, that iuſt ſixtie ſix, of his owne iſſue, came in with him; and himſelfe being counted maketh ſixtie ſeuen, adding alſo Ioſeph (who was there before) and his two ſonnes Manaſſes and Ephraim (borne there) they were in al ſeuentie. But a far greater difficultie remaineth: for beſides theſe ſeuentie perſons, the Septuagint Greeke Interpreters number and name fiue more; to wit, a ſonne and a nephew of Manaſſes (the firſt called *Machir*, the other *Galaad*,) and two ſonnes of Ephraim (called *Sutalaam*, and *Taam*,) and one nephew (named *Edem*) which number of ſeuentie fiue. S. Steuen alſo citeth, folowing the vulgar knowen Scripture of the Septuagint, rather then the Hebrew text. Now in what ſenſe, theſe fiue could be ſaid to haue entred into Ægypt with Iacob, being not then borne; may ſome of them not borne during Iacobs life, for Iacob liued but ſeuentene yeares in Ægypt (chap 47. v. 28) and Ioſeph being maried but nine yeares before (for this was the ſecond deare yeare, after the ſeuen plentiful yeares) his ſonnes could not excede ſeuen or eight yeares, when Iacob came to Ægypt; and ſo being but 24. or 25. yeares old at his death, could not then be grandfathers: how therfore theſe fiue named by the Septuagint, and ſome others, not then borne, of the

Act. 7.

lines

lines of Phares and Beniamin, recited here by Moyſes, could be ſaied to come with Iacob into Ægypt, S. Auguſtin findeth ſo inſoluble, that he doubteth not to affirme, ſome great hidden myſterie to be vnderſtood by the Septnagint Interpreters, in theſe numbers, not otherwiſe perhaps explicable according to the letter.

Numbers myſtical, ſometimes not explicable in the literal ſenſe.

CHAP. XLVII.

Iacob with his ſonnes being come into Geſſen, Pharao granteth them the ſame place to dwel in. 13. The famine forceth the Ægyptians to ſel al their goods, landes, and poſſeſſions to the King, 22. except the Prieſts part, to whom the king aloweth neceſſarie foode, without paying for it. 27. After ſeuentene yeares Iacob adiureth Ioſeph, to burie him amongſt his anceſters.

1 IOSEPH therfore going in told Pharao, ſaing: My father
& brethren, their ſheepe and heardes, & al thinges that
they poſſeſſe, are come out of the Land of Chanaan: & behold
2 they ſtay in the Land of Geſſen. † The vtmoſt alſo of his bre-
3 thren fiue perſons he preſented before the king: † whom
he asked: What trade haue you? They anſwered: We thy
ſeruantes are paſtours of ſheepe, both we, and our fathers.
4 † We are come to ſoiourne in the land, becauſe there is no
graſſe for thy ſeruantes flockes, the famine being very ſore
in the land of Chanaan: and we deſire thee to command that
5 we thy ſeruantes may be in the Land of Geſſen. † And the
King therfore ſaid to Ioſeph: Thy father and thy brethren
6 are come to thee. † The Land of Ægypt, is in thy ſight:
make them to dwel in the beſt place, and deliuer them the
Land of Geſſen. And if ſo be thou knowe that there are in-
duſtrious men among them, appoint them maiſters of my
7 cattel. † After this Ioſeph brought in his father to the King,
8 and ſet him before him: who bleſſing him, † and being
asked of him: How manie be the dayes of the yeares of thy
9 life? † He anſwered: The dayes of the pilgrimage of my
life are an hundred thirtie yeares, :: few, and :: euil, and
they are not come to the dayes of my fathers, in which they
10 were pilgrimes. † And bleſſing the king, he went forth.
11 † But Ioſeph gaue poſſeſſion to his father and his brethren
in Ægypt, in the beſt place of the land, in Rhameſſes, as
12 Pharao had commanded. † And he nouriſhed them, and al
his

:: Euerie mans life is ſhorte, & repleniſhed with manie miſeries. Iob. 14.

his fathers houſe, alowing victuales to euerie one. † For in 13
the whole world there wanted bread, and famine oppreſſed
the land, eſpecially of Ægypt and Chanaan. † Out of which 14
he gethered together al the money for the ſelling of corne,
and brought it in vnto the kings treaſure. † And when the 15
byers wanted money, al Ægypt came to Ioſeph, ſaying:
Geue vs bread: why die we before thee, our money failing?
† To whom he anſwered: Bring your cattel, and for them 16
I wil geue you victuales, if you haue not to pay. † Which 17
when they had brought, he gaue them ſuſtenance for horſes,
and ſheepe, and oxen, and aſſes: and he ſuſtayned them that
yeare for the exchange of the cattel. † And they came the 18
ſecond yeare, and ſaid to him: We wil not conceale from
our lord, that our money fayling, our cattel withal haue
fayled: neither art thou ignorant, that we haue nothing
beſides our bodies and land. † Why therfore shal we die 19
in thy ſight? both we and our land wil be thyne: bye vs to
be the kings bondmen, and geue vs ſede, leſt for default of
tillers the land be turned into a wildernes. † Ioſeph therfore 20
bought al the Land of Ægypt, euery man ſelling his poſſeſſions
for the greatnes of the famine. And he brought it vnder
Pharaos handes, † and al the people therof from the fardeſt 21
ends of Ægypt, euen to the vttermoſt coaſts therof, † ″ ſa- 22
uing the land of the ″ Prieſts, which the king had deliuered
them: :: to whom alſo a certaine alowance of victuals was
geuen out of the cõmon barnes, and therfore they were
not driuen to ſel their poſſeſſions. † Ioſeph therfore ſaid to 23
the people: Behold as you ſee, Pharao poſſeſſeth both you
and your land: take ſede, and ſowe the fields, † that you 24
may haue corne. The fifth part you ſhal geue to the king:
the other foure I am content you ſhal haue for ſede, and for
foode to your families and your children. † Who anſwered: 25
Our life is in thy hand: only let our lord haue a reſpect vnto
vs, and we wil gladly ſerue the king. † From that time vntil 26
this preſent day in the whole land of Ægypt, the fifth part
is paied to the kings, and it became as it were a lawe, ſauing
the land of the prieſts, which was free from this condition.
† Iſrael therfore dwelt in Ægypt, that is, in the Land of 27
Geſſen, and poſſeſſed it: and was increaſed, and multiplied
exceedingly. † And he liued in it ſeuenteene yeares: and 28
al the dayes of his life came to an hundred fourtie ſeuen
yeares.

:: The prieſts, of Ægypt being not forced to laboure for their liuing, found out the Mathematiques, as witneſſeth Ariſtotle. *in princ. Metaph.*

29 yeares. † And when he ſawe that the day of his death ap-
proched, he called his ſonne Ioſeph, and ſaid to him: If I
haue found grace in thy ſight, put thy hand vnder my thigh:
and thou ſhalt doe me this mercie and truth, not to bury me
30 in Ægypt: † but ″I wil ſleepe with my fathers, and take
me away out of this land, and burie me in the ſepulchre of
my anceſters. To whom Ioſeph anſwered: I wil doe that
31 thou haſt commanded. † And he ſaid: Sweate then to me.
Who ſwearing, Iſrael adored God, turning ″ to the beds
head.

ANNOTATIONS.

CHAP. XLV

22. *Sauing the land of the Prieſts.*] Let them heare which now liue (ſaith S. Chryſoſtom) what great care men had in times paſt of the prieſts of idols: and let them learne at leaſt to yeeld like honour to true prieſts, to whom the miniſterie of al diuine offices is committed. For if the Ægyptians, in their errors, had ſo great care of Idols, thincking them to be more honored, if their miniſters were reſpected, how great condemnation doe they not deſerue, that now diminiſh that, which pertaineth to the prouiſion of prieſts? Doe yee not know that the honour pertaineth to God himſelf? Regard not therfore him to whom the honour is exhibited. For it is not for his cauſe to whom thou doeſt it, but for his ſake whoſe prieſt he is, that of him thou maieſt abundantly receiue rewards. VVherfore he ſaid: *He that ſhal doe it to one of theſe, hath done it for me*: & *He that receiueth a prophet, in the name of a prophet, ſhal receiue the revvard of a prophet.* VVil our Lord reward thee according to the worthines or meanes of his miniſters? According to thine owne alacritie, he either crowneth or condemneth. &c. I ſay not this for the prieſts ſakes, but for yours, deſiring to gaine you in al things. For in lieu of that litle you geue, you ſhal receiue immortal rewards, and vnſpeakeable good. Let vs conſider theſe things, and haſte to ſerue them, not looking vpon the coſt, but vpon the gaine, and increaſe that riſeth therof. &c. For whatſoeuer you beſtow vpon Gods prieſts, he accounteth it as beſtowed on himſelf. And he that ſo beſtoweth, ſhal not only receiue like retrbution, but manifold greater: our merciful God, alwayes of the abundance of his mercie, exceeding the things which are done by vs. Let vs not therfore be worſe then infidels, who for the error of idols gaue ſo much to their ſeruants; for how much error and truth do differ, ſo much difference is there, betwen theirs and Gods Prieſts. Thus much and ſomething more writeth S. Chriſoſtom vpon this place.

Ho. 65. in Gen.

Math. 25. & 10.

The immunitie and care of Prieſts in the law of nature. Yea amongſt Inſidels.

Much more amongſt Chriſtians, Prieſts ought to be reſpected.

22. *Prieſts*] The Hebrew word *Cohenim* is here vniuerſally tranſlated *Prieſts*, in al languages and Editions: which (chap. 40. v. 45.) ſome tranſlate *Prince*: and more probably (2. Reg. 8. v. vlt.) where Dauids ſonnes are called *Cohenim*: who were in dede Princes, and not properly Prieſts. But in this preſent place it ſignifieth thoſe, to whom Pharao alowed particular prouiſion in the time of dearth, which al vnderſtand of Prieſts, and not of Princes.

Cohen in ſome place ſignifieth Prince, but is here tranſlated *Prieſt*, in al the Engliſh Bibles.

Special place of burial lawfully deſired, and ſpiritually profitable.

30. *I vvil ſleepe vvith my fathers*] Albeit neither the lack of burial, nor anie crueltie nor contumelie vſed againſt dead bodies, can annoy the iuſt, for *those that kil mens bodies, can aftervvards doe them noe more harme:* yet it is both a lawful natural deſire, and a ſpiritual comfort and profit, to be buried in ſpecial places, where their owne frends, or holie perſons are buried, or where God is more ſpecialy ſerued, Sacrifice, and other prayers offered. And ſo both Iacob and Ioſeph deſired to reſt in the land of Chanaan, where their parenrs were buried and where Chriſt ſhould be borne and redeeme mākind. But wordlie pompe and honour of funerals, are rather the cōfort of the liuing, then the relieſe of the departed. as S. Auguſtin teacheth, in Pſal. 115. For in the ſight of men, the troupe of ſeruants (ſaith the ſame S. Auguſtin lib. 1. c. 13. de ciuit.) made ſolemne and glorious exequies to the rich glutton, that was cloathed in ſilk, and fared delicately in his life, but in the ſight of God, the Angels miniſterie made far more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his ſoule into Abrahams boſome.

Luc 12,

But pompe auaileth not the dead.

31. *To the beds head.*] S. Paul alleaging this place ſaith: *Iacob adored the top of* (Ioſeph) *his rod,* folowing the Septuagint, who for the ſame Hebrew word (being without points, that is, without vowels) in this place ſay, *rod,* and in the next chapter (v. 2.) interpret *bed.* For *Matteh* ſignifieth *a rod,* and *Mittah, a bed.* The Latin rherfore tranſlating *bed,* as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod,* both are true, and both together expreſſe the whole action, that Iacob taking Ioſephs *rod* into his hand, and turning to *the beds head,* leaned on the top of the rod, and adored not only God, the Lord and geuer of al good, but alſo his ſonne Ioſeph now the chiefe ruler and Prince of Ægypt. as S. Auguſtin expoundeth. q 162. in Gen. And herein ſaith S. Chriſoſtom (ho. 66) Ioſephs dreame was fulfilled, that the ſunne and moone ſhould adore him. The like ſaith Theodoret (q. 108 in Gen) And Procopius addeth that Iacob adoring Ioſephs rod, adored alſo Chriſts kingdome, prefigured by the ſame rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the ſaid place of S. Paul. Heb. 11.

Heb. 11.

The Septuagint are not contrarie to the Hebrew and Latin text, but ſupplie that was omitted.

Adoration of God and creatures is not repugnant.

CHAP. XLVIII.

Ioſeph viſiteth his father being ſick. 5. Who adopteth his two ſonnes Manaſſes and Ephraim, 13. and bleſſeth them, preferring the younger before the elder, contrarie to Ioſephs mind. 22. And geueth a portion of land to Ioſeph, aboue his brethren.

THESE things being ſo done, it was told Ioſeph that his 1
father was ſicke: who, taking his two ſonnes Manaſſes
and Ephraim, went forward. † And it was told the old man: 2
Behold thy ſonne Ioſeph cometh to thee. Who being
ſtrengthned ſate on his bed. † And Ioſeph being entred in 3
to him, he ſaid: God almightie appeared to me in Luza, which
is in the Land of Chanaan: and he bleſſed me, † and ſayd: 4
I wil increaſe, and multiplie thee, and make thee into mul-

titudes

titudes of peoples: and I wil geue thee this land, and to thy
5 ſede after thee for an euerlaſting poſſeſſion. † Thy two
ſonnes therfore, which were borne to thee in the Land of
Ægypt before I came hither to thee, ſhalbe myne: Ephraim
and Manaſſes, as Ruben and Simeon ſhalbe reputed to me.
6 † But the reſt begotten of thee after them, ſhalbe thyne,
and ſhal be called by the name of their brethren in their poſſeſſions.
7 † For vnto me, when I came out of Meſopotamia,
Rachel dyed in the land of Chanaan in the very iourney, and
it was ſpring time: and I entered into Ephrata, and buried Mat. 2.
her by the way ſide to Ephrata, which by an other name is
8 called Bethleem. † And ſeeing his ſonnes he ſaid to him:
9 Who are theiſe? † He anſwered: They are my ſonnes,
whom God hath geuen me in this place. Bring them, quoth
10 he, to me, that I may bleſſe them. † For Iſraels eyes were
dymme by reaſon of very great age, and he could not ſee
clearly. And when they were ſet beſide him, kiſſing and embracing
11 them, † he ſaid to his ſonne: I am not defrauded
12 of thy ſight: moreouer God hath ſhewed me thy ſede. † And
when Ioſeph had taken them from his fathers lappe, he adored
13 proſtrate vnto the ground. † And he ſet Ephraim
on his right hand, that is, on the left hand of Iſrael: but
Manaſſes on his owne left hand, to wit, on his fathers right
14 hand, and put them nere to him. † Who " ſtretching forth
his right hand, put it vpon the head of Ephraim the younger
brother: and ∷ the left vpon the head of Manaſſes, that was
15 the elder, " changing handes. † And Iacob bleſſed the
ſonnes of Ioſeph, and ſaid: God, in whoſe ſight my fathers
Abraham and Iſaac haue walked, God that feedeth me from
16 my youth vntil this preſent day: † " The Angel that deliuereth
me from al euils, bleſſe theſe children: and be my
name called vpon them, the names alſo of my fathers Abraham,
and Iſaac, and grow they into a multitude vpon the
17 earth. † And Ioſeph ſeing that his father had put his right
hand vpon the head of Ephraim, tooke it heauily: and taking
his fathers hand he went about to lift it from Ephraims
18 head, and to remoue it vpon the head of Manaſſes. † And
he ſaid to his father: It is not conuenient father ſo to be:
becauſe this is the firſt begotten put thy right hand vpon
19 his head. † Who refuſing, ſaid: I know my ſonne, I know:
and this ſame in dede ſhal be into peoples, and ſhal be multi-

∷ By this he made a croſſe prefiguring the Croſſe of Chriſt. *Iſidor in hunc locum.*

plied: but his younger brother ſhal be greater then he: and
his ſede ſhal growe into nations. † And he bleſſed them at 20
that time, ſaying: In thee ſhal Iſrael be bleſſed, and it ſhalbe
ſaid: God do vnto thee as vnto Ephraim, and as vnto Ma-
naſſes. And he ſette Ephraim before Manaſſes. † And he 21
ſaid to Ioſeph his ſonne: Behold I dye, and God wil be
with you, and wil bring you backe into the land of your
fathers. † I doe geue thee one portion aboue thy brethren, 22
which I tooke out of the hand of the Amorthean with my
ſword and bowe.

ANNOTATIONS.
CHAP. XLVIII.

The right hãd alſo in ſpiritual things, preferred before the left.

Ariſt. li. 2. de cælo. textu. 8. & de inceſ. animal. ca. 4.

14. *Streatching forth his right hand.*] As nature hath made the right hand readier to moue, ſtronger to worke and reſiſt, and apter to frame and faſhion anie thing, ſo generally we vſe it more then the left. And when we vſe both handes at once, we ordinarily applie the right hand to the greater, and more excellent effect, both in ſpiritual and corporal things. As in confirmation of fidelitie or freindſhip, in bleſſing, writing, fieghting, playing, and in moſt others things, we vſe the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by prophetical ſpirite, that he ſhould be preferred, before his elder brother Manaſſes. Literally fulfilled in Ioſue, Ieroboam, and other chief Princes of Ephraims iſſue. And myſtically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypri li. 1. c. 21. aduer. Iudeos: S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16 c. 42. de ciuit. &c.*

The younger brother preferred ſignified the Gentiles before the Iewes.

Procop. Iſidor. in Gen.

14. *Changing handes*] The myſterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Iſaac before Iſmael; Iacob himſelf before Eſau; and now Ephraim before Manaſſes) is here further repreſented by Iacobs forming of a croſſe, with his armes laied one ouer the other, when he bleſſed his two nephewes: who otherwiſe might haue laied his right hand firſt vpon one, and then vpon the other; or haue cauſed them to change places; but he wittingly croſſed his armes, and *changed his handes*; or according to the Hebrew, *made his handes vnderſtand*, that is, by his handes made it to be vnderſtood, not only that the younger ſhould be in place of the elder, Ephraim before Manaſſes, and much more the Gentiles before the Iewes, but alſo that this greater Myſterie ſhould be effected by Chriſt dying on a Croſſe. For what els could the verie croſſing of his armes, ſo wittingly and purpoſly done, ſignifie, but the forme and figure of Chriſts Croſſe? As els where the wood, which young Iſaac caried on his back vnto the mountaine prefigured the matter or ſubſtance of the ſame Croſſe Al accompliſhed when Chriſt was crucified: wherby the Iewes were ſcandalized, and the Gentiles called and ſaued. Our Sauiour himſelfe fortelling, that *he being exalted* (to wit vpon the Croſſe) *would draw al vnto himſelf*. And S. Paul teaching that *Chriſt faſtned the hand writing, that was againſt vs; vpon the Croſſe*.

The forme of the Croſſe prefigured by Iacob croſſing his armes.

Ioan. 12. Colloſ. 2.

16. *The Angel that delinereth me.*] It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he inuocated the ſame Angel to bleſſe his nephewes, S. Baſil (*li. 3. cont. Eunom. in initio*) ſheweth by this place amongſt others, that an Angel is preſent with euerie one, *as a pedagogue, and paſtour, directing his liſe.* S. Chryſoſtom alſo (*ho. 7. in laud. S. Pauli*) citeth this place in teſtimonie, that proper Angels are deputed to protect men. Yet Proteſtants ſay, that *this Angel muſt be vnderſtood of Chriſt:* remitting their gloſſe to the. 31. ch. v. 13. and 32. v. 1. of Geneſis, where it can not be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Teſtament. Alſo Mat. 18. Act. 12. 1. Cor. 11. & the like. For example, S. Iuſtinus Martyr in explic. qq. neceſſ. q. 30. affirming it for a knowen truth, declareth that thoſe Angels, which receiue the charge of guardĩg men, cõtinew the ſame office either to both ſoule and bodie, or to the ſoule after it is parted from the bodie. S. Cyril of Alexandria (lib. 4. cont. Iulian. prope init.) ſhewing how God vſeth the miniſterie of holie Angels, for mens ſaluation, ſaith: *Hi noxias a nobis abigunt feras* &c. Theſe (Angels) driue away noyſome wildbeaſts from vs: and reſkew thoſe that are caught, from their crueltie, and teach what ſoeuer is laudable, to make our paſſage free, and not peſtered, when with vs they glorifie one ſoueraigne God. S. Chryſoſtom (ho. 60. in Math. 18.) S. Hierome vpon the ſame place, S. Ambroſe, in Pſal. 38. S. Auguſtin li. 83. qq. q. 79. & li. Soliloq. c. 27. S. Gregorie li. 4. c. 31. in 3 Iob. S. Bernard ſer. 5. Dedicat. Eccleſ. & ſer. 12. in Pſal. 90. & others, ſo vniuerſally teach the ſame, that Caluin (li. Inſtit. c. 14. ſect. 38.) dare not denie it, and yet wil nedes doubt of it.

Protection & Inuocation of Angels.

Proued by ancient Fathers.

16. *Be my name called vpon them.*] This place hath two good literal ſenſes. For firſt it importeth that Ephraim and Manaſſes were made participant among the Tribes, of the bleſſings of Abraham, Iſaac, and Iacob. Secondly that God would bleſſe them, for Abraham, Iſaac, and Iacobs ſake: ſo Moyſes praying for the whole people (Exodi. 32.) beſought God to remember, Abraham, Iſaac, and Iſrael, and God was therwith pacified.

God for his Saints ſake ſheweth fauour to their frends.

CHAP. XLIX.

Iacob replenished with the ſpirite of prophecie, a litle before his death, fortelleth his ſonnes manie things, that ſhal happen to their poſteritie. Chargeth ſome of them with faultes paſt, bleſſeth euerie one. 29. Appointeth where to burie him. 32. and dyeth.

1 AND Iacob called his ſonnes, and ſaid to them: Come
together, that I :: may ſhew you the things that ſhal
2 come to you in the laſt dayes. † Come together, and heare
you ſonnes of Iacob, heare ye Iſrael your father:
3 † Ruben my firſt begotten, thou art my ſtrength, and
the begining of my ſorow: former in giftes, greater in
4 empyre. † Thou art poured out as water, :: encreaſe thou
not: " becauſe thou diddeſt aſcend thy fathers bed, and
diddeſt defile his coutch.

:: Theſe are predictiõs not al bleſſings. S. Amb. li. de Benedict. Patriar.

:: A prophecie not an imprecation. S. Aug. li. 16 c. 22. ont. Fauſt.

That theſe are moſt profound Myſteries, is eaſie to conceiue, but moſt hard to vnderſtand them. In ſome the Patriarch recounteth things paſt in his life, fortelling the effects therof to come. Other things he forſheweth pertayning to the diuiſion of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Chriſt, of Antichriſt, and of the end of this world. Of al which diuers ancīet fathers haue written large cōmentaries, & godlie treatiſes.

† Simeon and Leui brethren: ″ veſſels of iniquitie warring. 5
† Into their counſel come not my ſoule, and in their congregation 6
be not my glorie: becauſe in their furie they ſlew
a man, and in their wilfulnes they vndermined a wall.
† Curſed be their furie, becauſe it is ſtubborne: and their 7
indignation, becauſe it is hard: I wil diuide them in Iacob,
and wil diſperſe them in Iſrael.

† Iudas, thee thy brethren ſhal praiſe: thy hand ſhalbe in 8
the neck of thyne enemies: thy fathers children ſhal adore
thee. † A lions whelp Iudas: to the pray my ſonne thou 9
didſt aſcend: taking thy reſt thou didſt lye as a lion, and
as it were a lyoneſſe, who ſhal raiſe him vp? † ″ The ſcepter 10
ſhal not BE TAKEN away from Iudas, and a duke out of
his thigh, til he doe come that is to be ſent, and the ſame ſhal
be the expectation of the gentiles. † Tying to the vineyard 11
his colt, and to the vine, o my ſonne, his the aſſe. ″ He
ſhal waſh his ſtole in wine, and in the bloud of the grape his
cloke. † His eyes are more beautiful then wine, and his 12
teeth whiter then milke.

† Zabulon shal dwel in the shore of the ſea, and in the 13
road of shippes reaching as farre as Sidon.

† Iſſachar a ſtrong aſſe lying at reſt betwen the borders. 14
† He ſaw reſt that it was good: and the earth that it was 15
very good: and he put vnder his shoulder to cary, and became
ſeruing vnder tributes.

† Dan ſhal iudge his owne people as alſo an other tribe in 16
Iſrael. † Be Dan ″ a ſnake in the way, a ſerpent in the path, 17
byting the hooffes of the horſe, that his ryder may fal backward.
† I wil expect THY SALVATION o Lord. 18

† Gad, the gyrded ſhal fight before him: and himſelf 19
ſhal be gyrded backward.

† Aſer, his bread is fat, and he shal geue daynties to kinges. 20

† Nepthali, a hart let forth, & geuing ſpeaches of 21
beautie.

† Ioſeph a child encreaſing, encreaſing and comelie to 22
behold: the daughters courſed to and for vpon the wall.
† But the dart men did exaſperate him, & brawled, and 23
enuied him. † His bowe ſate vpon the ſtrong, & the bands 24
of his armes and his handes were diſſolued, by the handes of
the mightie of Iacob: thence came forth a paſtour, the ſtone
of Iſrael. † The God of thy father ſhal be thy helper, & 25

the Almightie ſhal bleſſe thee with the bleſſinges of heauen from aboue, with the bleſſinges of the deapth, that lieth beneath, with the bleſſings of the pappes and of the wombe.
26 † The bleſſinges of thy father were ſtrengthned with the bleſſings of his fathers: vntil the deſire of the eternal hilles came: be they vpon the head of Ioſeph, & vpon the crowne of the Nazarite among his brethren⌣.
27 † Beniamin :: a rauening woolfe, in the morning ſhal eate the pray, and in the euening ſhal diuide the ſpoile⌣.
28 † Al theſe in the tribes of Iſrael twelue⌣: theſe things ſpake their father to them, and he bleſſed euerie one, with
29 their proper bleſſings † And he commanded them, ſaying: I am geathered vnto my people⌣: burie you me with my fathers in the duble caue, which is in the field of Ephron the
30 Hethite, † againſt Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for
31 a poſſeſſion to burie in. † There they buried him, & Sara his wife: there was Iſaac buried with Rebecca his wife⌣:
32 there alſo Lia doth lie buried. † And when he had finiſhed the precepts wherwith he inſtructed his ſonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people⌣.

:: This prophecie S. Auguſtin vnderſtandeth of S. Paul, of the tribe of Beniamin; who was firſt a perſecutor, and after an Apoſtle of Chriſt. *Ser. 14. de ſanctis.*

ANNOTATIONS.

CHAP. XLIX.

Ruben for his ſinne was put from the prerogatiues of the firſt borne.

4. *Becauſe thou dideſt aſcend thy fathers bed*] For this crime of inceſt Ruben was depriued of his firſt birth-right. VVho being by order of birth *former in guiftes*, wherby he ſhould haue had duble portion; *and greater in Empire*, wherby he ſhould haue bene Prince or Lord ouer his bretheren, the former prerogatiue was geuen to Ioſeph, whoſe two ſonnes were heades of two Tribes, the other was geuen to the Tribe of Iuda, in Dauid and his poſteritie. He was alſo depriued of his prerogatiue in Prieſthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphraſis ſpeaketh thus to Ruben: It belonged to thee to haue receaued three better lettes then thy brethren, Prieſthood, Beſt portion, and the Kingdome: But becauſe thou haſt ſinned, the duble portion is geuen to Ioſeph, the Kingdome to Iudas, and Prieſthood to Leui.

The zeale of Simeon & Leui was cõmendable: but their maner

Iudith. 9.

5. *Veſſelles of iniquitie*] Albeit Simeon and Leui were moued with iuſt zeale to puniſh the foule crime committed by Sichem, againſt their ſiſter and whole familie: yet in their maner of reuenging were manie ſinnes worthely condemned by Iacob, both immediatly after the fact, and here at his death. For before the ſlaughter they committed there greate ſinnes; in that they

of reuenge, was manie wayes faultie.

The Prieſts & Scribes furie, obſtinacie, & hard harts againſt Chriſt.

raſhly did it vnknowne to their father therby putting him & themſelues in extreme danger, if God had not marueilouſly protected them; in falſly pretending agreement and league with the Sichamites, which they ment not to performe; and in ſacrilegiouſly abuſing the Sacrament of Circumciſion, making it a cloke to deceiue their ennemies. In the fact alſo they committed other foure groſſe crimes: cruelly killing thoſe, that offered other abundant ſatisfaction; murthering others that were altogether innocent; ſacking and deſtroying the citie, and carying away wemen and children captiue. Myſtically S. Ambroſe, Ruffinus, Iſidorus, and others vnderſtand this prophecie, of the Scribes and the Prieſtes, deſcending of Simeon and Leui, who were moſt eagre againſt our Sauiour, as himſelf more plainely fortold, ſaing: *The ſonne of man ſhal be betrayed to the chiefe Prieſtes, and to the Scribes, and they ſhal condemne him to death.* Their furie was curſed aboue al furie, *Becauſe* (as Iacob here ſaith) *it vvas ſtubborne*, or obſtinate, for they did not only condemne Chriſt to death in their wicked councel, but alſo vrged and preſſed Pilat, endeuoringe to ſaue him, & ſturred vp the people to crye: *Take him avvay, Crucifie him.* Yea their *indignation* was ſo *hard*, that they preferred Barabbas before Chriſt.

Mat. 20.
Ioan. 11.
Ioan. 18.

Taking away of the regal ſcepter from the Iewes a ſigne of Chriſts comming.

10. *The ſcepter ſhal not be taken avvay.*] Here the Patriarch Iacob fortelleth the time, when the promiſed Meſſias ſhould come into the world, by this ſigne that the ſcepter ſhould not be taken from Iuda, til the ſame Redeemer of mankind were at hand. Not that the regal ſcepter should remaine in the Tribe of Iuda, from Iacobs death til Chriſtes comming: for that Kingdome beganne firſt in Dauid, aboue ſix hundred yeares after Iacobs death, and after the captiuitie of Babylon the highe Prieſts of the Tribe of Leui did gouerne alſo the ſtate, & not only the Church, other fix hundred yeares. But the ſenſe is, that of the Tribe of Iuda ſhould riſe moſt glorious Kinges, whoſe crowne and Kingdome ſhould remaine with the Iewiſh Nation, vntil their expected Meſſias ſhould drawe nere, and then be taken from them by the Gentiles. VVhich was downe by Herod, whoſe father was an Idumean, his mother an Arabique. Thus the Ancient fathers with one accorde vnderſtood this prophecie. S. Iuſtinus Martyr. *Ser. cum Tryphone.* Euſebius Ceſarien lib Hiſt. Eccles. cap 6. S. Athanaſius. *lib. de Incarnat.* S. Ambroſe *lib de Benedict. Patriarch c. 4.* S. Chryſoſtom. *Ho. 67. in Gen.* S. Auguſtin lib. 18. c. 45. de ciuit. Theodoretus. q. vlt. in Gen.

Our Lords real preſence in the B. Sacrament propheecied.

11. *He ſhal vvaſh his ſtole in vvyne.*] By wine, and bloud of the grape, what other thing is ſhewed (ſaith S Cyprian Epiſt ad Cœcil. 63) but the wine of the Chalice of our Lordes bloud? Likewiſe Tertullian (lib 4. contra Marcionem) expoundeth the ſtole to ſignifie Chriſts fleſh, and the wine his bloud. In al which booke his drift is to ſhewe, that Chriſt did not deſtroy the olde Teſtament, but fulfilled the figures and prophecies therof. And not that Chriſt gaue his bodie in figure only, as our aduerſaries alleadge him.

li. 2. Ep. 3.

Ancient Fathers ſuppoſe that Antichriſt ſhal be of the tribe of Dan.

17. *Be Dan a ſnake in the vvay.*] This prophecie moſt ancient Fathers vnderſtood of AntiChriſt. namely S. Irenæus, *lib. 5. aduerſ. Hæreſ:* S. Hyppolitus Martyr *Orat. de conſummat. ſæculi.* S. Ambroſe. *c. 7 de Benedict. Patriarch.* S. Auguſtin. q. 12. *in Ioſue.* Proſper, *lib. de promiſſ. & prædict. Dei. P. 4.* Theodoret. q. *vlt. in Gen.* S. Gregorie, *lib. 30. Moral. c. 18*, and many others vpon the 7. chap. of the Apocalips. where they ſuppoſe S. Ioan did omitt Dan from amongſt the Elect of the Iſraelitical Tribes, in deteſtation of Antichriſt, to be borne of that Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their Meſſias. as our Sauiour himſelfe ſaith; VVhich maketh it very probable, that he ſhal be a Iewe borne, elſe they would not ſo eaſily admitt him.

Ioan. 5.

22. *Ioſeph*

22. *Ioſeph a childe encreaſing*] Ioſeph was in manie reſpectes a figure of Chriſt, eſpecially in that he was loued of his father before al his bretheren, ſolde by his brethrn to the Gentiles of enuie, and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Sauiour of the world; al performed in Chriſt, the true Childe encreaſing.

Ioſeph in manie things prefigured Chriſt.

CHAP. L.

Ioſeph cauſeth his fathers bodie to be embawmed; 3. the dayes of mourning being expired, 6. with Pharaos leaue, Ioſeph with the ancients of Ægypt, al his brethren, and elder ſorte of Iſraelites goe, and ſolemnly burie the bodie in Chanaan. 14. After their returne, his brethren fearing, leſt Ioſeph wil now reuenge former iniuries, he freely forgeueth al. 22. At the age of 110. yeares, adiuring the poſteritie to carie his bones into Chanaan he dieth, and is put in a coffin.

1 VVHich Ioſeph ſeeing, fel vpon his fathers face
2 weeping and kiſſing him. † And he commanded
his ſeruantes the phyſitians, that they ſhould embawme his
3 father with ſpices. † Who fulfilling his commandements,
there paſſed fourtie dayes: for this was the maner of corſes
embawmed, and Ægypt mourned him ſeuentie daies.
4 † And the mourning time being expired, Ioſeph ſpake to
the familie of Pharao: If I haue found grace in your ſight,
5 ſpeake in the eares of Pharao: † for ſo much as my father did
adiure me, ſaing: Behold I die, in my ſepulchre :: which I
digged for my ſelfe in the land of Chanaan, thou ſhalt burie
me. I wil goe vp therfore, and burie my father, and returne.
6 † And Pharao ſaid to him: Goe vp and burie thy father as
7 thou waſt adiured. † Who going vp, there went with him
al the ancients of Pharaos houſe, and al the elders of the
8 Land of Ægypt: † the houſe of Ioſeph with his brethren,
ſauing their little ones, and the flockes and heards, which
9 they had left in the Land of Geſſen. † He had alſo in his
traine chariotts and horſemen: and it became no ſmal mul-
10 titude. † And they came to the floore of Atad, which is
ſituate beyond Iordaine: where celebrating the exequies
with great and vehement mourning, they ſpent ful ſeuen
11 dayes. † Which when the Inhabiters of the Land of Chanaan
had ſeene, they ſaid: This is a great mourning vnto the
Ægyptians. And therfore the name of that place was called,

:: Iacob digged a ſepulcher for himſelfe, though it be not hertofore mentioned when he did it. *S. Aug. q. 170. in Gen.*

The mourning of Ægypt. † Therfore the ſonnes of Iacob 12
did as he commanded them: † and carying him into 13
the Land of Chanaan, they buried him in the duble caue,
which Abraham had bought with the field for a poſſeſſion
to burie in of Ephron the Hethite againſt Mambre. † And 14
Ioſeph returned into Ægypt with his brethren, and with
al the traine, his father being buried. † After whoſe death, 15
his brethren fearing, and talking one with an other: Leſt
perhaps he be mindful of the iniurie which he ſuffered, and
requite vs al the euil that we haue done, † they aduertiſed 16
him ſaing: Thy father commanded vs before he died, † that 17
we ſhould ſay thus much to thee in his wordes: I beſech
that thou forget the wicked fact of thy brethren, and the
ſinne & malice which they haue exerciſed againſt thee:
we alſo deſire thee, that to the ſeruants of the God of thy
father thou remit this iniquitie. Whom when Ioſeph had
heard he wept. † And his brethren came to him: and 18
:: adoring proſtrate on the ground they ſaid: We are thy ſeruantes.
† To whom he anſwered: Feare not: can we reſiſt 19
the wil of God? † ″You thought euil againſt me: but God 20
turned that into good, that he might exalt me, as preſently
you ſee, and might ſaue many peoples. † Feare not: I wil 21
feed you & your litle ones, and he comforted them, and
ſpake gently & mildly. † And he dwelt in Ægypt, with al 22
his fathers houſe: and liued an hundred and tenne yeares.
And he ſawe the children of Ephraim vnto the third generation.
Alſo the children of Machir the ſonne of Manaſſes
were borne in Ioſephs knees. † Which thinges being done, 23
he ſpake to his brethren: After my death God wil viſite you,
and wil make you goe vp out of this land, to the land which
he ſware to Abraham, Iſaac, and Iacob. † And when he had 24
adiured them and ſaid: God wil viſite you, ″ carie my bones
with you out of this place: † he died, being an hundred 25
and tenne yeares old. And being embawmed with ſpices,
was put in a coffin in Ægypt.

:: This word *adoring* often in holie Scripture ſignifieth ciuil honour: as here it can haue no other ſenſe.

ANNOTATIONS.

CHAP. L.

Mans wil, not God the cauſe of ſinne.

20. *You thought euil.*] This plaine diſtinction ſheweth, that ſinne is wholly of the ſinner; and that God hath no part therin, but turneth it to good. For thoſe things which Ioſephs brethren did againſt him, were occaſions of his

aduancement

aduancement in Ægypt, through the omnipotent wiſdome of God. VVhoſe propertie is, out of euerie euil to draw good. S. Chriſoſt. ho. 67. in Gen. S. Aug. *Enchirid. c.* 11. *& li.* 14. *c.* 27. *de ciuit.*

25. *Carie my bones vvith you.*] For the ſame reaſons Ioſeph would be finally buried in Chanaan, for which Iacob deſired to be there buried (chap. 47.) but Ioſeph would not preſently be caried thither, leſt it might haue geuen offence to the Ægyptians, or at leaſt haue diminiſhed their fauoure towardes his brethren: and withal he would confirme his brethren in their hope of returning, ſeing he was content, that his bodie ſhould expect in Ægypt, til the whole Nation ſhould returne into Chanaan.

Ioſeph, for his brethrẽs ſake, differred his deſired burial in Chanaan.

V

THE ARGVMENT OF THE BOOKE OF EXODVS.

The continuation of this booke with Geneſis.

The increaſe of the Iſraelites was enuyed, feared, and their religion hated.

Their perſecution.

Their greater multiplicatiõ.

The perſecutor admoniſhed, and puniſhed.

Gods people mightely deliuered.

Miraculouſly ſuſtained in the deſert.

Inſtructed with Lawes, Moral, Ceremonial, and Iudicial.

MOYSES *hauing proſecuted in Geneſis, the ſacred hiſtorie of the* Gen. 50.
Church, vnto Ioſephs death, containing the ſpace of 2310. yeares, con-
tinueth the ſame in Exodus, for 145. yeares more. VVhere he firſt briefly re- Exod. 1.
counteth, how a ſmal number of Iſraelites, eſpecially after the death of Io-
ſeph, being much increaſed, a new King (riſen in the meane time, who
knew not Ioſeph) together with other Ægyptians, enuying *their better*
partes, both of bodie and minde, and more fortunate progres in wealth; fea-
ring *alſo leſt they ſtil multiplying, either by their owne forces, or ioyning*
with other foreners, might ſpoile Ægypt, and returne into Chanaan; and
hating *their Religion, becauſe they acknowledged, one onlie, eternal, omni-*
potent God, denying and deteſting the new imaginarie goddes of the Ægypti-
ans; reſolued and publickly decreed, by oppreſſion to kinder their increaſing, &
to keepe them in bondage and ſeruitude. But God almightie, who had choſen
them for his peculiar people, did not only ſo conſerue and multiplie them, that
of ſeuentie perſons, which came into Ægypt, in the ſpace of two hundred and Exod. 1.
fifteene yeres, there were ſix hundred thouſand men, able to beare armes, be- Num. 1.
ſides women, children, and old men, which by eſtimation might be three milli-
ons in al, but amongſt other moſt ſtrange and miraculous workes, eſpecally de- Exodi 2.
liuered one Hebrew infant from drowning. Whom afterwards he made the 3.
Guide, and ſupreme Gouernour of the ſame people; by him admoniſhed the 5.
King to ceaſe perſecuting, and diuers waies plagued him & his people, for their 7.
obdurat and obſtinate crueltie. In fine called away, and mightily deliuered 11.
his owne people; drowned that kingand al his armie, in the red ſea, the Iſrae- 14.
lites wonderfully paſſing through, as in a drie chanel, the waters ſtanding on
both ſides, like two walles. In the deſert, fed them miraculouſly with Manna, 16.
and gaue them al neceſſaries, defending them alſo from enimies. Then God, ha- 17.
uing thus ſelectedand ſeuered his people from al other nations, gaue them a
written law, as wel of Moral, as Ceremonial and Iudicial preceptes, with the 20.
maner of making the Tabernacle, erecting Altares, conſecrating Prieſts, with 26.
the inſtitution of daylie Sacrifice, and of al veſtures, veſelles, & other holie 27.
things belonging to the ſeruice of God. So this booke may be diuided into three 30.
partes. Firſt is declared the Iſraelites ſeruile affliction in Ægypt, vvith their & ſeq.
deliuerie from thence: in the fiftene firſt chapters. Then how they were maintai-
ned in the deſert, and prepared to receiue a law: in the foure next chapters.
In the other 21. chapters, the lavv is preſcribed, inſtructing them hovv to liue
tovvards God, and al men.

THE BOOKE OF EXODVS. IN HEBREW VEELLE SEMOTH.

Chap I.

The ſmal number of Iſraelites much increaſing in Ægypt, 6. eſpecially after the death of Ioſeph and his brethren, 8. a new king, that knew not Ioſeph in vaine ſtriueth to hinder their multiplication, 11. by impoſing workes vpon them, 15. and by commanding to kil, 22. and to drowne al the malchildren of them. God in the meane time rewardeth the midwiues, that fearing him, killed not the children.

1 These be the names of the children
of Iſrael, that entred into Ægypt with
Iacob: they did enter in euerie one
2 with their houſes, † Ruben, Simeon,
3 Leui, Iudas, † Iſſachar, Zabulon, and
4 Beniamin, † Dan, and Neptali, Gad,
5 and Aſer. † Therfore al the ſoules
that came out of Iacobs thigh, were
6 ſeuentie: and Ioſeph was in Ægypt. † Who being dead,
7 and al his brethren, and al that generation, † the children
of Iſrael increaſed, and as it were ſpringing vp did multiplie:
8 and growing ſtrong exceedingly, filled the land. † In the
meane time there aroſe a new king ouer Ægypt, that knew
9 not Ioſeph: † and he ſaid to his people: Behold :: the people
of the children of Iſrael is much, and ſtronger then we.
10 † Come, let vs wiſely oppreſſe the ſame, :: leſt perhaps it
multiplie: and if there ſhal be anie warre againſt vs, it ioyne
with our enemies, and we being ouerthrowne, they depart
11 out of the land. † Therfore :: he ſet ouer them maiſters of
the workes, to afflict them with burdens: and they built
vnto Pharao cities of tabernacles, Phithom, and Rameſſes.
12 † And the more they did oppreſſe them, ſo much the more
13 they multiplied, and increaſed: † and the Ægyptians :: hated

The firſt part of this booke. Of the Iſraelites ſeruile affliction in Ægypt, and their deliuerie from thence.

:: Enuie, vaine feare, (*v.* 10.) & hatred of true religiõ (v. 13.) are the cauſes why Infidels perſecute the faithful.

:: The firſt perſecution was in temporal loſſes and bodilie paines, by preſſing them with workes.

the children of Iſraël, and deriding afflicted them: † and 14
they brought their life into bitternes with the hard workes
of clay, and bricke, and with al ſeruice, wherewith they
were preſſed in the workes of the earth. † And the King of 15
Ægypt ſaid to the midwiues of the Hebrewes: of whom one
was called Sephora, the other Phua, † commanding them: 16
:: When you ſhal be midwiues to the Hebrew wemen, and
the time of deliuerie is come: if it be a manchild, kil it: if a
woman, reſerue her. † " But the midwiues feared God, and 17
did not according to the commandement of the king of
Ægypt, but preſerued the menchildren. † To whom being 18
called vnto him, the king ſaid: What is this that you ment to
do, that you would ſaue the men-children? † Who an- 19
ſwered: The " Hebrew wemem are not as the Ægyptian
wemen: for they haue the knowledge to play the midwiſe
them ſelues, and before we come to them, they are deliuered.
† God therfore did wel to the midwiues: and the people 20
encreaſed, and became ſtrong exceedingly. † And " becauſe 21
the midwiues feared God, he built them houſes † Pharao 22
therfore commanded al his people, ſaying: Whatſoeuer ſhal
be borne of the malesſex, :: caſt it into the riuer: whatſoeuer
of the female, reſerue it.

:: The ſecond was ſecrete murther.

:: The third was open murther.

ANNOTATIONS.

CHAP. I.

God muſt be feared before Princes commanding contrarie things.

17. *But the midwiues feared God.*] In commendation of the midwiues not obeying the kings commandment, Moyſes oppoſeth the feare of God, to the feare of Princes; ſhewing therby that when their commandments are contrarie, the ſubiects muſt feare God, and not do that the Prince commandeth. So did our Sauiour himſelf teach, and that for feare of damnation, ſaying: *Feare him who hath power to caſt into hel.* And ſo his Apoſtles indued with the Holie Ghoſt, practiſed, anſwering in this caſe, that they muſt heare God rather then men. Againe, *God muſt be obeyed rather then men.* Alwayes vnderſtood, when they are contrarie. For otherwiſe both S. Peter and S. Paul teach vs; that Princes, yea Infidels, of whom they eſpecially ſpeake, muſt be obeyed.

Mat 10. Luc. 12. Act. 4. & 5.

Princes muſt be obeyed in lawful things.

1. Pet 2. Ro. 13.

Al lies are ſinnes and vnlawful.

19. *Hebrew wemen are not.*] Herein the midwiues ſinned. For it is neuer lawful to lye. Becauſe *the law of God is truth,* wherby S. Auguſtin proueth (li. cont. mend. c. 10.) that whatſoeuer varieth from truth is vnlawful. When therfore (ſaith he) examples of lying are propoſed to vs out of holie Scripture, either they are not lies, but are thought to be, whiles they are not vnderſtood, or if they be lies, they are not to be imitated, becauſe they are vnlawful. S. Gregorie teacheth the ſame (li. 18. Moral. c. 26.) *Quia profecto ab æquitate diſcrepat,*

Pſal. 118 v. 142.

diſcrepat, quicquid a veritate diſcordat. Becauſe aſſuredly whatſoeuer diſagreeth from veritie, differeth from equitie. Yet theſe fathers hold ſuch an officious lye, as this was, to be a leſſe ſinne, and more eaſily pardoned, and purged by good workes folowing.

Venial ſinnes.

21. *Becauſe the midwiues feared God.*] Feare of God as it is properly taken in holie Scripture, is that holie feare, by which the children of God refraine from ſinne, and that with temporal danger, leſt they ſhould offend the diuine Maieſtie. So theſe midwiues endangering their owne liues, by not fulfilling Pharaos commandment, had the true feare of God, and for the ſame were rewarded, as is moſt probable, eternally: though mention be here made only of temporal reward, after the maner of the old Teſtament. Where ſuch promiſes were made to Abraham, and other moſt godlie Patriarches, for an aſſay only and taiſt of euerlaſting life, which is more expreſly promiſed in the Goſpel of Chriſt. as S. Hierom teacheth, *Epiſt. ad Dardanum.*

Feare of God meritorious.

Temporal rewardes promiſed in the old Teſtament, eternal in the new.

CHAP. II.

A child of the Hebrewes, and Tribe of Leui, being expoſed to the Water, 5. is taken from thence by Pharaos daughter, 8. Who committeth him to be nurſed, vnwitting to his owne mother, adopteth him and calleth him Moyſes, 11. *He afterwardes viſiting his brethren, killeth an Ægyptian; 15. flieth into Madian; 21. marrieth a Wife, and hath two ſonnes.*

1 AFTER theſe thinges there came forth a man, of the
houſe of Leui: and he tooke a wife of his owne ſtocke.
2 † Who conceaued, and bare a ſonne: and ſeing him a goodlie
3 one, hid him three monethes. † And when now ſhe could
not conceale him, ſhe tooke a basket made of bulruſhes,
and dawbed it with * bitume and pitch: and put with in it
the litle infant, and laid him in a ſedgie place by the riuers
4 brinke, † his ſiſter ſtanding a farre of, and conſidering the
5 euent of the thing. † And behold the daughter of Pharao
came downe to be waſhed in the riuer: and her maides wal-
ked by the riuers brinke. Who when ſhe ſaw the basket in
the ſedges, ſhe ſent one of her handmaides: and when it
6 was brought † opening it, and ſeing within it an infant
crying, hauing pitty on it, ſaid: This is one of the infantes
7 of the Hebrewes. † To whom the childes ſiſter ſaid: Wilt
thou that I goe, & cal to thee an Hebrew woman, that may
8 nurſe the litle infant? † She anſwered: Goe. The maid
9 went and called her mother. † To whom Pharaos daughter
ſpeaking: Take, quoth ſhe, this child, and nurſe him for me:

* a kind of glew, ſo called.

I wil

I wil geue thee thy hyre. The woman tooke, and nurſed
the child: and when he was growen, deliuered him to Pha-
raos daughter. † Whom ſhe adopted into the place of a 10
ſonne, and called him :: Moyſes, ſaying: Becauſe from the
water I did take him. † In thoſe dayes after that Moyſes 11
was growen, he went forth to his brethren: and he ſaw their
affliction, and a man that was an Ægyptian ſtriking one of
the Hebrewes his brethren. † And when he had looked 12
about hither & thither, and ſaw no man preſent," he ſtroke
the Ægyptian, and hid him in the ſand. † And going forth 13
an other day, he ſaw two Hebrewes brawling: and he ſaid
to him that did the wrong: Why ſtrikeſt thou thy neighbour?
† Who anſwered: :: Who hath appointed thee prince & iudge 14
ouer vs? Wilt thou kil me, as yeſterday thou dideſt the Ægy-
ptian? Moyſes :: feared, and ſaid: How is this thing come a-
broad? † And Pharao heard of this talke, and ſought to 15
kil Moyſes: who fleeing from his ſight, abode in the Land
of Madian, and ſate beſide a wel. † And the prieſt of Ma- 16
dian had ſeuen daughters, which were come to draw water:
and when the troughes were filled, they deſired to water
their fathers flockes. † The ſhepheardes came vpon them, 17
and droue them away: and Moyſes aroſe, and defending the
maides, watered their ſheepe. † Who being returned to 18
Raguel their father, he ſaid to them: Why are you come
ſooner then you were woont? † They anſwered: A certaine 19
man an Ægyptian deliuered vs from the hand of the ſhep-
heardes: moreouer alſo he drew water with vs, and gaue the
ſheepe to drinke. † But he ſaid: Where is he? Why haue 20
you let the man goe? cal him that he may eate bread.
† Therfore Moyſes ſware that he would dwel with him. 21
And he tooke Sephora his daughter to wife: † who bare 22
him a ſonne, whom he called Gerſam, ſaying: I haue bene
a ſtranger in a forren countrey. And ſhe bare an other,
whom he called Eliezer, ſaying: for the God of my father
my helper hath deliuered me out of the hand of Pharao.
† But after much time the king of Ægypt died: and the 23
children of Iſrael groning, cried out becauſe of the workes:
and :: their crie aſcended vnto God from the workes. † And 24
he heard their groning, & remembred the couenant which
he made with Abraham, Iſaac, and Iacob. † And our Lord 25
looked vpon the children of Iſrael and knew them.

:: *Mos*, in the Ægyptian tongue ſignifieth *vvater*, and *Iſes, ſaued. Ioſeph. li. 2. Antiq. & Clemens. Alexan. li. 1. Stromat.*

:: The guiltie perſō reiected Moyſes for lack of knowē authoritie, but God cōfirmed his cōmiſſion. Act. 7. So the Iewes reiected Chriſt, Iudge of the world.

:: He feared to tempt God by ſtaying, but *not the fierceneſ of the king. Heb.* 11.

:: Oppreſſion of innocents crieth to heauen for reuenge.

ANNOTATIONS.

CHAP. II.

3. *VVhen ſhe could not conceal him.*] Theſe godlie and prudent parents, conſidering that when the Ægyptians ſhould perceiue ſuch an infant to be borne, and not drowned according to the Kings Edict, they would deſtroy both the child, and whole familie: to auoid the greater danger, choſe the leſſe. To bring him to the water ſide, not omitting their owne induſtrie, as wel by cloſing him in a basket, that would draw no water, as by ſetting his ſiſter to watch what became of him: that if better ſucceſſe happened not the firſt day, the mother might at euening geue him ſuck, and miniſter other neceſſaries; and ſo expect an other day, or manie dayes Gods prouidence, til his diuine pleaſure ſhould more appeare.

Moyſes parẽts did prudently expoſe him to ſome danger, to auoide greater.

Ioſephus writeth that Amram Moyſes father, being ſolicitous, when his wife was great, how to ſaue the infant, if it were a man child, God reueled to him, that ſhe had conceiued a ſonne, who ſhould not only be ſaued from Pharaos furie, but alſo be the deliuerer of the whole Hebrew nation from thraldome, and ſeruitude of the Ægyptians. VVherupon they aſſuredly truſted that God would protect and proſper him, yet ſo, if they did their owne endeuour, which S. Auguſtin teacheth to be alwayes neceſſarie.

li. 2. Antiq.

li. 16. c. 19. de ciuit.

Reuelations and Gods determinations do not exclude but include mans endeuour.

12. *He ſtroke the Ægyptian.*] Moyſes not of carnal loue towards his brethren, nor of priuate paſſion, but by diuine inſpiration killed the Ægyptian, as S. Auguſtin proueth (li. qq. in Exod. q. 2.) by the teſtimonie of S. Steuen ſaying: Moyſes *thought his brethren had vnderſtood, that God by his hand, vvould ſaue them.* VVherby appeareth that Moyſes himſelfe knew it was Gods pleaſure, he ſhould kil that Ægyptian inuading an Hebrew. Yet others may not imitate ſuch particular examples *Catech. Rom. p. 3. c. 6. q. 5.*

Act. 7.

Though Moyſes iuſtly killed the Ægyptian, yet others may not imitate his example.

CHAP. III.

God appeareth to Moyſes in a buſh burning but not conſuming, 7. deſigneth him the Gouernour of the children of Iſrael, 10. With commiſſion to tel them, that they ſhal be deliuered from Ægypt: 21. and ſhal ſpoile the Ægyptians.

The three firſt leſſons on the 4. ſunday in Lent.

1 AND Moyſes fed the ſheepe of Iethro his father in
law the prieſt of Madian: and hauing driuen the flock
to the inner partes of the deſert, he came to the mountaine
2 of God, Horeb. † And ″ our Lord appeared to him in a
flame of fire out of the middes of a buſh: and he ſaw that
3 the buſh was on fire, and was not burnt. † Moyſes therfore
ſaid: I wil goe, and ſee this great viſion, why the buſh is
not burnt. † And our Lord ſeeing that he went forward to
ſee,

ſee, he called him out of the middes of the buſh, and ſaid:
Moyſes, Moyſes. Who anſwered: Here I am. † But he ſaid: 5
Approch not hither, ∴ looſe of thy ſhoe from thy feet:
for the place, wherin thou ſtandeſt, is ∷ holie ground.
† And he ſaid: I am the God of thy father, the God of Abra- 6
ham, the God of Iſaac, and the God of Iacob. Moyſes hid
his face: for he durſt not looke againſt God. † To whom 7
our Lord ſaid: I haue ſene the affliction of my people in
Ægypt, and I haue heard their crye becauſe of their rigour
that ouerſee the workes: † and knowing their ſorow, I 8
am deſcended to deliuer them out of the handes of the Ægy-
ptians, and to bring them out of that land into a land good,
and large, into a land that floweth with milke and honie, to
the places of the Chananeite, and Hetheite, and Amorrheite,
and Pherezeite, and Heueite, and Iebuſeite. † Therfore the 9
crye of the children of Iſrael is come vnto me: and I haue
ſene their affliction, wherwith they are oppreſſed by the Ægy-
ptians. † But come, and I wil ſend thee to Pharao, that thou 10
mayeſt being forth my people, the children of Iſrael out of
Ægypt. † And moyſes ſaid to God: Who am I that I ſhal 11
goe to Pharao, and bring forth the children of Iſrael out of
Ægypt? † Who ſaid to him: I wil be with thee: and this 12
thou ſhalt haue for a ſigne, that I haue ſent thee: When thou
ſhalt haue brought my people out of Ægypt, thou ſhalt ſa-
crifice to God vpon this mountaine. † Moyſes ſaid to God: 13
Loe I ſhal goe to the children of Iſrael, and ſay to them:
The God of your fathers hath ſent me to you. If they ſhal ſay
to me: What is his name? What ſhal I ſay to them? † God 14
ſaid to Moyſes: ″I AM WHICH AM. He ſaid: Thus ſhalt
thou ſay to the children of Iſrael: HE WHICH IS, hath
ſent me to you. † And God ſaid againe to Moyſes: Theſe 15
thinges ſhalt thou ſay to the children of Iſrael: The Lord
God of your fathers, the God of Abraham, the God of
Iſaac, and the God of Iacob hath ſent me to you: ∷ this is my
name for euer, and this is my memorial into generation and
to generation. † Goe, and geather together the ancients of 16
Iſrael, and thou ſhalt ſay to them: The Lord God of your
fathers hath appeared to me, the God of Abraham, the
God of Iſaac, and the God of Iacob, ſaying: Viſiting I haue
viſited you: and I haue ſene al thinges that haue chanced
to you in Ægypt: † and I haue ſaid the word to bring you 17
forth

See what maner of reuerence and deuotion is preſcribed, to goe bare foote to holie places.

∷ Of holie places, and of christian deuotion in going to them. S. Hierom writeth largely, *Epist*. 17. 18. & 27.

∷ This is the most proper name, but the most common is GOD, deriued in manie languages of *Good. Mat. 19. v. 17.*

forth out of the affliction of Ægypt, into the land of the
Chananeite, and Hetheite, and Amorrheite, and Pherezeite,
and Heueite, and Iebuſeite, to a Land that floweth with
18 milke & honie. † And they ſhal heare thy voice: and thou
ſhalt enter in, thou and the ancientes of Iſrael to the king
of Ægypt, and thou ſhalt ſay to him: The Lord God of the
Hebrewes hath called vs: We wil goe three dayes iourney
into the wildernes, to ſacrifice vnto the Lord our God.
19 † But I know that the king of Ægypt wil not diſmiſſe you
20 to goe but by mightie hand. † For I wil ſtretch forth my
hand, and wil ſtrike Ægypt in al my marueils, which I wil
doe in the middes of them: after theſe he wil diſmiſſe you.
21 † And I wil geue grace to this people, in the ſight of the
Ægyptians: and when you ſhal goe forth, you ſhal not
22 depart emptie: † but ech woman ſhal aske of her neighbour and of her that is in houſe with her, veſſels of ſiluer
and of gold, and rayment: and you ſhal lay it vpon your
ſonnes and daughters, and :: ſhal ſpoyle Ægypt.

:: Al that anie man poſſeſſeth in this world, is but lent by God. And therfore he iuſtly taketh away, and lendeth to others; diſpoſing of al as pleaſeth him.

ANNOTATIONS.

CHAP. III.

Act. 7. 2. *Our Lord appeared.*] S Steuen reciting this viſion ſaieth, an Angel appeared to Moyſes: and ſo it is in the Hebrew text, in the Chaldee Paraphraſis, and in the Septuagint Interpreters. Neither is the latin Edition (reading *Lord*) contrarie to the other which reade *Angel*, no more then one place of holie Scripture, is contrarie to an other in the ſame language, but very conſonant in ſenſe, ſometimes attributing the ſame apparitions and other workes to God, as the author and principal Agent, and ſometimes to Angels, the next and immediate miniſters of God. For ſo not only S. Steuen in the place alleaged, but alſo S. Paul ſaith plainly (Gal. 3.) that *the Lavv vvas deliuered by Angels.* And in his Epiſtle to the Hebrewes, proueth the excellencie of Chriſts Law aboue the old law, by the difference of the perſons, by whom both were geuen: affirming that the former *vvas ſpoken by Angels,* the *other declared by our Lord* Ieſus Chriſt. (Heb. 2.) VVherof S. Cyril of Alexandria diſcourſeth largely (li. 8. c. 2. Theſau.) ſhewing that in deede Angels deliuered the law, yet not by their owne authoritie, but as ſeruants and legates of God. And before him S. Dionyſe of Ariopagite (li. cœleſt. Hierar. c. 4.) taught the very ſame, *the lavv* (ſayeth he) *as holie vvrittes teſtifie, vvas geuen to vs by Angels*: yea al apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A litle after obiecting to himſelfe, that diuine Scriptures alſo teſtifie, that the law was geuen and granted to Moyſes by God, (Exod. 19. 20.) to teach vs that in deede it hath the forme of ſacred and diuine law, anſwereth, *eam Angelorum ad nos opera perueniſſe,* that it came to vs [from God] by the meanes of Angels. In like maner S. Iuſtinus Martyr

Al appatitions to the Patriarches and Prophetes were made by Angels, though ſometimes attributed to God.

Proued by holie Scriptures and Fathers.

Martyr (*in explic. qq. neceſs. q. 142.*) ſaieth, al thoſe Angels, which haue appeared in Gods place, or haue ſpoken with men, haue alſo benne called by the name of God, as he that ſpoke with Iob, and with Moyſes. S. Auguſtin after a large diſcourſe of this matter, in his ſecond, third, and fourth bookes de Trinitate, hath theſe wordes: (li. 4. c. vlti.) If it be demanded of me, how either the voices, or ſenſible formes, and ſhewes were made before the incarnation of the *vvord of God*, which prefigured the ſame, I anſwer that God wrought them by Angels, which alſo I ſuppoſe I haue ſufficiently ſhewed by teſtimonies of holie Scriptures. Likwiſe S. Gregorie (*Prefat. in Iob. c. 2*) ſaith plainly, that an Angel appeared to Moyſes in the firie buſh, yet is called God, becauſe he was the legate of God, and therfore ſpoke, as if God himſelfe had ſpoke in diuine Perſon, explicating the ſame by two examples, Dauid ſaied: *My people attend my lavv*, yet neither the people, nor law was Dauids, but Gods. And the reader dayly amiddes the people proclameth: *I am the God of Abraham, the God of Iſaac, and the God of Iacob*. Neither doth he truly ſay, that he is God, nor by that he ſayeth, doth he goe from the rule of truth. He alſo confirmeth the ſame doctrin, li. 28. Moral. ca. 5. And further teacheth that Angels protect men, and prouinces, and execute Gods wil in this inferior world. And ſo do the other Doctors of the Church. S. Gregorie Nazianzen, *orat. ad 150. Epiſcop.* & *orat. 2. de Theologia. in fine vtriuſque.* S. Baſil. *li. 3. cont. Eunom.* S. Athanaſius *ſer. 4. cont. Arian, longius a princ.* & Epiſt. *de ſenten. Dionij Alexan. in fine.* S. Ambroſe, *ſer. 1. in Pſal.* 118. S. Chryſoſt. ho. 6. and S. Hierom. *li. 3. comment. in Mat.* 18.

Examples.

Pſal. 77.

Exo. 3.

God executeth his wil by Angels.

14. *I am vvhich am,*] Al other things, beſides God, once were not; and being are limited in nature; neither could perſiſt vnles God conſerued them; manie things alſo haue loſt, or ſhal loſe their proper eſſence and being, and whiles they remaine haue continual alterations. Onlie God eternally is without beginning, ending, limitation, dependence, or mutation, cōſiſting only of himſelfe, and al other things are of him. Therfore this name, QVI EST, HE WHICH IS, is moſt proper to God, not determining anie maner, but indeterminatly ſignifying al maners of being, for ſo it importeth the very infinite immenſitie of Gods ſubſtance. S. Damaſcen. *li. 1. c. 12. Orthodoxæ fidei.* S. Tho. p. 1. q. 13. a. 11.

The moſt proper name of God is, HE WHICH IS.

CHAP. IIII.

Moyſes receiuing power to vvorke miracles in confirmation of his miſsion, 14. and his brother Aaron being deſigned to aſsiſt him, 20. goeth vvith vvife and children towards Ægypt, 25. is in danger to be ſlaine for not ſooner circumciſing his ſonne. 27. Aaron meeteth him, 29. ſo they goe together, and declare to the people, that God vvil deliuer them.

MOYSES anſwering ſaid: "They wil not beleue me, 1
nor heare my voice, but they wil ſay: Our Lord hath
not appeared to thee. † Therfore he ſayd to him: What is 2
that thou holdeſt in thy hand? He anſwered: A rodde.
† And our Lord ſayd: Caſt it vpon the ground. He did caſt it, 3
and it was turned into a ſerpent, ſo that Moyſes fled. † And 4
our

our Lord ſayd: Sretch thy hand, and catch the tayle therof.
He ſtretched it forth, & tooke hold of it, and it was turned
5 into a rodde. † That they may beleue, quoth he, that the
Lord God of their fathers hath appeared to thee, the God
6 of Abraham, the God of Iſaac, & the God of Iacob. † And
our Lord ſayd agayne: Put thy hand into thy boſome.
Which when he had put into his boſome, he brought it forth
7 ful of leproſie like ſnow. † Draw backe, quoth he, thy hand
into thy boſome. He drew it backe, and brought it forth
8 agayne, & it was like the other fleſh. † If they wil not be-
leue thee, quoth he, nor heare the word of the former ſigne,
9 they wil beleue the word of the ſigne folowing. † And if ſo
be they wil beleue neither of theſe two ſignes, nor heare thy
voice: take water of the riuer, & powre it out vpon the
drie land, and whatſoeuer thou draweſt of the riuer, ſhal be
10 turned into bloud. † Moyſes ſayd: I beſeech thee, Lord, I
am not eloquent from yeſterday and the day before: and
ſince thou haſt ſpoken to thy ſeruant, I haue more impe-
11 diment & ſlownes of tongue. † Our Lord ſayd to him:
Who made the mouth of man? or who framed the dumme
12 and deafe, the ſeeing and the blinde? did not I? † Goe on
therfore, and I wil be in thy mouth: & wil teach thee what
13 thou ſhalt ſpeake. † But he ſayd: I beſech thee, Lord, ſend
14 whom thou wilt ſend. † Our Lord being angrie at Moyſes,
ſayd: Aaron thy brother the leuite, I know that he is eloquẽt:
behold he cometh forth to meete thee, & ſeeing thee ſhal
15 be glad at the hart. † Speake to him, and put my wordes in
his mouth: & I wil be in thy mouth, and in his mouth, and
16 wil ſhew you what yee muſt doe. † He ſhal ſpeake in thy
ſteed to the people, and ſhal be thy mouth: but thou ſhalt
17 be to him in thoſe thinges that perteine to God. † :: This
rodde alſo take in thy hand, wherwith thou ſhalt doe the
18 ſignes. † Moyſes went his way, & returned to Iethro his
father in law, and ſayd to him: I wil goe and returne to my
brethren into Ægypt, that I may ſee if they be yet aliue. To
19 whom Iethro ſayd: Goe in peace: † Therfore our Lord ſayd
to Moyſes in Madian: Goe, and returne into Ægypt: for
20 they are al dead that ſought thy life. † Moyſes therfore
tooke his wife, & his children, and ſet them vpon an aſſe:
and returned into Ægypt, carying the rodde of God in his
21 hand. † And our Lord ſaid to him returning into Ægypt:

:: God deſigned a rodde for an inſtrument to work miracles.

:: See the Annotations cha. 7. v. 3.

See that thou doe al the wonders, which I haue put in thy
hand, before Pharao: :: I wil indurate his hart, and he wil not
diſmiſſe the people. † And thou ſhalt ſay to him: This ſayth 22
the Lord: My firſt begotten ſonne is Iſrael. † I ſayd to thee: 23
diſmiſſe my ſonne that he may ſerue me, & thou wouldeſt
not diſmiſſe him: behold I wil kil thy firſt-begotten-ſonne.
† And when he was in his iourney, in the Inne, our Lord 24
mette him, and would haue killed him. † Sephora by & 25
by tooke a very ſharp ſtone, and circuncided the prepuce of
her ſonne, & :: touched his feete, and ſayd: :: A blouddie
ſpouſe thou art to me. † And :: he let him goe after ſhe 26
had ſaid, A blouddie ſpouſe thou art to me, becauſe of the
circumciſion. † And our Lord ſaid to Aaron: Goe to Moyſes 27
into the deſert. Who went forth to mete him vnto the Moun-
taine of God, and kiſſed him. † And Moyſes told Aaron 28
al the wordes of our Lord, by which he had ſent him, & the
ſignes that he had commanded. † And they came together, 29
and gathered together al the ancientes of the children of
Iſrael. † And Aaron ſpake al the wordes which our Lord 30
had ſaid to Moyſes: and he wrought the ſignes before the
people, † and :: the people beleued. And they heard that 31
our Lord had viſited the children of Iſrael, and that he had
looked vpon their affliction: & they adored proſtrate.

:: Sephora caſt the prepuce at Moyſes feete: and ſaid: :: I had loſt thee my ſpouſe except I had redeemed thee with the bloud of my child. And :: the Angel let Moyſes goe. *S. Aug. q. 11. in Exod. iuxta 70.*

:: Miracles a motiue to true beleefe

ANNOTATIONS

CHAP. IIII.

Miracles neceſſarie and ſufficient to proue extraordinary vocation of new preachers

1. *They vvil not beleue me.*] Moyſes wiſely conſidering that the children of Iſrael, much leſſe Pharao, would hardly beleue his bare woord, affirming that he was ſent to them by God, propoſed this difficultie before he tooke the Embacie vpon him. For without good proofe both the Iſraelites, and Ægyptians might haue reiected him, as ſeming to come of his owne priuate ſpirite, being no ordinarie ſuperior, neither of the whole people, nor of his owne tribe, nor firſt of his familie; for Aaron was his elder brother. Therfore God gaue him powre of working miracles, to proue his extraordinarie miſſion true and lawful. VVhich ſufficed to make euen Pharao him ſelfe to know, that he was ſent from God almightie, though it mollified not his ſtubborne hart, to obey Gods commandement: and it fully ſatisfied the children of Iſrael touching al things which he denounced, beleuing him that God mercifully looked vpon their affliction & would deliuer them. VVherupon they adored proſtrate. as the laſt wordes of this chapter teſtifie. VVhere we ſee both the neceſſitie, and ſufficiencie of miracles to proue the extraordinarie vocation of ſuch as preach otherwiſe then was taught before. For this cauſe our Sauiour himſelfe confir-

ming,

ming his doctrin by miracles, ſaied to the Iewes: *If you vvil* not beleue me, *be-*
Ioan.10. *leue by vvorkes*. Againe he ſaid of them: *If I had not done among them vvorkes that no o-*
Ioan.15. *ther man hath done, they should not haue ſinne.* And cōformably ſending his Apoſtles
Mat.9. to preach the Goſpel, gaue them powre to worke miracles in his name. So did
Mat.16. S. Peter and S. Iohn heale the lame. Act. 3. And S. Paul auouched miracles for
the ſignes of his Apoſtleſhip. 2. Cor. 12.

CHAP. V.

Moyſes and Aaron require of Pharao in the behalfe of God, to let his people the Hebrewes goe and ſacrifice in the deſert. VVhich he contemning, 5. oppreſſeth them more, denying them ſtravv, and yet exacting the accuſtomed number of brickes. 20. The people oppreſſed impute their miſerie to Moyſes and Aaron. 22. But Moyſes prayeth to God for them.

1 AFTER theſe things Moyſes and Aaron went in, and
ſaid to Pharao: This ſaith the Lord God of Iſrael:
diſmiſſe my people that they may ſacrifice to me in the
2 deſert. † But he anſwered: Who is the Lord, that I ſhould
heare his voice, and diſmiſſe Iſrael? I know not the Lord,
3 and Iſrael I wil not diſmiſſe. † And they ſaid: The God of
the Hebrewes hath called vs, to goe three daies iourney into
the wilderneſſe, and to ſacrifice to the Lord our God: leſt
4 perhappes there chance to vs peſtilence or ſword. † The
king of Ægypt ſaid to them: Why do you Moyſes and Aaron
ſolicite the people from their workes? Goe you to your
5 burdens. † And Pharao ſaid: The people of the land is much:
you ſee that the multitude is ſecretly increaſed: ⁘ how much
6 more if you geue them reſt from their workes? † Therefore
he commanded in that day the ouerſeers of the workes and
7 the exactores of the people, ſaying: † You ſhal no more
geue ſtraw to the people for to make brickes, as before: but
8 let them ſelues goe and geather ſtraw. † And the taske of
brickes, which they did before, you ſhal put vpon them,
neither ſhal you diminiſh any thing: for they are idle, and
therfore they crie, ſaying: Let vs goe, and ſacrifice to our
9 God. † Let them be oppreſſed with workes, and let them
accompliſh them: that they hearken not to lying wordes.
10 † Therefore the ouerſeers of the workes and the exactors
going forth ſaid vnto the people: Thus ſaith Pharao: I allow
11 you no ſtraw: † goe, and geather if you can find any where:

⁘ VVordlie men thinke Gods people encreaſe moſt by reſt, but in dede they multiplie more, when they are oppreſſed. S. Cyprian. *de exhort. Mart. c. 10.*

neither ſhal anie thing of your worke be diminiſhed. † And 12
the people was diſperſed through al the Land of Ægypt
to geather ſtraw. † And the ouerſeers of the workes were 13
inſtant, ſaying: Finiſh your worke euerie day, as before you
were wont to doe when ſtraw was geuen vnto you. † And 14
the ouerſeers of the workes of the children of Iſrael were
ſcourged of Pharaos exactors, ſaying: Why do you not make
vp the taſke of brickes as before, neither yeſterday, nor to
day? † And the ouerſeers of the children of Iſrael came, and 15
cried out to Pharao, ſaying: Why dealeſt thou ſo againſt thy
ſeruantes? † Straw is not geuen vs, and brickes are commanded 16
vs in like ſorte: behold we thy ſeruantes are beaten
with whippes, and thy people is vniuſtly dealt withal.
† Who ſaid: You are idle, and therefore you ſay: Let vs goe 17
and ſacrifice to our Lord. † Goe therfore, and worke: ſtraw 18
ſhal not be geuen you, and you ſhal geue vp the accuſtomed
number of brickes. † And the ouerſeers of the children of 19
Iſrael ſaw them ſelues in hard caſe, becauſe it was ſaid vnto
them: There ſhal not a whitte be diminiſhed of the brickes
for euerie day. † And they mette Moyſes and Aaron, who 20
ſtood ouer againſt them, coming forth from Pharao: † and 21
they ſaid to them: Our Lord ſee and iudge, becauſe :: you
haue made our ſauour to ſtinke before Pharao and his ſeruantes,
and you haue geuen him a ſword, for to kil vs.
† And Moyſes returned to our Lord, and ſaid: Lord :: why 22
haſt thou afflicted this people? wherfore haſt thou ſent me?
† For ſince the time that I entered in to Pharao to ſpeake in 23
thy name, he hath afflicted thy people: and thou haſt not
deliuered them.

:: The craftie diuel knowīg that weake men afflicted are eaſely moued to murmur, ſturred this people againſt their owne leaders S. Greg. li. 29. c. 14. Moral.

:: Gods prouidēce ſuffereth his children, to be moſt afflicted, when relife is nere at hand. *Theod. q. 13 in Exod.*

CHAP. VI.

God reueling himſelfe more to Moyſes then he had done to former Patriarches, 6. commandeth him to tel the children of Iſrael, that he ſeeing their miſeries, wil deliuer them from Ægypt, and geue them poſſeßion of Chanaan. 14. The genealogies of Ruben, Simeon, and eſpecially of Leui are recited, 26. to ſhew the origin of Moyſes and Aaron.

AND our Lord ſaid to Moyſes: Now thou ſhalt ſee 1
what thinges I wil doe to Pharao: for by a mightie hand
ſhal he diſmiſſe them, and in a ſtrong hand ſhal he caſt them

2 out of his land. † And our Lord ſpake to Moyſes, ſaying:
3 I am the Lord † that appeared to Abraham, to Iſaac and to
Iacob, as God almightie: and " my name :: ADONAI I did
4 not ſhew them. † And I made a couenant with them, to
geue them the Land of Chanaan, the land of their pilgrimage,
5 wherein they were ſtrangers. † And I haue heard the groning of the children of Iſrael, wherwith the Ægyptians haue
oppreſſed them: and I haue remembred my couenant.
6 † Therfore ſay to the children of Iſrael: I the Lord who wil
bring you forth out of the worke-priſon of the Ægyptians,
& wil deliuer you from ſeruitude: and redeme you in a high
7 arme, and great iudgements. † And I wil take you to me for
my people, and I wil be your God: and you ſhal know that
I am the Lord your God, that brought you forth out of the
8 worke-priſon of the Ægyptians: † and brought you into the
land, ouer which I lifted vp my hand to geue it to Abraham,
Iſaac, and Iacob: and I wil geue it you to poſſeſſe, I the
9 Lord. † Moyſes then told al to the children of Iſrael: who
did not hearken vnto him, for anguiſh of ſpirit, and moſt
10 painful worke. † And our Lord ſpake to Moyſes, ſaying:
11 † Goe in, and ſpeake to Pharao the king of Ægypt, that he
12 diſmiſſe the children of Iſrael out of his land. † And Moyſes
anſwered before our Lord: Behold the children of Iſrael
heare me not: and how wil Pharao heare, eſpecially wheras
13 I am of vncircumciſed lippes? † And our Lord ſpake to
Moyſes and Aaron, and he gaue them commandement vnto
the children of Iſrael, & vnto Pharao the king of Ægypt, that
they ſhould bring forth the children of Iſrael out of the land
14 of Ægypt. † Theſe are Princes of their houſes by their families. The ſonnes of Ruben the firſt begotten of Iſrael:
15 Henoch and Phallu, Heſron and Charmi. † Theſe are the
kinreds of Ruben. The ſonnes of Simeon: Iamuel and Iamin,
and Ahod, and Iachin, and Soar, and Saul the ſonnes of the
16 Chananiteſſe, theſe are the progenies of Simeon. † And theſe
are the names of the ſonnes of Leui by their kinreds: Gerſon
and Caath and Merari. And :: the yeares of the life of Leui
17 were an hundred thirtie ſeuen. † The ſonnes of Gerſon:
18 Lobni and Semi, by their kinreds. † The ſonnes of Caath:
Amram, and Iſaar, and Hebron and Oziel. the yeares alſo of
19 Caaths life, were an hundred thirtie three. † The ſonnes of
Merari: Moholi and Muſi. theſe be the kinreds of Leui by

:: Adonai is not the name here vttered to Moyſes but is redde in place of the vnknowen name.

:: Ioſeph died firſt of the twelue bretheren. *Gen. 50.* Leui liued lõgeſt, and ſo the yeares of their liues are recorded in holie Scriptures, & not of the reſt: *Chronolog. Heb.*

:: See Num. 26. v. 59.

their families. † And Amram tooke to wife Iocabed :: his 20
* aunt by the fathers ſide: who bare him Aaron and Moyſes.
And the yeares of Amrams life were an hundred thirtie ſeuen.
† The ſonnes alſo of Iſaar: Coree, and Nepheg, and Zechri. 21
† The ſonnes alſo of Oziel: Mizael, and Elizaphan, and Sethi. 22
† And Aaron tooke to wife Elizabeth the daughter of Ami- 23
nadab, ſiſter of Nahaſon, who bare him Nadab, and Abiu,
and Eleazar, and Ithamar. † The ſonnes alſo of Core: Aſer, 24
and Elcana, & Abiaſaph. theſe be the kinreds of the Corites.
† But Eleazar the ſonne of Aaron tooke a wife of the daugh- 25
ters of Phutiel: who bare him Phinees. :: theſe are the heads
of the Leuitical families by their kinreds. † This is Aaron 26
and Moyſes, whom our Lord commanded that they ſhould
bring forth the children of Iſrael out of the land of Ægypt
by their troupes. † Theſe are they that ſpake to Pharao the 27
king of Ægypt, that they might bring forth the children of
Iſrael out of Ægypt: this is Moyſes, and Aaron, † in the day 28
when our Lord ſpake to Moyſes in the land of Ægypt. † And 29
our Lord ſpake to Moyſes, ſaying: I the Lord: ſpeake to
Pharao the king of Ægypt, al thinges which I ſpeake to thee.
† And Moyſes ſaid before our Lord: Loe I am of vncircum- 30
ciſed lippes, how wil Pharao heare me?

**patruelem pro patrua, quæ Latine non dicitur.*

:: It perteined not to Moyſes preſent purpoſe, to proſecute the genealogies of Iacobs other ſonnes, being come to the origin of the Prieſtlie tribe in Leui the third ſone. *S. Aug. q. 15. in Exod.*

ANNOTATIONS.
CHAP. VI.

In place of the name of God counted ineffable, is commonly redde *Adonai*.

3. *My name Adonai*] Here and in manie other places of holie Scripture in the Hebrew text, is that name of God of foure letters, which the Iewes ſay is ineffable Yet ſure it is, that Moyſes heard it pronounced, and afterwards writte it as he did the reſt in Hebrew letters (which are al conſonants) without vowels. But the Rabbins that long after put points or vowels to al other words, put none to this. For al then redde *Adonai* in place therof. And ſo the Latin, and al vulgar Catholique verſions, keepe the ſame word vntranſlated. The Septuagint in Greke tranſlate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in Engliſh *Lord*. So alſo al ancient Fathers, and (which is moſt of al) our Sauiour, and his Apoſtles, alleaging ſentences of the old Teſtament, where this name is contained, ſtil expreſſe it by wordes that ſignifie *Lord*. Only certaine late writers haue framed a new word, by putting the points of *Adonai*, to the proper letters of this vnknowen name, which are *Iod, He, Vau, He*, and ſo ſound it *Iehouah*: which was ſcarſe heard of before an hundred yeares. As Biſhop Genebrard, Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatiſes *de Diuinis nominibus*, nor the elder Rabbins, nor later moſt learned Hebricians, as Rabbi Moyſes, Aben Ezram, Lira, Paulus Burgenſis and others, neuer mention *Iehouah* amongſt the Names or titles of God.

Mat. 4. v. 7, 10. Rom. 15. v. 11.

Iehouah is not the right name of God.

S. Dionyſe. S. Hierom. Theodoret. Damaſcen.

CHAP. VII.

Moyſes being conſtituted as God of Pharao, and Aaron as the prophet of Moyſes, they declare Gods commandment to Pharao; 10. turne the rodde into a ſerpent; 17. & the water into bloud, which is the firſt plague. 22. The magicians doe the like by inchantments, and Pharaos hart is indurate.

1 AND our Lord ſaid to Moyſes: Behold I haue appointed
thee ″ the God of Pharao: and Aaron thy brother
2 ſhal be ∷ thy prophet. † Thou ſhalt ſpeake to him al thinges
that I command thee: and he ſhal ſpeake to Pharao, that he
3 diſmiſſe the children of Iſrael out of his land. † But ″ I wil
indurate his hart, and wil multiplie my ſignes and wonders
4 in the Land of Ægypt, † and he wil not heare you: and I wil
put in my hand vpon Ægypt, and wil bring forth my armie
and people the children of Iſrael out of the Land of Ægypt,
5 by very great iudgements. † And the Ægyptians ſhal know
that I am the Lord, which haue ſtretched forth my hand
vpon Ægypt, and haue brought forth the children of Iſrael
6 out of the middes of them † Therfore Moyſes and Aaron
7 did as our Lord had commanded: ſo did they. † And Moyſes
was eightie yeares old, and Aaron eightie three, when they
8 ſpake to Pharao. † And our Lord ſaid to Moyſes and Aaron:
9 † When Pharao ſhal ſay vnto you, Shew ſignes: thou ſhalt
ſay to Aaron: Take thy rodde, and caſt it before Pharao,
10 and it ſhal be turned into a ſerpent. † Therfore Moyſes and
Aaron going in vnto Pharao, did as our Lord had commanded.
And Aaron tooke the rodde before Pharao and his ſeruantes,
11 the which was turned into a ſerpent. † And Pharao
called ∷ the wiſe men and the enchanters: and ″ they alſo by
Ægyptian enchantments and certaine ſecrecies did in like
12 maner. † And euery one did caſt forth their roddes, the
which were turned into dragons: but Aarons rodde deuoured
13 their roddes. † And Pharaos hart was indurate, and he heard
14 them not, as our Lord had commanded. † And our Lord
ſaid to Moyſes: Pharaoes hart is aggrauated, he wil not diſmiſſe
15 the people. † Goe to him in the morning, behold he
wil goe forth to the waters: and thou ſhalt ſtand to meete
him vpon the banke of the riuer: and the rodde that was

∷ Aaron alſo was the prophet of God, but ſubordinate vnder Moyſes, and ouer Pharao. *S. Aug. q. 17. in Exod.*

∷ Iannes and Mambres. 2. *Tim.* 3. knowen by tradition.

turned into a dragon, thou ſhalt take in thy hand. † And 16
thou ſhalt ſay to him: The Lord God of the Hebrewes ſent
me to thee, ſaying: Diſmiſſe my people to ſacrifice vnto me in
the deſert: and vntil this preſent ∷ thou wouldeſt not heare.
† This therfore ſaith our Lord: In this thou ſhalt know that 17
I am the Lord: behold I wil ſtrike with the rodde, that is in
my hand, the water of the riuer, and it ſhal be turned into
bloud. † The fiſhes alſo, that are in the riuer, ſhal dye, and 18
the waters ſhal putrifie, and the Ægyptians ſhal be afflicted
drinking the water of the riuer. † Our Lord alſo ſaid to 19
Moyſes: Say vnto Aaron, Take thy rodde, and ſtretch forth
thy hand vpon the waters of Ægypt, and vpon their floudes,
and riuers and pooles, and al the lakes of waters, that they
may be turned into bloud: and be there bloud in al the Land
of Ægypt, as wel in the veſſels of wood as of ſtone. † And 20
Moyſes and Aaron did as our Lord had commanded: and lifting
vp the rodde he ſtroke the water of the riuer before
Pharao and his ſeruantes: ∷ which was turned into bloud.
† And the fiſhes, that were in the riuer, died: and the riuer 21
putrified, and the Ægyptians could not drincke the water of
the riuer, and there was bloud in the whole Land of Ægypt.
† And the enchaunters of the Ægyptians with their enchantments 22
did in like maner: and Pharaoes hart was indurate,
neither did he heare them, as our Lord had commaunded.
† And he turned away him ſelfe, and went into his houſe, 23
neither did he yet ſet his hart to it this time alſo. † And al 24
the Ægyptians digged round about the riuer for water to
drinke: for they could not drinke of the water of the riuer.
† And ſeuen dayes were fully ended, after that our Lord 25
ſtroke the riuer.

∷ Induration of hart (ſaith S. Bernard) is neither cut with remorſe, nor ſoftened with pittie, nor moued with prayers, nor yeldeth to threates: yea is more hardned by puniſhments. *li.1. de conſid. ad Eugen.*

∷ The firſt plague in water, in which the Ægyptiās drowned the Hebrewes infants. *Theodoret q.19. in exod.* the like *Ap.16* Becauſe the wicked ſpil the bloud of Gods Saintes, he wil geue them bloud to drinke.

ANNOTATIONS.

CHAP. VII.

1. *The God of Pharao.*] The name of God, which eſſentially is proper only to the three Diuine Perſons of the B. Trinitie, and incommunicable to anie creature (Sap. 14.) is neuertheles by ſimilitude attributed in holie Scripture to other perſons. As (Exod. 22. v. 8.) Iudges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God. So Moyſes was conſtituted the Iudge and God of Pharao, not only to puniſh him, for his obſtinacie, and finally to compel him to diſmiſſe the Iſraelites out of Ægypt, but alſo to terrifie him ſo in the meane time, that he being otherwiſe a mightie King, and extremly and often afflicted by Moyſes, yet durſt neuer lay violent handes vpon him, leſt himſelfe, and al his nation ſhould preſently haue bene deſtroyed.

The name of God attributed to men.

Iudges called goddes.

Moyſes the God of Pharao.

deſtroyed. As S. Hilarie(*lib.7. de Trinitate*)& S. Gregorie (*ho.8.* in *Ezech.*) note vpon this place. Likwiſe Prieſts are called goddes (*Exod 22. v. 28.*) for their ſacred function, pertaining to Religion and Seruice of God. Prophetes alſo are called *Videntes, Seers*(*1. Reg. 9.*) becauſe by participation of diuine knowledge, they ſee ſometimes the ſecretes of other mens hartes, things ſupernatural, and future contingent, though properly and naturally onlie God almightie is *Scrutator cordis, the ſearcher of the hart,* and knoweth al things(*Sap. 1.*) Againe S. Peter ſaieth (*2. Epiſt. c. 1.*) that *iuſt men are made partakers of diuine nature.* VVhich is rather more then to participate in name. Al which titles rightly perteined to Moyſes, being in life Holie, in knowledge a Prophete, in function a Psal. 98. v. 6. * Prieſt, and in powre a Prince. In the ſame ſenſe of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuerers, and the like.

Prieſts called goddes

Other titles of God geuen to men.

Moyſes a Holie Prophete, Prieſt, and Prince.

3. *I vvil indurate*] According to our purpoſe mentioned in the Annotations vpon the 9. chap. to the Romanes, we ſhal here recite the ſumme of S. Auguſtins doctrine (*Ser. 88. de tempore*) touching the hard queſtion: How God did indurate Pharaoes hart. And withal we ſhal briefly explicate, according to the doctrine of the ſame, & other moſt learned Fathers of the Church, the true ſenſe of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but alſo commandeth, inclineth, inforceth, and compelleth men to do that which is ſinne: yea that God is the author, internal mouer, & inforcer, that man tranſgreſſeth; though they denie that God ſinneth, or is cauſe of the malice of ſinne. For exãple, Zuinglius (*Ser. de prouidentia Dei, ca. 5*) ſaieth: *Numen ipſum auctor eſt eius, quod nobis eſt iniuſtitia, illi vero nullatenus eſt. The diuine povvre it ſelfe is author of that thing, vvhich to vs is iniuſtice, but to him in no vviſe is.* And alitle after, *Cum igitur Angelum tranſgreſſorem facit, & hominem, ipſe tamen tranſgreſſor non cõſtituitur. VVhen therfore God maketh Angel, and man tranſgreſſor, yet himſelf is not made a tranſgreſſor.* Cha. 6. *Vnum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei eſt auctoris, motoris, impulſoris, opus eſt, crimen non eſt: quantum hominis eſt, crimen ac ſcelus eſt.* Therfore the ſelfſame act, as adulterie or manſlaughter, as it is of. *God the author, mouer, inforcer,* is a worke, is not a crime: but as it is of man, is a crime, & a wicked act. Caluin (*li 8. Inſtit. c. 17. para. 11.*) affirmeth that the diuel, & the whole band of the wicked can not conceiue, nor endeuoure, nor doe anie miſchief, *niſi quantum Deus permiſerit, imo niſi quantum ille mandarit. but ſo* farre as God permitteth (which al Catholiques firmly beleue) *nay but ſo far as he cõmandeth*: which al Catholiques abhorre and deteſt. Likewiſe (*li. 2. c. 4. para. 4*) alleaging Gods wordes, ſaying *he had aggrauated, and hardned Pharaoes hart,* affirmeth, that which God did more, beſides not mollifying his hart, was, *quod obſtinatione pectus eius obfirmandum Satanæ mandauit, that he committed his hart to Satan to be obdurated vvith obſtinacie*: making God the author, and Satan only the miniſter of hardning Pharaos hart. Beza folowing this race (*in Reſpon. ad Caſtallionem, Aphoriſmo 22.*) ſaieth, God ſo *vvorketh* by euel inſtruments, that he doth not only ſuffer them to worke, nor only moderateth the euent, *ſed etiam vt excitet, impellat, moueat, regat, atque adeo (quod omniũ eſt maximum) etiam creet, vt per illa agat quod conſtituit*: but alſo ſturreth them vp, driueth them forward, moueth them, ruleth them, and (which is moſt of al) euen createth them, that by them he may *vvorke* that which he appointed. *Al vvhich* (ſaith he) *God doth rightly, and vvithout anie iniuſtice.* So in dede theſe men ſay, when they are preſſed with the blaſphemous abſurditie, that they make God author and cauſe of ſinne, which neceſſarily and euidently foloweth of their doctrin. For by the very light of nature, it is clere, that the commander or inforcer is author

Proteſtants hold God to be the cauſe that men do ſinne, yet not the cauſe of ſinne.

Zuinglius doctrine.

Caluins doctrine.

Bezas doctrin.

By their doctrin it neceſſarily foloweth, that God ſhould he author of ſinne.

of that euil which an other doth, by his cõmandement or inforcement, and by al law of nature and nations, diuine and humane, is condemned as culpable and guiltie of the fault, which the other cõmitteth: but theſe miniſters ſay (in the places aboue cited) *God cõmandeth, inforceth,* and *vvorketh* al that a ſinner doth. Ergo, God by this doctrin muſt be author, culpable, and guiltie of ſinne. VVhich is ſo blaſphemous, and horrible to Chriſtian eares, that they dare not ſay it in expreſſe termes.

The ſtate, of the controuerſie.

S. Auguſtins doctrin. ſer. 88 de temp.

God forſaketh not, til he be forſaken.

Seing then God is ſaid to haue indurated Pharaoes hart, and al confeſſe that induration of hart is a moſt greuous ſinne, the controuerſie is: VVhether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it? or what els God did to Pharao, wherby his hart was indurate; and finally by whom it was properly indurate, by God, or by Pharao him ſelfe? Al which S. Auguſtin explicateth, laying firſt this ground (which euerie one is faithfully and firmly to beleue) that God neuer forſaketh any man, before he be firſt forſaken by the ſame man: yea God alſo long expecteth, that a ſinner which much and often offendeth, *conuert and liue.* But when the ſinner abideth long in his wickednes, of the multitude of ſinnes riſeth deſperation, of deſperation is ingendred obduration. *For vvhen the impious is comen to the depth of ſinnes, he contemneth.* Obduration therfore cometh not of Gods powre compelling, but is ingendred by Gods remiſnes, or indulgence, and ſo not diuine powre, but diuine patience did harden Pharaoes hart. How often ſoeuer therfore our Lord ſaieth: *I vvil indurate the hart of Pharao,* he would nothing els to be vnderſtood, but I wil ſuſpend my plagues and puniſhments, wherby I wil permit him through mine indulgence to be obdurate againſt me. Perhaps ſome wil aſke, why did God by ſparing him, let him be indurate? why did God take from him his wholſome puniſhment? I anſwer ſecurely: this was done, becauſe Pharao, for the huge heape of his ſinnes, deſerued not as a child, to be corrected vnto amendment, but as an enemie was ſuffered to be indurate. For of them, whom Gods mercie ſuffereth not to be indurate, it is written: *God ſcourgeth euerie child vvhom he receiueth.* And in an other place: *VVhom I loue I correct and chaſtiſe:* Againe *VVhom God loueth he chaſtiſeth.* Let no man therfore with Paganes and Manichees preſume to reprehend or blame Gods iuſtice, but certainly beleue, that not Gods violence made Pharao indurate, but his owne wickednes, and his vntamed pride againſt Gods precepts. Againe, what els is it to ſay, *I vvil indurate his hart,* but when my grace is abſent from him, his owne wickednes wil obdurate him?

Ezech. 33.

Pro. 18.

God by not puniſhing permitted Pharao to indurate him ſelf. And that for his former ſinnes.

Heb. 12.

Apoc. 3.

Prou. 8.

In abſence of grace ſinne obdurateth.

Gods grace in the obſtinate, like the heate of the ſunne in cold water.

As a father for not puniſhing is ſaied to ſpoile, ſo God to indurate.

To know this by examples: water is congeled with vehement cold, but the heate of the ſunne coming vpon it, is reſolued, and the ſunne departing, it freezeth againe. In like maner by the laſines of ſinners, charitie waxeth cold, & they are hardned as yſe: but when the heate of Gods mercie commeth vpon them, they are againe ſoftned. So Pharao without pittie or compaſſion afflicting the Hebrewes, became as hard as yſe, but Gods hand touching him with afflictions, he made humble ſupplication, that Moyſes and Aaron would pray to God for him, promiſing what they demanded: againe, when the plagues were remoued, he was more indurate againſt God and his people, then before. VVherby we ſee, Gods gentlenes, indulgence, and ſparing of Pharao, not his rigour, nor his wil or ſet purpoſe, but his permiſſion, and Pharaoes owne wilful malice hardned his hart, and brought him to obſtinate contempt of Gods cõmandments. And therfore God did only indurate him, in that cõmon phraſe of ſpeaking, as a father, or a maiſter hauing brought vp his child or ſeruant delicatly, and not ſufficiently puniſhed his frequent faultes, wherby he becometh

cometh worſe and worſe, deſperate and obdurate, at laſt the father or maiſter ſaieth: I haue made thee thus bad as thou art I by ſparing thee and ſuffering thee to haue thine owne pleaſure, haue nouriſhed thy peruerſnes, and careleſnes: yet he ſaieth not this, as though by his wil and intention, but by his goodnes and gentlenes the man became ſo wicked. It may here be demaunded againe; why did not our Lord ſo mercifully puniſh Pharao, as wholy to reclame him, for it ſemeth that had benne greateſt mercie? and God dealeth ſo with ſome, why doth he not with al, that al might be ſaued? Firſt it is moſt iuſtly and rightly aſcribed to their iniquitie, which deſerue to be indurate: againe why this ſinner is reclaimed, and not an other of the ſame il deſerts, is to be referred to Gods inſcrutable iudgements, which are often ſecrete, neuer vniuſt. Let it therfore ſuffice piouſly and humbly to beleue, that as Moyſes teſtifieth, *God is faithful and vvithout anie iniquitie, iuſt and right*: and as the royal Prophet alſo profeſſeth, *Thou art not a God that vvilt iniquitie*, and as the Apoſtle teacheth, *there is no iniquitie vvith God*. By al which and ſome more to the ſame effect (which we omit) S. Auguſtin concludeth againe, that properly Pharao hardened his owne hart, God only by beſtowing benefites vpon him, which he abuſed, and not plaguing him ſo much, as he deſerued, but letting him liue, and reigne, and perſecute the Church for the time, vntil he and al his armie were in the middes of the ſea. VVhither (as the ſame lerned father noteth (ſer. 89.) their owne deſperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe ſo farre, where God not working, but only ceaſing to continew his miracle, the waters returning to their owne nature, and meeting together inuolued and drowned them al.

Al the wicked may iuſtly be damned: but ſome are iuſtified and ſaued.

Deut. 32. Pſal. 5. Rom. 9.

God neuer willeth but only ſuffereth ſĩne.

Pharao abuſing Gods benefites hardned his owne ſtart. And wilfully periſhed

Other like expoſitions the ſame lerned father hath in other places. As, q. 18. *ſuper Exodum*, he teacheth that Pharao being already ſo wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue bene to his, but he abuſing al, became worſe & worſe, by Gods ſuffering and diſpenſation, *not only for his iuſt, but euidently iuſt puniſhment*. *Li. 5. cont. Iulian c. 3.* touching the ground of tentation he alleageth the Apoſtle ſaying: *Euerie one is tempted of his ovvne concupiſcence, abſtracted and allured*: but touching one kind of Gods puniſhing ſome, that are ouerwhelmed in obſtinate ſinnes, he alleageth the ſaying of an other Aopſtle. *God hath deliuered them into paſſions of ignominie; and into a reprobate ſenſe, to do thoſe things that are not conuenient*, for God deliuereth them (ſaith he) *conueniently*: that the ſame ſinnes are made both puniſhments of ſinnes paſt, and are deſerts of puniſhments to come. Yet he maketh not the willes euil, but vſeth the euil as he wil, who can not wil anie thing vniuſtly. Againe, q. 24. It appeareth (ſaith he) that the cauſes of induration of Pharaoes hart, were not only for that his Inchanters did like things (to thoſe which Moyſes and Aaron did) but the very patience of God, by which he ſpared him. Gods patience according to mens hartes is profitable to ſome to repentance, to ſome vnprofitable to reſiſt God, & perſiſt in euil: yet not of it ſelfe vnprofitable, but through the euil hart.

Other places of S. Auguſtin

Iaco. 1.

Gods iuſtice made euident when ſinnes are more notorious.

Rom. 5.

Gods patience of it ſelf profitable, by euil harts made vnprofitable.

Briefly. q. 36. *I haue harned Pharaoes hart*, that is, I haue bene patient ouer him and his ſeruants. *Epiſt.* 105. God doth not indurate by imperting malice, but by not imperting mercie (or grace) *Li. de Prædeſt. & Grat. c.* 4. God is ſayed to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So alſo to repel him, whom he wil not cal. And c. 6 what is that to ſay: *I vvil indurate his hart*, but I wil not mollifie it? *cap.* 14. It ought to haue auailed Pharao to ſaluation, that Gods patience deferring his iuſt and deſerued puniſhment, multiplied vpon him frequent ſtripes of miracles, *or mi-*

Miraculorum verbera crebra denſabat.

Not doing called ſometimes doing the contrarie.

Freewil the cauſe of diuers endes in Pharao and Nabucodonoſor.

raculous puniſhmẽts:Cap 15. Did not Nabucodonoſor repent being puniſhed after innumerable impieties, and recouered the kingdome which he had loſt? But Pharao by puniſhment became more obdurate, and periſhed. Both were men, both Kings, both perſecutors of Gods people, both gently admoniſhed by puniſhments. VVhat then made their endes diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought againſt Gods moſt merciful veritie?

Other ancient Doctors teach the ſame.

Origen.

Neither is this the doctrin of S. Auguſtin alone, but of other Doctors alſo. Origen (*li.* 3. *Periarch. c. de Libert. arbitrij*) ſaieth: the Scripture ſheweth manifeſtly, that Pharao was indurate by his owne wil. For ſo God ſaied to him: *Thou vvouldeſt not: If thou vvilt not diſmiſſe Iſrael.* Exo. 4. 8.

S. Baſil.

S. Baſil. (*Orat. quod Deus non ſit auctor malorum*) ſaieth, God beginning with leſſe ſcourges, proceeded with greater and greater to plague Pharao, but did not mollifie him being obſtinate, neither yet did puniſh him with death, vntil he drowned himſelfe, when he preſumed through pride, to paſſe the ſame way, by which the iuſt went, ſuppoſing the redde ſea would be paſſable to him, as it was to the people of God.

Chryſoſtom.

S Chryſoſtom. (*ho.* 67. *in Ioan.*) God is ſaied in holie Scripture to haue indurate ſome, and deliuered ſome into reprobate ſenſe, not for that theſe things are done by God (coming in dede of mans owne proper malice) but becauſe God iuſtly leauing men, theſe things happen to them. And (*in cap.* 1. *Rom.*) *He deliuered* (into reprobate ſenſe) is nothing els, but *he permitted.*

Damaſcen.

S. Damaſcen (*li.* 4. *ca.* 20. *de fide orthodoxa*) It is the maner of holie Scripture to cal the permiſſion of God his act. As, *He hath geuen them the ſpirite of compunction; eyes, that they may not ſee: and eares that they may not heare,* and the like; al which are to be vnderſtood not as proceding of Gods action, but as of Gods permiſſion, to wit, for mans free power of working. Iſa. 6. Rom. 11. v. 8.

Hierom.

S. Hierom (*Epiſt.* 150. *reſp. ad q.* 10.) Not Gods patience is to be accuſed, but their hardnes who abuſe Gods goodnes to their owne perdition.

Theodoret.

Theodoret. (*q.* 17 in *Exod.*) It is to be noted, that if Pharao had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how ſometimes he would diſmiſſe Iſrael, other times be would not) al theſe (ſaith he) Moyſes recorded to teach vs, that neither Pharao was of peruerſe nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly ſheweth freewil of the mind.

Gregorie the great.

S. Gregorie (*li.* 11. *ca.* 8. *Moral.*) God is ſaied to indurate by his iuſtice, when he doth not mollifie a reprobate hart. And (*li.* 31. *c.* 11.) Our Lord is ſaied to haue indurated Pharaoes hart, not that he brought the hardnes it ſelfe, but for that his deſertes ſo requiring, he did not mollifie it, with ſenſibilitie of feare infuſed from aboue.

Iſidorus.

S. Iſidorus (*li.* 2. *ca.* 19. *de ſummo bono.*) Sinne is permitted for puniſhment of ſinne, when a ſinner, for his deſert forſaken of God, goeth into an other worſe ſinne.

The act of induration attributed to Pharao himſelf in diuers places.

Finally conference of holie Scriptures, as in other hard places, ſo in this, geueth light for better vnderſtanding therof. For diuers places do not only ſhew that in al theſe reſiſtances, mutations of mind, and obſtinacie of hart, Pharao was neuer depriued of freewil, as the Doctors before cited do note, but alſo expreſſly attribute the act of induration to himſelf. Cha 8. v. 15. *Pharao ſeeing that reſt vvas geuen he hardned his ovvne hart.* v. 32. where the latin readeth in the paſſiue voice, *ingrauatum eſt cor Pharaonis, Pharaos hart vvas hardned,* which is more obſcure, the Hebrew ſaieth actiuely, & the proteſtantes ſo tranſlate, *Pharao hardned his hart this time alſo.* Likewiſe cha. 9. v. 7. the Hebrew ſaieth, *Pharaoes hart hardned it ſelfe.* Alſo v. 35. *He hardned his ovvne hart, he and his*

Bible. 1552. 1577. 1603.

ſeruants

ſeruants. Cha. 13. v. 15. *VVhen Pharao had indurated himſelfe.* And, 1. Reg 6. v. 6. *VVhy do you harden, your hartes, as Ægypt and Pharao hardned their hart?* Al which are reconciled with the other textes, that ſay *God indurated Pharaoes hart*, vnderſtanding that phraſe in like ſenſe to this. (cha. 15. v. 4.) *God hath caſt Pharao his chariotes, and his armie into the ſea.* VVhere God only permitted, and no way forced Pharao and his armie, to follow the Hebrewes betwen the walles of water. As before is here noted out of S. Baſil, and S. Auguſtin, and the text it ſelfe maketh it euident. Againe manie other places confirme, that not God, but the ſinners owne wilfulnes, is the proper cauſe of his ſinne. *Iob.* 24. *v.* 23 God hath geuen him place for penance, and he abuſeth it vnto pride. *Eccle.* 8. *v.* 11. Becauſe ſentence is not quickly pronounced againſt the euil, the children of men cōmit euils without al feare. *Oſee.* 13, *v.* 9. Perdition is thine, o Iſrael, only in me thy helpe. *Rom.* 2. *v.* 4. The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapeſt to thy ſelfe wrath. *Epheſ.* 4. *v.* 19. Gentiles haue geuen vp themſelues to impudicitie (*or vvantonnes.*) And manie like places ſhew, that God is not the mouer, author, nor forcer of anie thing, as it is ſinne: but man him ſelfe is the author by wilfully conſenting to tentations of the diuel, the fleſh, and the world, and by abuſing Gods benefites, and reſiſting his grace.

Ser. 89.

How it is ſaid, God caſt Pharao into the ſea, when himſelfe ranne in wilfully?

Not God but man the cauſe of ſīne: proued by other ſciptures.

11. *They alſo*] True miracles, being aboue the courſe of al created nature, can not be wrought but by the powre of God; who is truth it ſelfe, and can not geue teſtimonie to vntruth, and therfore they certainly proue that to be true, for which they are done. Other ſtrange things done by enchanters, falſe prophetes, and diuels, are not in deede true miracles, but either ſleights, by quicknes and nimblenes of hand, called legier-demain, conueing one thing away and bringing an other; or falſe preſentations deceiuing the ſenſes, and imaginations of men, by making things ſeme to be that they are not; or els are wrought by applying natural cauſes knowen to ſome, eſpecially to diuels; who alſo by their natural force can do great thinges, when God permitteth them. And ſo *by enchantments and certaine ſecrecies*, theſe ſorcerers either conueyed away the roddes, and water, and brought dragons, and bloud, in their place, & more frogges, from other places; or els by the diuels vſing natural agents turned roddes into ſerpentes, water into bloud, & other matter into frogges: al which might be done naturally in longer time, & by the diuel in ſhort time. But manie thinges are wholy aboue the diuels powre: as to deſtroy the world, to change the general order therof: to create of nothing: to raiſe the dead to life; to geue ſight to the borne blind; & the like, which are only in Gods powre. In things alſo diuels naturally can do, they are much reſtrayned by Gods goodnes, leſt they ſhould deceiue, or hurt mankind at their pleaſure. So theſe Enchanters fayled in the fourth attempt, not able to make more ſciniphes, nor anie more ſuch prodiges: and were only permitted to produce ſuch ſerpents, as were deuoured by Aarons ſerpent: and to change water into bloud: and to increaſe the number of frogges, for the greater plague, and no profite of the Ægyptians. Neither could they remoue anie plague. Nay themſelues were ſo plagued with boyles, that for paine, or for ſhame, they could not ſtand before Moyſes.

Mar. 16. *v.* 20. *Heb.* 2. *v.* 4.

S. Aug. li. 18. *c.* 18. *ciuit.*

True miracles do certainly proue the truth.

Some ſtrange things done by ſleight, by deceipt of ſenſes, & by courſe of nature, eſpecially by diuels.

Manie things aboue the diuels natural powre.

The diuels powre is much reſtrained.

It is further to be obſerued, that whenſoeuer anie haue attempted to worke miracles to proue falſe doctrin, they haue failed, and by Gods prouidence bene confounded. As when Baals falſe prophetes, crying to their falſe goddes from morning til noone, could not bring fire for their ſacrifice: and yet the diuel brought fire to burne Iobs ſhepe and ſeruants: God permitting, the one, and

3. *Reg.* 19.

Iob. 1.

Falſe prophets euer faile, when they pretend by

not the

miracles to proue their doctrine.

Simon Magus confounded.

Cyrola an Arian Biſhop detected.

Caluins attempt miſproued and he defamed

not the other. God alſo for a time ſuffered Simon Magus to make ſhew of miracles, and at laſt (as Egeſippus *li. 3. de excid. Hieroſol. c. 2.* and manie others teſtifie) to flie into the ayer, as though he would haue aſcended into heauen, but S. Peter praying to God, the magician, notwithſtanding his wings wherwith he preſumed to flie, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregorius Turonenſis *li. 2. hiſt. Franc. c. 3.* witneſſeth, that one Cyrola an Arian Patriarch, pretending to obtaine of God ſight to a man, that feaned him ſelfe blind, the man was preſently blind in deede, and exclaming cryed: Take here thy money which thou gaueſt me, to deceiue the world, reſtore me my ſight, which I had euen now, and by thy perſwaſion, and for this money, I feaned to want. It happened worſe to one Bruley a poore man in Geneua, whom Caluin with wordes and money perſwaded to feane him ſelfe dead, and ſo pretending to raiſe him to life, the man was found dead in dede, and not he but his wife (hauing conſented to the deuiſe) lamented in earneſt, enuehing againſt that falſe Apoſtle, calling him a ſecrete thefe, and a wicked murderer, that had killed her huſband. So writeth M. Ierom Bolſeck *in vita Caluini*. And beſides the womans vnexpected outcrie, and aſſeueration, that her huſband was not dead before, but that, through Caluins perſwaſions, and promiſes to releue them with almes, they ſo feaned, al Geneua did knowe, that Caluin endeuoured to raiſe the man, and could not. Theſe and manie others haue attempted and could do nothing, but againſt them ſelues.

Gods prouidence in moſt danger.

1 His ſpecial warning not to credit preachers of a new Religion, though they pretend to be prophetes, or to worke wonders.

2 Moſt dangerous ſeducers reigne but ſhort time.

3 Notes to know Antichriſt.

4 Againſt moſt dangerous aſſaltes God ſendeth moſt forcible reſiſtãce.

See. pag. 19.

Al the danger is when in dede wonders are done that may ſeme to be miracles. Againſt ſuch therfore Gods prouidence more particularly aſſiſteth his ſeruantes diuers wayes. Firſt he warneth al to ſtand faſt when ſuch tentations happen. Deut. 13. If there riſe among you a prophet, or one that ſaieth, he hath ſene a dreame, and fortelleth a ſigne, and a wonder, and it cometh to paſſe which he ſpake, and he ſay to thee: Let vs goe & folow ſtrange goddes, whom thou knoweſt not, and let vs ſerue them, thou ſhalt not heare the wordes of that prophet, or dreamer. In like maner our Sauiour foretelling that falſechriſtes, & falſe-prophetes, ſhal by great ſignes & wonders ſeduce many, warneth al ſaying: Loe I haue fortold you. If therfore they ſhal ſay vnto you: He is in the deſert, goe not out. Behold in the cloſets, beleue it not. Secondly God ſuffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the dayes of Antichriſts dangerous perſecution ſhal be ſhortned. Thirdly holy Scripture ſo deſcribeth Antichriſt, and his actes, as when he cometh he may be ſooner knowne. Our Sauiour ſaieth: The Iewes wil receiue him. S. Paul calleth him *the man of ſinne*, importing one ſingular man, and the ſame replete with al wickednes. *extolled aboue al that is called God, or is vvorſhipped.* Neither worſhipping true God, nor other falſe God aboue him ſelfe. He ſhal be deadly wonded and cured. Not only he ſhal ſhew ſtrange wonders, but alſo one of his prophetes ſhal bring fire from the firmament, & his image ſhal ſpeake. Fourtly as our Lord gaue powre and authoritie to his great Prophet Moyſes, againſt the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his firſt chief vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: ſo he wil ſend his two reſerued great Prophetes Enoch and Elias nere the end of the world, to reſiſt Antichriſt, and to teach, teſtifie, and confirme with their bloud the doctrin of Chriſt. For they ſhal be ſlaine, and riſe againe after three dayes, and aſcend into heauen. Then Antichriſt holding him ſelfe moſt ſecure, ſhal ſudainly be deſtroyed. *2. Theſ. 2.*

Mat. 24.

Ioan 5.

2. Theſ. 2.

Apoc. 13.

Apoc. 11

Apoc. 20.

CHAP.

CHAP. VIII.

The ſecond plague is of frogges. 7. the enchanters make the like. 8. Pharao promiſeth to let the Iſraelites goe and ſacrifice, ſo the frogges be taken away 13. Which being donne he breaketh promiſe. 16. The third plague is of ſciniphes. 18. which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promiſeth to diſmiſſe the people of God, but doth it not.

1 OVR Lord alſo ſaid to Moyſes: Goe in to Pharo, and
thou ſhalt ſay vnto him: This ſaith the Lord: Diſmiſſe
2 my people, for to ſacrifice vnto me. † but :: if thou wilt not
diſmiſſe them, behold I wil ſtrike al thy coaſtes with frogges.
3 † And the riuer ſhal bubble with frogges: which ſhal come
vp, and enter into thy houſe, and thy bed chamber, and
vpon thy bedde, and into the houſes of thy ſeruantes, and
vnto thy people, and into thy ouens, and into the remaines
4 of thy meates: † and vnto thee, & to thy people, and to
5 al thy ſeruantes ſhal the frogges enter. † And our Lord ſaid
to Moyſes: Say vnto Aaron: Stretch forth thy hand vpon
the floudes, and vpon the riuers and the pooles, and bring
6 forth :: frogges vpon the Land of Ægypt. † And Aaron ſtretched
forth his hand vpon the waters of Ægypt, and the
7 frogges came vp, and couered the Land of Ægypt. † And
the enchanters alſo by their enchantmentes did in like maner,
and they brought forth frogges vpon the Land of Ægypt.
8 † And Pharao called Moyſes & Aaron, and ſaid to them:
:: Pray ye to the Lord to take away the frogges from me &
from my people: and I wil diſmiſſe the people to ſacrifice
9 vnto the Lord. † And Moyſes ſaid to Pharao: Appoint me
when I ſhal pray for thee, and for thy ſeruantes and for thy
people, that the frogges may be driuen away from thee and
from thy houſe, and from thy ſeruantes, and from thy people:
10 and may remaine only in the riuer. † Who anſwered:
To morow. But he ſaid: According to thy word wil I doe:
that thou maiſt know that there is not the like to the Lord
11 our God. † And the frogges ſhal depart from thee, and from
thy houſe, and from thy ſeruantes, and from thy people: and
12 ſhal remaine only in the riuer. † And Moyſes and Aaron
went forth from Pharao: and Moyſes cried to our Lord for

:: If Pharao had not free-wil threatning of puniſhmẽt were vniuſt. *Origen. li. 3. Periar. c. de lib arbit.* He that can not do otherwiſe doth not ſinne, as both lerned and vnlerned cõfeſſe. *S. Aug. de vera Relig. c. 14.*

:: The 2. plague Multitude of frogges.

:: The Enchãters could bring more frogges, but not take theſe away.

the promiſe, concerning the frogges, which he had agreed to
Pharao † And our Lord did according to the word of Moyſes: 13
and the frogges dyed out of the houſes, and out of the villages,
and out of the fieldes: † and they gathered them to 14
gether into huge heapes, and the earth did rotte. † And 15
Pharao ſeing that reſt was geuen :: he hardned his owne hart;
and heard them not, as our Lord had commanded. † And 16
our Lord ſaid to Moyſes: Speake to Aaron: Stretch forth thy
rodde, and ſtrike the duſt of the earth: and be there :: Sciniphes
in the whole Lord of Ægypt. † And they did ſo. And 17
Aaron ſtreched forth his hand, holding the rodde: and he
ſtroke the duſt of the earth, and there were made ſciniphes
on men and on beaſtes: al the duſt of the earth was turned
into ſciniphes through the whole Land of Ægypt. † And the 18
enchaunters with their enchauntmentes practiſed in like
maner, to bring forth ſciniphes, and :: they could not: and
there were ſciniphes aswel on men as on beaſtes † And the 19
enchaunters ſaid to Pharao: :: This is the finger of God. And
Pharaoes hart was indurate, and he heard them not as our
Lord had commanded. † Our Lord alſo ſaid to Moyſes: Ariſe 20
early, and ſtand before Pharao: for he wil goe forth to the
waters: and thou ſhalt ſay to him: This ſaith our Lord: Diſmiſſe
my people to ſacrifice vnto me. † And if thou wilt not 21
diſmiſſe them, behold I wil ſend in vpon thee, and vpon thy
ſeruantes, and vpon thy people, and vpon thy houſes al kind
of :: flies: and the houſes of Ægypt ſhal be filled with flies of
diuers kindes, and the whole land wherein they ſhal be.
† And I wil make the Land of Geſſen merueilous in that day, 22
wherin my people is, ſo that flies ſhal not be there: and thou
ſhalt know that I am the Lord in the middes of the earth.
† And I wil put a diuiſion betwene my people & thy people: 23
to morow ſhal this ſigne be. † And Our Lord did ſo. And 24
there came a very greuious flie into the houſes of Pharao
and of his ſeruantes, and into al the Land of Ægypt: and
the Land was corrupted by ſuch kind of flies. † And Pharao 25
called Moyſes and Aaron, and ſaid to them: Goe and
ſacrifice to your God in this land. † And Moyſes ſaid: It can 26
not ſo be done: for if we ſhal offer the abominations of the
Ægyptians to the Lord our God: and :: we kil thoſe thinges
which the Ægyptians doe worſhippe before them: they wil
beate vs downe with ſtones. † We wil goe forth three dayes 27
iourney

:: Pharaos induration aſcribed to himſelf

:: The 3. plague Sciniphes, ſmale flying beaſtes, eſpecially moleſting mens eyes. *Philo l.1. de vita Moyſi.*

:: The diuels powre limited by God *Iob* 1. 2

:: The enchanters conuinced in their vnderſtanding, confeſſed the power of God, but not changed in affection, perſiſted in malice againſt the truth.

:: The 4 plague Abundance of al ſortes of flies.

:: Ægyptians worſhipping beaſts thought

iourney into the wildernes: and we wil ſacrifice vnto the
28 Lord our God, as he hath commanded vs. † And Pharao ſaid:
I wil diſmiſſe you to ſacrifice to the Lord your God in the
29 deſert: but goe noe farder: pray for me. † And Moyſes ſaid:
Being gone forth from thee, I wil pray to our Lord: and the
flie ſhal depart from Pharao, and from his ſeruantes, and
from his people to morow: but deceiue no more ſo, that
thou wilt not diſmiſſe the people to ſacrifice vnto our Lord.
30 † And Moyſes being gone forth from Pharao, prayed our
31 Lord. † Who did according to his word: and he tooke away
the flies from Pharao, and from his ſeruants, and from his
32 people: there was left not ſo much as one. † And Pharaoes
hart :: was hardned, ſo that neither this time would he
diſmiſſe the people.

it intolerable abomination to kil, or eate, or burne them in ſacrifice *Gen.* 43. v. 32. 46. v. 34.

:: In the Hebrew: *Pharao hardned his owne hart, alſo this time.*

CHAP. IX.

The fifth plague is peſtilence among the Ægyptians cattle. 8. The ſixt boyles in men and beaſtes. 18. the ſeuenth, haile. 27. Pharao confeſſing God to be iuſt, and himſelfe and his people impious, promiſeth againe to diſmiſſe the people, 34. but faileth to do it.

1 AND our Lord ſaid to Moyſes: Goe in to Pharao, and
ſpeake to him: This ſaith our Lord, the God of the
2 Hebrewes: diſmiſſe my people to ſacrifice vnto me. † And
3 if thou refuſe, and holdeſt them: † behold my hand ſhal be
vpon thy fieldes: and vpon thy horſes, and aſſes, and camels,
4 and oxen, and ſheepe, :: a verie ſore peſtilence. † And our
Lord wil make a merueile betwene the poſſeſſions of Iſrael &
the poſſeſſions of the Ægyptians, that nothing at al periſh of
5 thoſe thinges that pertaine to the children of Iſrael. † And
our Lord hath appointed a time, ſaying: To morow wil our
6 Lord doe this thing in the land. † Our Lord therfore did this
thing the next day: and :: al the beaſtes of the Ægyptians
dyed, but of the beaſtes of the children of Iſrael nothing at al
7 periſhed. † And Pharao ſent to ſee: neither was there any
thing dead of that which Iſrael poſſeſſed. And Pharaoes
hart :: was hardned, and he did not diſmiſſe the people.
8 † And our Lord ſaid to Moyſes, & Aaron: Take your
handes ful of aſhes out of the chimney, and let Moyſes
9 ſprinkle it into the ayre before Pharao. † And be there

:: The 5. plague Peſtilence amongſt cattel.

:: Not al the beaſtes died, for ſome died in the 7 & 10. plagues but al that died pertained to the Ægyptians.

:: In Hebr. *Vauchbad leb Parhaoh Pharaoes hart hardned it ſelſe.*

::The 6. plague Boyles in men and beaſtes.

::Poore Enchanters, that could neither eſcape, nor cure this plague.

duſt vpon al the Land of Ægypt: for there ſhal be in men,
& beaſtes :: boyles, and ſwelling bladders in the whole land
of Ægypt. † And they tooke aſhes out of the chimney, and 10
ſtoode before Pharao, and Moyſes ſprinkled it into the ayre:
and there were made boyles of ſwelling bladders in men and
beaſtes. † :: neither could the enchanters ſtand before 11
Moyſes for boyles that were vpon them, and in al the Land
of Ægypt. † And our Lord did indurate Pharaoes hart, & 12
he heard them not, as our Lord ſpake to Moyſes. † And our 13
Lord ſaid to Moyſes: In the morning ariſe, and ſtand before
Pharao, & thou ſhalt ſay to him: This ſaith the Lord, the
God of the Hebrewes: Diſmiſſe my people to ſacrifice vnto
me. † Becauſe this time I wil ſend al my plagues vpon thy 14
hart, and vpon thy ſeruantes, and vpon thy people: that
thou mayeſt know there is not the like to me in al the earth.
† For now ſtretching forth my hand I wil ſtrike thee, and 15
thy people with peſtilence, and thou ſhalt periſh from the
earth. † And therfore :: haue I ſet thee, that in thee I may 16 Rom. 9.
ſhew my might, and my name may be told in al the earth.
† Doeſt thou yet hold backe my people: and wilt thou not 17
diſmiſſe them? † Behold I wil raine to morow this very 18
houre :: haile exceeding much: ſuch as was not in Ægypt
from the day that it was founded, vntil this preſent time.
† Send therfore now preſently, and gather together thy cat- 19
tle, and al thinges that thou haſt in the field: for men &
beaſtes, and al thinges that ſhal be found abroad, and not ga-
thered together out of the fieldes, and the haile fal vpon
them, ſhal die. † He that feared the word of our Lord of 20
Pharaoes ſeruantes, made his ſeruantes to flie, and his beaſtes
into houſes: † but he that neglected the word of our Lord, 21
let alone his ſeruantes, and his beaſtes in the fieldes. † And 22
our Lord ſaid to Moyſes: Stretch forth thy hand towards
heauen, that there may be haile in the whole Land of Ægypt
vpon men, and vpon beaſtes, & vpon euerie herbe of the
field in the Land of Ægypt. † And Moyſes ſtretched forth his 23
rodde toward heauen, and our Lord gaue thunders, and haile
and running lightenings on the land: and our Lord rained
haile vpon the Land of Ægypt. † And the haile and fire mixt 24
together did driue: and it was of ſo great bignes, as neuer be-
fore appeared in the whole Land of Ægypt ſince that nation
was made. † And the haile ſmote in al the Land of Ægypt al 25
thinges

::In Hebrew *I haue made thee ſtand*, in the 70. and chalde paraphraſis *I haue kept thee aliue*. In the Latin. *I haue put or ſet thee*, that in thee, through thyn owne malice indurate, I may make knowen my powre to mākind. *S. Aug. de Predeſt. et Grat. c. 6.*

The 7. plague Terrible haile, thunders and lightnings.

thinges that were in the fieldes, from man euen vnto beaſt:
and euerie herbe of the field did the haile ſtrike, and euerie
26 tree of the countrie it did breake. † Only in the Land of
Geſſen, where the children of Iſrael were, the haile fel not.
27 † And Pharao ſent, and called Moyſes and Aaron, ſaying to
them: I haue ſinned now alſo, the Lord is iuſt: I and my
28 people, impious. † Pray ye the Lord that the thunders may
ceaſe, and the haile: that I may diſmiſſe you, and ye tarie
29 not here any longer † Moyſes ſaid: When I ſhal be gone
forth out of the citie, I wil ſtretch forth my handes to our
Lord, and the thunders ſhal ceaſe, and the haile ſhal not be:
30 that thou maiſt know that the earth is our Lords: † but I
know that neither thou, nor thy ſeruantes do yet feare the
31 Lord God. † The flaxe therfore, and the barley were hurt,
becauſe the barley came vp grene, and the flaxe now was
32 boulled: † but the wheate, and other winter corne were not
33 hurt, becauſe they were lateward. † And Moyſes going forth
from Pharao out of the citie, ſtretched forth his handes to our
Lord: and the thunders & haile ceaſed, neither did there
34 droppe raine any more vpon the earth. † And Pharao ſeing
that the raine, and the haile and thunders were ceaſed, he
35 increaſed his ſinne: † :: and his hart was aggrauated, and
the hart of his ſeruantes, and indurate exceedingly: neither
did he diſmiſſe the children of Iſrael, as our Lord had commanded by the hand of Moyſes.

:: In Hebrew. *Vaiachbed libbo hu vahabadaſ. And he hardned his owne hart, he and his ſeruants.*

CHAP. X.

The eight plague, of Locuſtes. 21. the ninth darknes: Pharao yeldeth that al men and children ſhould goe to the deſert, but not the cattle. 28. At laſt commandeth Moyſes to come no more in his ſight, which Moyſes foretelleth ſhal ſo be.

1 AND our Lord ſaid to Moyſes: Goe in to Pharao: for :: I
haue indurate his hart, and the hart of his ſeruantes:
2 that I may worke theſe my ſignes in him, † and thou maiſt
tel in the eares of thy ſonne, and of thy nephewes, how often
I haue broken the Ægyptians, & wrought my ſignes in them:
3 and you may know that I am the Lord. † Moyſes therfore
and Aaron went in to Pharao, and ſaid to him: Thus ſaith the
Lord the God of the Hebrewes: Til when wilt thou not be

:: By Gods patience ouer Pharao & his ſeruants, in not deſtroying them, their wicked mind became more obſtinate. S. *Aug. q. 30. & 36. in Exod.*

ſubiect to me? diſmiſſe my people, to ſacrifice vnto me.
† But if thou reſiſt, and wilt not diſmiſſe them: behold I wil 4
bring in to morow :: the locuſt into thy coaſtes: † which 5
may couer the face of the earth, that nothing therof appeare,
but that which the haile hath left may be eaten: for it ſhal
gnawe al trees that ſpring in the fieldes. † And they ſhal fil 6
thy houſes, and the houſes of thy ſeruantes, and of al the
Ægyptians: ſuch a number as thy fathers haue not ſeene, nor
grand-fathers, ſince they aroſe vpon the earth, vntil this preſent
day. And he turned him ſelfe away, and went forth from
Pharao † And Pharaoes ſeruantes ſaid to him: How long 7
ſhal we endure this ſcandal? Diſmiſſe the men, to ſacrifice to
the Lord their God. Doeſt thou not ſee that Ægypt is vndone?
† And they called back Moyſes, and Aaron vnto Pharao: who 8
ſaid to them: Goe, ſacrifice to the Lord your God: who are
they that ſhal goe? † Moyſes ſaid: With our young and old we 9
wil goe, with our ſonnes and daughters, with our ſheepe and
heardes: for it is the ſolemnitie of the Lord our God. † And 10
Pharao anſwered: So be the Lord with you, as I ſhal diſmiſſe
you, and your litle ones: who doubteth but that :: you intend
very wickedly? † It ſhal not ſo be: but goe ye men only, 11
and ſacrifice to the Lord: for this your ſelues alſo deſired. And
immediatly they were caſt out from Pharaoes ſight. † And 12
our Lord ſaid to Moyſes: Strech forth thy hand vpon the
Land of Ægypt vnto the locuſt, that it come vpon it, and
deuoure euerie herbe that remained after the haile. † And 13
Moyſes ſtretched forth his rodde vpon the Land of Ægypt:
and our Lord brought in a burning wind al that day, & night:
and when it was morning, the burning winde raiſed the locuſtes:
† which came vp ouer the whole Land of Ægypt: 14
and ſate in al the coaſtes of the Ægyptians innumerable, the
like as had not bene before that time, nor ſhal be afterward.
† And they couered the whole face of the earth, waſting al 15
thinges. Therfore the graſſe of the earth was deuoured, and
what fruites ſoeuer on the trees, which the haile had left:
there was alſo nothing at al left that was greene in the trees,
and in the herbes of the earth, in al Ægypt. † For the which 16
cauſe Pharao in haſt called Moyſes and Aaron, and ſaid to
them: I haue ſinned againſt the Lord your God, and againſt
you. † But now forgeue me my ſinne this time alſo, and pray 17
to the Lord your God, that he take away from me this death.

† And

:: The 8. Plague Innumerable locuſtes, litle flying beaſtes with long hinder legges that deſtroy graine, graſſe & fruict. *Plinius. li. 11. c. 29. S. Greg li. 31. c. 20. Moral.*

:: Becauſe Gods ſeruants may not temporize in religion, politiques vniuſtly charge them to haue bad intentions.

18 † And Moyſes going forth from Pharaoes ſight, prayed to
19 our Lord: † who made a very vehement wind to blow from
the weſt, and taking the locuſtes it threw them into the Red
ſea: there remained not ſo much as one in al the coaſtes of
20 Ægypt. † And our Lord did indurate Pharaoes hart, neither
21 did he diſmiſſe the children of Iſrael. † And our Lord ſaid to
Moyſes: Stretch for thy hand toward heauen: and be there
:: darkeneſſe vpon the Land of Ægypt ſo thicke, that it be
22 palpable. † And Moyſes ſtretched forth his hand toward
heauen: and there was made horrible darkeneſſe in the whole
23 Land of Ægypt three dayes. † No man ſaw his brother, nor
moued himſelfe out of the place where he was: but whereſoeuer
24 the children of Iſrael dwelt, there was light. † And
Pharao called Moyſes and Aaron, and ſaid to them: Goe
ſacrifice to the Lord: let your ſheepe only, and heardes remaine,
25 let your litle ones goe with you. Moyſes ſaid: Hoſtes
alſo & holocauſtes thou ſhalt geue to vs, which we may offer
26 to the Lord our God. † Al the flockes ſhal goe with vs: there
ſhal :: not a hoofe remaine of them: the which are neceſſarie
vnto the ſeruice of the Lord our God: eſpecially wheras we
know not what muſt be offered, til we come to the very
27 place. † And our Lord did indurate Pharaoes hart, and he
28 would not diſmiſſe them. † And Pharro ſaid to Moyſes:
Gette thee from me, and beware thou ſee not my face any
more: in what day ſoeuer thou ſhalt come in my ſight, thou
29 ſhalt dye. † Moyſes anſwered: So ſhal it be as thou haſt ſpoken,
I wil not ſee thy face any more.

:: The 9. plague Horrible darknes three dayes together.

:: Gods people muſt be reſolute in Religion.

CHAP. XI.

God biddeth Moyſes cauſe the people of Iſrael to borow ſiluer and gold veſſels of the Ægyptians. 4. Fortelleth one other plague, the death of the firſt borne. 9. and that Pharao wil ſtil be obdurate.

1 AND our Lord ſaid to Moyſes: Yet with one plague
more wil I touch Pharao & Ægypt, and after this he
2 ſhal diſmiſſe you, and compel you to goe forth. † Thou ſhalt
ſay therfore to al the people that euerie man aske of his frend,
& euery woman of her neighbour veſſels of ſiluer, & of gold.
3 † And the Lord wil geue grace to his people in the ſight of the
Ægyptians. And Moyſes was a very great man in the Land of
Ægypt,

Ægypt, in the ſight of Pharaoes ſeruantes, & of al the people.
† And he ſaid: This ſaith our Lord: At midnight I wil enter 4
into Ægypt: † and ∷ euerie firſt-begotten in the Land of 5
the Ægyptians ſhal dye, from the firſt begotten of Pharao
who ſitteth in his throne, euen to the firſt-begotten of the
handmaid that is at the mil, & al the firſt-begotten of beaſtes.
† And there ſhal be a great crie in the whole Land of Ægypt, 6
ſuch as neither hath bene before, nor ſhal be afterward. † But 7
with al the children of Iſrael there ſhal not a dogge mutter,
from man euen to beaſt: that you may know with how great a
miracle our Lord doth diuide the Ægyptians & Iſrael. † And 8
al theſe thy ſeruantes ſhal come downe to me, and ſhal adore
me, ſaying: Goe forth thou, & al the people that is vnder
thee: after this we ſhal goe forth. † And he departed from 9
Pharao exceeding angrie. And our Lord ſaid to Moyſes:
Pharao wil not heare you that manie ſignes may be done in
the Land of Ægypt. † And Moyſes and Aaron did al the won- 10
ders that are written, before Pharao. And our Lord ∷ hardned Pharaoes hart, neither did he diſmiſſe the children of
Iſrael out of his Land.

The 10 plague Death of the firſtborne in men & beaſtes of the Ægyptians.

∷ As before c 7. v. 3. c 9. v. 16. & 10. v. 1.

CHAP. XII.

The maner of preparing, and eating the Paſchal lambe, ſprinckling the dore-poſtes with bloud therof: 15. eating no leuened bread ſeuen dayes together. 29. The firſt borne of men and beaſtes among the Ægyptians are ſlaine. 35. The Iſraelites goe away ſpoyling Ægypt. 43. Incircumciſed men may not eate the Phaſe.

AND our Lord ſaid to Moyſes, and Aaron in the Land 1
of Ægypt: † This moneth, ſhal be to you the be- 2
ginning of monethes: it ſhal be the firſt in the monethes
of the yeare. † Speake yee to the whole aſſemblie of the 3
children of Iſrael, & ſay to them: ″ The tenth day of
this moneth let euerie man take a lambe by their families and
houſes. † But if the number be leſſe then may ſuffice to eate 4
the lambe, he ſhal take vnto him his neighbour that ioyneth
to his houſe, according to the number of ſoules which may
ſuffice to the eating of the lambe. † And it ſhal be a lambe 5
without ſpotte, a male, of a yeare old: according alſo to which
rite you ſhal take ∷ a kidde. † And you ſhal kepe him vntil 6
the

The Epiſtle in the office on good friday. And the 9. prophecie before Maſſe on Eaſter eue.

∷ Such as had not meanes to take a lambe, tooke a kidde vſing al the ſame Rites.

the fourtenth day of this moneth : and the whole multitude
7 of the children of Iſrael shal :: ſacrifice him at euen. † And
they shal take of the bloud therof, and put vpon both the
poſtes, and on the vpper-dore-poſtes of the houſes, wherin
8 they shal eate him. † And they shal eate the fleſh that
night roſted at the fire, and vnleauened bread with wilde
9 lettice. † You shal not eate therof any thing raw, nor boyled
in water, but only roſted at the fire : the head with the feete
10 and entralles therof you shal deuoure. † Neither shal there
remaine any thing of him vntil morning. If there be any
11 thing left, you shal burne it with fire. † And thus you shal
eate him : you shal gird your reynes, and you shal haue shoes
on your feete, holding ſtaues in your handes, and you shal
eate ſpeedely: for it is the :: Phaſe (that is the Paſſage) of
12 the Lord. † And I wil paſſe through the Land of Ægypt that
night, and wil ſtrike euery firſt begotten in the Land of
Ægypt from man euen vnto beaſt : and :: in al the goddes of
13 Ægypt I wil doe iudgements, I the Lord. † And the bloud
shal be vnto you for a ſigne in the houſes where you shal be:
and I shal ſee the bloud, and shal paſſe ouer you: neither
shal there be among you a deſtroying plague when I shal
14 ſtrike the Land of Ægypt. † And you shal haue this day for
a moniment: and you shal celebrate it ſolemne to the Lord in
15 your generations with an euerlaſting obſeruation. † Seuen
dayes shal you eate azimes : in the firſt day there shal be noe
leauen in your houſes: whoſoeuer shal eate leauen, that
ſoule shal periſh out of Iſrael, from the firſt day vntil the
16 ſeuenth day. † The firſt day shal be holie and ſolemne, and
the ſeuenth day with the like feſtiuitie shal be venerable:
no worke shal you doe in them, except thoſe thinges, that
17 pertaine to eating. † And you ſhal obſerue the azymes : for
in the ſelfe ſame day I wil bring forth your armie out of the
Land of Ægypt, and you ſhal keepe this day vnto your generations
18 with a perpetual rite. † The firſt moneth, the fourtenth
day of the moneth at euen you ſhal eate :: azymes vntil
the one and twentith day of the ſame moneth at euen.
19 † Seuen dayes there ſhal not be found leauened in your
houſes: he that ſhal eate leauened, his ſoule ſhal periſh out of
the aſſemblie of Iſrael, as wel of ſtrangers as of them that
20 are borne in the land. † Nothing leauened ſhal you eate : in
21 al your habitations you ſhal eate azymes. † And Moyſes

:: Shachatu, *immolabunt, shal offer or ſacrifice*: not only *kil*, as proteſtants tranſlate.

Paſſage in killing the firſtborne of Ægypt, and not of Iſrael. *S. Hiero. in Mat. 26.*

:: The idols of Ægypt were ouerthrowne, as Dagon was in Azotum. 1. *Reg. 5. S. Hierom Epiſt. ad Fabiol. ex tradit. Hebr.*

:: Chriſt obſeruing this precept, had no leuened bread at his laſt ſupper: and ſo inſtituted the Euchariſt in vnleuened.

called al the Ancients of the children of Iſael, and ſaid to
them: Goe take a lambe by your families, and ſacrifice the
Phaſe. † And :: dippe a bunche of hyſſope in the blould that 22
is at the doore, and ſprinkle the vppertranſome of the doore
therwith, and both the doore cheekes: let none of you goe
out of the doore of his houſe til morning. † For our Lord 23
wil paſſe ſtriking the Ægyptians: and when he ſhal ſee the
bloud on the vpperſil, and on both the poſtes, he wil paſſe
ouer the doore of the houſe, and not ſuffer the ſtriker to
enter your houſes and to hurt. † Keepe this thing as a law to 24
thee and thy children for euer † And when you are entred 25
into the Land, which our Lord wil geue you as he hath pro-
miſed, you ſhal obſerue theſe ceremonies. † And when your 26
children ſhal ſay to you: What is this religion? † you ſhal 27
ſay to them: It is the victime of our Lords paſſage, when he
paſſed ouer the houſes of the chidlren of Iſrael in Ægypt
ſtriking the Ægyptians, and deliuering our houſes. And the
people bowing them ſelues adored. † And the children of 28
Iſrael going forth did as our Lord had commanded Moyſes
and Aaron. † And it came to paſſe at midnight, our Lord 29
ſtroke :: euerie firſt-begotten in the Land of Ægypt, from
the firſt-begotten of Pharao, who ſate in his throne, vnto the
firſt-begotten of the captiue woman that was in the priſon,
and euerie firſt-begotten of beaſtes. † And Pharao aroſe in 30
the night, and al his ſeruantes, and al Ægypt: and there aroſe
a great crie in Ægypt: for neither was there a houſe wherin
there lay not a dead one. † And Pharao calling Moyſes and 31
Aaron, in the night, ſaid: Ariſe and goe forth from my
people, you and the children of Iſrael: goe, ſacrifice to the
Lord as you ſay. † Your ſheepe and heardes take you as you 32
demanded, and departing bleſſe me. † And the Ægyptians 33
vrged the people to goe forth out of the land quickly, ſaying:
We ſhal al die. † The people therfore tooke dough before 34
it was leauened: and tying it in their clokes, put it vpon their
ſhoulders. † And the children of Iſrael did as Moyſes had 35
commanded: and they asked of the Ægyptians veſſels of
ſiluer and gold, and very much rayment. † And our Lord 36
gaue grace to the people before the Ægyptians that they did
lend them: and :: they ſpoyled the Ægyptians. † And the 37
children of Iſrael ſette forward from Rameſſe into Socoth,
almoſt ſix hundred thouſand of foote men, beſide litle ones.

† But

:: Sprinckling of bloud with hyſſop here & *Leuit.* 14. *Num.* 19 preſcribed ſignifieth mãs deliuerie by Chriſts bloud working in Baptiſme and other Sacraments. *Heb.* 9.

:: Puniſhment conforme to their ſinne, for perſecuting Gods *firſt begotten ſonne Iſrael. Exod.* 4. *v.* 22. *Theodor. q.* 22. *in Exod.*

:: Lawful ſpoile by the warrant of God, Lord of al.

38 † But alſo the common people of al ſortes innumerable went
vp with them, ſheepe and heardes and beaſtes of diuerſe
39 kindes exceding manie. † And they baked the meale, which
a litle before they had taken out of Ægypt tempered: and
made hearth cakes vnleauened: for it could not be leauened
the Ægyptians vrging them to depart, & not ſuffering them
to make any tarriance: neither did they thinke vpon prepa-
40 ring any meate. † And the dwelling of the children of Iſrael
that they abode :: in Ægypt, was foure hundred thirty yeares.
41 † The which being expired, the ſame day al the armie of our
42 Lord went forth out of the Land of Ægypt. † This is the
obſeruable night of our Lord, when he brought them forth
out of the Land of Ægypt: this night al the children of Iſrael
43 muſt obſerue in their generations. † And our Lord ſaid to
Moyſes and Aaron: This is the religion of the Phaſe: No
44 aliene shal eate of it. † And euerie bought ſeruant shal be
45 circumciſed, and ſo shal eate. † The ſtranger and the hire-
46 ling shal not eate therof. † In one houſe shal it be eaten,
neither shal you carrie forth of the fleſh therof out of the
47 houſe, neither shal you breake a bone therof. † Al the aſ-
48 ſemblie of the children of Iſrael shal make it. † And if any
of the ſoiourners be willing to dwel among you, and make
the Phaſe of the Lord, firſt al the male that he hath shal be
circumciſed, and then shal he celebrate it according to the
rite: & he shal be as he that is borne in the land: but if there
49 be any man vncircumciſed, he shal not eate therof. † Al one
law shal be to him that is borne in the land and to the proſe
50 lyte that ſoiourneth with you. † And al the children of Iſrael
51 did as our Lord had commanded Moyſes and Aaron. † And
the ſame day our Lord brought forth the children of Iſrael
out of the Land of Ægypt by their troupes.

:: From the promiſe made to Abraham (Gen. 12. v. 7.) and his firſt going into Ægypt (v. 10) to this time were 430. yeares. Gal. 3. of which they were in great perſecution aboue 80. yeares, before that in ſeruitude about 60. more, before that alſo they were ſtrangers partly in Ægypt, partly in Chanaan the reſt of this time, See. Gen. 15. v. 13. The 70. read in Ægypt and in *Chanaan*, for explication, as S. Auguſtin noteth *li. 16. c. 10. ciuit.*

ANNOTATIONS.
CHAP. XII.

3. *The tenth day*] Our Sauiour Chriſt inſtituting the Sacrament of the Eucharist, after the celebration of the Paſchal lambe, whiles they were at ſupper, the night before his death, therby ſufficiently declared, that this old Paſch was a figure, not only of his Paſſion and Sacrifice on the Croſſe, but alſo of that he then did ſo ſolemnly with his Apoſtles. whom alſo in that action he made Prieſts, commanding them, and their ſucceſſors, to do the ſame in commemoration of him, til the end of the world. Other circumſtances likewiſe, and con-

Chriſts action ſheweth that the Paſchal lambe was a figure of the Euchariſt.

Some things in the Paſchal lambe prefigured Chriſt both on the Croſſe and at his laſt ſupper.

Some more expreſly ſignified his Paſſion.

Others immediatly the Euchariſt.

Ancient writers expound this figure of the Euchariſt.

ference of the one with the other make it more clere, that as in ſome reſpectes it more reſembled Chriſts Paſſion, and Sacrifice on the Croſſe, ſo in others it more expreſſed the Euchariſt, and myſtical commemoration of his death, though alſo in manie it profigured Chriſt in both places. For example, The preparing of the lambe *the tenth day* ſignified our Sauiours coming into Hieruſalem, the ſame tenth day of the firſt moone, now repreſented in the Church on Palmeſunday. Alſo the choiſe qualities of the lambe, *vvithout ſpotte, a male, of the firſt yeare,* foreſhewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh avvay the ſinnes of the vvorlde.* Ioan. 1. More particularly *the killing* and bereuing the Paſchal Lambe of natural life, *the ſprinkling of his bloud on the dore-poſtes, the roſting at the fire,* and *not breaking anie bone therof,* Ioa. 19. moſt ſpecially expreſſed Chriſts death on the Croſſe. But *the fourtenth day, & the euening* agree only with the Euchariſt, inſtituted the night before our Lords Paſſion, which he ſuffered the fiftenth (being the ful moone) and at midday, as ancient S. Dionyſe of Ariopagite (in two Epiſtles, to Policarpus, and to Appollophanes) teſtifieth, admiring the miracle of the ſunnes Eclipſe, that hapned the ſame time. Neither did the *eating of the Lambe* directly prefigurate the oblation on the Croſſe, for Chriſt was not crucified to be eaten, but the Sacrament *in formes and bread and vvine* was expreſly figured by eating the lambe with *vnleauened bread,* and drinking *the cuppe therto adioyned.* (*Luc. 22. v. 17.*) In like ſorte the Lambe immolated *in commemoration* of the deliuerie of Iſrael from death, and from ſeruitude, when the firſt-borne of Ægypt were ſlaine, moſt aptly prefigured the Euchariſt, which is *a perpetual commemoration* of mans redemption, and deliuerie from eternal death, and from bondage of the diuel and ſinne, by Chriſtes death on the Croſſe, which death in dede was the very redemption and deliuerie of mankind, and not a commemoration therof. Finally the immolating of the Lambe *vvithin the houſe* with preciſe commandment to *carie nothing therof forth,* perteined particularly to the Euchariſt, which our Lord celebrated *vvithin the houſe,* wherby S. Cyprian (*lib. de vnit. Eccleſ.*) proueth, that the B. Sacrament muſt not be giuen to anie out of the *Catholique Church,* though Chriſts Paſſion be extended to al the world, as wel to bring ſuch as are without, into the Church, as to ſaue thoſe that are already entred in. In this ſorte the moſt ancient and beſt expoſitors of holie Scripture, explicate this ſpecial figure of the Paſchal Lambe. As we ſhal here produce ſome witneſſes in confirmation of this truth.

Tertullian proueth, by this figure fulfilled in the Euchariſt, that Chriſt hath a true and not a phantaſtical bodie.

Tertulian *lib. 4. contra Marcionem,* expounding our Sauiours wordes: *VVith deſire I haue deſired to eate this Paſch vvith you before I ſuffer* Luc. 22. ſaieth, Chriſt coueted not *veruecinam Iudæorum,* the mutton of the Iewes, but profeſſing that with deſire he deſired to eate the Paſch, as his owne (for it was vnmete that God ſhould couete anie thing not his owne) the bread which he toooke, and gaue to his diſciples, he made his owne bodie, ſaying: *This is my bodie,* that is, a figure of my bodie *Figura autem non fuiſſet, niſi veritatis eſſet corpus. But it had not bene a figure* (ſaith he) *onles it vvere a bodie of veritie,* or, *a verie bodie,* to wit, not phantaſtical as the heretike Marcion imagined; becauſe the figures in the old Teſtament were not figures, except a true bodie anſwered vnto them. So the Sacramentaries ſenſe, that Tertullian ſhould cal the Euchariſt a figure, is quite againſt his meaning, and maketh him conclude nothing againſt Marcion; wheras his whole drift is, by the figures of the old Teſtament to proue, that in the Euchariſt is the true & real bodie of Chriſt, and that conſequently Chriſt hath a true and real bodie. Hiere. 11. v. 19. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Chriſt did eate the Paſchal Lambe) he alſo made his new Paſch.

S. Cyprian

S. Cyprian. (*de Cæna Dom.*) ſaieth: In the ſupper of ſacramental banquets, old and new Inſtitutions met together. The lambe being *conſumed*, which old tradition propoſed, the Maſter ſetteth *inconſumptible* meate to his diſciples. S. Gregorie Nazianzen (*Orat 2. de Paſcha*) ſaieth, God commanded the Paſchal Lambe ſhould be eaten in the euening, becauſe Chriſt in the euening gaue the Sacrment of his owne bodie to his diſciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Paſch was complete, and Chriſt had eaten the fleſh of the lambe Pſal. 103. with his Apoſtles, he taketh bread, *vvhich confirmeth the hart of man,* and paſſeth ouer to the true Sacrament of Paſch. Likewiſe S. Chriſoſtom (*Ho. de prodit. Iudæ*) ſaieth, In the ſame table both the Paſches, of the figure, and of the veritie were celebrated. S. Ambroſe (*in Luca. 1.*) expreſly applieth this figuratiue lambe to the Euchariſt, as it is celebrated in the Church, by him ſelf and other 1. Cor. 5. Prieſts, ſaying: VVhen we ſacrifice, Chriſt is preſent, Chriſt is ſacrificed: for *Chriſt our Paſch is immolated.* The like affirmeth S. Auguſtin (*li. 2. cont. lit. Petil. c. 27.*) It is an other Paſch that the Iewes celebrated of a ſhepe, an other which we receiue in the bodie and blould of our Lord. S. Leo (*ſer. 7. de Paſſ.*) To the end ſhadowes might geue place to the bodie, and figures might ceaſe in preſence of the veritie, the old obſeruation is taken away by the new Sacrament, hoſte paſſeth into hoſte, bloud excludeth bloud, and when the legal feſtiuitie is changed, it is fulfilled.

The ſame Sacrifice offered by Prieſts.

S. Gregories moralization of this figure, applied to the B Sracrament.

S. Gregorie (*ho. 22. in Euang.*) proueth by theſe wordes, *You ſhal not eate therof anie thing ravv,* that beſides the letter there is a ſpiritual ſenſe. Behold (ſaith he) the verie wordes of the hiſtorie driue vs from the hiſtorical vnderſtanding. For did the Iſraelitical people in Ægypt vſe to eate a lambe raw, that the law ſhould nede to ſay: *you ſhal not eate it ravv?* And ſo in that homilie this great Doctor explicateth how we ought to celebrate, and receiue the Sacrament of the Euchariſt, by the figure of this Paſchal lambe. This *bloud* (ſaith he) is *ſprinkled on both poſtes,* when the Sacrament of his Paſſion is *receiued vvith mouth,* to redemption, and mediated with *intentiue mind* to imitation, and in *the tranſome* ouer the dore, when pure intention directeth the exterior act, alſo when we carie *the Croſſe* of his paſſion *in our forhead.* The fleſh of the lambe is eaten *at night,* becauſe we now receiue our Lords bodie in the Sacrament, when yet we *ſee not ech others conſciences, roſted at the fire,* when we ioyne to our beleefe *good vvorkes of feruent charitie;* with *vnleauened bread,* and *vvith lettice,* that is, in ſinceritie, *vvithout corruption of vaineglorie,* and with *bitter penance for ſinnes;* not *ravv,* nor *ſodde in vvater,* to wit, neither eſteeming Chriſt *a mere man,* nor conſidering of him, with *humane vviſdome* or priuate ſpirite of heretikes, called *ſtollen vvater* (prou 9.) *To deuoure the head vvith the feete and entrals,* is by faith to beleue *the Diuinitie of Chriſt,* and to imitate by loue the *ſteppes of his humanitie,* and greedely to *learne al Chriſtian myſteries.* Nothing is *left til morning,* when we endeuoure in this life before *the reſurrection* to know euerie point of chriſtian doctrin, ſo farre as to vs perteineth. But if anie thing *be left, it muſt be burned in the fire,* becauſe thoſe hard and hiegheſt myſteries, which we *can not vnderſtand,* we muſt *remitte to the Holie Ghoſt,* leſt anie proudly preſume either to contemne, or to proclaime that he vnderſtandeth not. He further deſcribeth alſo what maner of perſons are to eate this new Paſch. Their *loines* muſt be *gyrded,* that is, al *carnal pleaſures tamed.* They muſt haue *ſhoes on their feete,* by the good examples of former Sainctes dead before, muſt *ſtrengthen their ſteppes,* to flie from vice, and follow vertue: holding *ſtaues in their handes,* to rule & ſtay themſelues and others *from ſliding,* by the ſtaffe of authoritie. They muſt eate the Paſch *ſpeedely,* that is without delay or procraſtination muſt learne the myſteries of mans redemption, and

VVhat perſons are to receiue the B. Sacrament.

heauenlie life, and ſo performe Gods wil and precepts, in this life *vvith ſpeede.* To this effect S. Gregorie diſcourſeth at large in the moral ſenſe, which we haue abridged, and otherwiſe (though holie Scripture be ful herof) ſeldome touch.

The thing figured farre excellleth the figure.

Returning therfore to our particular purpoſe, in al theſe teſtimonies we ſpecially vrge, that the paſchal lambe was a figure, not only of Chriſts Paſſion, but alſo of the Euchariſt. VVhereupon, beſides the often expreſſe mention of our B. Sauiours bodie and bloud in the ſame, which Proteſtants would wreſt (as they do alſo the ſame termes in holie Scripture) to figuratiue ſenſe, it neceſſarily followeth, that there be farre more excellent contents in the Sacrament of the Euchariſt, then natural bread and wine. For S. Paule teacheth, (*Colloſ. 2.*) that *as the bodie excelleth the shadovv*, ſo the veritie, or thing figured excelleth the figure. VVheras the ſubſtance of bread and wine doth not excel, much leſſe ſo farre excel the Paſchal Lambe, as by S. Pauls doctrine is required. Againe ſeing the Paſchal lambe was a Sacrifice, as appeareth in this Chap. v. 6 &. 27 alſo Num. 9. v. 7. &. 13. and Mar. 14. v. 12: and as it was immolated was a figure of the Euchariſt, as before appeareth by conference of the one with the other, in reſpect of the time, place, maner of offering, and eating it, and by teſtimonie of the Doctors aboue cited, it followeth alſo that the Holie Euchariſt is a Sacrifice farre excelling the figure.

The Euchariſt is alſo a Sacrifice.

CHAP. XIII.

God commandeth to remember their deliuerie from Ægypt, by the ſolemnitie of Paſch 2. and by conſecrating to him the firſt-borne. 17. And ſo leadeth them through the deſert towards the red ſea (Moyſes taking with him Ioſephs bones) by a piller of fire in the night; and a cloud in the day.

AND our Lord ſpake to Moyſes, ſaing: † Sanctifie vnto 1 2
me euerie firſt-borne that openeth the matrice in the
children of Iſrael, as wel of men as of beaſtes: for they are al
mine. † And Moyſes ſaid to the people: Remember this day 3
in the which you went forth out of Ægypt, and out of the
houſe of ſeruitude, becauſe with a ſtrong hand hath our Lord
brought you forth out of this place: that you eate not leauened
bread. † This day you goe forth in the moneth of new 4
corne. † And when our Lord ſhal haue brought thee into 5
the Land of Chananeite and Hetheite and Amorrheite and
Heueite and Iebuſeite, which he ſware to thy fathers that he
would geue thee, a land that :: floweth with milke and honie,
thou ſhalt celebrate this maner of ſacred rites in this moneth.
† Seuen daies ſhalt thou eate azimes: and in the ſeuenth 6
day shal be the ſolemnitie of our Lord. † Azimes shal you 7
eate ſeuen dayes: there shal not be ſeene anie leauened thing
with thee, nor in al thy coaſtes. † And thou ſhalt tel thy 8
ſonne in that day, ſaying: This is that which our Lord did to
me

:: The firſt leſſon at Mattins on Candlemaſſe day.

:: The old Teſtament propoſed cōmonly temporal rewardes. *S. Hierom. Ep. ad Dardanum.*

Paſch.

9 me when I came forth out of Ægypt. † And it ſhal be as a
ſigne in thy hand, and as a moniment before thine eyes: and
that the law of our Lord be alwayes in the mouth, for in a
ſtrong hand our Lord hath brought thee out of Ægypt.
10 † Thou ſhalt keepe this obſeruation at the ſette time from
11 dayes to dayes. † And when our Lord ſhal haue brought thee
into the Land of the Chananeite, as he ſware to thee and thy
12 fathers, and ſhal geue it thee: † thou ſhalt ſeparate al that ope-
neth the matrice vnto our Lord, and al that is brought forth
in thy cattel: whatſoeuer thou ſhalt haue of male ſexe thou
13 ſhalt conſecrate to our Lord. † The firſt borne of an aſſe thou
ſhal change for a ſheepe: and if thou doe not redeeme it,
thou ſhalt kil it. And euerie firſt borne of men among thy
14 children, thou ſhalt redemne with a price. † And when thy
ſonne ſhal aske thee to morow, ſaying: What is this? thou
ſhalt anſwere him: With a ſtrong hand did our Lord bring vs
forth out of the land of Ægypt, out of the houſe of ſeruitude.
15 † For :: when Pharaoes hart was indurate, and would not
diſmiſſe vs, our Lord ſlew euerie firſt-borne in the Land of
Ægypt, from the firſt-borne of man to the firſt borne of
beaſtes: therfore I ſacrifice to our Lord al that openeth the
matrice of the male ſixe, and al the firſt borne of my ſonnes I
16 doe redeme. † It ſhal be therfore as a ſigne in thy hand, and
as a thing hanged before thine eyes, for a remembrance: be-
cauſe our Lord by a ſtrong hand hath brought vs forth out of
17 Ægypt. † Therfore when Pharao had ſent forth the people,
our Lord ledde them not by the way of the Philiſthijns coun-
trie which is neere: thinking :: leſt perhappes it would repent
them, if they ſhould ſee warres ariſe againſt them, and would
18 returne into Ægypt. † But he ledde them about by the way
of the deſert, which is beſides the Red-ſea: and the children
19 of Iſrael went vp out of the Land of Ægypt armed. † Moyſes
alſo :: tooke Ioſephes bones with him: becauſe he had adiu-
red the children of Iſrael, ſaying: God ſhal viſite you, carrie
20 out my bones from hence with you. † And marching from
Socoth they camped in Etham in the vtmoſt coaſtes of the
21 wilderneſſe. † And our Lord went before them to ſhew the
way by day in a piller of a cloude, and by night in a piller of
fire: that he might be the guide of their iourney both times.
22 † There neuer failed the piller of the cloude by day, nor the
piller of fire by night, before the people.

:: In the Hebrew. *when Pharao had indurated himſelfe.*

:: Gods preuention to auoid tentations ſheweth freewil in man

:: By this appeareth how much Moyſes eſtemed Ioſephs charge concerning tranſlation of his bones. Alſo S. Paul commendeth it. *Heb. 11.*

CHAP. XIIII.

Pharao perſecuting the children of Iſrael with a great armie. 10. they murmur againſt Moyſes, 13. but are encoureged by him, and paſſe through the red ſea drie foote. 23. Pharao and his hoſte wilfully following are drowned.

:: Although the Hebrew Greke and Latin haue, *And he*, yet Proteſtants corruptly thruſt in the text, *that he ſhal*, to make it ſound to their ſenſe, that God did not only permit, but worke Pharaoes induration.

AND our Lord ſpake to Moyſes, ſaying: † Speake to 1 2
the children of Iſrael: Let them returne and campe ouer
againſt Phihahiroth which is betwene Magdal and the ſea
againſt Beelſephon: in the ſight therof you ſhal campe vpon
the ſea † And Pharao wil ſay concerning the children of 3
Iſrael: They are ſtraitened in the land, the deſert hath ſhute
them in. † And I wil indurate his hart, :: and he wil purſew 4
you: and I wil be glorified in Pharao, and in al his armie: and
the Ægyptians ſhal know that I am the Lord. And they did
ſo. † And it was told the king of Ægyptians that the people 5
was fled: and the hart of Pharao and of his ſeruantes was
changed toward the people, and they ſaid: What meant we to
doe, that we diſmiſſed Iſrael from ſeruing vs? † Therfore 6
he made readie his chariotte, and tooke al his people with
him. † And he tooke ſix hundred choſen chariottes, and al 7
the chariottes that were in Ægypt: and captaines of the
whole armie. † And our Lord hardned Pharaoes hart the 8
king of Ægypt, and he purſewed the children of Iſrael: but
they went forth in a mightie hand. † And when the Ægyptians 9
purſewed their ſteppes going before, they found them
encamped at the ſea ſide: al Pharaoes horſe and chariottes,
and the whole armie were in Phihahiroth againſt Beelſephon. † And when Pharao approched, the children of Iſrael 10
lifting vp their eies, ſaw the Ægyptians behind them:
and they feared exceedingly, and cried to our Lord, † and 11
ſaid to Moyſes: Perhappes there were no graues in Ægypt,
therfore thou haſt taken vs thence to die in the wildernes:
why wouldeſt thou doe this, in bringing vs out of Ægypt? † Is not this the word that we ſpake to thee in Ægypt, 12
ſaying: Depart from vs, that we may ſerue the Ægyptians?
for it was much better to ſerue them, then to die in the wildernes. † And Moyſes ſaied to the people. Feare not: ſtand, 13
and ſee the great wonders of our Lord that he wil doe this
day: for the Ægyptians, whom now you ſee, you ſhal no

more

14 more ſee for euer. † Our Lord wil fight for you, and you ſhal
15 hold your peace. † And our Lord ſaid to Moyſes: ∷ Why
crieſt thou to me? ſpeake to the children of Iſrael that they
16 goe forward. † But thou lift vp thy rodde, and ſtretch forth
thy hand vpon the ſea, & diuide it: that the children of Iſrael
17 may goe in the middes of the ſea by drie ground. † And I
2.Reg.6. wil indurate the hart of the Ægyptians to purſew you: and
I wil be glorified in Pharao, and in al his hoſte, and in his chariottes
18 and in his horſemen. † And the Ægyptians ſhal know
that I am the Lord when I ſhal be glorified in Pharao, and in
19 his chariottes & in his horſemen. † And ∷ the Angel of God,
that went before the campe of Iſrael, remouing him ſelfe,
went behind them: and together with him the piller of the
20 cloude, leauing the foreward, † ſtode behind, betwen the Ægyptians
campe and the campe of Iſrael: and it was a darke
cloud, and lightening the night, ſo that they could not come
21 to ech other the whole night time. † And when Moyſes had
ſtretched forth his hand vpon the ſea, our Lord tooke it away,
a vehement and burning winde blowing al the night, and turned
22 it into drie ground: and the water was diuided. † And
the children of Iſrael went through the middes of the drie ſea:
23 for the water was as it were a wal on their right hand & their
left. † And the Ægyptians purſewing went in after them, and
al Pharaoes horſes, his chariottes and horſemen through the
24 middes of the ſea. † And now the morning watch was come,
and behold our Lord looking vpon the Ægyptians campe
25 through the piller of fire & the cloude, ſlew their armie: † and
ouerthrew the wheeles of the chariottes, and they were
borne into the depth. The Ægyptians therfore ſaid: Let vs
flee from Iſrael: for the Lord fighteth for them againſt vs.
26 † And our Lord ſaid to Moyſes: Stretch forth thy hand
vpon the ſea, that the waters may returne to the Ægyptians
27 vpon their chariottes and horſemen. † And when Moyſes
had ſtretched forth his hand againſt the ſea, it returned in the
firſt breake of day to the former place: and the Ægyptians
fleeing away, the waters came vpon them, and our Lord enwrapt
28 them in the middes of the waues. † And the waters returned,
and ouerwhelmed the chariottes and the horſemen of
al Pharaoes armie, who folowing were entred into the ſea,
29 ∷ neither did there ſo much as one of them remaine. † But the
children of Iſrael marched through the middes of the drie ſea,

∷ A ſorowful hart, lamentably mourning for the people is called crying to God. *S. Hierom. in Gal. 4.*

∷ Protection of Angels.

The fourth prophecie in the office before Maſſe on Eaſter eue. And the ſecond on whitſuneue

∷ So in Baptiſme al ſinnes are deſtroyed. *S. Cyp. Ep. 76. in fine S. Aug. Tract. 12. & 13. in Ioan.*

& the waters were vnto them as in ſtede of a wal on the right
hand and on the left: † and our Lord deliuered Iſrael in that 30
day out of the hand of the Ægyptians. † And they ſaw the Æ- 31
gyptians dead vpon the ſea ſhore, and the mightie hand that
our Lord had exerciſed againſt them: and the people feared
our Lord, & they beleued our Lord, :: & Moyſes his ſeruant.

:: The ſame credite is geuen to God ſpeaking by Moyſes, as if he had ſpoken immediatly by himſelf. *S. Hiero. in Epiſt. ad Philem.*

CHAP. XV.

Moyſes with the people ſing a Canticle of thanks-geuing, for their deliuerie. 22. The people being three daies in the deſert without water, then finding that is bitter, do murmure. 25. It is made ſwete. 27. Coming to Elim they finde twelue fountaines, and ſeuentie palmetrees.

THEN :: ſang Moyſes and the children of Iſrael this ſong 1
to our Lord, and ſaid: Let vs ſing to our Lord: for
he is glouriouſly magnified, the horſe and the rider he hath
throwen into the ſea. † My ſtrength, and my praiſe is our 2
Lord, and he is made vnto me a ſaluation: this is my God, and
I wil glorifie him: the God of my father, and I wil exalt him.
† Our Lord is a man of warre, omnipotent is his name. 3
† Pharaoes chariottes and his armie :: he hath caſt into 4
the ſea: his choſen princes are drowned in the red ſea. † The 5
depthes haue ouerwhelmed them, they are ſonke into the
botome like a ſtone. † Thy right hand ô Lord is magnified 6
in ſtrength: thy right hand, ô Lord, hath ſtriken the
enimie. † And in the multitude of thy glorie thou haſt 7
put downe thy aduerſaries: thou haſt ſent thy wrath, which
hath deuoured them like ſtuble. † And in the ſpirite of 8
thy furie were the waters gathered together: the flowing
water ſtoode, the depthes were gathered together in the
middes of the ſea. † The enimie ſaid: I wil purſew and 9
ouertake, I wil diuide the ſpoiles, my ſoule ſhal haue his fil: I
wil draw forth my ſword, my hand ſhal kil them. † The 10
ſpirit blewe and the ſea ouerwhelmed them: they ſanke as
lead in the vehement waters. † Who is like to thee, 11
among the ſtrong ô Lord? who is like to thee, magnifical in
ſanctitie, terrible and laudable, doing meruailes? † Thou 12
didſt ſtretch forth thy hand, and the earth deuoured them.
† Thou haſt in thy mercie bene a guide to the people 13
which thou haſt redemed: and in thy ſtrength thou haſt
caried

:: The firſt of al Canticles, ſacred or prophane. *Origen. ho. 6. in Exod.*

::God only ſuffered them to goe into the ſea. For they went of their owne accord ſuppoſing they might folowe where the Iſraelites went before. *S. Aug. ſer. 89. de temp.*

14 caried them vnto thy holie habitation. † Nations roſe
vp, and were angrie: ſorowes poſſeſſed the inhabiters of
15 Philiſthijm. † Then were the princes of Edom trubled,
trembling ceazed on the ſturdie of Moab: al the inhabiters
16 of Chanaan were ſtarke. † Let feare and dread fal vpon
them, in the greatnes of thy arme: let them become vnmoueable
as a ſtone, vntil thy people ô Lord ſhal paſſe, vntil
17 thy people ſhal paſſe, this which thou haſt poſſeſſed. † Thou
ſhalt bring them in, and plant them in the mountaine of thy
inheritance, in thy moſt firme habitation, which thou haſt
wrought ô Lord: thy ſanctuarie Lord, which thy handes haue
18 confirmed. † Our Lord ſhal reigne for euer and euermore.
19 † For Pharao on horſebake entred in with his chariottes
and horſemen into the ſea: and our Lord brought backe vpon
them the waters of the ſea: but the children of Iſrael walked
on drie ground in the middes therof. † Marie therfore the
20 propheteſſe, Aarons ſiſter, tooke ∷ a tymbrel in her hand:
and al the wemen went forth after her with tymbrels and
21 daunces, † to whom ſhe beganne the ſong, ſaying: Let
vs ſing to our Lord, for he is glorioully magnified, the horſe
22 and his rider he hath caſt into the ſea.
† And Moyſes remoued Iſrael from ∷ the red ſea, and they
went forth into the deſert Sur: and they walked three dayes
23 through the wilderneſſe, and found not water. † And they
came into Mara, neither could they drinke the waters of
Mara, becauſe they were bitter: wherupon he gaue a name
alſo agreable to the place, calling it Mara, that is, bitterneſſe.
24 † And the people murmured againſt Moyſes, ſaying: What
25 ſhal we drinke? † But he cried to our Lord. who did ſhew
him ∷ a peece of woode: which when he had caſt into the
waters, they were turned into ſweteneſſe. There he appointed
him precepts, and iudgements, and there he proued
26 him, † ſaying: If thou wilt heare the voice of the Lord thy
God, and doe that is right before him, and obey his commandementes,
and keepe al his preceptes, none of the maladies,
that I layd vpon Ægypt, wil I bring vpon thee: for I am
27 the Lord God thy curer. † And the children of Iſrael came
into Elim, where there were twelue fountaines of water, &
ſeuentie palme trees: and they camped byſide the waters.

∷ Muſical inſtrumẽts vſed before the law of Moyſes in the ſeruice of God.

∷ Theſe things chanced to them in figure 1. Cor. 10.

∷ The wholſome wood of the Croſſe made the bitter ſea of gentiles, ſwete. *Theodoret. q. 26. in Exod.*

The end of the third age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE THIRD AGE,

from Abrahams going forth of Chaldea, to the parting of Iſrael out of Ægypt.

The ſpace of 430. yeares.

The ſame Church & Religion in this age as in the former.

ONE *and the ſame Church and Religion begunne in the firſt age of the world, and continued in the ſecond, became more and more conſpicuous in the third. For in this age not only the ſame principal and particular pointes of faith, were beleued and profeſſed, but alſo the number of profeſſors encreaſed and partly by ſeperation of place and abode, and ſpecially by diuerſitie of maners, outward rites, and conuerſation were more diſtinct from infidels then before: as we ſhal now ſhew by the ſacred hiſtorie of that time. Which beginneth with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the World, in the 75. yeare of his age.*

Beleefe in one God.

From which time forward God often appeared to him, and after him to Iſaac and Iacob, in the title of EL SADDAI, *that is,* God Almightie: Creator of al things, Lord, God, moſt high, Poſſeſſor of heauen and earth (Gen. 14.) *To Moyſes more familiarly* (Exod. 3.) *in his moſt proper name,* HE WHICH IS. *In the name of* foure letters, *which the Iewes count* ineffable. *And in diuers other names, al ſhewing* One, Eternal, Omnipotent, infinite Maieſtie, *of whom al other things depend, and haue their being, himſelfe independent of any other thing.*

Three diuine Perſons.

This one diuine nature, and indiuiſible ſubſtance is (aboue al reach of reaſon) three in Perſons: *repreſented to Abraham (Gen. 18) by three Angels, in forme of men, whom, by ſpecial inſtinct of God, he* adored as one *: and firſt ſpake vnto them as to one*: Lord *if I haue found grace in* thy ſight, *goe not paſt* thy *ſeruant; and by and by as to manie: Waſh* yee your *feete. In like maner Moyſes ſometimes ſpeaketh plurally as of manie;* There appeared to him three men, they ſaied *: Where is Sara? ſometimes ſingularly;* He ſaid: I wil come. *So Lot (Gen. 19.) ſpake to* two Angels *repreſenting* the Sonne of God, *and* the Holie Ghoſt, *one God with* the Father, *firſt as to manie,* I beſech you my Lordes, *turne into the houſe of* your *ſeruant; after as to one: I beſech* thee my Lord, *becauſe* thy *ſeruant hath found grace before* thee. *Who likewiſe anſwered as one only*: I haue heard *thy prayer. Againe Moyſes ſheweth diſtinction of Perſons in God, ſaying (v. 24.)* Our Lord rained from our Lord. *Iob alſo (who liued in this age) and his frendes profeſſed and ſerued the ſame one God, auouching him to be the onlie God and Lord, that* geueth and taketh away *(Chap. 1. 2.) He* the maker *and peculiar* Keeper of men. He that taketh away ſinne, and iniquitie *(c. 7.)* He that doth great things, incomprehenſible, and merueilous,

wherof

wherof there is no number, (*c.* 9.) *And that with termes appropriated to the three diuine Perſons* (*c.* 26.) In his ſtrength ſodainly the ſeas are gathered togeather, and with his wiſedom he ſtroke the proud man. His Spirite hath adorned the heauens. *The ſame Myſterie of pluralitie of Perſons in one God is more clere by the Hebrevv text chap.* 30. *v.* 11. *and* 35. *v.* 10. *Where the ſame actions are aſcribed to God, as to one, and as to manie.*

Strength (or *power*) the Father, *vviſdome* the Sonne, *Spirite* the Holie Ghoſt.

But moſt euident are the promiſes, figures, and prophecies of Chriſt our Redemer. For beſides preſent abundance of riches, promiſe of great progenie, and that the ſame ſhould poſſeſſe the fruitful Land of Chanaan (three ſpecial bleſsings of the old Teſtament) God promiſed Abraham a farre greater thing (*Gen.* 12.) *that in his ſeede* al nations and kindreds of the earth ſhould be bleſſed. *In confirmation whereof, God alſo changed his name* Abram (high or noble father) *into* Abraham (Father of manie *nations, Gen.* 17. *And ſo he was natural father of foure great Kingdomes,* Iſmaelites, Madianites, Idumeans, *and* Iſraelites: *but ſpiritual father of manie more, to wit, of al that beleue in Chriſt, Iewes and Gentiles, from that time to the worlds end. The ſame promiſes of poſseſsing Chaanan and* of Chriſt *vvere renevved and confirmed to Iſaac.* (*Gen.* 26.) *in like ſorte to Iacob* (28.) *for they pertained not to Iſmael, nor to the other ſonnes of Abraham, nor to Eſau. Moreouer Chriſt, our Redemer and deliuerer from ſinne, and captiuitie of the diuel, was prefigured by Abraham, at laſt deliuering thoſe from captiuitie, who otherwiſe endeuoring to ſhake of the yoke of Cordorlahomor, fel further into ſubiection and bondage* (*Gen.* 14.) *Alſo Melchiſedech, King and Prieſt, of vnknowen generation, extraordinarie vocation, without predeceſsor, or ſucceſsor, prefigured Chriſt King and Prieſt for euer, who not by ſucceſsors, but by Prieſts his vicars, perpetually exerciſeth al Prieſtlie functions. Likewiſe* Iſaac *borne aboue the common courſe of nature* (*Gen.* 21) *ſingularly beloued of his father, carying wood on his back for the ſacrificing of himſelfe* (22.) Iacob *flying his brother Eſau* (27.) *hardly treated by Laban,* (31.) *yet alwayes inuincible againſt his aduerſaries,* (32.) Ioſeph *hated of his brethren, ſold and deliuered to Gentiles,* (37.) *By them alſo perſecuted,* (39.) *but afterwardes aduanced, and called* the Sauiour of the world, (41.) *Iuſt* Iob *vehemently afflicted;* Moyſes *hidden for a while, then expoſed to danger, and thence deliuered: afterwards manifeſting him ſelfe to his brethren, by them reiected, bewrayed, and flying from Pharao* (*Exo.* 2.) *returning againe* (*Exod.* 3. 4. *&c.*) *and at laſt deliuering the Iſraelites from bondage of Ægypt* (*Exo* 14) *And manie other things, as the ramme ſacrificed in place of Iſaac* (*Gen.* 22.) *the ladder of Iacob* (*Gen* 28.) *Ioſephs ſcepter* (47.) *Aarons rodde* (*Exo.* 7.) *Paſchal lambe* (12.) *prefigured Chriſt, borne of a Virgin; the onlie Sonne of God; ſometimes hidden, other*

Chriſt promiſed to Abraham.

Rom. 9.

To Iſaac.

And to Iacob.

Chriſt prefigured by Abraham.

By Melchiſedech.

By Iſaac.

Iacob.

Ioſeph.

Iob.

Moyſes.

And manie other things.

Prophecie of Chriſt.

Iob. 19.

times conuerſant With men, hated, perſecuted, ſold, betraied; vvho caried his ovvne croſſe, Was ſacrificed, Vanquished al his enimies, aduanced, and acknowledged the true Sauiour of the world, *Redemer and deliuerer of mankind, from ſeruitude, ſlauerie, thraldome, and bondage of ſinne, death, and the diuel. Againe Abraham prophecied that of his ſeede Chriſt our Sauiour should be borne, When he ſaied to his ſeruant (Gen. 24.)* Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth, *that is, by Chriſt, Who should come of his loynes, as S. Hierom (Tradit Heb. in Gen. et explic. Pſal. 44.) S. Ambroſe (li. 1. c. 9. de Abraham) and S. Auguſtin (q. 62. in Gen. et li. 16. c. 33. ciuit.) expound it. More euidently Iacob (Gen. 49.)* The ſcepter ſhal not be taken away from Iudas, and a duke of his thigh, til he do come that is to be ſent, and the ſame ſhal be the expectation of the Gentiles. *Iob as planely:* I know that my redemer liueth. *Moyſes foreknowing that Chriſt the true Redemer, and chiefe Lawgiuer should be ſent, praied God to haſten his miſsion, ſaying:* I beſech thee Lord, ſend whom thou wilt ſend. (*Exod. 4.*)

Sacrifice.
Altares.
Churces, dedicated.
Vowes.
Prieſthood.
Priuilege of Prieſts.
VVhere is no ſacrifice no prieſt is required.

External Sacrifice Was frequent and ſolemne, as the ſoueraigne homage to God. And manie Altares erected by Abraham for that purpoſe (Gen. 12. 13. 15. 22.) Vnbloudie, in bread and Wine by Melchiſdech (Gen. 14.) other liquide ſacrifices (Gen. 35. v. 14) offered by Iacob, With dedication of the place called Bethel: the houſe of God: *Which be alſo before hand promiſed by Vow (Gen 28.) Diuers other Sacrifices offered by Iſaac, and Iacob (Gen 26. 31. 33. 36.) By Iob and his frends (Iob. 1. & 42.) by Moyſes, Aaron, and other ancients of Iſrael. (Exod. 12.) Al Which conſequently shew Prieſthood, Whoſe proper office is to offer Sacrifice, though amongſt al the aboue named, onlie Melchiſedech Was called a Prieſt. And among the gentiles we finde that Putiphar (Gen. 41.) and Iethro (Ex. 3.) whoſe daughters Ioſeph and Moyſes maried) were called* Prieſts, *or as the word* Cohenim *doth alſo ſignifie,* Princes, *for they were great and eminent men in their countries. At leaſt thoſe that by ſpecial priuilege Were exempted from ſelling their landes to Pharao, and had notwithſtanding prouiſion of mantenance in time of dearth (Gen. 47.) Were properly called Prieſts, for ſuch function as they had in ſeruing their idols. For where vvas true and right Sacrifice, there vvere alſo right Prieſts, and vvhere Idololatrical ſacrifice there Were like Prieſts, and vvhere no external ſacrifice at al (as amongſt Proteſtants) there are no Prieſts, but miniſters only.*

Circumciſion.

In this age alſo (long before Moyſes) the Sacrament of Circumciſion vvas giuen to Abraham, for diſtinction of Gods ſelected and peculiar people, and for remedy of original ſinne, in the male ſexe of Abrahams ſeede, and others of his communitie. In the other ſexe, and other generations, former remedies of ſacrifice, or other profeſsion of faith Were auailable. For other ſinnes, not *only internal repentance was neceſſarie, which vvas euer principally required (& therfore Ioſeph dealt ſo ſeuerly vvith his brethren, til they had hartie ſorow and contrition for their ſinnes) but alſo certaine external purifications, as vvaſhing and changing garments, vvere ordained. (Gen. 35.) Mariage though not then a Sacrament, yet was religiouſly regarded, with ſpecial care of faith and religion in the choiſe of perſons, (Gen. 24. 27, v. 46. c. 28. v. 1.) and of certaine degrees of conſanguinitie and affinitie. Adulterie was puniſhable by death (Gen. 38.) and in no wiſe counted lawful, no not among the heathen. (Gen. 12. 20. 24. 26. 29. 34. 39.) Pluralitie of vviues in ſome perſons and caſes, lawful in the lavv of nature (Gen. 16. 25. 29.) as alſo afterwards in the lavv of Moyſes, not in the law of grace, nor euer pluralitie of husbands.*

Gen. 44

Penance.

Mariage.

Degrees of cõſanguinitie.

Pluralitie of wiues lawful ſometimes, neuer of huſbands.

Spiritual bleſſing, a preeminence of greater perſons, ſo Melchiſedech bleſſed Abraham (Gen. 14.) Iſaac bleſſed Iacob (c. 27.) and Iacob his ſonnes (c. 49.) and the ſonnes of Ioſeph, with impoſition of handes, and framing the forme of a croſſe (48.) Other Ceremonies of oyle and wine (Gen. 28. 35.) ſprinkling the bloud *of the Paſchal lambe, eating the lambe* ſtanding *with their loynes* gyrded, ſhooes *on their feete*, ſtaues *in their handes, and with* ſpeede (*Exo.* 12). *Muſical inſtruments in Diuine ſeruice.* (*Exod.* 15.)

Bleſſings.

Signe of the Croſſe.

Ceremonies.

Muſical inſtruments.

Chriſtes Baptiſme prefigured by Circumciſion, (Gen. 17.) for Chriſtians are circũciſed (*ſaith S. Paul*) in the Circumciſion of Chriſt, buried with him in Baptiſme. *Alſo by the* cloude *vvhich ſtoode betwene the Ægyptians and Iſraelites*, lightning the night *on the one ſide (tovvards Gods people)* dark *on the other (tovvards their enemies) and by the* redde ſea, *vvhich ſaued the children of Iſrael, and drovvned the Ægyptians* (*Exo.* 14.) Al were baptiſed in the cloude, and in the ſea. *So the bread and vvine offered by Melchiſedech, the Paſchal lambe, and vnleauened bread prefigured the B. Sacrament, and Sacrifice of Chriſts bodie and bloud, in formes of bread and wine. Iacob alſo prophecied of this moſt excellent Myſterie (Gen. 49.)* He ſhal waſh his ſtole in wine, and his cloke in the bloud of the grape. *In like ſorte Melchiſedechs Prieſthood was a plaine figure of* Chriſts Prieſthood, *who firſt by himſelf conſecrated and offered his ovvne bodie and bloud, and ſtil doth the ſame by his Prieſts handes of the new Teſtament.*

Baptiſme prefigured.

1. Cor. 10.

The B. Sacrament.

Prieſthood of the new Teſtament.

Diuers other Rites were knovven and obſerued by Tradition. *So Abraham paied Tythes to his ſpiritual Superior (Gen. 14.) taught his children and familie* to keepe the way of our Lord. *and doe iudgement and iuſtice,* (*Gen.* 18. *v.* 19.) *Iſaac and Iacob kept and taught the Ordinances, Preceptes and Ceremonies of their anceſters, vvithout Lavves or precepts vvritten* (*Gen.* 26.) *Iudas commanded his ſecond ſonne to take the vvidovv of his brother deceaſed without children* (*Gen.* 38.) *The children of Iſrael abſtained from eating the ſinevv of the thigh, in remembrance that the ſinew of Iacobs thigh was ſhrunke* (*Gen.* 32.).

Traditions.

Tythes.

Forme of iuſtice.

Precepts.

Raiſing ſeede to the brother.

Abſtinence.

Freewil.

Freewil in men proued, by that Ioſephs brethren in ſelling him thought euil, *not moued nor inclined therto by God, who had no part in their euil thought, but turned it to good.* (*Gen.* 50.) *by Gods threatning Pharao* (*Exo.* 8) If thou wilt not diſmiſſe Iſrael *VVhich were vniuſt if Pharao could not doe otherwiſe. Likewiſe by that Pharao often changed his mind, ſometimes promiſing to diſmiſſe the Hebrewes, and againe refuſing to doe it, which ſheweth* (*ſaieth Theodoret*) *freewil of the mind: and by Gods preuention of tentations,* leading the Iſraelites not the neereſt way, but by the deſert, leſt perhaps it would repent them; and they would returne into Ægypt (*Exod.* 13) *Mans conſent therfore is free notwithſtanding Gods wil, direction, and commaundement.*

Mans induſtry neceſſarie.

God tempteth not to euil.

And ſo his induſtry is required in his dailie affaires, and then to relie on Gods prouidence, otherwiſe only to expect Gods wil, operation, or protection; man himſelf endeuoring nothing is to tempt God. Therfore Abraham (*Gen.* 12.) *Iſaac* (*c.* 26.) *Iacob* (*ca.* 32.) *and the parents of Moyſes* (*Exo.* 2) *being in feare and diſtreſſe vſed al prudence to auoid imminent dangers, albeit they had ſpecial reuelations of ſafetie and happie ſucceſſe. Neither doth God euer tempt anie man to ſinne, but proueth his ſeruants and maketh them knowen to the world for example of others, and their owne merit. Gen.* 22. *Iob.* 1. 2. *&c.*

Faith and good workes together iuſtifie, and are meritorious, but neither of them alone.

Iac. 2.

Heb. 11.

Heb. 13

Onlie faith doth not iuſtifie, nor workes without faith, but both together do iuſtifie, and are meritorious: ſo Abraham beleued God *becauſe he is omnipotent and truth it ſelfe,* and it was reputed to him vnto iuſtice (*Gen.* 15.) *but this faith was not ſole, for it had hope, loue, obedience, and other vertues adioyned, and ſo his beleuing was an act of iuſtice. In like maner* Abraham was iuſtified by workes, offering Iſaac his ſonne vpon the Altar (*Gen.* 22.) *but this worke preſuppoſed faith,* that God is able to raiſe euen from the dead. So by workes faith is conſummate. *By* hoſpitalitie *Abraham and Lot vnawares receiued Angels to harbour.* (*Gen.* 18. 19.) Abraham *was* perfect *according to perfection of this life.* (*Gen.* 17.) *moſt highly commended for foure more notorious actes proceding of two ſpecial vertues faith and obedience.*

Perfection in this life.

Foure principal merites of Abraham.

1. Prompt obedience.

2. Faith without ſtaggering.

3. Propagation of faith and religion.

4. Perfect obedience.

The firſt was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, ſimply and cherfully expecting Gods further direction, when to goe, and where to abide, (*Gen.* 12.) *The ſecond was his excellent faith preſently beleeuing Gods promiſe* (*which by al humane reaſon ſemed vnpoſſible*) *that he ſhould haue innumerable progenie* (*Gen.* 15.) *The third was, that he did not only moſt ſincerly and religiouſly ſerue God, but alſo taught his poſteritie ſo to do, as God himſelf teſtifieth of him, ſaying:* I know that he wil command his children, and his houſe after him, that they kepe the way of the Lord, and do iudgement and iuſtice. (*Gen.* 18.) *The fourth was that moſt heroical act of obedience, admirable* *to al ages, being readie to kil, and ſacrifice his owne moſt dearly beloued ſonne Iſaac.* For which God ſware by himſelf, *that he would manie waies bleſſe him,* becauſe (*ſaieth God*) thou haſt obeyed my voice (*Gen. 22.*) *He prayed for Sodom, and had preuailed, if tenne iuſt perſons had benne found in that citie* (*Gen.* 18.) *And Lot was deliuered from thence for Abrahams ſake* (*Gen.* 19.) *Iſaac was alſo of moſt ſincere mind, deuout to God, exerciſed himſelf in meditation or mental prayer* (*Gen.* 24.) *obtained by prayer his deſire of iſſue.* (*Gen.* 25.) *Likewiſe Iacob is deſcribed in the holie text* a plaine (*or ſincere and innocent*) man. (*Gen. 25. v. 27.*) *patient and conſtant in tribulations.* (*Gen. 29. 31. 32. 33.*) *He lawfully purchaſed Eſaus conſent of the firſtbirthright.* (*Gen 25. v. 31.*) *He neither lied, nor otherwiſe ſinned, when he anſwered his father that he was* Eſau his firſt begotten ſonne (*Gen. 27.*) *but ſpake truth in myſtical ſenſe, agreable to Gods wil and ordinance, who ſo tranſpoſed Iſaacs bleſſing from Eſau to Iacob. VVhich Iſaac at length vnderſtanding, conformed him ſelf therto, and confirmed the ſame* (*v. 33. & ch. 28.*) *giuing Eſau ſuch contentment as he could of temporal bleſſings. Ioſeph is renowmed for al vertues, euen from his youth to his death* (*Gen. 37. 39. 50.*) *Iob* Was ſimple and right, fearing God and departing from euil, a iuſt and innocent man, *both before and in his tribulations,* not ſinning with his lippes: neither ſpake he anie fooliſh thing againſt God (*ch.* 1.) *yea more afflicted* retained innocencie (*ch.* 2.) *and finally God receiued his prayer for others, and reſtored al his loſſes duble.* (*ch.* 42.) *Moyſes a moſt ſpecial* Nu. 12. *ſelected Prophet,* the meekeſt man on the earth, *of ſingular zeale ſeuerly* Exo. 32. *puniſhed ſinne, but withal moſt charitably prayed God to forgiue the people and conſerue his Church.*

Other iuſt men.

Iſaac.

Iacob.

He ſpake truth in myſtical ſenſe.

Ioſeph.

Iob.

Moyſes.

God of his mere mercie electeth al thoſe, whom he wil iuſtifie and ſaue, offering al ſufficient grace, iuſtly leaueth ſome obſtinate ſinners in ſtate of damnation, (*Gen. 25. Exo. 7.*) *His predeſtination, foreknowledge and promiſe, do not exclude but include the meanes, wherby his wil is done in the iuſt* (*Gen. 25. 37. 45 50.*) *Neither is Gods reprobation the cauſe of anie mans damnation, but mans owne ſinne the proper cauſe, both of reprobation & damnation. For example, Pharao & his people* enuying, *vainly* fearing *and for their religion* hating, *and perſecuting* the children of Iſrael, *by oppreſſing them with vnſupportable laboures, by commanding ſecretly to kil their infants, and that not ſucceding, by a new decree to drowne them* (*Exo.* 1.) *were mercifully after long conniuence, admoniſhed by Gods legates in his name quietly to permit his people to ſerue him; but they wilfully contemned this gentle admonition, Pharao proudly and inſolenrly anſwering:* Who is the Lord, that I ſhould heare his voice, and diſmiſſe Iſrael? I know not the Lord, and Iſrael I wil not diſmiſſe. (*Exo.* 5.) *So*

Election is of Gods mercie.

Predeſtination excludeth not ordinary meanes.

Sinne is the cauſe of reprobation.

Pharao and other Ægyptians hardned their owne harts.

God did only permitte them to obdurate themſelues.

they hardned their owne hartes, and more greuouſly afflicted the faithful: God permittting the wicked to liue, and proſper for a time in this world, not puniſhing them ſo much as they deſerued, nor mollifying their hartes, not illuminating their vnderſtanding vnto effectual conuerſion, but iuſtly permitting them to perſiſt in obſtinacie (*Ex.* 7. 8. 9. 10. *&c.*).

Protection & Inuocation of Angels and Patriarches.

Adoration of creatures.

Swearing by creatures.

Ominous ſpeach.

Dreames.

Images.

Reliques.

Deuotion to holie places.

Figure of Chriſt croſſe.

Protection of Angels & inuocation is proued, (*Gen.* 24. 32. 48.) *Patriarches names alſo inuocated* (*c.* 48. *v.* 16.) *Iſaac was bleſſed & proſpered for Abrahams ſake*, becauſe Abraham obeyed Gods voice, kept his precepts & cõmandements, *obſerued his ceremonies & his lawes.* (*Gen.* 26.) *Ioſephs rodde adored by Iacob.* (*Gen.* 47.) *Moyſes commanded to put of his ſhooes, becauſe the place was holie* (*Exod.* 3.) Swearing by creatures *lawful, and ſome times more conuenient, then immediatly by God him ſelfe* (*Gen.* 42.) *Likewiſe* Ominous ſpeach. (*Gen.* 24.) *and* Dreames. (*Gen* 37. 40. 41.) *are ſometimes lawfully obſerued, and are from God. Idols alwaies vnlawful, but not al Images* (*Gen.* 31. 35.) *Reliques to be reuerently vſed, as Ioſephs bodie conſerued in a coffin in Ægypt,* (*Gen vlt.*) *tranſlated by Moyſes* (*Exo.* 13.) *and ſo brought into Chanaan, and layed with other Patriarches in Sichem. Going bare foote to holie places an act of religious reuerence, and deuotion.* (*Ex.* 3.) *The ſigne of the croſſe vſed by Iacob.* (*Gen* 48.) *a figure of Chriſts croſſe The wood caſt by Moyſes into the bitter water, and making it ſweete* (*Exo.* 15.) *an other figure therof.*

S. Aug. li. 16. c. 36. ciuit.

Ioſue 24.

Funeral offices

Place dedicated for burial

Mourning 40 dayes.

Exequies of ſeuen dayes.

Special place of burial rightely deſired.

Funeral obſequies *were obſerued by Abraham for his wiſe Sara* (*Gen.* 23.) *with* mourning *and* weeping *for her, according to the qualitie of ſo holie a perſon, who it is like needed not other ſatisfactorie workes as Saul and Ionathas, and others ſlaine in battel, for whom Dauid and his court did not only mourne and weepe, but alſo faſted til euen. He alſo bought a field with a duble caue, where he buried her, dedicating it for this peculiar vſe, and both himſelf, and Iſaac, Iacob, Rebecca, and Lia were there buried.* (*Gen.* 49. *v.* 31.) *Ioſeph with al his brethren mourned for their father Iacob, firſt fourtie dayes in Ægypt, then carying him into Chanaan,* celebrated the exequies other ſeuen dayes (*Gen.* 50.) *His particular* digging of his owne graue (*v.* 5.) *and both his and Ioſephs ſpecial charge to be buried amongſt their anceſters, and the tranſlation of al the twelue ſonnes of Iacob, into Sichem, confirme the deſire of burial in one place rather then in an other, to be agreable to nature, and holie Scriptures.*

2. Reg. 1.

Act. 7. v. 16.

No ſoule before Chriſt entred into heauen

Diuers places in hel.

Touching the ſoules departed, euen the moſt perfect, went into the lower partes, generally called Hel. *But ſome were in reſt, others in paines, according to their deſertes, none in heauen before Chriſt. As S. Hierom* (*comment. in Oſée.* 13. *et Eccleſ.* 3.) *proueth by Iacobs wordes* (*Gen.* 37.) I wil deſcend vnto my ſonne into hel. *by Iobs lamentation* (*ch.* 7. *et* 17.) that al (*good and bad*) were retained in hel, *ſaying*: If I ſhal expect,

hel is

hel is my houſe, and in darknes I haue made my bed. *VVhich place or receptacle of ſuch Saintes, as Iacob and Iob, vvas doubtles farre diſtant from hel of the damned, for betvveen Lazarus in Abrahams boſome and the glutton in torments, is* a great chaos (*or large ſpace*) *and yet the higheſt of theſe places is called hel.*

Luc. 16.

Reſurrection

In reſpect of Reſurrection, *the ſame Iacob called his life in this vvorld a* pilgrimage (*Gen.* 47.) *and Iob,* (*ch.* 7.) a warfare vpon earth: *profeſsing expreſsly* (*ch.* 19.) In the laſt day I ſhal riſe out of the earth. And I ſhal be compaſſed againe with my skinne, and in my fleſh I ſhal ſee God. *Our B. Sauiour alſo proueth the Reſurrection, becauſe* the God of Abraham, Iſaac, and Iacob (*Exo.* 3.) is God of them, not *as they are* dead, but *as they are* liuing, *and to returne againe to life in bodie and ſoule together.* *Of general Iudgement Iob ſaieth* (*ch.* 31.) What ſhal I doe when God ſhal riſe to iudge? and when he ſhal aske, what ſhal I anſwere him? *And Elin* (*ch.* 34.) *ſaieth*: The omnipotent wil render a man his worke, and according to the waies of euerie one, he wil reecompence them. *Sodom and Gomorra* (*Gen.* 19.) *were* example (*ſaith S. Peter. and S. Iude*) of eternal puniſhment in hel fire.

Mat. 22

General Iudgement.

2. Pet. 2. Ep. Iud.

Eternal puniſhment of the wicked: and ioy of the bleſſed.

Of eternal life Iacob profeſſed his hope (*Gen.* 49.) *ſaying*: I wil expect thy ſaluation ô Lord. *And* Moyſes (*as S. Paul teſtifieth*) denied him ſelfe to be the ſonne of Pharaoes daughter, eſteming the reproch of Chriſt greater riches, then the treaſure of the Ægyptians. For he looked vnto the reward. *Thus much touching particular pointes of Religion. It reſteth to ſee the viſible knowen members of the Church, with the heades and gouernors therof, ſucceding without interruption in the ſame age, notwithſtanding ſome brake and departed from them, and other innumerable Sectes of Infidels ſtil multiplied in the world.*

Heb. 11.

Continuance of the Church notwithſtanding breaches from it.

To beginne therfore with Abraham, before the former age was ended, (*at which time he was* 75. *yeares old*) *holie Scriptures ſtil ſpeake of him, as alwaies vndefiled, and a true ſeruant of God, though his father* Thare *and his brother* Nachor *ſometimes* ſerued ſtrange goddes, (*Ioſue.* 24.) *but were reclamed, and the whole familie,* (*as S. Auguſtin proueth, lib.* 16. *c.* 13. *de ciuit*) *was perſecuted by the Chaldees. VVherupon Thare leauing Chaldea brought Abraham, Lot, and Sarai, ſo farre as Haran in Meſopotamia* (*Gen.* 11.) *whither alſo Nachor repaired afterwards, and there made his habitation, as appeareth* (*Gen.* 24.) *But Abraham vvas ſooner, and more ſpecially perſecuted in Chaldea, as Ioſephus teſtifieth* (*li.* 1. *Antiq.*) *for his clere and publique profeſsion of one God, Creator of al things, and that by his only goodnes, and not by mens ovvne povver, happines is attained. Further Suidas* (vocab. Abraham) *vvriteth, that at the age of* 14. *yeares, he admoniſhed his father, not for lucre ſake, to ſeduce men by vvorſhipping images*

Abraham neuer contaminate in Religion.

Thare and Nachor reduced from idolatrie.

Abraham publikly profeſſed his faith.

of falſe goddes, auouching that there is no other, but the celeſtical God, maker of the whole world. In vvhich ſincere profeſsion hovv he alvvaies perſeuered is often teſtified, and needles here to be repeted.

Sem.
Sale.
Heber.

Alſo Sem, Sale, and Heber his proper anceſters (the ninth, ſeuenth, and ſixth in right line before him) were al holie men, and liued al Abrahams time, much of Iſaachs, and part of Iacobs dayes.

Melchiſedech.

Likevviſe Melchiſedech King and Prieſt (a diſtinct perſon, of an other lineage, as vve ſuppoſe, from Sem) liued in the beginning of this age.

Manie profeſſors of true Religion.

Al which being renowmed men had great troupes, or rather countries, which with them ſerued the only true God. VVherof we haue example, in that Abraham (being but a ſtranger in Chanaan) vpon a ſuddaine exploite, (Gen. 14.) made readie of the ſeruants borne in his houſe, three hundreth and eighteene wel appointed, *men of armes, al of the ſame religion; for ſhortly after they were al circumciſed (Gen. 17.) yet was king Melchiſedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephevv Lot, vvere his ovvne direct progenitors, and by likelihood more potent. Againe from* Abraham *the ſucceſsion held on right* to Aaron and Moyſes, *and the vvhole people of Iſrael, vvhich vvith them paſſed out of Ægypt through the redde ſea.*

Breaches from the Church.

But in the meane time, diuers alſo of Abrahams kindred and ſeede, brake of from this communitie: and fel to idolatrie. For albeit Lot, his brothers ſonne perſeuered in the true ſeruice of God, yet Lots ſonnes, Moab and Ammon, at leaſt the Moabites and Ammonites, two nations that came of them (Gen. 19.) were infidels and idolaters.

Moabites and Ammonites.
Nachors progenie.

Likewiſe though Nachor, and Bathuel (Nachors ſonne) continued henceforth in true faith and religion, yet Laban (the ſame Bathuels ſonne) had falſe goddes, vvhich Rachel tooke away (Gen 31.) But true religion being not wholly extinguiſhed in theſe families, both Iſaachs wife Rebecca, and Iacobs wiues Lia and Rachel, with their handmaides Bala and Zelpha, either beleued rightly, or were more eaſily brought to true beleefe, and ſeruice of God.

Iſmaelites.

Iſmael *Abrahams firſt ſonne was in his youth euel* diſpoſed *(Gen. 21.) and for endeuoring to corrupt Iſaac (vvhich S. Paul calleth perſecution) was together with his mother Agar,* Gal. 4. caſt out of Abrahams houſe, *yet* proſpered in the deſert; *had* twelue ſonnes dukes, *ſometimes viſited his father, and together with Iſaac buried him (Gen. 25.) And at the age of* 137. *yeares* died and was put to his people, *that is, to others like himſelf good or euil.* 2. Paral. 11.16. & 28. *Abraham alſo ſeparated his other ſonnes begotten of Cetura (v. 6.) from Iſaac, to whom only and not to any other, the promiſed land of Chanaan, and other more ſpecial bleſsings pertained.*

Madianites.

Of theſe laſt ſonnes came the people of Madianites, who kept ſome reſemblance with the people of God in religion, and therin prefigured heretikes, that deſcend from Catholique race, but falling to ſchiſme & hereſie, doe not participate eternal enheritance, with the ſpiritual

children

children of God as S. Auguſtin teaceth (q. 70. in Gen.) In like ſorte of the two ſonnes of Iſaac, *onlie* Iacob had the ſpiritual bleſſiing, *and enheritance therto belonging (Gen. 27.)* Eſau *though* prophane *in maners* ſelling his birthright *(Gen. 25. v. 32) which was a ſpiritual iuriſdiction wherin he was a figure of the reprobate, yet it ſemeth he kept the true faith (Gen. 35. v. vlt.) But whether he did or no, ſure it is, Iob, (who is probably thought to be of his race (Gen. 36.) was a moſt holie man and a rare example of vertue. But the poſterities of them both, and al the progenies of Iſmael, and of Abrahams other ſonnes by Cetura, ſooner or later fel to infidelitie and idolatrie. In other nations of the world, ſtil new goddes and goddeſes were multiplied vpon euerie occaſion, As S. Auguſtin (li. 18. de ciuit.) recounteth diuers. Al which notwithſtanding, the true Church and citie of God continued moſt viſible and notorious, yea with meruelous increaſe, eſpecially after they were more hated and afflicted in Ægypt (Exo. 1.) VVhither they were brought by the ſtrange and ſpecial prouidence of God, more ſtrangely preſerued, and moſt miraculouſly deliuered from thence.*

Heb. 12.

Idumeans.

Idolatrie ſtil increaſing yet the Church continued, yea alſo increaſed.

Much more the Church of Chriſt *(wherof this was a shadow, and figure) hath benne and shalbe* euer *moſt* viſible, *from the firſt foundation therof to the worlds end For beſides the promiſes and predictions in the new Teſtament, al the Scriptures alſo of the old, which fortel Chriſt, do withal forshew his Church.* Totum quod annunciatur de Chriſto *(ſaieth S. Auguſtin de vnitate Eccleſ. c. 2.)* caput & corpus eſt. *Al that is ſpoken of Chriſt* is *(of)* the head and the bodie; The head is the onlie begotten Ieſus Chriſt, the Sonne of the liuing God: *he* the Sauiour of the bodie. His bodie the Church. *Againe (c. 4.)* Totus Chriſtus caput & corpus eſt. *VVhole Chriſt is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridgrome and bride, tvvo in one flesh. Yea for no other cauſe (ſaieth he* li. de catech. rud. c. 3.) *were al thoſe things written, before the coming of our Lord, which we read in holie Scriptures, but that his coming might be commended, and the future Church prefigured, that is,* the people of God throughout al nations, which is his bodie. *The ſame doth S. Paul teach vs, not only ſaying (Gal. 3.)* The law was our pedagogue *(or conductor)* to Chriſt, *but alſo (1. Cor. 12.)* that as the *(natural)* bodie is one and hath manie members, and al the members of the bodie, wheras they be manie, yet are one bodie; ſo alſo Chriſt. *And (Coloſſ. 1.) that* Chriſts bodie is the Church. *As therfore the great bleſſing of redemption and ſaluation was promiſed in Chriſt (Gen. 12. &c.) ſo it was withal expreſſed, that al* nations, *and* kindreds of the earth *should be partakers therof, yea ſo innumerable* as the duſt of the earth, *the* ſtarres of heauen, *and* ſandes of the ſea. *VVhich S. Paule ſaieth (Rom. 9.) is*

The Church of Chriſt in the new Teſtamēt alwayes viſible and great.

The ſame Scriptures forſhew Chriſt and his Church.

Multitude of progenie promiſed to Abraham pertaineth to the Church of Chriſt.

Gen. 13. 15. 17. & 22.

not ment of Abrahams natural children, but of the children of promiſe, *ſuch as the Romane Chriſtians, and others, Ievves and Gentiles. So S. Iohn ſaw in a viſion as a certaine number of* twelue thouſand ſigned of euerie tribe of Iſrael, but after theſe a great multitude which no man could number of al nations, tribes, peoples, and tongues. *To ſay therfore, as ſome old and nevv heretikes doe, that the Church of Chriſt ſome times conſiſteth of fevv, or, inuiſible perſons, vvere to ſay God kept not promiſe vvith Abraham* (*Gen. 17.*) *and to make the bodie and thing figured, more obſcure then the ſhadovv and figure; ſeeing in the vvhole time of the Lavv of nature, that is in theſe three firſt ages of the vvorld, the Church being but a figure of that vvhich is novv, yet vvas alvvayes viſible and notorious, as hath benne declared. And that vvith perpetual ſucceſsion of ſupreme heades, rulers and gouerners. As is before noted in the firſt age from Adam to Noe: in the ſecond from Noe to Abraham: ſo in this third, by the right line of* Abraham, Iſaac, Iacob, Leui, Caath, and Amram, to Aaron and Moyſes, (*Exo. 6.*) the *Holie Ghoſt not there reciting more genealogies being come to the origin of the Priſtlie Tribe, that is to theſe tvvo vvhom his diuine goodnes ſelected and ordained, as vvel* to ſpeake to Pharao *in behalf of the children of Iſrael, and* to bring them out of the Land of Ægypt, *as aftervvards by one of them to giue his people a vvritten Lavv, and in the other a perpetual prouiſion of ſpiritual paſtors. For in Aaron the elder brother God eſtabliſhed an ordinarie ſucceſsion of Prieſthood, from that time to Chriſt, vvhich before pertained to the firſtborne in euerie familie: adioyning the reſt of Leuites tribe to aſsiſt them, in adminiſtration of ſacred things. But Moyſes the younger brother vvas extraordinarily called (vvhich God therfore ſhewed and confirmed by ſpecial miracles) not onlie to Prieſthood, but alſo to be as the God of Pharao, Superior of Aaron, chiefe mediator betwen God and his people, as vvel in deliuering them from the ſeruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other ſupreme gouernment ſpiritual and temporal during his life.*

Apoc. 7.

Very abſurde to ſay, the Church of Chriſt was at anie time obſcure.

Succeſsion of ſpiritual gouerners during the law of nature.

Iob. 19.

Prieſthood of Moyſes law eſtabliſhed in Aarons ſeede.

Ex. 28. Nu. 3.

Moyſes chiefe in ſpiritual and temporal gouernment.

CHAP. XVI.

The people murmuring for meate, and that they had left the fleſh pottes of Ægypt, 4 God geueth them quailes, and Manna. 16. VVherof they are commanded to gather for euerie day, 22. but the ſixt day duble for the Sabbaoth, 32. and to kepe a meaſure of it in the tabernacle for a memorie.

The beginning of the fourth age.

The ſecond parte of this booke How the Iſraelites were ſuſtained

1 AND they ſette forward from Elim, and al the multitude of the children of Iſrael came into the deſert Sin, which

which is betwene Elim & Sinay: the fiftenth day of the
ſecond moneth, after they came forth out of the Land of Ægypt.
2 † And al the aſſemblie of the children of Iſrael murmured
3 againſt Moyſes and Aaron in the wilderneſſe. † And
the children of Iſrael ſaid to them: Would to God we had
died by the hand of our Lord in the Land of Ægypt, when
we ſate ouer the fleſh pottes, and did eate bread our fill: why
haue you brought vs into this deſert, that you might kil al
4 the multitude with famine? † And our Lord ſaid to Moyſes:
Behold I wil raine you bread from heauen: let the people
goe forth, and gather that ſufficeth for euerie day: ∷ that I
may proue them whether they wil walke in my law, or no.
5 † But the ſixt day let them prouide for to bring in: and let it
be duble to that they were wont to gather euerie daie.
6 † And Moyſes and Aaron ſaid to al the children of Iſrael:
At euen you ſhal know that our Lord hath brought you
7 forth out of the land of Ægypt: † and in the morning you
ſhal ſee the glorie of our Lord: for he hath heard your murmuring
againſt our Lord: but as for vs, what are we, that
8 you mutter againſt vs? † And Moyſes ſaid: At euen our
Lord wil geue you fleſh to eate, and in the morning bread
your fill: for he hath heard your murmuringes, which you
haue murmured againſt him, for what are we? neither is your
9 murmuring againſt vs, but againſt our Lord. † Moyſes alſo
ſaid to Aaron: Say to the whole aſſemblie of the children of
Iſrael: Approch you before our Lord: for he hath heard your
10 murmuring. † And when Aaron ſpake to al the aſſemblie of
the children of Iſrael, they looked toward the wilderneſſe:
11 and behold the glorie of our Lord appeared in a cloud. † And
12 our Lord ſpake to Moyſes, ſaying: † I haue heard the murmuringes
of the children of Iſrael, ſay to them: At euen
you ſhal eate fleſh, and in the morning you ſhal haue your fil
of bread: and you ſhal know that I am the Lord your God.
13 † Therfore it came to paſſe at euen, and ∷ the quaile roſe, and
couered the campe: in the morning alſo a dew lay round about
14 the campe. † And when it had couered the face of the
earth, it appeared in the wilderneſſe ſmal, and as it were beaten
with a peſtil like vnto the hoare froſt on the ground.
15 † Which when the children of Iſrael had ſeene, they ſaid one
to an other: " Man-hu! which ſignifieth: What is this! for
they knew not what it was. To whom Moyſes ſaid: This is

in the deſert, & prepared to receiue the Law.

∷ God leaſt it in their wil to be content with ynough, or to couete more, yet ſuffered them not to haue more, when it came to meaſuring. v. 18. & 2. Cor. 8.

∷ Theſe birdes by Gods prouidence came from other places to the children of Iſrael *Nu.* 11. v. 31.

the bread, which our Lord hath geuen you to eate. † This is 16
the word, that our Lord hath commanded: Let euerie one
gather of it ſo much as ſufficeth to eate: a gomor euerie man,
according to the number of your ſoules that dwel in a tent ſo
ſhal you take vp. † And the children of Iſrael did ſo: and 17
they gathered, one more, an other leſſe. † And they meaſured 18
by the meaſure of a gomor: neither he that gathered
more, had aboue: nor he that prouided leſſe, found vnder:
but euerie one gathered, according to that which they were
able to eate. † And Moyſes ſaid to them: Let no man leaue 19
therof til the morning. † Who heard him not, but certaine 20
of them left vntil the morning, and it beganne to be ful of
wormes, and it putrified. and Moyſes was angrie againſt
them. † And euerie one of them gathered in the morning, ſo 21
much as might ſuffice to eate: and after the ſunne waxed
hotte, it melted. † But in the ſixt day they gathered duble 22
portions, that is, two gomors euerie man: and al the princes
of the multitude :: came, and told Moyſes. † Who ſaid to 23
them: This is it which our Lord hath ſpoken: The Sabbathes
reſt is ſanctified vnto our Lord to morow. Whatſoeuer
is to be wrought, doe it: and the meates that are to be made
readie, make them readie: and whatſoeuer ſhal remaine, lay
it vp vntil the morning. † And they did ſo as Moyſes had 24
commanded, and it putrified not, neither was there worme
found in it. † And Moyſes ſaid: Eate it to day, becauſe it is 25
the Sabbath of our Lord: to day it ſhal not be found in the
field. † Gather it ſix dayes: but in the ſeuenth day is the Sabbath 26
of our Lord, therfore it ſhal not be found. † And the 27
ſeuenth day came: and ſome of the people going forth to gather,
found not. † And our Lord ſaid to Moyſes: How long 28
wil you not keepe my commandementes, and my law? † See 29
that our Lord hath geuen you a Sabbath, and for this cauſe
on the ſixt day he geueth you duble portions: let each man
tarie with himſelfe, and let none goe forth out of his place
the ſeuenth day. † And the people kept the Sabbath on the 30
ſeuenth day. † And the houſe of Iſrael called the name therof 31
Manna: which was as it were coriander ſeede white, and
the taiſt therof like to flowre with honie. † And Moyſes 32
ſayd: This is the word, which our Lord hath commanded:
:: Fil a gomor of it, and let it be kept vnto the generations to
come hereafter: that they may know the bread, wherwith I
fed

:: By their woūdering at the duble quātitie, it appeareth they intended not to gather ſo much.

:: By anticipation Moyſes writeth here the commādment geuen when the Tabernacle and Arck were finiſhed. *Exo. vlt.*

fed you in the wildernes, when you were brought forth out
33 of the Land of Æhypt. † And Moyſes ſayd to Aaron: Take
:: one veſſel, and put Manna into it, ſo much as a gomor can
hold: and lay it vp before our Lord to keepe vnto your ge-
34 nerations: † as our Lord commanded Moyſes. And Aaron
35 put it in the tabernacle to be reſerued. † And the children
of Iſrael did eate Manna fourtie yeares, til they came into
the habitable land: with this meate were they fed, vntil they
36 touched the borders of the land of Chanaan. † And a
gomor is the tenth part of an ephi.

:: This Relique was put in a golden veſſel. *Heb 9.* though it was infinitly inferior to Chriſts fleſh *Io. 6* yea inferior to the fleſh of anie glorified Sainct.

ANNOTATIONS.

CHAP. XVI.

15. *Man hu! vvhat is this!* VVhen the people of Iſrael in the deſert had ſpent
their prouiſion of meate brought from Ægypt, and according to Gods promiſe
had receiued ſtore of quailes; going forth in the morning they ſawe a ſtrange
thing lye vpon the ground like to hoare froſt, wherat merueling they ſaid one
to an other: *VVhat is this!* in their language *Man hu!* *VVherupon* ſaith Theodo-
ret (q. 30. in Exod) *their demand vvas turned into the name, and it vvas called*
Manna. VVhich as the ſame and other ancient Doctors gather by the holie
Scriptures, was a wonderful and miraculous meate, and withal a figure
of a more excellent thing, long after promiſed, and geuen by our B. Sauiour,
in the holie Sacrament of the Euchariſt. As witneſſe S. Gregorie Nyſſen (*Enar.*
li. 3. c 37. *vita Moyſi, circa medium*) S. Ambroſe (*li. de ijs qui Myſt. initiant cap. 8.*) S.
Ho. 45. Cyril Alexandrinus, S. Chryſoſtom, S. Auguſtin, Theophilact and others,
Tra. 26. vpon the ſixt of S. Iohn. VVhere alſo the text of our Sauiours long diſcourſe
Ioan. 6. with the Capharnaites, ſheweth euidently that he promiſed to geue a farre
v. 35. 41. better meate then Manna, to thoſe that beleued in him *I am*, ſaieth our Lord,
49. 51. *the bread of life, vvhich deſcended from heauen; your fathers did eate Manna in the de-*
55. *ſert, and died. The bread vvhich I vvil geue is my fleſh, for the life of the vvorld. My fleſh*
is meate in deede, and my bloud is drincke indeede. &c. S. Paul likewiſe teacheth (1.
Cor 10) that this *Manna*, and *the vvater* iſſuing out *of the rocke*, were figures of
the ſame B. Sacrament, as is noted in thoſe places.

Manna ſo called of Man-hu.

It was a figure of the Euchariſt.

Here only we commend to the Chriſtian readers remẽbrance that the thing
figured, doth euer excede the figure (according to S. Pauls doctrin (Colloſ 2.)
wiſhing him therfore to conſider, that in *Manna* were at leaſt twelue clere
Pſal 77. miracles. Firſt, it was made by Angels, wherof it is called, *the bread of Angels.* 1.
v 25. Secondly, it was not produced from the earth, nor water, as ordinarie meates 2.
Roffen. are, but came from the ayre. Thirdly, how faſt or ſlowly ſoeuer anie man did 3.
li. 1. c 12 gather it, in the end ech one had the ſame meaſure ful, called a gomor, and
cont Oe- no more nor leſſe. Fourthly, the ſixth day (which was next before the Sab- 4.
colamp. bath, that which they gathered, was found to be duble portions to other dayes,
D. Hesk. that is, two gomors for euerie one. Fiftly, there fel none at al on the Sabbath 5.
li. 3 c 12 day. Sixtly, if in the reſt of the weke anie part was left al night, it putrified; 6.
parlam. and was corrupt in the morning, but the night before the Sabbath day, it re-
mained ſound and good. Seuently, notwithſtanding diuerſitie of ſtomakes, 7.

Twelue miracles in Manna.

in ſo great a multitude, the ſame meaſure was ſufficient and no more, to euerie
8. one young and old, and of middle age Eightly the heate of the ſunne melted
and conſumed that which remained in the field, though otherwiſe it indured
heate of the fire, ſeething in water, grinding in milles, and beating in morters.
9. 10. Ninthly, it taſted to euerie one, what they deſired. Tenthly, it ſeemed neuer-
theleſſe to the euil minded, loathſome and light meate, but pleaſant to the
11. good. Eleuently, part of it was kept in the Arke by Gods commandment, and
12. was not corrupted in manie hundreth peares. Twelftly, this ſtrange and ex-
traordinarie prouiſion, continued fourtie yeares, that is, til the children of Iſ-
rael came to the promiſed land and then ceaſed.

No miracle in Proteſtants Communion.

You ſee then ſo miraculous a figure farre excelled Zuinglius, or Caluins communion bread, which containeth no miracle at al, only ſignifying Chriſts bodie. But, as our Sauiours owne wordes importe, and ancient fathers teach vs, by Manna was prefigured Chriſts verie bodie and bloud, with his ſoule and Diuinitie vnder the forme of bread.

Al the ſaid miracles are more eminent in the B. Sacrament.

For this indeede infinitly excelleth Manna, containing al the foreſaid, or ra-
ther much more eminent miracles For (firſt) it was conſecrated by the mar-
uelous power of Chriſts word, and euer ſince the ſame is done, by the like
power communicated to Prieſts, (2) in his Church militant, (3) one and the
verie ſame, and not manie, in innumerable places, and in euerie leſſe or greater
1. 2. 3. forme, yea in the leaſt particle of the accidents that may be, Chriſt is whole
4. and entire (4). It geueth abundance of grace in this life, ſignified by the day
5. before the Sabbath, for the glorie of the next life in eternal reſt. (5) where is
6. no more vſe of Sacraments, but euerlaſting fruition of glorie (6) VVho-
ſo euer therfore would make temporal commoditie of this heauenlie foode, as
it were reſeruing Manna for other dayes of the weke, it periſheth to him, and
turneth to his ignominie, but being reſerued in the faithful ſoule, for the life
7. to come, which is the true Sabbath, it remaineth an heauenlie treaſure. (7)
And ſo it auaileth to euerie one, as their ſoule, which is the ſpiritual ſtomake of
8. ſupernatural meate, is leſſe or more diſpoſed. (8) Though heate of perſecu-
tion, and other aduerſe power take away this Sacrament and Sacrifice, abrode
in the field of this world, yet no power extinguiſheth it within the Church,
9. where it is in due maner prepared and miniſtred to the children of God. (9).
where it yeldeth al comfort, ſtrength and contentment to good ſpiritual deſi-
10. res, (10) but to the incredulous Capharnaites ſemeth vnpoſſible, and to car-
11. nal conceipts loathſome (11) Being worthely receiued into our mortal bo-
dies, our arke or temporal tabernacle, it remaineth in incorruptible effect,
wherby the bodie ſhalbe raiſed againe from death, and together with the ſoule
12. be eternally glorified. (12) In the meane time of this pilagrimage of mankind,
it is our way-faring ſpecial prouiſion, dailie and ſuperſubſtantial bread, til we
ſhal poſſeſſe the promiſed land, the kingdome of heauen in eternal bliſſe.

CHAP. XVII.

The people murmuring againe in Raphidim for want of drinck, our Lord giueth them water out of a rock. 8. Amalech fighteth with them And Moyſes lifting vp his hand in prayer, Iſrael ouercometh, otherwiſe Amalech preuaileth.

THERFORE al the multitude of the children of Iſrael 1
ſetting forward from the deſert Sin, by their manſions,

accor-

according to the word of our Lord, camped in Raphidim,
2 where there was no water for the people to drinke. † Who
chiding againſt Moyſes, ſaid: Geue vs water, that we may
drinke To whom Moyſes anſwered: Why chide you againſt
3 me? Wherfore doe you tempt our Lord? † The people ther-
fore was thirſtie there for lacke of water, and murmured
againſt Moyſes, ſaying: Why didſt thou make vs goe forth
out of Ægypt, to kil vs, and our children, and our beaſtes
4 with thirſt. † And Moyſes cried to our Lord, ſaying: What
ſhal I doe to this people? Yet a litle while, and they wil ſtone
5 me. † And our Lord ſaid to Moyſes: Goe before the people,
and take with thee of the ancients of Iſrael: and the rodde
wherwith thou didſt ſtrike the riuer, take in thy hand, and
6 goe. † Behold I wil ſtand there before thee, vpon the rocke
Horeb: and thou ſhalt ſtrike the rocke, and water ſhal goe
out therof, that the people may drinke. Moyſes did ſo before
7 the ancientes of Iſrael: † and he called the name of that
place, Temptation, becauſe of the chiding of the children of
Iſrael, and for that they tempted our Lord, ſaying: Is the
8 Lord amongſt vs or not? † And Amalec came, and fought
9 againſt Iſrael in Raphidim. † And Moyſes ſayd to Ioſue:
Chooſe out men: and goe forth and fight againſt Amalec: to
morow I wil ſtand in the toppe of the hil, hauing the rodde
10 of God in my hand. † Ioſue did as Moyſes had ſpoken, and
he fought againſt Amalec: but Moyſes and Aaron and Hur
11 went vp vpon the toppe of the hil. † And when Moyſes
lifted vp his hands, Iſrael ouercame: but :: if he did lette
12 them downe a little, Amalec ouercame. † And the handes
of Moyſes were heauie: therfore they tooke a ſtone, and
putte vnder him, wherupon he ſate: and Aaron and Hur
ſtaied vp his handes on both ſides. And it came to paſſe that
13 his handes were not wearie vntil ſunne ſette. † And Ioſue
put Amalec to flight, & his people by the edge of the ſword.
14 † And our Lord ſaid to Moyſes: Write this for a monument
in a booke, & deliuer it to the eares of Ioſue: for I wil deſtroy
15 the memorie of Amalec from vnder heauen. † And Moyſes
builded an Altar: and called the name therof, Our Lord
16 my exaltation, ſaying: † Becauſe the hand of our Lords
throne, and the warre of our Lord ſhal be againſt Amalec,
from generation vnto generation.

:: If this ceremonie *of holding vp his handes* was of ſuch importance in the law of nature, why do Heretikes deride the ſame, and the like in the Catholique Church? VVheras alſo our Sauiour *lifting vp his hands* bleſſed his diſciples. *Luc.* 24. S. Damaſcen alſo teacheth (*li* 4. *c.* 12 *Orthod.*) that this extenſion of his handes prefigured the Croſſe of Chriſt. And now it repreſenteth the ſame.

CHAP. XVIII.

Iethro Moyſes father in law bringeth to him his wife and childrens, 8. And hearing the great workes of God. 12. offereth Sacrifice. 13. and wiſely aduiſed Moyſes to appoint ſubordinate officers to iudge leſſe cauſes, reſeruing the greater to him ſelfe.

:: *Cohen* in Hebrew ſignifieth *Prince* or *Prieſt*, which offices in the law of nature were often ioyned in one perſon.

AND when Iethro the :: prieſt of Madian, the allied of 1
Moyſes, had heard al the thinges, that God had done to
Moyſes, and to Iſrael his people, and that our Lord had
brought forth Iſrael out of Ægypt: † he tooke Sephora 2
the wife of Moyſes whom he had ſent backe: † and her 3
two ſonnes, of which one was called Gerſam, his father
ſaying: I haue bene a ſtranger in a forren countrie. † And 4
the other Eliezer: for the God of my father, quoth he, is
my helper, and hath deliuered me from Pharaoes ſword.
† Iethro therfore the allied of Moyſes came and his ſonnes, 5
and his wife to Moyſes into the deſert, where he was camped
beſide the mountayne of God. † And he ſent word to 6
Moyſes, ſaying: I Iethro thy allied come to thee, and thy
wife, and thy two children with her. † Who going forth 7
to mete his allied, adored, and kiſſed him: and they ſaluted
on an other with wordes of peace. And when he was entred
into the tent, † Moyſes told his allied al thinges that our 8
Lord had done to Pharao, and the Ægyptians for Iſrael: and
the whole trauaile which had chanced to them in the
iourney, and that our Lord had deliuered them. † And 9
Iethro reioyced for al the good thinges, that our Lord had
done to Iſrael, becauſe he had deliuered them out of the
handes of the Ægyptians, † and he ſaid: Bleſſed is the 10
Lord, that hath deliuered you out of the hand of the
Ægyptians, and out of the hand of Pharao, that hath
deliuered his people out of the hand of Ægypt. † Now 11
doe I know, that the Lord is great aboue al goddes: for
becauſe they dealt proudely againſt them. † Iethro therfore 12
the allied of Moyſes offered holocauſtes and hoſtes to
God: and Aaron and al the ancientes of Iſrael came, to eate
bread with him before God. † And the next day Moyſes ſate 13
to iudge the people, who ſtoode by Moyſes from morning

vntil

Iethro

14 vntil night. † Which thing when his allied had ſeene, to
witte, al thinges that he did in the people, he ſaid: What is
this that thou doeſt in the people? Why ſitteſt thou alone,
15 and al the people attendeth from morning vntil night? † To
whom Moyſes anſwered: The people cometh to me ſeeking
16 the ſentence of God. † And when anie controuerſie chanceth
among them, they come vnto me to iudge betwene
them, and to ſhew the preceptes of God, and his lawes.
17 18 † But he ſaid: Thou doeſt not wel: † thou art tyred with
fooliſh labour, both thou, and this people that is with thee,
the buſines is aboue thy ſtrength, thou alone canſt not ſuſteyne
19 it. † But :: heare my wordes and counſeils, and God
ſhal be with thee. Be thou to the people in thoſe thinges
that pertaine to God, to report their wordes vnto him:
20 † and to ſhew to the people the ceremonies and rite of
worſhipping, and the way wherin they ought to walke, and
21 the worke that they ought to doe. † And prouide out of
al the people men that are wiſe, and doe feare God, in whom
there is truth, and that doe hate auarice, and appointe of
them tribunes, and centurions, and quinquagenarians, and
22 deanes, † which may iudge the people at al tymes: and
what great matter ſoeuer ſhal fal out, let them referre it to
thee, and let them iudge the leſſe matters only: and ſo it may
be lighter for thee, the burden being imparted vnto others.
23 † If thou doeſt this, thou ſhalt fulfil the commandment
of God, and ſhalt be able to beare his preceptes: and al
24 this people ſhal returne to their places with peace. † Which
thinges when Moyſes heard :: he did al thinges that he had
25 ſuggeſted vnto him. † And chooſing ſubſtantial men out of
al Iſrael, he appointed them princes of the people, tribunes,
26 and centurions, and quinquagenarians, and deanes. † Who
iudged the people at al time: and whatſoeuer was of greater
difficultie they referred to him, themſelues iudging the eaſier
27 caſes only. † And he diſmiſſed his allied: who returning
went into his countrie.

:: Manifold wiſdome, wherof Daniel prophecieth (c. 12. v. 4) in Chriſtian gentils, was here prefigured in Iethro a gentil :: To whom Moyſes willingly yelded. *Origen. in hunc locum.* Morally Superiors are admoniſhed by Moyſes example to lerne of anie man, that which is good. S. Chryſoſtom. *ho. de ferendis reprehenſionibus.*

CHAP. XIX.

Nere to mount Sinai, with commemoration of their deliuerie from Ægypt the people are commanded to be ſanctified. 16. and ſo our Lord coming in thunders and lightnings ſpeaketh with Moyſes.

IN the third moneth of the departure of Iſrael out of the 1
Land of Ægypt," this day they came into :: the wilderneſſe
of Sinai, † For departing out of Raphidim, and coming 2
to the deſert of Sinai, they camped in the ſame place,
and there Iſrael pitched their tentes ouer againſt the mountaine.
† And Moyſes went vp to God: and our Lord called 3
him from the mountaine, and ſaid: :: This ſhalt thou ſay to
the houſe of Iacob, and ſhalt tel the children of Iſrael:
† Your ſelues haue ſene what I haue done to the Ægyptians, 4
how I haue carried you vpon the winges of eagles, and
haue taken you vnto me. † If therfore you wil heare my 5
voice, and keepe my couenant, you ſhal be :: my peculiar of
al peoples: for al the earth is myne. † And you ſhal be vnto 6
me :: a prieſtlie kingdome, and :: a holie nation: theſe are
the wordes that thou ſhalt ſpeake to the children of Iſrael.
† Moyſes came: and calling together the nations of the 7
people, he declared al the wordes which our Lord had commanded
him. † And al the people anſwered together :: Al 8
thinges that our Lord hath ſpoken, we wil doe. And when
Moyſes had reported the peoples wordes to our Lord, † our 9
Lord ſaid to him: Now preſently wil I come to thee in the
darkeneſſe of a cloude, that the people may heare me ſpeaking
to thee, and may beleue thee for euer. Moyſes therfore
:: told the peoples wordes to our Lord † Who ſaid to him: 10
Goe to the people, and ſanctifie them to day, and to morow,
and let them waſh their garmentes. † And let them be 11
readie againſt the third day: for in the third day the Lord wil
deſcend in the ſight of al the people vpon the mount Sinai.
† And thou ſhalt appoynt certaine limites to the people 12
in circuite, and ſhalt ſay to them: Beware ye aſcend not into
the mount, and that you touch not the endes therof: euerie
one that toucheth the mount, dying ſhal dye. † Handes ſhal 13
not touch him, but he ſhal be ſtoned to death, or ſhal be
ſhot through with arrowes: whether it be beaſt, or man, it
ſhal not liue. When the trumpet ſhal beginne to ſound, then
let them aſcend into the mount. † And Moyſes came downe 14
from the mount to the people, and ſanctified them. And
when they had waſhed their garments, † he ſaid to them: 15
Be readie againſt the third day, and come not neere your
wiues. † And now the third day was come, and the morning 16
appeared: and behold thunders deganne to be heard,
and

:: To this place (which was their 12 manſion) they came the 47. day after they parted from Ægypt. And the third day folowĩg which was the 50, the law was geuen in mount Sinay. *S. Hierom. Epiſt 1. ad Fabiolam.*

:: God would haue their free conſent, els it were not a perfect couenant *Theodoret. q 35. in Exod.*

:: In this couenant God promiſeth particular loue; Prieſtlie function, wherby they might better ſerue him; and effectual grace and ſanctitie.

:: The people promiſe loyaltie to God; and to keepe his commandements.

:: So Angels & Saincts offer our prayers & other good workes to God, though he know al things before hand.

and lightenings to flash, and a verie thicke cloude to couer
the mount, and the noyſe of the trumpet ſounded excee-
17 dingly: and the people, that was in the campe, feared. † And
when Moyſes had brought them forth to mete with God
from the place of the campe, they ſtoode at the botome of
18 the mount † And al the mount Sinai ſmoked: for becauſe
our Lord was deſcended vpon it in fyre, and the ſmoke aroſe
from it as out of a fornace: and al the mount was terrible.
19 † And the ſound of the trumpet grew lowder by litle and
litle, and was drawen out a length: Moyſes ſpake, and God
20 anſwered him. † And our Lord deſcended vpon the mount
Sinai in the very toppe of the mount, and he called Moyſes
21 into the toppe therof. Whither when he was aſcended, † he
ſaid vnto him: Goe downe, and charge the people: leſt per-
haps they wil paſſe their limittes to ſee the Lord, and a very
22 great multitude of them perish. † The prieſtes alſo that
come to the Lord, let them be ſanctified, leſt he ſtrike them.
23 † And Moyſes ſaid to our Lord: The comon people can not
aſcend into the mount Sinai: for thou didſt charge, and
command, ſaying: Put limittes about the mount and ſan-
24 ctifie it. † To whom our Lord ſaid: Goe, gette thee downe
and thou shalt come vp, & Aaron with thee: but :: the prieſts
and the people let them not paſſe the limittes nor aſcend to
25 the Lord, leſt perhappes he kil them. † And Moyſes went
downe to the people, and told them al.

:: The people and al inferior clergie alſo, are to kepe their limittes and to lerne Gods wil of their ſuperiors

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ANNOTATIONS.

CHAP. XIX.

1. *This day.*] The firſt day of the third moneth the children of Iſrael came into the deſert of Sinai. So counting 16 dayes remaining of the firſt moneth when they parted from Ægypt, al the ſecond moneth of 30 dayes, this firſt day of the third moneth, and three dayes more, in which they were ſanctified by waſhing and other ceremonies (v. 10.) the Law was geuen the fiftith day, in figure of the Law of Chriſt, promulgated on whitſunday, the fiftith day after our Redemption. VVherby we ſee merueilous correſpondence of diuine Myſteries, in the old and new Teſtament. *S. Auguſtin Epiſt. 119 c. 16.*

Agreement of old and new myſteries.

CHAP. XX.

The third part of this booke: containing Diuine Lawes: Moral: ceremonial: and Iudicial.

Moyſes receiueth the Decologue or tenne commandments of God, for al the people. 23. With repetition that they ſhal not make falſe goddes, nor make Altares but of earth, or vnhewed ſtone, and without ſteppes.

AND

AND our Lord ſpake al theſe wordes: † I am the Lord 1 2
thy God, which brought thee forth out of the Land of
Ægypt, out of the houſe of ſeruitude. † Thou ſhalt not 3
haue ″ ſtrange goddes before me. † Thou ſhalt not make to 4
thee ″ a :: grauen thing, nor any ſimilitude that is in heauen
aboue, & that is in the earth beneth, neither of thoſe thinges
that are in the waters vnder the earth. † Thou ſhalt not adore 5
them, nor ſerue them: I am the Lord thy God mightie, ielous,
:: viſiting the iniquitie of the fathers vpon the children, vpon
the third and fourth generation of them that hate me: † and 6
doing mercie vpon thouſandes to them that loue me, and
keepe my preceptes. † Thou ſhalt not take the name of the 7
Lord thy God in vaine. for the Lord wil not hold him innocent
that shal take the name of the Lord his God vainly.
† Remember that thou ſanctifie the ſabbath day. † Six dayes 8 9
shalt thou worke, and ſhalt doe al thy workes. † But on the 10
ſeuenth day is the ſabbath of the Lord thy God: thou ſhalt
doe no worke in it, thou and thy ſonne, and thy daughter,
thy man ſeruant, and thy woman ſeruant, thy beaſt, and the
ſtranger that is with in thy gates. † For ſix dayes the Lord 11
made heauen and earth, and the ſea, and al thinges that are in
in them, and reſted in the ſeuenth day, therfore the Lord
bleſſed the ſabbath day, and ſanctified it. † Honour thy father 12
and thy mother, that thou mayſt be long liude vpon
the earth, which the Lord thy God wil geue thee. † Thou 13
shalt not murder. † Thou ſhalt not committe aduoutrie. 14
† Thou ſhalt not ſteale. † Thou ſhalt not ſpeake againſt 15 16
thy neighbour falſe teſtimonie. † Thou ſhalt not couet thy 17
neigbours houſe: neither ſhalt thou deſire his wife, nor ſeruant,
nor handmaide, nor oxe, nor aſſe, nor any thing that is
his. † And al the people ſaw the voices and the flames, and 18
the ſound of the trumpet, and the mount ſmoking: and
being frighted and ſtroken with feare they ſtoode a farre
of, † ſaying to Moyſes: Speake thou to vs, and we wil 19
heare: let not our Lord ſpeake to vs, leſt perhappes we die.
† And Moyſes ſaid to the people: Feare not: for God 20
came to proue you, and that his terrour might be in you,
and you should not ſinne. † And the people ſtoode a farre 21
of. But Moyſes went vnto the darke cloud wherein God
was. † Our Lord ſaid moreouer to Moyſes: This ſhalt thou 22
ſay to the children of Iſrael: You haue ſeene that from

heauen

:: In Hebrew *peſel*, in Greke εἴδωλον, in Latin *ſculptile*, in English *a grauen thing.*

:: This commination and promiſe annexed to the firſt commandment perteyneth to euerie one of the nine folowing. Catech. Ro. p. 3 q. 9.

The Epiſtle on weneſday in the third weeke of Lent

23 heauen I haue ſpoken to you. † You ſhal not make goddes
24 of ſiluer, nor goddes of gold ſhal you make to you. † An
Altar :: of earth you ſhal make to me, and you ſhal offer
vpon it your holocaſtes and pacifiques, your ſheepe and oxen
in euerie place where the memorie of my name ſhal be: I
25 wil come to thee, and wil bleſſe thee. † And if thou make
an Altar of ſtone vnto me, thou ſhalt not build it of hewed
ſtones: for if thou lift vp thy knife ouer it, it ſhal be polluted.
26 † Thou ſhalt not goe vp by grieſes vnto myne Altar, leſt
thy turpitude be diſcouered.

:: This and other ceremonial precepts are determinate lawes, for obſeruing the cõmandments of the firſt table pertaining to God.

ANNOTATIONS.
CHAP. XX.

3. *Strange goddes*] Proteſtants pretend here to proue, that al Catholiques are Idolaters, for honoring Sainctes, and their Reliques and Images. And they haue ſo defamed Catholique Religion in this behalfe, that the vulgar ſorte of deceiued people, otherwiſe knowing Catholiques to be ordinarily of moderate conuerſation in life, of iuſt dealing towardes their neighboures, addicted to prayer, faſting, almes, and manie good woorkes, more wanting among them ſelues: yet ſuppoſing them, notwithſtanding theſe laudable qualities, to be Idolaters, are therby auerted from Catholique Religion. And ſurely it were a iuſt cauſe, if it were true. As wel therfore to purge our ſelues of ſo haynous an imputed crime, as to remoue this dangerous block of erroneous conceipt, we ſhal here note ſome of the Proteſtants egregious lies, againſt the whole Church militant, and blaſphemous reproches againſt the the glorious Sainctes: then briefly declare the true and ſincere doctrine, and practiſe of the Catholike Church in this point. Luther in his poſtil vpon the Goſpel of our Lordes Incarnation, ſayth: *Papiſtæ Virginem Mariam Deum conſtituunt: Omnipotentiam ei in cælo, & in terra tribuunt.* The Papiſts (ſaith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth. In Papiſtrie al expected more fauour and grace from her, then from Chriſt himſelf. His ſcholar Melancton (*in locis communib*) poſtilling the firſt Precept, ſaith: Papiſtes inuocate Sainctes, and worſhip Images in heathniſh maner. Caluin (*li. de neceſſ. refor Eccleſ.*) ſaith: thoſe of the Emperours religion (meaning al Catholiques) ſo diuide Gods offiices among Sainctes, that they ioyne them to the Soueraigne God, as collegues; in which multitude God lieth hidden. Againſt the moſt glorious virgin mother the ſame Luther (*ſer. de natali virg. Mar.*) feared not to ſay, that he eſtemed no more of the prayer of *S Marie*, then of anie one of the people And his reaſon is worſe then his wicked aſſertion, for that, ſaith he, al that beleue in Chriſt are as iuſt, and as holie as the virgin Marie, or anie other Sainct how great ſoeuer. The Magdeburgian Centuriators (li. 1. Cent. 1.) affirme that the virgin Marie ſinned greuouſly, yea compare her imagined faultes with the ſinne of Eue in paradiſe. (li. 2.) They charge S. Peter and S Paul (alſo after their conuerſions) with diuers great crimes. Caluin (li. 3. Inſt. c. 2. parag. 31.) condemneth Sara

Proteſtants charge al Catholiques to be Idolaters.

They abuſe their folowers

They belie the Church militant.

Blaſpheme the triumphant.

and Rebecca of great ſinnes (c. 4.) reprehendeth Iudas Machabeus for ſuperſtitious, and prepoſterous zeale, in cauſing Sacrifice to be offered for the dead. In his commentarie (in 32. Exodi) he accuſeth moſt holie and meke Moyſes of arrogancie and pride And (li. 3 Inſtit. c. 20. pa. 27.) he ſcuruely ſcoffeth at al Sainctes in general, ſaying; If they heare mortal mens prayers, they muſt haue eares ſo long, as from heauen to earth. And calleth them not only *homines mortuos, dead men*, (which S. Hierom reproued in Vigilantius) but alſo *vmbras, larnas, colluuiem: ſhadovves, night goblins, ſtincking filth*. yet more, (*li. de vera refor. Eccleſ. rat.*) he calleth them *Monſtra, carnifices, beſtias, monſters, hangmen, beaſtes.* Theſe and like blaſphemies modeſt men can not but abhore and deteſt. Their lies alſo are conuinced by S. Hierom, handling this matter of purpoſe againſt Vigilantius, by S. Auguſtin touching it by occaſion (*li. 20. c. 21.*) againſt Fauſtus the Manachey, Thomas VValdenſis (*to. 3. tit. 13 de Sacramentalibus*) againſt wiclif. by al Catechiſmes and Chriſtian Inſtructions, teaching nothing like, but quite contrarie to theſe mens reportes. In ſumme they al teach, that Sainctes are to be honored with religious honour, which is greater then ciuil, but infinitly inferiour to diuine, as the excellencie of God ſurmounteth al excellencie created.

Al modeſt mē wil condemne theſe blaſphemies.

Catholique doctrine and practiſe conuince their lies.

The true Catholique doctrin

For better declaration wherof, it is to be conſidered, that ſeing by the law of God and nature, honour is due to excellencie, there muſt be ſo manie diſtinct kindes of honour, as there be general kindes of excellencie, which are three. The firſt of God, infinite, and incomparably aboue al: the ſecond is ſupernatural but created, as of grace and glorie: the third is humane or natural, conſiſting in natural giftes, or worldlie powre and dignitie, al three as diſtinct as God, heauen, and earth. To theſe three general kindes of excellencie perteine therfore other three as diſtinct kindes of honour; to wit, Diuine due to God only, called by vſe and appropriation of a greeke world *Latria*: the ſecond *Dulia*, belonging to Sainctes, and other holie things, eleuated by God aboue the courſe of nature, in diuers degrees, but within the ranck of creatures: the third is ciuil honour, due to humane and worldlie excellencie, according to diuers ſtates and qualities of men. The firſt of theſe which is diuine, may in no caſe be geuen to anie creature, how excellent ſoeuer. The third which is ciuil, as both Catholiques and Proteſtants hold for certaine, is not competent nor agreable to Sainctes, but to mortal worldlie men in reſpect of temporal excellencie. Al the controuerſie therfore is about the ſecond. VVhich Caluin (*li. 1. Inſtit. c. 11. & 12.*) and al proteſtant writers denie & reiect, and ſo would haue no honour at al geuen to Sainctes. Obiecting as old heretikes did, that Catholiques do al the ſame external actes, as ſtanding bare head, bowing, kneeling, praying, and the like to Sainctes, as to God himſelf. VVe anſwer, that the diſtinctiō of honour cōſiſteth not alwayes in the external action, but in the intention of the mind. For when we do ſuch external actes of honour to God, we intend therby to honour the Creator and Lord of al, and ſo it is diuine honour, but doing the ſame external actes to a Saint, we conceiue of him, as a glorious ſeruant of Cod, and ſo we honour him as a ſanctified and glorified creature, Gods ſubiect and ſeruant. VVithout this diuerſitie of intentions in your mind, you can not ſhew difference, betwen the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the ſame external action: yet no Chriſtian doubteth but he honoreth God with diuine honour, & the King with ciuil. Againe we anſwer, that we do not al the external actions of honour to Sainctes, which we doe to God. For Sacrifice is donne only to God, and to no Saint; and becauſe Altares perteine to Sacrifice, they

Honour due to excellencie

Three kindes of excellencie

Therfore three kindes of honour.

Proteſtants denie anie honour to be due to Saincts.

Their obiection.

Firſt anſwer.

Example of this neceſſary diſtinction.

Second anſwer.

they are erected to God only, though oftentimes in memorie of Saincts.

Both which anſwers S. Auguſtin gaue long ſince, to Fauſtus the Manachie, arguing that Catholiques by doing the ſame external actes, worſhipped Martyrs with diuine honour, and ſo turned them into Idols, as that heretike
li. 20. inferred. VVherupon S. Auguſtin declareth, that Chriſtian people celebrate
c. 21. ,, together the memories of Martyrs with *Religious ſolemnitie*, to ſtyr vp imitation,
,, to be partakers of their merites, and to be holpen by their prayers. Yet ſo that
,, we erect not Altares (becauſe they are for Sacrifice) to anie Martyr, though in
,, memorie of Martyrs, but to God of Martyrs. For who euer ſtanding at the
,, Altar, in places of Sainctes bodies, ſaide: VVe offer to thee Peter, or Paul, or
,, Cyprian, but that which is offered, is offered to God, who crowned the Martyrs,
,, at their memories, whom he crowned, that by commonition of the very
,, places, greater affection may ariſe, to inkindle charitie, both towards them,
,, whom we may imitate, and towards him, by whoſe helpe we may. VVe honour
,, Martyrs with that worſhip of loue and ſocietie, wherwith holie men are
,, worſhipped in this life. VVhoſe hart we perceiue is prepared to like ſufferance
,, for the Euangelical veritie: but Martyrs more deuoutly, by how much more
,, ſecurly, after al vncertainties are ouercome, and with how much more confident
,, praiſe, we preach them now victours in a more happie life, then others
,, yet fighting in this. But with that worſhippe, which in greke is called *Latria*,
,, *a ſeruice properly due to God*, which in Latin can not be expreſſed by one word,
,, we neither worſhip, nor teach to be worſhipped but one God. And for ſo
,, much as offering of Sacrifice perteineth to this worſhippe (wherof they
,, are called Idolaters, that offer ſacrifice to anie Idols) we by no meanes
,, offer anie ſuch thing, nor teach to be offered, either to anie Martyr, or
bleſſed ſoule, or holie Angel. Thus farre S. Auguſtin. The ſame teacheth Theodoret
,, (*li. 8. ad Grecos*) Our Lord hath depriued falſe goddes of the honour,
,, they had in Temples, and in place of them cauſed his Martyrs to be honored:
,, yet not in the ſame maner, for we neither bring hoſtes, nor libaments to
,, Martyrs, but honour them, as holie men, and moſt deare freinds of God. It
would be to long to cite manie ancient Fathers, teſtifying and teaching that
Saincts are to be honored.

S Auguſtin declareth this doctrin: and geueth both the former anſwers.

Three cauſes of celebrating Saincts memories.

Latria is honour proper to God.

Sacrifice only to God.

More compendiouſly we wil take our aduerſaries confeſſion, the Magdeburgian Centuriators. VVho (*Pref Cent. 6.*) holding that the Church was only pure from idolatrie the firſt hundred yeares of Chriſt, and that it begane to faile in the ſecond and third age, more in the fourth and fifth, and was vtterly periſhed in the ſixth, impute the cauſe of her ruine, that the very chiefe
,, men taught and practiſed the honour of Saincts. Firſt of al (ſay they) theſe horrible
,, and pernicious darknes, as certaine black cloudes couering the whole
,, firmament, roſe vp in the verie aſſemblie of teachers. For that partly the very
,, Doctors of the Church, partly other ſuperſticious men, augmented ceremonies
,, and humane worſhippes in the Temples. For ſacred houſes began to be
,, built in al places, with great coſte, altogether in heathniſh maner: not principally
,, to the end, Gods word might there be taught, but that ſome honour
,, might be exhibited to the Reliques of Saincts, and that fooliſh people might
,, there worſhip dead men. And how pleaſant eloquent is that Gregorie, called
,, the great, how feruent, when, as from his three footed ſtoole, he preached the
,, maner of conſecrating theſe houſes? And a litle after. By this occaſion dead
,, creatures, and bloudles half wormeaten bones began to be honored, inuocated,
,, and worſhipped with diuine honour. Al which *The Doctors of the Church*
,, not only wincked at, but alſo *ſet forvvard*. Thus the reader ſeeth, notwithſtanding

Proteſtants confeſſe that the ancient Fathers honored Saincts, and their Reliques.

:: Manna was put in a golden veſſel. *Heb. 9.*

How ſaucie are heretikes to ſcoffe at ſo renowmed a Doctor!

ſtanding their lies, ſcoffes, and blaſphemies, Proteſtants do confeſſe, that the Church and her chiefe pillers, ſtraight after the firſt hundred yeares of Chriſt, fiue hundred next folowing, honored Saincts and their Reliques. Neither wante there autentical examples of holie Scriptures, wherby the ſame is proued. *As. Gen.* 32 48. *Exodi.* 3. 32. *Num.* 22. *Ioſue* 5. 3. *Reg.* 18. 4. *Reg.* 2. *Pſalm.* 98. *and els vvhere.*

Proteſtants haue corrupted the text in al their English Bibles.

4. *A grauen thing*] Here the ſame falſifiers of Chriſtian doctrin, do not only peruert the ſenſe of holie Scripture, wreſting that againſt Images, which is ſpoken againſt Idols, but alſo ſhamfully corrupt the text, by tranſlating *grauen image*, neither folowing the Hebrew, Greke, nor Latin. For the Hebrew word, *peſel*, is the verie ſame that *ſculptile* in Latin, that is *a grauen or carued thing*. The Greke hath εἴδωλον, *an idol*. So al Proteſtants English Bibles are falſe.

God commanded to make Images.

Chriſt, and Saincts are honored in their Images.

In the meane time til they correct their bookes, they may pleaſe to remember, that God ſhortly after this (*Exod.* 25.) commanded to make Images of Angels, to wit Cherubins. Likewiſe a braſen ſerpent (*Num.* 21.) Alſo oxen and Lions (3. *Reg.* 6. & 7.) Neither are Puritanes ſo preciſe, but that they engraue, carue, print, paint, caſt, ſow, embrother, and otherwiſe make, and kepe Images, purtractes, and pictures of men, and other things. As for worſhipping of ſacred Images the ſecond concel of Nice (*Act.* 4.) The concel of Trent (*ſeſſ.* 25.) S. Gregorie the great (*li.* 7. *ep.* 5. & 53.) S. Damaſcen in diuers whole bookes, and manie others, and al Catholique Catechiſmes and Chriſtian Inſtructions teach, that the honour is not done to the Image for it ſelf, but at the preſence of the Image, to Chriſt, or Sainct, whoſe Image it is.

The firſt table containeth three precepts the ſecond ſeuen.

The firſt can not wel be diuided.

The ninth and tenth are as diſtict, as the ſixth and ſeuenth.

An other controuerſie Caluin here maketh, that from theſe wordes, *Thou ſhalt not make*, beginneth the ſecond precept, ſo counting foure precepts in the firſt table, and ſix in the ſecond. But being no matter of faith, how they are diuided, ſo al the wordes, and the number of tenne commandemens be acknowledged (for holie Scripture calleth them tenne, Exo 34. v. 28. Deut. 4. v. 13. & 10. v. 4) we wil not contend: but only as more reaſonable we folow the common maner of diuiding the firſt table into three precepts, directing vs to God, the ſecond into ſeuen, belonging to our neighbour, approued for the better by S. Auguſtin (*q* 71 *in Exodum*) and generally receiued of al Catholiques; grounded vpon this reaſon, among others, becauſe to make or haue a picture, or ſimilitude of anie creature, to the end to adore it as God, were in dede to haue a ſtrange God, which is forbid in the firſt wordes. and ſo al that foloweth to the comination and promiſe, forbiddeth falſe goddes, and appeareth to be but one precept in ſubſtance. But the deſire and internal conſent to adultrie, and to theift, differ altogether as much, as the external actes of the ſame ſinnes; and therfore ſeing adultrie and theiſt are forbidden to be comitted, by two diſtinct precepts, the prohibition of the internal deſire, with mental conſent to the ſame, doth alſo require two precepts.

CHAP. XXI.

Iudicial precepts concerning bondmen and bondvvemen. 12. Manſlaughter and ſtriking: killing and curſing of parents. 23. The lavv of like paine for a hurt, 28. of an oxe ſtriking vvith his horne.

THESE

1 THESE are the :: iudgements which thou ſhalt propoſe
2 to them. † If thou bye an Hebrew ſeruant, ſix yeares
ſhal he ſerue thee: in the ſeuenth he ſhal goe out free * gratis.
3 † With what rayment he entred in, with the like let him go
out: if hauing a wiſe, his wife alſo ſhal goe out with him.
4 † But if his lord geue him a wife, and ſhe beare ſonnes &
daughters: the woman and her children ſhal be her lordes:
5 but himſelfe ſhal goe out with his rayment. † And if the
ſeruant ſay: I loue my lord and wife & children, I wil not
6 goe out free: † his lord ſhal preſent him to :: the goddes,
and he ſhal be ſette to the dore and the poſtes, and he ſhal
bore his eare through with an awle: and he ſhal be his bondman
7 for euer. † If any man ſel his daughter to be a ſeruant,
ſhe ſhal not goe out, as bondweman are wont to goe out.
8 † If ſhe miſlike the eyes of her maiſter to whom ſhe was
deliuered, he ſhal diſmiſſe her: but he ſhal not haue authoritie
9 to ſel her vnto a ſtrange people, if he deſpiſe her. † But
if he deſpouſe her to his ſonne, he ſhal doe to her after the
10 maner of daughters. † And if he take an other wife for
him, he ſhal prouide her a mariage, and rayment, and the
11 price of her chaſtitie he ſhal not denie. † If he doe not
theſe three thinges, ſhe ſhal goe out gratis without monie.
12 † He that ſtriketh a man wilfully to kil him, dying let him
13 die. † But he that did not lye in waite for him, but God
deliuered him into his handes: I wil appoint thee a place
14 whereunto he ought to flee. † If a man of ſette purpoſe
kil his neighbour, and by lying in waite for him: thou ſhalt
15 plucke him out from mine Altare, that he may die. † He that
16 ſtriketh his father or mother, dying let him die. † He that
ſhal ſteale a man, and ſel him, being conuicted of the treſpaſſe,
17 dying let him die. † He that curſeth his father, or
18 mother, dying let him die. † If men fal at wordes, and the
one ſtrike his neighbour with a ſtone or with his fiſt, and
19 he die not, but lye in his bedde: † if he riſe, and walke abrode
vpon his ſtafe, he that did ſtrike ſhal be quitte, yet ſo that he
make reſtitution for his worke, and for his expenſes vpon
20 the phiſicians. † He that ſtriketh his man or mayde ſeruant
with a rodde, and they die in his handes, he ſhal be guiltie of
21 the crime. † But if the partie remayne aliue a day or two,
he ſhal not be ſubiect to puniſhment, becauſe it is his money.
22 † If certaine fal at wordes, and one ſtrike a woman with

* paying nothing.

:: Iudicial lawes do inſtruct in particular, how to kepe the commandments of the ſecond table, pertaining to our neighboures.

:: The Iudges authorized by God.

child

child, and ſhe in deede aborte, but her ſelfe liue: he ſhal be
ſubiect to ſo much damage as the womans huſband ſhal require,
and as arbiters ſhal award. † But if her death doe enſue 23
thereupon, he ſhal render life for life, † eye for eye, 24
tooth for tooth, hand for hand, foote for foote, † aduſtion 25
for aduſtion, wound for wound, ſtripe for ſtripe. † If any man 26
ſtrike the eye of his manſeruant or maidſeruant, and leaue
them but one eye, he ſhal make them free for the eye which
he put out. † Alſo if he ſtrike out a tooth of his manſeruant 27
or maydſeruant he ſhal in like maner make them free. † If 28
an oxe with his horne ſtrike a man or a woman, and they die,
he ſhal be ſtoned: and his fleſh ſhal not be eaten, the owner
alſo of the oxe ſhal be quitte. † But if the oxe were wont 29
to ſtrike from yeſterday and the day before, and they warned
his maiſter, neither did he ſhutte him vp, and he kil a man or
a woman: both the oxe ſhal be ſtoned, and they ſhal put to
death his owner alſo. † And if they ſette a price vpon him, 30
he ſhal geue for his life whatſoeuer he is asked. † Alſo if with 31
his horne he ſtrike a ſonne, or a daughter, he ſhal be ſubiect
to the like ſentence. † If he inuade a bondman or bondwoman, 32
he ſhal geue thirtie ſicles of ſiluer to their maiſter,
but the oxe ſhal be ſtoned. † If a man open a ceſterne, and 33
digge one, and doe not couer it, an oxe or an aſſe fal into it,
† the owner of the ceſterne ſhal pay the price of the beaſtes: 34
and that which died, ſhal be his owne. † If one mans oxe 35
gore an other mans oxe, and he die: they ſhal ſel the oxe that
liueth, and ſhal diuide the price, and the carcaſſe of that
which died they ſhal parte betwen them. † But if he knew 36
that his oxe was wont to ſtrike from yeſterday and the day
before, and his maiſter did not keepe him in: he ſhal render
oxe for oxe, and ſhal take the carcaſſe whole.

CHAP. XXII.

The puniſhment of theift, 5. and other treſpaſſes, 7. if a thing committed to cuſtodie or lent doth periſh, 16. of deflovvring a virgin, 18. of inchanting, beſtialitie, and idolatrie, 21. of hurting ſtrangers, vvidovves, and orphanes. 25. The lavv of lending vvithout vſurie, 26. of taking pleadge, 28. of reuerence to ſuperiors, and of paying tithes.

1 IF any man ſteale an oxe or a ſheepe, and kil or ſel it: he
ſhal reſtore :: fiue oxen for one oxe, and :: foure ſheepe
2 for one ſheepe. † If the theefe be found breaking vp the
houſe or vndermining it, and taking a wound die: the ſtriker
3 ſhal not be guiltie of bloud. † But if he doe this when the
ſunne is riſen, he hath cōmitted manſlaughter, and himſelf
ſhal die. If he haue not wherwith to make reſtitution
4 for the theft, himſelfe ſhal be ſold. † If that which he ſtole,
be found with him, aliue, either oxe, or aſſe, or ſheepe:
5 he ſhal reſtore duble. † If anie man hurt a field or a vineyard,
and let goe his beaſt to feede vpon that which is other mens:
the beſt of whatſoeuer he hath in his owne field, or in his
vineyard, he ſhal reſtore according to the eſtimation of the
6 damage. † If fire breaking forth light vpon the thornes, and
catch ſtackes of corne, or corne ſtanding in the fieldes, he
7 ſhal render the damage that kindled the fire. † If a man
committe money, or veſſel vnto his frend to keepe, and they
be ſtolen away from him, that receaued them: if the theefe
8 be found, he ſhal reſtore duble: † if the theefe be not
knowen, the maiſter of the houſe ſhal be brought to :: the
goddes, and ſhal ſweare that he did not extend his hand vpon
9 his neighbours good, † to doe any fraud, as wel in oxe as in
aſſe, and ſheepe and rayment, and whatſoeuer may bring
damage: the cauſe of both parties ſhal come to the goddes:
and if they geue iudgement, he ſhal reſtore duble to his
10 neighbour. † If a man committe aſſe, oxe, ſheepe, or any
beaſt, to his neigbours cuſtodie, and it die, or be hurt, or be
11 taken of enemies, and no man ſaw: † there ſhal be an oath
betwen them, that he did not put forth his hand to his neighbours
good: and the owner ſhal admitte the oath, and he
12 ſhal not be compelled to make reſtitution. † But if it were
taken away by ſtelth, he ſhal reſtore the damage to the owner.
13 † If it were eaten of a beaſt, let him bring vnto him that
14 which was ſlaine, and he ſhal not make reſtitution. † He
that asketh of his neighbour to borow any of theſe thinges,
and it be hurt or dead the owner being not preſent, he ſhal
15 be compelled to make reſtitution. † But if the owner be
preſent, he ſhal not make reſtitution, eſpecially if it were
16 hired and came for the hire of the ſame. † If a man ſeduce
a virgin being not yet deſpouſed, and lie with her: he ſhal
17 endowe her, and haue her to wife. † If the virgins father

wil

:: VVhere great faults are cōmitted, puniſhment is inflicted according to the enormitie of the ſinne, aboue the proportion of the iniurie. *Theodoret. q. 50. in Exod. Deut. 25.* Myſtically, He that taketh from the Church a daylie laborer in Gods field, ſinneth more greuouſly and deſerueth more puniſhment, then he that taketh a priuate man of Chriſts flock, *Rabanus.*

:: Iudges called goddes for their eminent authoritie. *Exo. 7. v. 1.*

wil not geue her, he ſhal geue money according to the maner
of the dowrie, which virgins are wont to receaue. † In- 18
chanters thou ſhalt not ſuffer to liue. † He that lieth with a 19
brute beaſt, dying let him die. † He that ſacrificeth to goddes, 20
ſhal be put to death, but to the Lord only. † Thou ſhalt not 21
moleſt a ſtranger, nor afflict him: :: for your ſelues alſo were
ſtrangers in the Land of Ægypt. † A widow and an orphane 22
you ſhal not hurt. † If you hurt them, they wil crie out to 23
me, and I wil heare their crie: † and my furie ſhal take in- 24
dignation, and I wil ſtrike you with the ſword, and your
wiues ſhal be widowes, and your children orphanes. † If 25
thou lend money to my people being poore, that dwelleth
with thee, thou ſhalt not vrge them as an exactour, nor op-
preſſe them with vſuries. † If thou take of thy neighbour 26
a garment in pledge, thou ſhalt geue it him againe before
ſunne ſette. † For that ſame is the onlie thing, wherwith he 27
is couered, the clothing of his bodie, neither hath he other
to ſleepe in: if he :: crie to me, I wil heare him, becauſe I am
merciful. † Thou ſhalt not detract from :: the goddes, and 28
the prince of thy people thou ſhalt not curſe. † Thy tithes 29
and thy firſt fruites thou ſhalt not ſlacke to pay, the firſt-
borne of thy ſonnes thou ſhalt geue me. † Of thy oxen alſo & 30
ſheepe thou ſhalt doe in like maner: ſeuen dayes let it be with
the damme, the eight day thou ſhalt render it to me. † Holie 31
men you ſhal be to me: the fleſh that beaſtes haue taſted
of before, you ſhal not eate, but ſhal caſt it to the dogges.

:: The law of nature requireth to do to others as we would they ſhould do to vs. For which cauſe (beſides others) God ſuffered his people to be ſtrangers in Ægypt, to moue them to compaſſion towards others in like caſe, *Rabanus*.

:: Oppreſſion of the poore crieth to God for reuenge.

:: Prieſts called goddes for their ſacred function. See pag. 171.

CHAP. XXIII.

Lawes are appointed to Iudges, (the enemies oxe, or aſſe to be ſaued) 8. namely not to take bribes. 10. The ſeuenth yeare, and day al muſt reſt. 14. Three principal feaſtes muſt be ſolemnized euerie yeare 20. Conduction and protection of an Agel is promiſed. 24. the people is agane commanded to deſtroy Idols. 29. VVhy their enemies ſhalbe deſtroyed by litle and litle.

THOV ſhalt not admitte a lying voice: neither ſhalt 1
thou ioyne thy hand to ſay falſe teſtimonie for a wicked
perſon. † Thou ſhalt not folow the multitude to doe euil: 2
neither ſhalt thou in iudgement, argree to the ſentence of
the moſt part, to ſtray from the truth. † The :: poore man 3 4
alſo

:: Al vertues being founded

4 alſo thou ſhalt not pitie in iudgement. † If thou meete thy
enemies oxe, or aſſe going aſtray, bring it backe to him.
5 † If thou ſee the aſſe of him that hateth thee lye vnderneth
his burden, thou ſhalt not paſſe by, but ſhalt lift him vp with
6 the ſame. † Thou ſhalt not decline the poore mans iudge-
7 ment. † A lye thou ſhalt auoide. The innocent and iuſt
perſon thou ſhal not put to death: becauſe I abhorre the
8 impious man. † Neither ſhalt thou take bribes, which doe
9 blind alſo the wiſe, and peruert the wordes of the iuſt. † The
ſtranger thou ſhalt not moleſt. for you know the hartes of
ſtrangers: becauſe your ſelues alſo were ſtrangers in the Land
10 of Ægypt. † Six yeares thou ſhalt ſow thy ground, and ſhalt
11 gather the corne therof. † But the ſeuenth yeare thou ſhalt
let it alone, and make it to reſt, that the poore of thy people
may eate, and whatſoeuer ſhal be leift, let the beaſtes of the
field eate it: ſo ſhalt thou doe in thy vineyard and thy oliuete.
12 † Six dayes thou ſhalt worke: the ſeuenth day thou ſhalt
ceaſe, that thy oxe may reſt and thine aſſe: and the ſonne of
13 thy handmaide may be refreshed, and the ſtranger. † Kepe
al thinges that I haue ſaid to you. And by the name of foren
goddes you ſhal not ſweare, neither ſhal it be heard out of
14 your mouth. † Three times euerie yeare you ſhal celebrate
15 feaſtes to me. † Thou ſhalt keepe :: the ſolemnitie of
Azymes. Seuen dayes ſhalt thou eate azymes, as I com-
manded thee, in the time of the moneth of new corne,
when thou didſt come forth out of Ægypt: thou ſhalt not
16 appeare in my ſight emptie. † And the ſolemnitie of the
harueſt :: of the firſt fruites of thy worke, whatſoeuer thou
didſt ſow in the field. The ſolemnitie alſo in the end of the
yeare, :: when thou haſt gathered al thy corne out of the
17 field. † Thriſe a yeare ſhal al thy male ſexe appeare before
18 the Lord thy God. † Thou ſhalt not ſacrifice the bloud of
my victime vpon leuen, neither ſhal the fatte of my ſolem-
19 nitie remaine vntil the morning. † The firſt fruites of the
corne of thy ground thou ſhalt carrie into the houſe of the
Lord thy God. Thou ſhalt not boyle a kidde in the milke of
20 his damme. † Behold I wil ſend myne Angel, which ſhal
goe before thee, and keepe thee in thy iourney, and bring
21 thee into the place that I haue prepared. † Obſerue him, and
heare his voice, neither doe thou thinke him one to be con-
temned: for he wil not forgeue when thou haſt ſinned, and

in iuſtice, ceaſe to be true vertues, when iuſtice is not firſt obſerued. *S. Hierom in Pſal. 32. et in Prou. 31.*

Three principal feaſtes beſides the Sabbath, & ſome others.

:: Paſch in memorie of their deliuerie from Ægypt.

:: Pentecoſt, when they receiued the Law.

:: Tabernacles in memorie of Gods protection fourtie yeares in the deſert.

my name is in him. † But if thou wilt heare his voice, and 22
doe al that I ſpeake, I wil be enemie to thyne enemies, &
wil afflict them that afflict thee. † And myne Angel ſhal goe 23
before thee, and ſhal bring thee in vnto the Amorrheite, and
Hetheite, and Pherezeite, and Chananeite, and Heueite,
and Iebuzeite, whom I wil deſtroy. † Thou ſhalt not adore 24
their goddes, nor ſerue them. Thou shalt not doe their
workes, but shalt deſtroy them, and breake their ſtatues.
† And you shal ſetue the Lord your God, that I may bleſſe 25
your bread & waters, and may take away infirmitie from
the middes of thee. † There shal not be a fruitleſſe nor bar- 26
ren bodie in thy land: I wil fil the number of thy dayes.
† I wil ſend my terrour to runne before thee, and wil kil 27
al people, to whom thou shalt enter: and wil turne the
backes of al thyne enemies before thee: † ſending forth 28
hornets before, that shal chaſe away the Herueite, and Cha-
naneite, and Hetheite, before thou enter. † I wil not caſt 29
them out from thy face in one yeare: leſt the land be brought
into a wilderneſſe, and beaſtes encreaſe againſt thee. † By 30
litle and litle I wil expel them from thy ſight, til thou be
increaſed, and doſt poſſeſſe the Land. † And I wil ſette thy 31
boundes from the Redde ſea vnto the ſea of the Paleſtines,
and from the deſert vnto the riuer: I wil deliuer the inhabi-
tantes of the Land in your handes, and wil caſt them out
from your ſight. † Thou shalt :: not enter league with them, 32
nor with their goddes. † Let them not dwel in thy land, leſt 33
perhapes they make thee to ſinne againſt me, if thou ſerue
their goddes: which vndoubtedly wil be a ſcandal to thee.

:: Peace with infidels forbidden to Gods people.

CHAP. XXIIII.

Moyſes with others are commanded to aſcend, he to the Lord, the reſt a farre of 4. They offer Sacrifice. 8. Moyſes ſprinckleth the bloud of the Teſtament vpon the people. 15. Then aſcending to the mountaine, God couereth it with a firie cloude.

TO Moyſes alſo he ſaid: Goe vp to the Lord, thou, and 1
Aaron, Nadab and Abiu, and ſeuentie Ancientes of
Iſrael, and you shal adore a farre of. † And Moyſes onlie 2
shal aſcend to the Lord, and they shal not approach: neither
shal the people aſcend with him. † Moyſes therfore came 3
and

and told the people al the wordes of our Lord, and the iudgementes: and al the people anſwered with one voice: Al the
wordes of our Lord, which he hath ſpoken we wil doe.
4 † And Moyſes wrote al the wordes of our Lord: and riſing in
the morning he :: builded an Altar at the foote of the mount,
5 & twelue titles according the twelue tribes of Iſrael. † And
he ſent young men of the children of Iſrael, and they offered
holocauſtes, and ſacrificed pacifique victimes to our Lord,
6 calues. † Moyſes therfore tooke the halfe part of the bloud,
and put it into bowles: and the reſidue he powred vpon the
7 Altar. † And taking the volume of the couenant, he reade
the people hearing it: Who ſaid: Al thinges that our Lord
8 hath ſpoken, we wil doe, and we wil be obedient. † And
he tooke the bloud, and :: ſprinkled it vpon the people, and
ſaid: " This is the bloud of the Couenant which our Lord
9 hath made with you vpon al theſe wordes. † And there
went vp Moyſes and Aaron, Nadab and Abiu, and ſeuentie
10 of the ancientes of Iſrael: † and they ſaw the God of Iſrael:
and vnder his feete as it were a worke of ſapphirſtone, and as
11 the heauen, when it is clere. † Neither did he ſet his hand
vpon thoſe of the children of Iſrael, that retired farre of,
12 and they ſaw God, and did eate, and drinke. † And our Lord
ſaid to Moyſes: Come vp to me into the mount, and be there:
and I wil geue thee tables of ſtone, and the law, and the
commandementes which I haue written: that thou maiſt
13 teach them. † Moyſes roſe vp, and his miniſter Ioſue: and
14 Moyſes aſcending into the mount of God, † ſaid to the
Ancientes: Expect here til we returne to you, you haue
Aaron and Hur with you: If anie queſtion ſhal riſe, you ſhal
15 referre it to them. † And when Moyſes was aſcended, a
16 cloud couered the mount, † and the glorie of our Lord
dwelt vpon Sinai, couering it with a cloud ſix dayes, and the
ſeuenth day he called him out of the middes of the darkeneſſe.
17 † And the forme of the glorie of our Lord, was as it
were fire burning vpon the toppe of the mount, in the ſight
18 of the children of Iſrael. † And Moyſes entring into the
middes of the cloude, aſcended into the mount: and he was
there fourtie dayes, and fourtie nightes.

:: As when Moyſes had brought the Iſraelites from bondage, and receiued the law for them he built an Altar for Sacrifice: ſo Chriſt hauing redemed vs, and geuē vs a Law, for applicatiō of the fruict therof Altares are erected, & Sacrifice offered.

:: This was donne corporally to the Iewes. In Chriſtians Chriſts bloud applied by Sacrifice and Sacraments ſanctifieth their ſoules. *Heb. 9.*

The leſſon in Maſſe on Imber weneſday in Lent.

ANNOTATIONS.

Chap. XXIIII.

A figure of Chriſts bloud in the B. Sacrament.

Mat. 26.

8. *This is the bloud of the couenant.*] Our Sauiour in the inſtitution of the Euchariſt, by vſing the ſame wordes, applying them to him ſelfe, *This is my bloud of the new Teſtament*, ſignifieth that he fulfilled this figure at his laſt ſupper. Which proueth both a Sacrifice of bloud then offered by him, as this bloud of the old Teſtament was already ſhed, when Moyſes pronounced thoſe wordes; and the real preſence of Chriſts bloud. For els, if it were but wine, it were not better in ſubſtance then the figure, which was real bloud. *Iſychius. li. 1. c. 4. in Leuit.*

Chap. XXV.

Oblations of firſt fruictes, and freegiftes for making the Tabernacle, and things perteyning therto 10. The Arck. 17. The Propitiatorie, and Cherubims. 23. A table, and theron the Loaues of propoſition. 31. A candleſtick, 37. and ſeuen lampes, with ſnuffers of gold.

:: As the Iſraelites were prompt to offer theſe external things in the old law, ſo Chriſtians muſt offer the like for Gods ſeruice: but ſpecially al ſortes of vertues, Faith, hope, charitie, penance, deuotion, prayer almes, faſting. &c.

AND our Lord ſpake to Moyſes, ſaying: † Speake to 1 2
the children of Iſrael, that they take firſt fruites for me
of euerie man that offereth of his owne accord, you ſhal take
them. † And theſe are the thinges which you muſt take: 3
:: Gold, and ſiluer, and braſſe, † hyacinth and purple, and 4
ſcarlet twiſe died, and ſilke, and the haire of goates, † and 5
rammes skinnes died redde, and ianthin skinnes, and the
wood ſetim: † oyle to make lightes: ſpices for oyntement, 6
and for incenſe of good ſauour: † Onyx ſtones, and pretious 7
ſtones to adorne the ephod, and rationale. † And they ſhal 8
make me a ſanctuarie, and I wil dwel in the middes of them:
† according to al the ſimilitude of the tabernacle which I wil 9
ſhew thee, & of al the veſſel to the ſeruice therof: & thus you
ſhal make it: † frame an arke of the wood ſetim, the length 10
wherof ſhal haue two cubites & an halfe: the bredth, a cubite
and an halfe: the height, likewiſe a cubite and an halfe. † And 11
thou ſhalt plate it with moſt pure gold within and without:
and ouer it thou ſhalt make a golden crowne round about:
† and foure golden ringes, which thou ſhalt put at the foure 12
corners of the arke: let two ringes be on the one ſide, and two
on the other. † Thou ſhalt make barres alſo of the wood 13
ſetim,

14 ſetim, and ſhalt couer them with gold. † And thou ſhalt put
them in through the ringes that are in the ſides of the arke,
15 that it may be caried on them: † the which ſhal be alwayes
in the ringes, neither ſhal they at anie time be drawen out of
16 them. † And thou ſhalt put in the arke the teſtification
17 which I wil geue thee. † Thou ſhalt make a Propitiatorie of
moſt pure gold: the length therof ſhal hold two cubites and
18 an halfe, and the bredth a cubite & an halfe. † Two :: Cherubims
alſo thou ſhalt make of beaten gold, on both ſides of
19 the oracle. † Let one Cherub be on the one ſide, and the other
20 on the other. † Let them couer both ſides of the Propitiatorie
ſpreading their winges, and couering the oracle, and
let them looke one towards the other, their faces turned vnto
21 the Propitiatorie wherwith the arke is to be couered, † wherin
22 thou ſhalt put the teſtimony that I wil geue thee. † Thence
wil I command, and wil ſpeake to thee ouer the propitiatorie
& from the middes of the two Cherubims which ſhal be vpon
the arke of teſtimonie, al thinges which I wil command the
23 children of Iſrael by thee. † Thou ſhalt make a table alſo of
the wood ſetim, hauing two cubites in length, and in bredth
24 a cubite, and in height a cubite and an halfe. † And thou ſhalt
plate it with moſt pure gold: & thou ſhalt make to it a golden
25 ledge round about, † and to the ledge it ſelf a crowne enterpoliſhed,
foure fingers high: and vpon the ſame, an other
26 golden crowne. † Thou ſhalt prepare alſo foure golden
ringes, and ſhalt put them in the foure corners of the ſame
27 table at euerie foote. † Vnder the crowne ſhal the golden
ringes be, that the barres may be put through them, and
28 the table may be carried. † The barres alſo them ſelues thou
ſhalt make of the wood ſetim, and ſhalt compaſſe them with
29 gold to beare vp the table. † Thou ſhalt prepare alſo ſawcers,
and phials, cenſers, and goblettes, wherein the libamentes
30 are to be offered, of moſt pure gold. † And thou ſhalt ſette
vpon the table :: loaues of propoſition in my ſight alwaies.
31 † Thou ſhalt make alſo a candleſticke beaten of moſt pure
gold, the ſhaft therof, and branches, cuppes, and boules, and
32 lilies proceding from the ſame. † Six branches ſhal goe forth
of the ſides, three out of one ſide, and three out of the other.
33 † Three cuppes as it were in maner of a nutte on euerie
branch, and a boule withal, and a lilie: and three cuppes
likewiſe of the faſhion of a nutte in an other branch, and

:: If Images were vnlawful God would not haue commanded to make Cherubims. s. 10. Nic. 2.

:: For the perpetual vſe, and ſanctitie of theſe loaues, which none might eate but ſuch as were pure (1. *Reg.* 21.) they prefigured the holie Euchariſt. *S. Hier. in Tit.* 1. *S. Damaſcen de ortho. li.* 4. *c.* 14. *S. Cyril. cathec* 4. And conſequently Chriſt is really preſent in the B. Sacrament. For if there were bread in ſubſtance, it ſhould not excel the figure; which is required in euerie thing prefigured. *Colloſſ.* 2.

a boule withal, and a lilie. This ſhal be the worke of the ſix
branches, that are to be drawen forth from the ſhaft: † and 34
in the candleſticke it ſelfe ſhal be foure cuppes in maner of
a nutte, and at euerie one boules and lilies. † Boules vnder 35
two branches in three places, which together make ſix
comnig forth out of one ſhaft. † Both the boules therfore 36
and the branches ſhal be out of it, al the whole beaten of
moſt pure gold. † Thou ſhalt make alſo ſeuen lampes, and 37
ſhalt ſette them vpon the candleſticke, for to geue light ouer
againſt. † The ſnuffers alſo and where the ſnuffinges ſhal be 38
put out, let them be made of moſt pure gold. † The whole 39
weight of the candleſticke with al the furniture therof ſhal
haue a talent of moſt pure gold. † Looke, and make it accor- 40
ding to the paterne, that was ſhewed thee in the mount.

CHAP. XXVI.

The forme of the Tabernacle, with the appertinances, and of vvhat matter number, and qualities al things ſhal be.

AND the tabernacle thou ſhalt make thus: Tenne 1
curtines ſhalt thou make of twiſted ſilke, and hyacinth,
and purple, and ſcarlet twiſe died, varied with imbrodered
worke. † The length of one curtine ſhal haue twentie eight 2
cubites: the bredth, ſhal be of foure cubites. Al the curtines
ſhal be of one meaſure. † Fiue curtines ſhal be :: ioyned one 3
to an other, and the other fiue ſhal hang together with the
connexion. † Loupes of hyacinth thou ſhalt make in the 4
ſides and toppes of the certines, that they may be compled one
to an other. † Fiftie loupes ſhal euerie curtine haue on both 5
ſides, ſo ſet on, that one loupe may be againſt another loupe,
and one may be fitted to the other. † Thou ſhalt make alſo 6
fiftie circles of gold wherwith the veiles of the curtines are
to be ioyned, that it may be made one tabernacle. † Thou 7
ſhalt make alſo eleuen curtines of haire, to couer the toppe
of the tabernacle. † The length of one haire curtine ſhal 8
haue thirtie cubites: and the bredth, foure: the meaſure of
al the curtines ſhal be equal. † Of the which, fiue thou ſhalt 9
ioyne apart, and the ſix thou ſhalt couple one to an other, ſo
that the ſixt curtine in the front of the roofe thou ſhalt duble.
† Thou ſhalt make alſo fiftie loupes in the edge of one 10

:: Chriſts members by their vnion & communitie aſſiſt ech other, and adorne his tabernacle, the Church.

curtine, that it may be ioyned with the other: and fiftie
loupes in the edge of the other curtine, that it may be
11 coupled with his felow. † Thou shalt make alſo fiftie buckles
of braſſe, wherwith the loups may be ioyned, that of al there
12 may be made one couering. † And that which shal remaine
in the curtines, that are prepared for the roofe, to witte, one
curtine that is ouerplus, with the halfe therof thou ſhalt
13 couer the backeſide of the tabernacle. † And there ſhal hang
downe a cubite on the one ſide, and an other on the other
ſide, which is the ouerplus in the length of the curtines,
14 fenſing both ſides of the tabernacle. † Thou shalt make
alſo an other couer to the roofe of ramnes skinnes died
redde: and ouer that againe an other couer of ianthine
15 skinnes. † Thou shalt make alſo the bordes of the tabernacle
16 ſtanding vpright of the wood ſetim, † of the which let
euerie one haue ten cubites in length, and in bredth one and
17 an halfe a peece. † In the ſides of the borde, shal be made
two morteſes, wherby one borde may be ioyned to an other
borde: and after this maner shal al the bordes be prepared.
18 † Of the which twentie ſhal be in the ſouth ſide that tendeth
19 Southward. † For the which thou shalt caſt fourtie feete
of ſiluer, that there may two feete be put vnder euerie borde
20 at the two corners. † In the ſecond ſide alſo of the tabernacle
that looketh to the North, there shal be twentie
21 bordes, † hauing fourtie feete of ſiluer, two feete shal be
22 put vnder euerie borde. † But on the weſt quarter of the
23 tabernacle thou ſhalt make ſix bordes, † and againe other
two which ſhal be erected in the corners at the backe of the
24 tabernacle. † And they ſhal be ioyned together from beneth
vnto the toppe, and one ioynture shal hold them al. The
like ioynture shal be kept for the two bordes alſo that are
25 to be put in the corners. † And they shal be in al eight bordes,
their ſiluer feete ſixtene, two feete accounted for euerie
26 borde. † Thou shalt make alſo fiue barres of the wood ſetim,
to hold together the bordes on the one ſide of the tabernacle,
27 † and fiue others on the other ſide, and as manie at the weſt
28 ſide: † which shal be put along by the middes of the bordes
29 from one end to the other. † The bordes alſo them ſelues
thou shalt plate with gold, and shalt caſt ringes of gold to be
ſette vpon them, through which the barres may hold together
the bordeworke: the which thou ſhalt couer with plates of
gold.

gold. † And thou ſhalt erect the tabernacle according to 30
the paterne that was ſhewed thee in the Mount. † Thou 31
ſhalt make alſo a veile of hyacinth, and purple, and ſcarlet
twiſe died, and twiſted ſilke, wrought with imbrodered
worke and goodlie varietie: † which thou ſhalt hang before 32
foure pillers of the wood ſetim, the which themſelues alſo
ſhal be plated with gold, and ſhal haue foure heades of gold,
but feete of ſiluer. † And the veile ſhal be hanged on with 33
ringes, within the which thou ſhalt put the arke of teſtimonie,
with the which alſo the Sanctuarie, and the ſanctuaries
of the Sanctuarie, ſhal be diuided. † Thou ſhalt ſet alſo 34
the Propitiatorie vpon the arke of teſtimonie in the :: Sancta
ſanctorum: † and the table without the veile: and ouer against 35
the table the candleſticke in the ſouth ſide of the tabernacle:
for the table ſhal ſtand in the north ſide. † Thou ſhalt 36
make alſo a hanging in the entring of the tabernacle of hyacinth,
and purple, and ſcarlet twiſe died, and twiſted ſilke,
with imbrodered worke. † And fiue pillers of the wood 37
ſetim thou ſhalt plate with gold, before the which the hanging
ſhal be drawen: whoſe heades ſhal be of gold, and feete
of braſſe.

:: The chiefeſt part of the Tabernacle, called *Sancta ſanctorum* Holie of holies.

CHAP. XXVII.

An Altar muſt be made with things belonging therto. 9. Alſo the court of the tabernacle with hangings and pillers. 20. And prouiſion of oyle for lampes.

THOV ſhalt make alſo an Altar of the wood ſetim, 1
which ſhal haue fiue cubites in length, and as manie in
bredth, that is, foure ſquare, and three cubites in height.
† And there ſhal be at the foure corners hornes of the ſame: 2
and thou ſhalt couer it with braſſe. † And thou ſhalt make 3
for the vſes therof pannes for to take the aſhes, and tongues
and fleſhhookes, and fire pannes. al the veſſel thou ſhalt
make of braſſe. † And a grate in maner of a nette of braſſe: 4
at the foure corners wherof ſhal be foure ringes of braſſe,
† which thou ſhalt put vnder the hearth of the Altar: and 5
the grate ſhal be vnto the middes of the Altar. † Thou ſhalt 6
make alſo two barres for the Altar of the wood ſetim, which
thou ſhalt couer with plates of braſſe: † and thou ſhalt 7
drawe them through ringes, and they ſhal be on both ſides
of the Altar to carrie it. † Not maſſie, but emptie and 8

hollow

hollow in the inſide ſhalt thou make it, as it was ſhewed
9 thee in the Mount. † Thou ſhalt make alſo the court of
the tabernacle, in the ſouth part wherof againſt the ſouth
there ſhal be hanginges of twiſted ſilke: one ſide ſhal hold
10 in length an hundred cubites. † And twentie pillers with
as manie feete of braſſe, which ſhal haue heades with their
11 engrauinges of ſiluer. † In like maner alſo on the north
ſide there ſhal be in length hanginges of an hundred cubites,
twentie pillers, and feete of braſſe as manie, and their
12 heades with their engrauinges of ſiluer. † But in the
bredth of the court, that looketh to the weſt, there ſhal be
hanginges of fiftie cubites, and ten pillers, and as manie
13 feete. † In that bredth alſo of the court, which looketh to
14 the eaſt, there ſhal be fiftie cubites. † in the which there
ſhal be deputed to one ſide hanginges of fiftene cubites, and
15 three pillers and as manie feete: † and in the other ſide there
ſhal be hanginges conteyning fiftene cubites, three pillers,
16 and as manie feete. † And in the entring of the court there
ſhal be made an hanging of twentie cubites of hyacinth and
purple, and ſcarlet twiſe died, and twiſted ſilke, with embrodered
worke: it ſhal haue foure pillers, with as manie feete.
17 † Al the pillers of the court round about ſhal be garniſhed
with plates of ſiluer, ſiluer heades, and feete of braſſe.
18 † In length the court ſhal occupie an hundred cubites, in
bredth fiftie, the height ſhal be of fiue cubites. and it ſhal
be made of twiſted ſilke, and ſhal haue feete of braſſe.
19 † Al the veſſel of the tabernacle for al vſes and ceremonies,
the pinnes as wel of it as of the court, thou ſhalt make of
20 braſſe. † Command the children of Iſrael that they bring
thee oyle of the oliuetrees the pureſt, and beaten with a
21 peſtil: that a lampe may burne :: alwayes † in the tabernacle
of the teſtimonie, without the veile that is drawen before
the teſtimonie. And Aaron and his ſonnes ſhal place it, that it
22 may geue light before the Lord vntil the morning. † It ſhal
be a perpetual obſeruance through out their ſucceſſions
before the children of Iſrael.

:: God would not haue darkenes in his tabernacle by day nor night, ſignifying that his people ought alwayes to ſhine in good workes. *S. Beda li. 3. c. 1. de tabernac.*

CHAP. XXVIII.

God commandeth Moyſes to make diuers ſortes of veſtures for Aaron and his ſonnes, preſcribing the matter, maner, and ornaments therof.

TAKE vnto thee alſo Aaron thy brother with his ſonnes, 1
from among the children of Iſrael, :: that they may doe
the function of prieſthoode vnto me: Aaron, Nadab, and
Abiu, Eleazar, and Ithamar. † And thou ſhalt make an holie 2
veſture to Aaron thy brother for glorie and bewtie. † And 3
thou ſhalt ſpeake to al the wiſe of hart, whom I haue reple-
niſhed with the ſpirit of wiſdome, that they make Aarons ve-
ſtures, wherin he being ſanctified may miniſter to me. † And 4
:: theſe ſhal be the veſtments that they ſhal make: Rationale
and an Ephod, a tunike and a ſtraite linnen garment, a mitre
and a girdle. They ſhal make the holie veſtments for thy
brother Aaron and his ſonnes, that they may doe the fun-
ction of prieſthood vnto me. † And they ſhal take gold, and 5
hyacinth, and purple, and ſcarlet twiſe died, and ſilke. † And 6
they ſhal make the Ephod of gold and hyacinth and purple,
and ſcarlet twiſe died, and twiſted ſilke, embrodered with
diuers colours. † It ſhal haue two edges ioyned in the toppe 7
on both ſides, that they may be cloſed together. † The verie 8
workemanship alſo and al the varietie of the worke ſhal be
of gold and hyacinth, and purple, and ſcarlet twiſe died,
and twiſted ſilke. † And thou ſhalt take two Onyx ſtones, 9
and ſhalt graue in them the names of the children of
Iſrael: † ſix names in one ſtone, and the other ſix in 10
the other, according to the order of their natiuitie.
† After the worke of a grauer and the grauing of a lapidarie, 11
thou ſhalt graue them with the names of the children of
Iſrael, ſette in gold and compaſſed about: † and thou ſhalt 12
put them in both ſides of the Ephod, a memorial for the
children of Iſrael. And Aaron ſhal beare their names be-
fore the Lord vpon both ſhoulders, for a remembrance.
† Thou ſhalt make alſo hookes of gold, † and two litle 13 14
cheynes of moſt pure gold linked one to an other, which
thou ſhalt put into the hookes. † The Rationale of iudge- 15
ment alſo thou ſhalt make with embrodered worke of di-
uers colours, according to the workmanſhip of the Ephod
of gold, hyacinth, and purple, and ſcarlet twiſe died, and
twiſted ſilke. † It ſhal be foure ſquare and duble: it ſhal 16
haue the meaſure of a palme aſwel in length as in bredth.
† And thou ſhalt ſet in it foure rewes of ſtones: In the firſt 17
rew ſhal be the ſtone ſardius, and topazius, and the emeraud:
† in the ſecond the carbuncle, the ſapphire, and the iaſper: 18

† in the

:: Vocation neceſſarie to ſpiritual function. *Heb. 5.*

:: Theſe veſtments ſignifie that Biſhopes and Prieſtes muſt haue ſpecial vertues, diſcretion, puritie of life, ſincere intention, contemplatiō of God, ſupportation of the peoples infirmitie, ſolicitude of their good, examplar life, ſound doctrin, and band of vnion. *S. Hiero. ad Fabiol. de veſtitu Sacerdotum,* to. 3.

19 20 † in the third a ligurius, an achates, an amethyſt: † in the
fourth a chryſolith, an onyx, and beryllus. they ſhal be ſet
21 in gold by their rewes. † And they ſhal haue the names of
the children of Iſrael: with twelue names ſhal they be grauen,
euerie ſtone with the names of euerie one according to the
22 twelue tribes. † Thou ſhalt make in the Rationale cheynes
23 linked one to an other of the pureſt gold: † and two ringes
of gold, which thou ſhalt put in both the toppes of the Rationale:
24 † and the golden cheynes thou ſhalt ioyne to the
25 ringes, that are in the edges therof: † and the endes of the
cheynes them ſelues thou ſhalt couple with two hookes on
both ſides of the Ephod, which is toward the Rationale.
26 † Thou ſhalt make alſo two ringes of gold which thou ſhalt
put in the toppes of the Rationale, in the brimmes, that are
ouer againſt the Ephod, & looke toward the backe partes
27 therof. † Moreouer alſo other two ringes of gold, which are
to be ſet on both ſides of the Ephod beneth, that looketh
toward the nether ioyning, that the Rationale may be fitted
28 with the Ephod, † and may be faſtened by the ringes therof
vnto the ringes of the Ephod with a lace of hyacinth, that
the ioyning artificially wrought may continew, and the Rationale
and Ephod may not be ſeparated one from the other.
29 † And Aaron ſhal beare the names of the children of Iſrael
in the Rationale of iudgement vpon his breſt, when he ſhal
enter into the Sanctuarie, a memorial before the Lord for
30 euer. † And thou ſhalt put in the Rationale of iudgement
:: Doctrine, and Veritie, which ſhal be on Aarons breſt, when
he ſhal goe in before the Lord: and he ſhal beare the iudgement
of the children of Iſrael on his breſt, in the ſight of the
31 Lord alwayes. † And thou ſhalt make the tunike of the
32 Ephod al of hyacinth, † in the middes wherof aboue ſhal be
a hole for the head, and a border round about it wouen, as
is wont to be made in the vtmoſt partes of garments, that it
33 may not eaſely be broken. † And beneth at the feete of the
ſame tunike, round about, thou ſhalt make as it were pomegranates,
of hyacinth, and purple, and ſcarlet twiſe died,
34 litle belles interpoſed betwen, † ſo that there be a bel of
gold and a pomegranate: and againe an other bel of gold and
35 a pomegranate. † And Aaron ſhal be veſted with it in the
office of his miniſterie, that the ſound may be heard, when
he goeth in and cometh out of the Sanctuarie, in the ſight

:: Knowledge of the cauſe, and ſincere proceding therin, are the two keyes of right iudgement.

of the Lord, and that he die not. † Thou ſhalt make alſo 36
a plate of the pureſt gold: wherin thou ſhalt graue after the
worke of a grauer, Holie to the Lord. † And thou ſhalt 37
tie it with a lace of hyacinth, and it ſhal be vpon the mitre,
† hanging ouer the forehead of the high Prieſt. And Aaron 38
ſhal carie the iniquities of thoſe thinges, which the children
of Iſrael haue offered and ſanctified, in al their giftes and
donaries. And the plate shal be alwayes in his forehead,
that the Lord may be wel pleaſed with them. † And thou 39
shalt gird the tunike with ſilke, and thou ſhalt make a
ſilken mitre, and a bawdrike of embrodered worke.
† Moreouer for the ſonnes of Aaron thou shalt prepare 40
linnen tunikes, and bawdrikes and mitres for glorie and
bewtie: † And with al theſe thinges thou shalt veſt Aaron 41
thy brother, and his ſonnes with him. And thou shalt
conſecrate the handes of them al, and shalt ſanctifie them,
that they may doe the function of prieſthood vnto me.
† Thou shalt make alſo linnen breches, to couer the fleſh 42
of their turpitude from the reynes vnto the thighes: † and 43
Aaron and his ſonnes ſhal vſe them when they shal enter
into the tarberbernacle of teſtimonie, or when they
approch to the Altar to miniſter in the Sanctuarie, leſt
guiltie of iniquitie they die. It shal be a law for euer to
Aaron, and to his ſeede after him.

CHAP. XXIX.

The maner of conſecrating Aaron and other Prieſts: with burnt offerings, 26. and pacifiques, wherof Aaron and his ſonnes shal participate. 38. The inſtitution of the daylie Sacrifice of two lambes, one in the morning, the other at euen.

:: Special preparation before Biſhops and Prieſts be conſecrated.

BVT this alſo ſhalt thou doe, :: that they may be conſe- 1
crated to me in prieſthood. Take a calfe from the heard,
and two rammes without ſpotte, † and vnleuened bread, 2
and a cake without leuen, tempered with oile, wafers alſo
vnleauened anoynted with oile: of wheaten flowre thou ſhalt
make al. † And being put in a basket thou ſhalt offer them: 3
and the calfe and the two rammes. † And thou ſhalt bring 4
Aaron and his ſonnes to the doore of the tabernacle of teſti-
monie. And :: when thou haſt washed the father with his
ſonnes

:: The firſt pre-

5 ſonnes in water, † thou ſhalt veſt Aaron with his veſtments,
that is, with the linnen garment and the tunicke, and the
Ephod and the Rationale, which thou ſhalt gird with
6 the baudrike. † And thou ſhalt put the mitre vpon his
7 head, and the holie plate vpon the mitre, † and thou ſhalt
powre the oile of vnction vpon his head: and by this rite
8 ſhal he be conſecrated. † His ſonnes alſo thou ſhalt bring,
and ſhalt inueſt them with the linnen tunickes, and gird
9 them with a bawdrike, † to witte, Aaron and his chil-
dren, and thou ſhalt put mitres vpon them: and they ſhal
be prieſtes to me by a perpetual religion. After that
10 thou ſhalt haue conſecrated their handes, † thou ſhalt
preſent alſo the calfe before the tabernacle of teſtimonie.
And Aaron and his ſonnes ſhal lay their handes vpon his
11 head, † and thou ſhalt kil him in the ſight of the Lord,
12 beſide the doore of the tabernacle of teſtimonie. † And
that which thou takeſt of the bloud of the calfe, thou
ſhalt put vpon the hornes of the Altar with thy finger,
and the reſt of the bloud thou ſhalt powre at the botome
13 therof. † Thou ſhalt take alſo the whole fatte that
couereth the entralles, and the caule of the liuer, and the
two kidneys, and the fatte that is vpon them, and
14 ſhalt offer a burnt ſacrifice vpon the Altar: † but the
fleſh of the calfe and the hide and the dung, thou ſhalt
burne abrode without the campe, becauſe it is for ſinne.
15 † Thou ſhalt take alſo one ramme, vpon the head
wherof Aaron & his ſonnes ſhal lay their handes.
16 † Which when thou haſt killed, thou ſhalt take of the
17 bloud therof, and powre round about the Altar. † And
the ramme it ſelfe thou ſhalt cut into peeces, and his
entralles and feete being waſhed, thou ſhalt put vpon the
18 fleſh cut in peeces, and vpon his head. † And thou ſhalt
offer the whole ramme for a burnt ſacrifice vpon the Altar:
it is an oblation to the Lord a moſt ſweete ſauoure of the
19 victime of the Lord. † Thou ſhalt take alſo the other
ramme, vpon whoſe head Aaron and his ſonnes ſhal lay
20 their handes. † Which when thou haſt immolated, thou
ſhalt take of his bloud, and put vpon the tippe of the right
eare of Aaron and of his ſonnes, and vpon the thumbes and
great toes of their right hand and foote, and thou ſhalt
21 powre the bloud vpon the Altar round about. † And

paration in
the partie to
be conſecrated
is cleanſing
from ſinne.
then to be ad-
orned with
the vertues a-
boue mentio-
ned. pag. 234.

when thou haſt taken of the bloud that is vpon the Altar,
and of the oile of vnction, thou ſhalt ſprinkle Aaron and his
veſture, his ſonnes & their veſtmentes. And after they
and their veſtmentes are conſecrated, † thou ſhalt take 22
the fatte of the ramme, and the tayle & the talow, that couereth
the lunges, and the caule of the liuer, and the two
kidneies, and the fatte, that is vpon them, and the right
ſhoulder, becauſe it is the ramme of conſecration: † and a 23
peece of one loafe, a cake tempered with oile, a wafer out of
the basket of azymes, which is ſette in the ſight of the Lord:
† and thou ſhalt put al vpon the handes of Aaron and of his 24
ſonnes, and ſhalt ſanctifie them eleuating before the Lord.
† And thou ſhalt take al from their handes: and ſhalt burne 25
them vpon the Altar for an holocauſte, a moſt ſweete ſauour
in the ſight of the Lord, becauſe it is his oblation. † Thou 26
ſhalt take alſo the breſt of the ramme, wherwith Aaron was
conſecrated, and eleuating it thou ſhalt ſanctifie it before the
Lord, and it ſhal fal to thy part. † And thou ſhalt ſanctifie 27
both the conſecrated breſt, and the ſhoulder that thou didſt
ſeparate of the ramme, † wherwith Aaron was conſecrated 28
and his ſonnes, and they ſhal fal to Aarons part and his
ſonnes by a perpetual right from the children of Iſrael: becauſe
they are the primitiues and beginninges of their pacifique
victimes which they offer to the Lord. † And the 29
holie veſture, which Aaron ſhal vſe, his ſonnes ſhal haue
after him, that they may be anoynted, and their handes conſecrated
in it. † He of his ſonnes that ſhal be appoynted 30
high prieſt in his ſteede, & that ſhal enter into the tabernacle
of teſtimonie to miniſter in the Sanctuarie, ſhal weare
it ſeuen dayes. † And thou ſhalt take the ramme of the conſecration, 31
and ſhalt boyle the fleſh therof in a holie place;
† which Aaron ſhal eate and his ſonnes. The loaues alſo, 32
that are in the basket, they ſhal eate in the entrie of the tabernacle
of teſtimonie, † that it may be a placable ſacrifice, 33
and the handes of the offerers may be ſanctified. A
ſtranger ſhal not eate of them, becauſe they are holie.
† And if there remaine of the conſecrated fleſh, or of the 34
bread til the morning, thou ſhalt burne the remaynes with
fire: they ſhal not be eaten, becauſe they are ſanctified.
† Al, that I haue commanded thee, thou ſhalt doe vpon 35
Aaron and his ſonnes. Seuen dayes ſhalt thou conſecrate
their

36 their handes: † and thou ſhalt offer a calfe for ſinne euerie
day for expiation. And thou ſhalt cleanſe the Altar when
thou haſt offered the hoſte of expiation, and ſhalt anoynt
37 it vnto ſanctification. † Seuen dayes ſhalt thou expiate
the altar & ſanctifie it, and it ſhal be moſt Holie. euerie
one, that ſhal touch it, ſhal be ſanctified.

38 † This is it which thou ſhalt doe vpon the Altar: Two
39 lambes of a yeare old :: euerie day continually, † one lambe
40 in the morning, & an other at euen, † the tenth part of flowre
tempered with oile beaten, which ſhal haue in meaſure the
fourth part of an hin, and wine for libation of the ſame
41 meaſure to one lambe. † And the other lambe thou ſhalt
offer at euen, according to the rite of the morning oblation,
and according to that which we haue ſaid, for a ſauour of
42 ſweetneſſe: † it is a ſacrifice to the Lord, by perpetual obla-
tion vnto your generations, at the doore of the tabernacle
of teſtimonie before the Lord, where I wil appoint to ſpeake
43 vnto thee. † And there wil I command the children of
44 Iſrael, and the Altar ſhal be ſanctified in my glorie. † I wil
ſanctifie alſo the tabarnacle of teſtimonie with the Altar,
and Aaron with his ſonnes, to doe the function of prieſt-
45 hood vnto me. † And I wil dwel in the middes of the
46 children of Iſrael, and wil be their God, † and they ſhal
know that I am the Lord their God, that haue brought them
out of the Land of Ægypt, that I might abide among them,
I the Lord their God.

:: Diuers things were offered at diuers times, and al ſignified Chriſts Sacrifice in his Church S. *Aug li. 1. c. 18. cont aduerſ. leg. & prophet.* yet none daylie but a lambe: more particularly ſignifiing the *daylie* offering of the lambe of God and *perpetual* effect therof. *Origen. in. Ioan.* 1.

CHAP. XXX.

How, and of what matter, the Altar of incenſe ſhal be made: 12. *VVhat money ſhal be gathered for the vſe of the Tabernacle.* 18. *A braſen lauer is alſo to be made,* 25. *and holie oile of vnction.*

1 THOV ſhalt make alſo an Altar to burne incenſe, of the
2 wood ſetim, † hauing a cubite of length, and an other
of bredth, that is, foure ſquare, and two cubites in height.
3 The hornes ſhal procede out of the ſame. † And thou ſhalt
plate it with the pureſt gold, as wel the grate therof, as the
walles round about, and the hornes. And thou ſhalt make
4 to it a crowne of gold round about, † and two golden
ringes vnder the crowne on either ſide, that the barres may
be put

be put into them, and the Altar may be caried. † The barres 5
alſo them ſelues thou ſhalt make of the wood ſetim, and
ſhalt plate them with gold. † And thou ſhalt ſet the Altar 6
againſt the veile, that hangeth before the arke of teſtimonie
before the propitiatorie wherwith the teſtimonie is couered,
where I wil ſpeake to thee. † And Aaron ſhal burne incenſe 7
vpon it, ſwetely fragrant, in the morning. When he ſhal
dreſſe the lampes, he ſhal burne it: † and when he ſhal place 8
them at euen, he ſhal burne incenſe euerlaſting before the
Lord through your generations. † You shal not offer vpon 9
it incenſe of an other compoſition, nor oblation, and vi-
ctime, neitheir ſhal you offer libamentes. † And Aaron shal 10
pray vpon the hornes therof once a yeare, with the bloud of
that which was offered for ſinne, and shal pacifie vpon it in
your generations. It shal be moſt Holie to the Lord. † And 11
our Lord ſpake to Moyſes, ſaying: † When thou shalt take 12
the ſumme of the children of Iſrael according to their num-
ber, euerie one of them shal giue a price for their ſoules to
the Lord, and there shal be no ſcourge among them, when
they shal be reckened. † And this shal euerie one giue that 13
paſſeth to the naming, ∷ halfe a ſicle according to the
meaſure of the temple. A ſicle hath twentee ∷ aboles. The
halfe part of a ſicle shal be offered to the Lord. † He that is 14
accounted in the number, for twentie yeares and vpward,
shal giue price. † The rich man ſhal not adde to halfe a ſicle, 15
and the poore man ſhal diminiſh nothing. † And the money 16
being receiued, which was contributed of the children of
Iſrael, thou shalt deliuer vnto the vſes of the tabernacle of
teſtimonie, that it may be a monument of them before the
Lord, and he may be propitious to their ſoules. † And our 17
Lord ſpake to Moyſes, ſaying: † Thou ſhalt make alſo a 18
lauer with his foote of braſſe, to wash in: and thou shalt ſet
it betwen the tabernacle of the teſtimonie and the Altar.
And water being put into it, † Aaron and his ſonnes ſhal 19
wash therin their handes and feete, † when they are going 20
into the tabernacle of teſtimonie, and when they are to come
vnto the Altar, to offer on it incenſe to the Lord, † leſt per- 21
happes they die. it shal be an euerlaſting law to him, and to
his ſeede by ſucceſſions. † And our Lord ſpake to Moyſes, 22
† ſaying: Take ſpices, of principal and choſen myrrh fiue 23
hundred ſicles, and of cinnamon halfe ſo much, that is, two
hundred

∷ That is, 7. d
ob. Engliſh.
For a ſicle of
the Sanctuarie
is about 15. d
∷ Obolus, 3.
farthings.

hundred fiftie ſicles, of calamus in like maner two hundred
24 fiftie, † and of caſia fiue hundred ſicles after the weight of the
25 Sanctuarie, of oile of oliues the meaſure hin: † and thou ſhalt
make the holie oile of vnction, an ointment compounded
26 by the art of an vnguentarie, † and therof thou ſhalt anoynt
the tabernacle of teſtimonie, and the arke of the teſtament,
27 † and the table with the veſſel therof, the candleſticke, and
28 the furniture therof, the Altars of incenſe, † and of holo-
cauſte, and al the furniture that perteyneth to the ſeruice of
29 them. † And thou ſhalt ſanctifie al, and they ſhal be moſt
30 Holie: he that ſhal touch them, ſhal be ſanctified. † Thou
ſhalt anoynt Aaron and his ſonnes, and ſhalt ſanctifie them,
31 that they may doe the function of prieſthood vnto me. † To
the children of Iſrael alſo thou ſhalt ſay: This oile of vnction
32 ſhal be holie vnto me through your generations. † The fleſh
of man ſhal not be anoynted therewith, and you ſhal make
none other after the compoſition of it, becauſe it is ſancti-
33 fied, and ſhal be holie vnto you. † What man ſoeuer ſhal
compound ſuch, and ſhal giue therof to a ſtranger, ſhal be
34 abandoned out of his people. † And our Lord ſaid to Moyſes:
Take vnto thee ſpices, ſtactee, and onycha, galbanum of
ſwete ſauour, and the cleareſt frankincenſe, al ſhal be of
35 equal weight: † and thou ſhalt make incenſe compounded
by the worke of an vnguentarie, exactly tempered, and pure,
36 and moſt worthie of ſanctification. † And when thou haſt
beaten al into verie ſmal pouder, thou ſhalt ſet of it before
the tabernacle of teſtimonie, in the place where I wil appeare
37 to thee. Moſt Holie ſhal the incenſe be vnto you. † Such
confection you ſhal not make vnto your owne vſes, becauſe
38 it is holie to the Lord. † What man ſoeuer ſhal make the
like, to enioy the ſmel therof, ſhal periſh out of his people.

CHAP. XXXI.

Beſeleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The obſeruation of the ſabbath day is againe commanded. 18 And our Lord deliuereth to Moyſes tvvo tables vvritten vvith the finger of God.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Behold, I
haue called by name Beſeleel the ſonne of Vri the

ſonne of Hur of the tribe of Iuda, † and I haue replenished 3
him with the ſpirit of God, with wiſdome, & vnderſtanding,
and knowledge in al worke, † to deuiſe whatſoeuer may 4
be artificially made of gold, and ſiluer, and braſſe, † of marble, 5
and precious ſtones, and diuerſitie of wood. † And I 6
haue geuen him for his felow Ooliab the ſonne of Achiſamech
of the tribe of Dan. And in the hart of euerie skilful
man haue I put wiſdome: that they may make al things which
I haue commanded thee, † the tabernacle of couenant, and 7
the arke of teſtimonie, and the propitiatorie, that is ouer it,
and al the veſſel of the tabernacle, † and the table and the 8
veſſel therof, the candleſticke moſt pure with the veſſel
therof, and the Altares of incenſe, † and of holocauſte, and 9
al their veſſel, the lauer with his foote, † the holie veſtments 10
in the miniſterie for Aaron the prieſt, and for his ſonnes,
that they may execute their office, about the ſacred things:
† the oile of vnction, and the incenſe of ſpices in the Sanctuarie, 11
al thinges which I haue commanded thee, ſhal they
make. † And our Lord ſpake to Moyſes, ſaying: † Speake 12 13
to the children of Iſrael, and thou ſhalt ſay to them: See that
you keepe my ſabbath: becauſe it is a ſigne betwen me and
you in your generations: that you may know that I am the
Lord, which ſanctifie you. † Keepe you my ſabbath: for it 14
is holie vnto you: he that ſhal pollute it, dying ſhal die: he
that ſhal doe worke in it, his ſoule ſhal periſh out of the
middes of his people. † Six dayes ſhal you doe worke: in the 15
ſeuenth day is the ſabbath, the holie reſt to the Lord. Euerie
one that ſhal doe any worke in this day, ſhal die. † Let the 16
children of Iſrael keepe the Sabbath, and celebrate it in their
generations. It is an euerlaſting couenant † betwen me and 17
the children of Iſrael, and a ſigne perpetual. for in ſix dayes
the Lord made heauen and earth, and in the ſeuenth he ceaſed
from worke. † And our Lord, when he had ended ſuch 18
ſpeaches in mount Sinai, gaue vnto Moyſes two ſtone tables
of teſtimonie, written :: with the finger of God.

:: Not by Moyſes, but by an Angel, at Gods appointment. Gal. 3. v.19.

CHAP. XXXII.

The people (Aaron conſenting) make & adore the image of a calfe. 7. VVhich God reueiling to Moyſes, 11. he praieth our Lord, for Abraham, Iſaac, and Iacobs ſake to ſpare the people, and performe his promiſe. 14. VVher-

14. VVherwith God is pacified. 15. Yet Moyſes coming from the Mount, and ſeeing the calfe, and idolatrie, throweth downe the tables and breaketh them. 20. deſtroyeth the idol, 21. blameth Aaron, 27. cauſeth manie Idolaters to be ſlaine, 31. and againe prayeth for the people.

1 AND the people ſeeing that Moyſes made tariance ere
he came downe from the mount, being aſſembled
againſt Aaron, they ſayd: Ariſe, make vs :: goddes, that
may goe before vs: for what hath chanced to this Moyſes
the man that brought vs out of the Land of Ægypt, we
2 know not. † And Aaron ſayd to them: Take the golden
earlettes from the eares of your wiues, and ſonnes and daughters,
3 & bring them to me. † And the people did that he had
4 cõmanded, bringing the earlettes to Aaron. † Which when he
had receiued, he formed them by founders worke, and
made of them " a molten calfe. And they ſayd: Theſe are
thy goddes Iſrael, that haue brought thee out of the land
5 of Ægypt. † Which when Aaron had ſenne, he builded an
altar before it, and by a cryers voice proclaimed ſaying: To
6 morow is the ſolemnitie of the Lord. † And ryſing in the
morning, they offered holocauſtes, and pacifique hoſtes, and
the people ſate downe to eate, and to drinke, and they roſe
7 vp :: to play. † And our Lord ſpake to Moyſes, ſaying: Goe,
get thee downe: thy people, which thou haſt brought out
8 of the Land of Ægypt, hath ſinned. † They haue quickly
reuolted from the way, that thou didſt ſhew them: and they
haue made to them ſelues a molten calfe, and haue adored,
and immolating hoſtes vnto :: it, haue ſayd: Theſe are thy
goddes Iſrael, that haue brought thee out of the Land of
9 Ægypt † And againe our Lord ſaid to Moyſes: I ſee that
10 this people is ſtiffenecked: † :: ſuffer me, that my furie may
be angrie againſt them, and that I may deſtroy them, and I
11 wil make thee into a great nation. † But " Moyſes beſought
the Lord his God, ſaying: Why Lord, is thy furie angrie againſt
thy people, whom thou haſt brought forth of the
12 Land of Ægypt, in great power, and in a ſtrong hand? † Let
not the Ægyptians ſay I beſeech thee: He hath craftely
brought them forth, that he might kil them in the mountaynes,
and deſtroy them from the earth: let thyne anger
ceaſe, and be pacified vpon the wickednes of thy people.
13 † " Remenber Abraham, Iſaac, and Iſrael :: thy ſeruantes,

:: Aaron knew what goddes they ment, to wit, ſuch as they had ſenne worſhipped in Ægypt, and therfore he made them a molten calfe. v. 4.

:: Exceſſe in play called fooliſh mirth, is the daughter of gluttonie, and mother of Idolatrie. *S. Greg. li. 31. c. 31. Moral.*

:: To the molten calfe, which they had made.

:: God ſaying, *Suffer me*, ſignifieth that he could be hindered *S. Hierom. in Ione. 1.*

:: Not only Gods promiſe,

to whom thou ſwareſt by thine owne ſelf, ſaying: I wil multiplie
your ſeed as the ſtarres of heauen: and this whole land,
wherof I haue ſpoken, I wil giue to your ſeed, and you ſhal
poſſeſſe it alwayes. † And our Lord was pacified from doing 14
the euil which he had ſpoken againſt his people. † And 15
Moyſes returned from the mount, carying the two tables of
teſtimonie in his hand, written on both ſides, † and made 16
by the worke of God: the writing alſo of God was grauen
in the tables. † And Ioſue hearing the tumult of the people 17
crying out, ſaid to Moyſes: The noyſe of battaile is heard in
the campe. † Who anſwered: It is not the crie of men encouraging 18
of fight, nor the ſhoute of men compelling to flee:
but I doe heare the voice of ſingers. † And when he approched 19
to the campe, he ſaw the calfe, and the daunces: and
being :: very wrath, he threw the tables out of his hand, and
brake them at the foote of the mount. † and catching the 20
calfe which they had made, he burnt it, and bette it into
powder, which he ſtrawed into water, and gaue thereof
drinke to the children of Iſrael. † And he ſaid to Aaron: 21
What hath this people done to thee, that thou ſhouldeſt bring
vpon them an heinous ſinne? † To whom he anſwered: Let 22
not my lord be offended: for thou knoweſt this people, that
it is prone to euil: † they ſaid to me: Make vs goddes, that 23
may goe before vs: for vnto this ſame Moyſes, that brought
vs forth out of the Land of Ægypt, we know not what is
chanced. † To whom I ſaid: Which of you hath gold? They 24
tooke, and brought to me: and I caſt it into the fire, and
:: this calfe came forth. † Moyſes therfore ſeeing the people 25
that they were made naked (for Aaron had ſpoiled them for
the ignominie of filth, and had ſet them naked among their
enemies) † and ſtanding in the gate of the campe, he ſaid: If 26
any man be our Lords, let him ioyne to me. And there gathered
vnto him al the ſonnes of Leui: † to whom he ſaid: 27
This ſaith the Lord God of Iſrael: Put euerie man his ſword
vpon his thigh: goe, & returne from gate to gate through the
middes of the campe, and euerie man kil his brother, and
frend, and neighbour. † And :: the ſonnes of Leui did according 28
to the ſaying of Moyſes, and there were ſlaine in that day
about three thouſand men. † And Moyſes ſaid: You haue 29
conſecrated your handes this day to our Lord, euerie man in
his ſonne & in his brother, that bleſſing may be giuen to you
† And

but alſo his ſeruants merites are here propoſed for procuring mercie to the people. *See the Annotation.*

:: Moyſes the meekeſt man on earth. (Nu. 12.) in Gods cauſe was moſt zelous againſt ſinne. *S. Aug. q. 144. in Exod.*

:: Aaron confeſſed the fault briefly, not intending a friuolous excuſe: for he could not thinke, but Moyſes knew the truth. *S. Aug. q. 145 in Exod.*

:: Their zeale vſed with authoritie and order is here rewarded: which otherwiſe wanting, when Simeon and Leui ſlew the Sichemites, was blamed by Iacob. *Gen. 34. & 49.*

30 † And when the next day was come, Moyſes ſpake to the
people: You haue ſinned a verie great ſinne: I wil goe vp
to our Lord, if by anie meanes I may be able to intreate him
31 for your ſinful fact. † And returning to our Lord, he ſaid:
I beſeech thee: this people hath ſinned a heinous ſinne, and
they haue made to them ſelues goddes of gold: either forgiue
32 them this treſpaſſe, † or if thou doe not, :: ſtrike me out
33 of the booke that thou haſt written. † To whom our Lord
anſwered: He that hath ſinned to me, him wil I ſtrike out
34 of my booke: † but goe thou, and leade this people whither I haue told thee: myne Angel ſhal goe before thee. And
I in the day of reuenge wil viſite this ſinne alſo of theirs.
35 † Our Lord therfore ſmote the people for the fault concerning the calfe, which Aaron had made.

:: Moyſes not content with his owne ſaluation, would rather periſh with the people, then they ſhould al be deſtroied: and therfore at his inſtance God pardoned them. *S. Hiero. Ep. 12. ad Gaud. & in Ione. 1. S. Aug q. 147. in Exod.*

ANNOTATIONS.
CHAP. XXXII.

4. *A molten calfe*] No other reaſon can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of anie other thing, but for that they thought the blacke calfe with white ſpottes, called *Apis*, or *Serapis*, whom they ſawe the Ægyptians eſtemed moſt of al their goddes, to be the chiefe, or onlie God. And therfore to this famous Idol, they aſcribed the benefite of their deliuerie from bondage, ſaying: *Theſe are thy goddes, o Iſrael, that haue brought thee out of the Land of Ægypt.* So they ment not to worſhip our Lord, the true God, in that image, as Caluin would haue it, but the very calfe whoſe image it was, for adoring immediatly the calues image, *and immolating hoſtes to it* (v. 8.) they proteſted that to be their God, which the image repreſented. This appeareth alſo, Deut. 32. v. 18. *God that begat thee thou haſt forſaken: and haſt forgotten our Lord thy creatour.* And Pſal. 105. v. 21. *They forgat God, vvhich ſaued them.*

S. Aug. li. 18. c 5. ciuit. *li. 1. c. 11. para. 9. Inſtit.*

This people thought the calfe to be the true God.

They adored that which the image repreſented.

11. *Moyſes beſought.*] Albeit Moyſes with moſt humble ſubmiſſion prayed for the people, which God ſo accepted, that he was therby pacified, (v. 14.) yet Caluin here condemneth him of arrogancie, and pride, as though he imperiouſly preſcribed law to God, ſpoyling him of his iuſtice. Much otherwiſe S. Hierom (*Epiſt. 12. ad Gaudent.*) commending his feruent charitie, doubteth not to ſay. *Dei potentiam ſerui preces impediebant. The ſeruantes prayers hindered Gods povver,* becauſe God himſelf ſaying, *ſuffer me, that my furie may be angrie againſt them, and that I may deſtroy them:* ſhewed his diuine prouidence to be ſuch, as *he might be ſtaied, from doing that vvhich be threatned.*

In hunc locum.

Caluin chargeth Moyſes with arrogancie.

Moyſes charitie concurred with Gods prouidence.

13. *Remember Abraham,*] It much trubled Caluin, that for obtaining pardon for the people, the Patriarches are mentioned, for whoſe ſake and merites, mercie, and protection was promiſed by God (Gen. 18. 22. 26.) propheſied by Iacob, (Gen. 48.) performed here, and in manie other places. And it is a vaine euaſion to ſay; God ſhewed his mercie for his promiſe ſake only; for he promiſed the ſame for their merites; as appeareth in the places alleaged. Though al merites procede from Gods grace, firſt geuen without merites. *1. Cor. 4. v. 7. S. Aug. de grat. & lib. arb. c. 6.*

S. Aug. q. 149. in Exod. S. Chryſ. ho. 42. in Gen. Theod. q 67. in Exo.

God ſheweth mercie for the merites of his ſeruants.

Grace goeth before merites.

CHAP. XXXIII.

Gods wrath being mitigated by Moyſes, the people mourne for their ſinne, 7. Moyſes pitcheth the tabernacle vvithout the campe, and therin conuerſeth familiarly vvith God. 18. deſiring to ſee his glorie.

AND our Lord ſpake to Moyſes, ſaying: Goe, get thee 1
vp from this place, thou and thy people which thou
haſt brought out of the Land of Ægypt, into the land
wherof I ſware to Abraham, Iſaac, and Iacob, ſaying:
To thy ſeede I wil giue it: † and I wil ſend an Angel thy 2
precuſor, that I may caſt out the Chananeite, and
Amorrheite, and Hetheite, and Pherezeite, and Heueite,
and Iebuſeite, † and thou maieſt enter into the land that 3
floweth with milke and honey: for :: I wil not goe vp with
thee, becauſe thou art a ſtiffenecked people: leſt perhappes
I deſtroie thee in the way. † And the people hearing this 4
verie il ſaying, mourned: and no man put on his ornamentes
after the cuſtome. † And our Lord ſayd to Moyſes: Speake 5
to the children of Iſrael: Thou art a ſtiffenecked people,
once I ſhal goe vp in the middes of thee, and ſhal deſtroy
thee. Now preſently lay away thy ornamentes, that I may
know what to doe vnto thee. † Therfore the children of 6
Iſrael layd away their ornamentes from mount Horeb.

:: God would not in this paſſage worke ſuch miracles, as he did, bringing them forth of Ægypt. So it is a comination becauſe they were ſtubborne and ſtiffe necked.

† Moyſes alſo taking the tabernacle, pitched it without the 7
campe a farre of, and called the name thereof, The
Tabernacle of couenant. And al the people, that had anie queſtion,
went forth to the Tabernacle of couenant, without the
campe. † And when Moyſes went forth to the tabernacle, 8
al the people roſe vp, and euerie one ſtoode in the dore of his
pauilion, and they beheld the backe of Moyſes, til he entred
into the tabernacle. † And when he was entred into the 9
Tabernacle of couenant, the piller of the cloude came downe,
and ſtoode at the doore, and he ſpake with Moyſes, † al they 10
beholding that the piller of the cloud ſtoode at the doore of
the Tabernacle. And they ſtoode, and adored at the doores
of their tabernacles. † And our Lord ſpake vnto Moyſes 11
face to face, as a man is wont to ſpeake to his frend. And
when he returned into the campe, his miniſter Ioſue the ſõne
of Nun, a yong man, departed not from the Tabernacle.
† And Moyſes ſaid to our Lord: Thou commandeſt me to 12
leade,

leade forth this people: and doeſt not ſhew me whom thou
wilt ſend with me, eſpecially wheras thou haſt ſaid: I know
13 thee by name, and thou haſt found grace in my ſight. † If
therfore I haue found grace in thy ſight, ſhew me thy face,
that I may know thee, and may find grace before thine eyes,
14 looke vpon thy people this nation. † And our Lord ſaid:
15 My face ſhal goe before thee, and I wil giue thee reſt. † And
Moyſes ſayd: If thy ſelfe doeſt not goe before, bring vs not
16 out of this place. † For whereby ſhal we be able to know
I and thy people, that we haue found grace in thy ſight, vnles
thou walke with vs, that we may be glorified of al peoples,
17 that dwel vpon the earth? † And our Lord ſaid to Moyſes:
This word alſo, which thou haſt ſpoken, wil I doe: for thou
haſt found grace before me, and thy ſelfe I haue knowen by
18 19 name. † Who ſaid: Shew me thy glorie. † He anſwered:
I wil ſhew thee :: al good, and :: wil cal in the name of the
Lord before thee: and I wil haue mercie on whom I wil,
20 and I wil be merciful to whom it ſhal pleaſe me. † And againe
he ſayd: Thou canſt not ſee my face: :: for man ſhal not
21 ſee me, and liue. † And againe: Behold, quoth he, there is
22 a place with me, and thou ſhalt ſtand vpon the rocke. † And
Rom. 9. when my glorie ſhal paſſe, I wil ſette thee in a hole of the
rocke, and protect thee with my right hand, vntil I paſſe:
23 † and I wil take away my hand, and thou ſhalt ſee :: my
backe-partes: but my face thou canſt not ſee.

:: The viſion of God in glorie, is *al good.*

:: God by his grace maketh his ſeruants to cal vpon his name. *S. Aug. q. 154. in Exod.*

:: None in this life can ſee God as Saincts do in glorie. *1. Ioan. 3.*

:: Moyſes ſaw more glorious workes & effectes of God, then other Prophets, yet not his ſubſtance and diuine nature. *Theodoret. q. 68. in Exod. S. Hier. de verb. Iſa. vidi. Dom. S. Chryſoſt. ho. 4. de in copie. Dei natura.*

CHAP. XXXIIII.

Moyſes goeth againe into Mount Sinai, vvith new tables, praying for the people. 10. to whom God promiſeth to giue poſſeſſion of the Land. 12. Prohibiteth al aſſociation vvith the Gentiles, for feare of Idolatrie, 18. geueth precepts concerning the firſt borne, the Sabbath, and other feaſtes. 28. After fourtie dayes faſt, Moyſes returneth to the people vvith the commandements, and his face appearing horned, he couereth it, vvhenſoeuer he ſpeaketh to the people.

1 AND after this he ſaid: :: Cut thee two tables of ſtone
like vnto the former, and I wil write vpon them the
wordes, which the tables had, which thou haſt broken.
2 † Be readie in the morning, that thou maieſt forwith go vp
into the mount Sinai, and thou ſhalt ſtand with me vpon the
3 toppe of the mount. † Let no man go vp with thee, neither
let anie man be ſene throughout the whole mount: the oxen
alſo

:: The firſt tables being broken, yet others are made: ſo though the firſt grace geuen in Baptiſme be loſt,

alſo and the ſheepe let them not feede ouer againſt. † He 4
cut out therfore two tables of ſtone, ſuch as had bene before:
and riſing very early he went vp into mount Sinai, as our
Lord had commanded him, carying with him the tables.
† And when our Lord was deſcended in a cloude, Moyſes 5
ſtoode with him, calling vpon the name of our Lord. † Who 6
paſſing before him, he ſaid: * Dominatour Lord God, mer-
ciful and clement, patient and of much compaſſion, and true,
† Which keepeſt mercie vnto thouſandes: which takeſt away 7
iniquitie, and wicked factes, and ſinnes, and no man of him
ſelfe is innocent before thee. Which doeſt render the iniquitie
of the fathers to the children, and to the nephewes vnto the
third and fourth generation. † And Moyſes making haſt, 8
bowed flatte vnto the earth, and adoring † he ſaid: If I haue 9
found grace in thy ſight o Lord, I beſeech thee that thou wilt
goe with vs (for it is a ſtiffe necked people) and take away
our iniquities and ſinnes, and poſſeſſe vs. † Our Lord anſwe- 10
red: :: I wil make a couenant in the ſight of al, I wil do ſignes
that were neuer ſene vpon the earth, nor in anie nations: that
this people may ſee, in the middes of whom thou art, the ter-
rible worke of the Lord which I wil doe. † Obſerue al 11
thinges which this day I command thee: I my ſelf wil caſt
out before thy face the Amorrheite, and Chananeite, and
Hetheite, the Pherezeite alſo, and Heueite, and Iebuſeite.
† Beware thou neuer ioyne amitie with the inhabitants of 12
that land, which may be thy ruine: † but deſtroy their altars, 13
breake their ſtatues, and cut downe their groues: † adore 14
not a ſtrange God. The Lord his name is Ielouſe, God is an
emulatour. † Enter no traffick with the men of thoſe regions: 15
leſt, when they haue fornicated with their goddes, and haue
adored their idols, ſome man cal thee to eate of the thinges
immolated. † Neither ſhalt thou take a wife for thy ſonnes 16
of their daughters: leſt after them ſelues haue fornicated,
they make thy ſonnes alſo to fornicate with their goddes.
† Molten goddes thou ſhalt not make to thee. † Thou ſhalt 17 18
keepe the ſolemnitie of the azymes. Seuen dayes ſhalt thou
eate azymes, as I haue commanded thee, in the time of the
moneth of new corne: for in the moneth of ſpring time
thou didſt goe out of Ægypt. † Al of the male kind, that 19
openeth the matrice, ſhal be mine. Of al beaſtes as wel oxen
as of ſheepe, it ſhal be mine. † The firſtborne of an aſſe 20
thou

Yet there remaineth penance, as the ſecond table of ſaftie after ſhipwrake *S. Hiero. Epiſ ad Demedriad.*

* *chief ruler.*

:: Notwithſtanding his former commination *chap.* 33. *v.* 3. God here promiſeth new benefites.

thou ſhalt redeeme with a ſheepe: but if thou wilt not giue
a price for it, it ſhal be ſlaine. The firſtborne of thy ſonnes
thou ſhalt redeeme: neither ſhalt thou appeare emptie in
21 my ſight. † Six dayes ſhalt thou worke, the ſeuenth day thou
22 ſhalt ceaſe to eare, and reape. † The ſolemnitie of weekes
thou ſhalt make to thee, in the firſt fruites of corne of thy
wheate haruеſt, and the ſolemnitie, when the time of the
23 yeare returneth that al thinges are laid vp. † Three tymes
of the yeare al thy male ſhal appeare in the ſight of the
24 omnipotent Lord God of Iſrael. † For when I ſhal haue
taken away the nations from thy face, and ſhal haue dilated
thy borders, no man ſhal lie in wayte againſt thy land, when
thou doeſt goe vp, and appeare in the ſight of the Lord thy
25 God thriſe in a yeare. † Thou ſhalt not immolate the bloud
of my hoſte vpon leauen: neither ſhal there remaine in the
morning of the victime of the ſolemnitie of the Phaſe.
26 † The firſt of the fruites of thy ground thou ſhalt offer in
the houſe of the Lord thy God. Thou ſhalt not boile a kidde
27 in the milke of his damme. † And our Lord ſaid to Moyſes:
Write thee theſe wordes, in which I haue made a couenant
28 both with thee and with Iſrael. † Therfore he was there with
our Lord fourtie dayes and fourtie nightes: he did not eate
bread, and he dronke no water, and :: he wrote in the tables
29 the wordes of the couenant, :: tenne. † And when Moyſes
came downe from the mount Sinai, he held the two tables
of teſtimonie, and he knew not that his face was :: horned
30 by the conuerſation of the talke of our Lord. † And Aaron
and the children of Iſrael ſeing the face of Moyſes horned,
31 they were afraid to come neere. † And being called of him,
they returned as wel Aaron as the princes of the ſynagogue.
32 And after that he ſpake to them, † al the children of Iſrael
alſo came to him: whom he commanded al thinges that he
33 had heard of our Lord in mount Sinai. † And hauing ended
34 his talke, he put :: a veile vpon his face. † Which going in
to our Lord, and ſpeaking with him, he toke away vntil he
went forth, and then he ſpake to the children of Iſrael al
35 thinges that had bene commanded him. † Who ſaw that the
face of Moyſes coming forth was horned, but he couered
his face againe, if at anie time he ſpake to them.

:: God by an Angel not Moyſes. *ſupra v. 1. & Deut. 10. v. 2. & 4.*

:: How ſoeuer the commandments are diuided in both tables, here it is certaine, that there be no more nor fewer then tenne in al.

:: So his face appeared to the beholders, by reaſon of the gliſtering beames of his countenance ſhining gloriouſly, after his conuerſation with God fourtie dayes: which ſignifieth that *much more that which abideth* (in al eternitie) *is in glorie. 2. Cor. 3.*

:: The ſame veile (ſaieth S. Paul) remaneth vpon the hart of the Iewes, that they can not ſee Chriſt, til by his ſpecial grace they ſhal be illuminated: 2. *Cor.* 3. The like is vpon the hart of Heretikes that can not ſee the Church. *S. Aug. in Pſal.* 30. *con* 2.

CHAP. XXXV.

The precept of the Sabbath is yet renewed. 4. Firſt fruites, and other giftes are required, and duly offered, for the making of the tabernacle and other thinges therto belonging, which are here recited. 30. Beſeleel and Ooliab are appointed workmen for this purpoſe.

THERFORE ∷ al the multitude of the children of Iſrael 1
being gathered together, he ſaid to them: Theſe are the
thinges which our Lord hath commanded to be done. † Six 2
dayes you ſhal do worke: the ſeuenth day ſhal be holie vnto
you, the ſabbath, and reſt of our Lord: he that ſhal do anie
worke in it, ſhal be ſlaine. † You ſhal not kindle fire in al 3
your habitations on the ſabbath day. † And Moyſes ſaid to 4
al the aſſemblie of the children of Iſrael: This is the word
that our Lord hath commanded, ſaying: † Separate with 5
you firſt fruites to the Lord. Let euerie one that is willing and
hath a readie hart, offer them to the Lord: gold and ſiluer,
and braſſe, † hyacinth and purple, and ſcarlet twiſe died, 6
and ſilke, the haire of goates, † and rammes ſkinnes died 7
redde, and ianthin ſkinnes, the wood ſetim, † and oile to 8
maintaine lightes, and to make ointment, and moſt ſweete
incenſe, † Onyx ſtones, and pretious ſtones, for the adorning 9
of the Ephod and the Rationale. † Whoſoeuer of you 10
is wiſe, let him come, and make that which our Lord hath
commanded: † to wit, the Tabernacle, and the roofe therof, 11
and the couer, the ringes, and the bordeworke with the
barres, the pinnes and the feete: † the Arke and the ſtaues, 12
the propitiatorie, and the veile, that is drawen before it:
† the Table with the barres and the veſſel, and the loaues 13
of propoſition: † the Candleſticke to beare vp the lightes, 14
the veſſel therof and the lampes, and the oile to the nouriſhing
of fires: † the Altar of incenſe, and the barres, and 15
the oile of vnction and the incenſe of ſpices: the Hanging
at the doore of the tabernacle: † the Altar of holocauſte, 16
and his grate of braſſe, with the barres and veſſel therof:
the Lauer and his feete: † the Curtines of the court with the 17
pillers and the feete, the hanging in the doores of the entrie,
† the pinnes of the tabernacle and of the court with their 18
litle cordes: † the Veſtimentes, that are to be vſed in the 19
miniſterie of the ſanctuarie, the veſture of Aaron the high
Prieſt,

∷ After the fall of the people to Idolatrie, their puniſhment, and repentāce, their reconciliation to God and new tables of the commandments made and written, Moyſes repeteth the former precept, of keping the Sabbath, and prouideth al neceſſaries to the making of the Tabernacle, wherto the Princes and people moſt promptly and liberally contribute *S. Aug. q. 172. in Exo.*

Prieſt, and of his ſonnes, to do the function of Prieſthood
20 vnto me. † And al the multitude of the children of Iſrael
21 going forth from the ſight of Moyſes, † offered firſt fruites
to our Lord with a moſt prompt and deuoute minde, to make
the worke of the tabernacle of the teſtimonie. Whatſoeuer
was neceſſarie to the ſeruice therof and to the holie veſtiments,
22 † both men and wemen did giue, tablettes and
earlettes, ringes and bracelettes: euerie veſſel of gold was
23 ſeparated for the donaries of our Lord. † If anie man had
hyacinth, and purple, and ſcarlet twiſe died redde, and ianthin
24 ſkinnes, † metal of ſiluer and braſſe, they offered to our
25 Lord, and the wood ſetim for diuers vſes. † But the ſkilful
wemen alſo gaue ſuch thinges as they had ſponne, hyacinth,
26 purple, and ſcarlet, and ſilke, † and goates haire, geuing al
27 of their owne accord. † But the princes offered onyx ſtones,
and pretious ſtones, for the Ephod and the Rationale,
28 † and ſpices and oile to maintaine the lightes, and for the
preparing of ointment, and to make the incenſe of moſt
29 ſweete ſauour. † Al men and wemen with deuoute mind
offered donaries, that the workes might be made which our
Lord had comanded by the hand of Moyſes. Al the children
of Iſrael did dedicate voluntarie thinges to our Lord.

30 † And Moyſes ſaid to the children of Iſrael: Behold,
our Lord hath :: called by name Beſeleel the ſonne of Vri
31 the ſonne of Hur of the tribe of Iuda. † And hath filled
him with the ſpirit of God, with, wiſdome and intelligence,
32 and ſcience and al learning † to deuiſe and to make worke
33 in gold and ſiluer, and braſſe, † and in grauing ſtones,
and in carpenters worke. Whatſoeuer can be deuiſed artificially,
34 † he hath giuen in his hart: Ooliab alſo the ſonne
35 of Achiſamech of the tribe of Dan: † both hath he inſtructed
with wiſedome, to make the workes of a carpenter,
a tapeſter, an embroderer of hyacinth and purple, and ſcarlet
twiſe died, and ſilke, and to weaue al thinges, and to inuent
al new things.

:: As matter alone is not ſufficient for a building without artificers, to whom God geueth ſpecial skil: ſo for expounding holie Scripture God geueth particular knowledge to *Paſtors and Doctors, to the conſummation of ſainctes, to the vvorke of the miniſterie, to the edifying of the bodie of Chriſt.* (the Church.) *Epheſ. 4.*

CHAP. XXXVI.

More being geuen then was needeful. 6. Moyſes made to be proclamed that no more ſhould be offered. 8. So the curtines, 13. ringes, 18. buckles, 19. the couer, 20. bordes, 21. barres, 35. a veile, 36. pillers, and a hanging are made readie.

∷ As the people abounded in deuotion, ſo the workmen of modeſtie and religion would haue no more then neceſſarie *S. Auguſtin q. 171. in Exod.*

BESELEEL therfore, and Ooliab, and euerie wiſe man, 1
to whom our Lord gaue wiſedome and vnderſtanding,
to know how to worke artificially, made the thinges that
are neceſſarie for the vſes of the Sanctuarie, and which our
Lord did command. † And when Moyſes had called them, 2
and euerie cunning man, to whom our Lord had geuen
wiſedome, and ſuch as of their owne accord had offered themſelues
to the making of the worke, † he deliuered al the 3
donaries of the children of Iſrael vnto them. Who being
earneſt about the worke, the people daily in the morning
did offer their vowes. † Whereupon ∷ the arſtificers being 4
conſtrained to come, † ſaid to Moyſes: The people offereth 5
more then is neceſſarie. † Moyſes therfore commanded proclamation 6
to be made by the criers voice: Let neither man
nor woman offer anie more in the worke of the Sanctuarie.
And ſo they ceaſed from offering giftes, † becauſe the thinges 7
that were offered did ſuffice and were ouer much. † And 8
al the wiſe harted men, to accompliſh the worke of the tabernacle,
made ten curtines of twiſted ſilke, and hyacinth,
and purple, and ſcarlet twiſe died, with varied worke, and
the art of embrodering: † of which one had in length 9
twentie eight cubites, and in bredth foure: there was one
meaſure of al the curtines. † And he ioyned fiue curtines, 10
one to an other, and the other fiue be coupled to themſelues
one with an other. † He made alſo loupes of hyacinth in the 11
edge of one curtine on either ſide, and in the edge of the
other curtine in like maner, † that the loupes might meete 12
one againſt an other, and might be ioyned eech with other.
† Whereupon alſo he did caſt fiftie ringes of gold, that might 13
catch the loupes of the curtines, and might be made one
tabernacle. † He made alſo eleuen curtines of goates haire 14
to couer the roofe of the tabernacle: † one curtine in length 15
had thirtie cubites, & in bredth foure cubites: al the curtines
were of one meaſure: † of which fiue he ioyned apart, & the 16
other ſix apart. † And he made fiftie loupes in the edge of one 17
curtine, and fiftie in the edge of an other curtine, that they
might be ioyned one to an orher. † And fiftie buckles of 18
braſſe wherwith the roofe might be knitte together, that of
al the curtines there might be made one couering. † He made 19
alſo a couer for the tabernacle of rammes ſkinnes died redde:
& an other couer ouer that of ianthin ſkinnes. † He made 20

alſo

alſo the bordes of the tabernacle of the wood ſetim ſtanding.
21 † The length of one borde was ten cubites: and the bredth
22 contained one cubite and an halfe. † There were two mor-
teſes throughout euerie borde, that one might be ioyned to
23 the other. So made he in al the bordes of the tabernacle. † Of
the which twentie were at the ſouth ſide againſt the South,
24 † with fourtie feete of ſiluer. Two feete were put vnder one
borde on either ſide of the corners, where the morteſes of the
25 ſides end in the corners. † At that ſide alſo of the tabernacle,
that looked toward the North, he made twentie bordes,
26 27 † with fourty feete of ſiluer, two feete for euery borde. † But
againſt the weſt, to witte, at that ſide of the tabernacle, which
28 looketh to the ſea, he made ſix bordes, † and two other at ech
29 corner of the tabernacle behind: † which were alſo ioyned
from beneth vnto the toppe, & they grew together into one
30 connexion. So he made on either ſide at the corners † that
there were in al eight bordes, and had ſixteene feete of ſiluer,
31 to witte, two feete vnder euerie borde. † He made alſo barres
of the wood ſetim, fiue to hold together the bordes of one
32 ſide of the tabernacle, † and fiue other to ioyne together
the bordes of the other ſide: and beſides theſe, fiue other
33 barres at the weſt ſide of the tabernacle againſt the ſea. † He
made alſo an other barre, that might come by the middes of
34 the bordes from corner vnto corner. † And the bordeworke
it ſelfe he plated with gold. And their ringes he made of gold,
through which the barres might be drawen: the which alſo
35 themſelues he couered with plates of gold. † He made alſo
a veile of hiacinth, and purple, ſcarlette, and twiſted ſilke,
36 with embrodered worke, varied and diſtinguiſhed: † and
foure pillers of the wood ſetim, which with their heades he
37 plated with gold, caſting their feete of ſiluer. † He made
alſo a hanging in the entrie of the tabernacle of hyacinth,
purple, ſcarlet, and twiſted ſilke, with the worke of an em-
38 broderer: † and fiue pillers with their heades, which he
couered with gold, and their feete he did caſt of braſſe.

CHAP. XXXVII.

Beſeleel maketh the Arke. 6. the Propitiatorie, with Cherubimes, 10. the Table, vvith veſſel belonging therto, 17. the Candleſticke vvith bowles and branches 23. ſeuen lampes with ſnuffers, 25. the Altar of incenſe, 29. and compoundeth the incenſe.

AND Beſeleel made alſo the arke of the wood ſetim, 1
hauing two cubites and an halfe in length, and a cubite
and an halfe in bredth, the height alſo was of one cubite and
an halfe: and he plated it with the pureſt gold within
and without. † And he made to it a crowne of gold round 2
about, † caſting foure ringes of gold at the foure corners 3
thereof: two ringes in the one ſide, and two in the other.
† Barres alſo he made of the wood ſetim, which he plated 4
with gold, † and which he put into the ringes, that were at 5
the ſides of the arke to carie it. † He made alſo the Propi- 6
tiatorie, that is, the Oracle, of the pureſt gold, two cubites
and an halfe in length, and a cubite and an halfe in bredth.
† Two Cherubins alſo of beaten gold, which he ſette on 7
either ſide of the Propitiatorie: † One Cherub in the toppe 8
of one ſide, and the other Cherub in the toppe of the other
ſide: two Cherubins in each toppe of the Propitirtorie,
† ſpreading their winges, and :: couering the Propitiatorie, 9
and looking one toward the other and toward it. † He made 10
alſo the table of the wood ſetim in length two cubites, and
in bredth one cubite, which had in height a cubite & an halfe.
† and he did compaſſe it with the fineſt gold, and he made 11
to it a golden ledge round about, † and to the ledge it ſelfe a 12
golden crowne enterpoliſhed of foure fingers, and vpon the
ſame an other golden crowne. † And he caſt foure ringes of 13
gold, which he put in the foure corners at euerie foote of the
table † againſt the crowne: and he put the barres into them, 14
that the table might be caried. † The barres alſo them ſelues 15
he made of the wood ſetim, and compaſſed them with gold.
† And the veſſel for the diuers vſes of the table, ſawcers, 16
phiales, and goblettes, and cenſars, of pure gold, wherein
the libamentes are to be offered. † He made alſo the candle- 17
ſticke beaten of the fineſt gold. From the ſhaft wherof the
branches, cuppes, and boules and lilies did proceede: † ſix 18
on both ſides, three branches on one ſide, and three on the
other: † three cuppes in maner of a nutte on euerie branch, 19
and boules withal and lilies: and three cuppes of the faſhion
of a nutte in an other branch, and boules withal and lilies.
The worke of the ſix branches, that proceded from the ſhaft
of the candleſticke, equal † And in the ſhaft it ſelfe were 20
foure cuppes after the maner of a nutte, and boules withal
at euerie one and lilies: † and boules vnder two branches in 21
three

:: The Cherubins couering al vpon and within the arke ſignifie (ſaith S. Gregorie Nyſſen) that the Scriptures haue a hiegher ſenſe then the literal. *de vita Moyſeos poſt medium.*

three places, which together make ſix branches proceding
22 from one ſhaft. † both the boules therfore, & the branches
23 were out of it, al beaten of the pureſt gold. † He made alſo
the ſeuen lampes with their ſnuffers, and the veſſel, where
24 the ſnuffings ſhould be put out, of moſt pure gold. † The
candleſticke withal the veſſel therof did weigh a talent of
25 gold. † He made alſo the altar of incenſe of the wood ſetim,
hauing a cubite euerie way foure ſquare, and in height two:
26 from the corners wherof the hornes did procede. † And
he plated it with the pureſt gold, with the grate and the
27 walles and the hornes. † And he made to it a crowne of gold
round about, and two golden ringes vnder the crowne at
either ſide, that the barres may be put into them, and the
28 altar may be caried. † And the barres them ſelues he made
alſo of the wood ſetim, and couered them with plates of gold.
29 † *He compounded alſo oile for the ointment of ſanctification,
and incenſe of the pureſt ſpices with the worke of
a pigmentarie.

CHAP. XXXVIII.

The ſame Beſeleel maketh the Altar of Holocauſte. 8. the braſen lauer. 9. the court with pillers and hanginges. 21. The giftes that were offered are recited.

1 HE MADE alſo the Altar of Holocauſte of the wood
ſetim, fiue cubites foure ſquare, and three in height:
2 † the hornes wherof did procede from the corners, and he
3 couered it with plates of braſſe. † And for the vſes therof
he prepared of braſſe diuers veſſels, cauldrons, tonges, fleſh-
4 hookes, pothookes, & firepannes. † And the grate therof
in maner of nette he made of braſſe, and vnder it in the
5 middes of the altar an hearth, † caſting foure ringes at as
6 manie toppes of the nette, to put in barres to carie it: † the
which themſelues alſo he made of the wood ſetim, and co-
7 uered them with plates of braſſe: † and he drew them
through the ringes, that ſtoode out in the ſides of the altar.
And the altar it ſelfe was not maſſie, but holow of bordes,
8 and within emptie. † He made alſo the lauer of braſſe, with
the foote therof, of wemens glaſſes, :: that watched in the
9 doore of the tabernacle. † He made alſo the court, in the
ſouth ſide wherof were hanginges of twiſted ſilke, of an
10 hundred cubites, † twentie pillers of braſſe with their feete,
the

:: Theſe wemen watched there for deuotion, and it ſemeth the ſame cuſtome continued til Chriſts time. For Anna the widow obſerued this ſtate of life. *Luc. 2*

the heades of the pillers, & the whole grauing of the worke, of ſiluer. † In like maner at the north ſide the hanginges, 11
pillers, and feete and the heades of the pillers were of the ſame meaſure, and worke and metal. † But on that ſide that 12
looketh to the Weſt, there were hanginges of fiftie cubites, ten braſen pillers with their feete, and the heades of the pillers, and al the grauing of the worke, of ſiluer. † More- 13
ouer againſt the Eaſt he prepared haginges of fiftie cubites: † of the which, one ſide conteyned fiſtene cubites of three 14
pillers, with their feete: † and on the other ſide (becauſe 15
betwen both he made the entrie of the tabernacle) there were hanginges equally of fiftene cubites, and three pillers, and feete as manie. † Al the hanginges of the court were 16
wouen of twiſted ſilke. † The feete of the pillers were of 17
braſſe, and their heades with al their grauinges of ſiluer: but the pillers alſo of the court them ſelues he plated with ſiluer. † And in the entrie therof he made with embrodered worke 18
a hanging of hyacinth, purple, ſcarlet, and twiſted ſilke, that had twentie cubites in length, but the height was fiue cubites according to the meaſure, which al the hanginges of the court had. † And the pillers in the entrie were foure 19
with feete of braſſe, and their heades and grauinges of ſiluer. † The pinnes alſo of the tabernacle and of tpe court round 20
about he made of braſſe. † Theſe are the iuſtrumentes of the 21
taberbacle of teſtimonie, which were numbred according to the precept of Moyſes, in the ceremonies of the Leuites by the hand of Ithamar the ſonne of Aaron the ptieſt: † which 22
Beſeleel the ſonne of Vri, the ſonne of Hur, of the tribe of Iuda had accompliſhed, as our Lord commanded by Moyſes, † hauing ioyned to him ſelfe for his compagnion Ooliab the 23
ſonne of Achiſamech of the tribe of Dan: who was himſelf alſo an egregious artificer in wood, and a tapiſter and embroderer of hyacinth, purple, ſcarlet, and ſilke. † Al the gold 24
that was ſpent in the worke of the Sanctuarie, and that was offered in donaries, was nine and twentie talentes, and ſeuen hundred thirtie ſicles according to the meaſure of the Sanctuarie. † And it was offered of them that paſſed to the num- 25
ber, from twentie yeares and vpward, of ſix hundred three thouſand, and fiue hundred fiftie, able men to beare armes. † There were moreouer an hundred talentes of ſiluer, wherof 26
were caſt the feete of the Sanctuarie, and of the entrie where the

27 the veile hangeth. † An hundred feete were made of an
hundred talentes, one talent being accoũted for euerie foote.
28 † And of the thouſand ſeuen hundred, and ſeuentie fiue he
made the heades of the pillers, which them ſelues he alſo
29 plated with ſiluer. † Of braſſe alſo there were offered ſeuentie
two thouſand talentes, and foure hundred ſicles beſides,
30 † of the which were caſt the feete in the entrie of the
tabernacle of teſtimonie, and the altar of braſſe with the
grate therof, and al the veſſel, that pertayne to the vſe therof,
31 † and the feete of the court aſwel in the circuite as in
the entrie therof, and the pinnes of the tabernacle and of the
court, round about.

CHAP. XXXIX.

Al the ornamentes of Aaron and his ſonnes are made. 31. and the whole worke of the Tabernacle is perfited.

1 MOREOVER of hyacinth and purple, ſcarlet and ſilke
he made the veſtures, that Aaron ſhould weare when
he miniſtred in the holie places, as our lord commanded
2 Moyſes. † He made therfore an Ephod of gold, hyacinth,
3 and purple, and ſcarlet twiſe died, and twiſted ſilke, † with
embrodered worke, and he did cut thinne plates of gold, and
drew them ſmal into threedes, that they might be twiſted
4 with the wouſe of the former colours, † and two edges
5 coupled one to the other in the toppe on either ſide, † and
a bawdrike of the ſame colours, as our Lord had commanded
6 Moyſes. † He prepared alſo two Onyx ſtones, faſt ſette and
cloſed in gold, and grauen by the art of a lapidarie, with the
7 names of the children of Iſrael: † and he ſet them in the
ſides of the Ephod for a moniment of the children of Iſrael,
8 as our Lord had commanded Moyſes. † He made alſo a Rationale
with embrodered worke according to the worke of
the Ephod, of gold, hyacinth, purple, and ſcarlet twiſe died,
9 and twiſted ſilke: † foure ſquare, duble, of the meaſure of a
10 palme. † And he ſet foure rewes of precious ſtones. In the
11 firſt rewe was ſardius, topazius, an emeraud. † In the ſecond,
12 a carbuncle, a ſaphire, and a iaſper. † In the third, a ligurius,
13 an achates, and an amethiſt. † In the fourth a chryſolith, an
onyx, and beryllus, compaſſed and encloſed in gold by their

rewes. † And the twelue ſtones them ſelues, were grauen 14
with the names of the twelue tribes of Iſrael, euerie one
with his ſeueral name. † They made alſo in the rationale litle 15
cheynes linked one to an other of the pureſt gold, † and two 16
hookes, and as manie ringes of gold. Moreouer the ringes
they ſet on either ſide of the Rationale, † on the which 17
the two golden cheynes ſhould hang, which they put into
the hookes, that ſtoode out in the corners of the Ephod.
† Theſe both before and behind did ſo agree with them ſel- 18
ues, that the Ephod and the Rationale might be knit one to
the other, † tyed to the bawdrike and with ringes ſtrongly 19
coupled, which a lace of hyacinth ioyned, leſt they ſhould
flagge looſely, and be moued one from the other, as our Lord
commanded Moyſes. † They made alſo the tunike of the 20
Ephod al of hyacinth, † and a hole for the head in the vpper 21
part againſt the middes, and the border of the hole round
about wouen: † and beneth at the feete pomegranates of 22
hyacinth, purple, ſcarlet, and twiſted ſilke: † and litle bel- 23
les of the pureſt gold, which they did put betwen the pome-
granates in the vtmoſt part of the tunike round about: † to 24
witte, a bel of gold, and a pomegranate, wherwith the high
prieſt went adorned, when he executed his miniſterie, as our
Lord had commanded Moyſes. † They made alſo ſilken tu- 25
nikes with wouen worke for Aaron and his ſonnes: † and 26
mitres with their litle crownes of ſilke: † linnen breeches 27
alſo, of fine line: † and a girdle of twiſted ſilke, hyacinth, pur- 28
ple, & ſcarlet twiſe died, with the art of embrodering, as our
Lord had commanded Moyſes. † They made alſo the plate 29
of ∷ ſacred veneration of moſt pure gold, and they wrote
in it with the worke of a lapidarie: The Holie of our Lord:
† and they tyed it to the mitre with a lace of hyacinth, as 30
our Lord had commanded Moyſes. † Therfore al the worke 31
of the tabernacle & of the roofe of teſtimonie was perfited:
and the children of Iſrael did al thinges which our Lord had
commanded Moyſes. † And they offered the tabernacle and 32
the roofe and the whole furniture, ringes, bordes, barres,
pillers and their feete, † the couer of rammes ſkinnes died 33
redde, and the other couer of ianthin ſkinnes, † the veile, 34
the arke, the barres, the propitiatorie, † the table with the 35
veſſel therof and the loaues of propoſition: † the candle- 36
ſticke, the lampes, and the furniture of them with the oyle:
† the

∷ Alexander the great ſeeing Iaddus the hiegh Prieſt, bearing this venerable plate on his forehead, with great reuerence went vnto him, and adored the name of God writen in the plate. *Ioſephus. li. 11. c. 8. Antiq.*

37 † the altar of gold, and the ointment, and the incenſe of
38 ſpices: † and the hanging in the entrie of the tabernacle:
39 † the altar of braſſe, the grate, the barres, and al the veſſel
therof: the lauer with the foote therof: the hanginges of
40 the court, and the pillers with their feete: † the hanging in
the entrie of the court, and the litle cordes, and the pinnes
therof. Nothing wanted of the veſſel, that was commanded
to be made for the miniſterie of the tabernacle, and for the
41 roofe of couenant. † The veſtimentes alſo, which the
prieſtes vſe in the Sanctuarie, to witte, Aaron and his ſonnes,
42 † the children of Iſrael offered, as our Lord had commanded.
43 † Which thinges after that Moyſes ſaw al finiſhed, he
bleſſed them.

CHAP. XL.

According to Gods commandment Moyſes erecteth the Tabernacle, with al thinges appertayning, the firſt day of the ſecond yeare after their deliuerie from Ægypt. 32. God repleniſheth the ſame with his Maieſtie, a cloude remayning ouer it by day, and a piller of fire by night, but when they ſhal march, the ſame paſſeth before them.

1 2 AND our Lord ſpake to Moyſes, ſaying: † The :: firſt
moneth, the firſt day of the moneth, thou ſhalt erect
3 the tabernacle of the teſtimonie, † and ſhalt put in it the arke,
4 and ſhalt let downe before it the veile: † and bringing in the
table, thou ſhalt ſet vpon it the thinges that are commanded
after the rite. The candleſticke ſhal ſtand with the lampes
5 therof, † and the altar of gold whereon the incenſe is burned,
before the arke of teſtimonie. Thou ſhalt put the hanging
6 in the entrie of the tabernacle, † and before it the altar
7 of holocauſte: † the lauer betwen the altar and the
8 tabernacle, which thou ſhalt fil with water. † And thou
ſhalt compaſſe about the court with hanginges, and the entrie
9 therof. † And taking the oile of vnction thou ſhalt anoynte
the tabernacle with the veſſel therof, that they may be ſanctified:
10 † the altar of holocauſte and al the veſſel therof:
11 † the lauer with the foote therof; al ſhalt thou conſecrate
with the oile of vnction, that they may be :: moſt Holie.
12 † And thou ſhalt bring Aaron and his ſonnes to the doore
of the tabernacle of teſtimonie, and hauing waſhed them
13 with water, † thou ſhalt reueſt them with the ſacred veſti-

:: The Tabernacle, prepared in the firſt yeare and erected the firſt day of the ſecond yeare, ſignifieth the Church of Chriſt prepared in the old Teſtament, & eſtabliſhed, exalted, and confirmed in the new.

:: More holie then anie thing without the Sanctuarie, but the *ſancta ſanctorum* it ſelfe was then moſt holie of al places in this world.

mentes, that they may miniſter to me, and the vnction of
them may proſper to an euerlaſting prieſthood. † And Moyſes 14
did al thinges which our Lord had commanded. † Therfore 15
the firſt moneth of the ſecond yeare, the firſt day of the
moneth, the tabernacle was placed. † And Moyſes erected, 16
it, and put the bordes and feete and barres, and reared the
pillers, † and ſpred the roofe ouer the tabernacle, putting 17
ouer it a couer, as our Lord had commanded. † He put alſo 18
the teſtimonie in :: the arke, thruſting barres vnderneth,
and the oracle aboue. † And when he had brought the arke 19
into the tabernacle, he drew before it the veile to fulfil the
commandement of our Lord. † He ſette the table alſo in the 20
tabernacle of teſtimonie at the north ſide without the veile,
† ordering the bread of propoſition before it, as our Lord 21
had commanded Moyſes. † He ſette the candleſticke alſo in 22
the tabernacle of teſtimonie ouer againſt the table on the
ſouth ſide, † placing the lampes in order, according to the 23
precept of our Lord. † He ſet alſo the altar of gold vnder 24
the roofe of teſtimonie againſt the veile, † and burned vpon 25
it the incenſe of ſpices, as our Lord had commanded Moyſes.
† He put alſo the hanging in the entrie of the tabernacle of 26
teſtimonie, † and the altar of holocauſte in the entrie of 27
the teſtimonie, offering on it the holocauſte, and the ſacrifices,
as our Lord had commanded. † The lauer alſo he ſet 28
betwen the tabernacle of teſtimonie and the altar, filling it
with water. † And Moyſes and Aaron, and his ſonnes 29
waſhed their handes and feete, † when they entred the roofe 30
of couenant, and went to the altar, as our Lord had commanded
Moyſes. † He erected alſo the court round about the tabernacle 31
and the altar, drawing the hanging in the entrie
therof. After al thinges were perfited, † the cloude couered 32
the tabernacle of teſtimonie, and the glorie of our Lord filled
it. † :: Neither could Moyſes enter the roofe of couenant, 33
the cloude couering al thinges, and the maieſtie of our Lord
ſhining, becauſe the cloude had couered al thinges. † If at 34
anie time the cloud did leaue the tabernacle, the children of
Iſrael went forward by their troupes: † If it hong ouer, they 35
remained in the ſame place. † For the cloude of our Lord 36
honge ouer the tabernacle by day, and a fire by night, in
the ſight of al the children of Iſrael throughout al their
manſions.

:: A gomor of Manna was now put in the arke mentioned before. chap. 16.

:: VVithout al doubt (ſaith *S. Auguſtin. q. 173. in Exod.*) Moyſes prefigured other perſons when he entred into the cloud on mount Sinai, and others now when he could not enter into the tabernacle repleniſhed with the glorie of God. In Sinai he ſignified thoſe that penetrate the profound myſteries of Chriſt, here the Iewes who vnderſtād not the ſame.

THE

THE ARGVMENT OF LEVITICVS.

Exod. vlt. VVHEN *the Tabernacle was erected, nere to* Mount Sinai, *the* firſt day of the ſecond yeare, *after the children of Iſrael*
parted from Ægypt, and was ſo repleniſhed *With Gods* Maieſtie,
that none, no not Moyſes *himſelf* could enter in, *our Lord ſpeaking*
from thence, called Moyſes, and declared to him the offices of the Leuites;
Nu. 1. *whom only, and no others, he deputed for the administration, and charge*
of ſacred things: wherof this booke (Wherin they are written) is called
Epiſt. ad Paulinum. *Leuiticus.* In which *ſaith S. Hierom,* al and euerie Sacrifice, yea almoſt euerie ſillable, and Aarons veſtments, and the whole Leuical order breath forth heauenlie ſacraments, *or myſteries. For firſt*
Leuit. 1. *God here preſcribeth What ſacrifices he wil haue, in What manner, and to*
8. *what purpoſes. Then What partes and qualities he requireth in Prieſts; how*
they ſhal be veſted and conſecrated, ſeuerly puniſhing ſome that tranſgreſſed:
11. *with commandment neither to offer in ſacrifice, nor to eate things reputed*
12. *Vncleane, and the maner of purifying ſuch things, and perſons, as by diuers*
18. *occaſions were polluted: Interpoſing alſo ſome moral, and iudicial precepts;*
appointeth certaine ſolemne feaſtes, times of reſt, and Iubilie yeare. Finally
23. *promiſeth reWardes, and threatneth puniſhments to thoſe that kepe or breake*
26. *his commandments: with particular admonition touching Vowes and*
27. *tithes. So this booke may be diuided into fiue ſpecial partes. The firſt, of diuers ſortes of Sacrifices: in the ſeuen firſt chapters. The ſecond, of conſecrating*
Prieſts, and their veſtments, With puniſhment for offering ſtrange fire. in the
three next chapters. The third, of diſtinction betwen cleane and vncleane,
With the maner of purifying certaine legal Vncleanes, and other precepts moral and iudicial. from the 11. chap. to the 23. The fourth, of feaſts, times of
reſt, and Iubilie With priuiledges, reWardes, and puniſhments. from the 23.
chap. to the 27. The fifth, of Vowes, and tithes. in the laſt chapter.

So ſoone as the Tabernacle was erected God declared the offices of the Leuites, written in this booke: wherof it is called Leuiticus.

The contents of this booke.

Diuided into fiue parts.

THE BOOKE LEVITICVS, IN HEBREW VAICRA.

Chap. I.

Diuers rites in offering holocauſtes, as wel of cattle, 14. as of birdes.

The firſt part of this booke. Of diuers ſortes of Sacrifices.

:: The beſt and perfecteſt of euerie kind is to be offered to God, not the blind, lame, or weake. *Gen. 4. Malach. 1.*

AND OVR LORD called Moyſes, and 1
ſpake to him out of the tabernacle of
teſtimony, ſaying: † Speake to the chil- 2
dren of Iſrael; & thou ſhalt ſay to
them: ″ The man of you, that ſhal offer
an hoſte to our Lord, of beaſtes, that is
of oxen & ſheepe, offering victimes
† if his oblation be ″ an holocauſte, 3
and of the heard; he ſhal offer :: a male, without ſpotte, at the
dore of the tabernacle of teſtimonie, to propitiate our Lord
vnto him: † and he ſhal put his handes vpon the heade of 4
the hoſte, and it ſhal be acceptable, and profitable to his
expiation. † And he ſhal immolate the calfe before our Lord, 5
and the children of Aaron the prieſtes ſhal offer the bloud
therof, powring it in the circuite of the altar, which is
before the dore of the tabernacle. † And the skinne of the 6
hoſte being plucked of, the ioyntes they ſhal cut into peeces,
† and ſhal put fire vnderneth in the altar, hauing before laid 7
a pyle of wood in order: † and the ioyntes that are cut out, 8
laying in order thereupon, to wit, the head, & al thinges that
cleaue to the liuer, † the entralles and feete being washed 9
with water, and the prieſt ſhal burne them vpon the altar
for an holocauſte, and ″ ſweete ſauoure to our Lord. † And 10
if the oblation be of flockes, an holocauſte of sheepe or of
goates, a lambe of a yeare old without ſpot ſhal he offer:
† and he ſhal immolate it at the ſide of the altar that looketh 11

to the

to the North, before our Lord: but the bloud therof the
ſonnes of Aaron ſhal poure vpon the altar round about:
12 † and they ſhal diuide the ioyntes, the head, and al that
cleaue to the lyuer: and ſhal lay them vpon the wood, vnder
13 which the fire is to be put: † but the entrales and the feete
they ſhal waſh with water. And the whole the prieſt ſhal
offer, and burne vpon the altar for an holocauſt, and moſt
14 ſweete ſauoure to our Lord. † But if the oblation of holocauſt
15 to our Lord be of birdes, of turtles and young pigions, † the
prieſt ſhal offer it at the altar: and writhing the head to
the necke, and breaking the place of the wound, he ſhal
make the bloud to runne downe vpon the brimme of the
16 altar: † but the croppe of the throate, and the fethers he
ſhal caſt nigh to the altar at the eaſt ſide, in the place where
17 the aſhes are wount to be powred out, † and he ſhal breake
the pinnions therof, and ſhal not cut, nor diuide it with a
knife, and ſhal burne it vpon the altar, putting fire vnder
the wood. It is an holocauſt and oblation of moſt ſweete
ſauoure to our Lord.

ANNOTATIONS.

CHAP. I.

2. *The man that ſhal offer*] Sacrifice being the moſt ſpecial external ſeruice, wherby man acknowledgeth the ſupreme dominion of God, and his owne ſubiection and homage to his diuine Maieſtie, was ſo wel knowen to be neceſſarie (as being in moſt frequent vſe in the law of nature, and in al nations) that here neded not anie new precept in general, that the people of God ſhould offer ſacrifice, though for ſpecial purpoſes, certaine particular ſacrifices were ſome times appointed, but this dutie & obligation preſuppoſed, our Lord firſt admoniſhing to offer the beſt, and perfecteſt things in euerie kind, preſcribeth with what rites, and ceremonies it ſhal be done. As in offering an holocauſt of the heard, it muſt be *a male vvithout ſpotte*; and be offered *at the dore of the tabernacle*, the offerer *putting his handes vpon the head of the hoſte; the prieſts muſt offer the bloud, povvring it in the circuite of the altar; plucke of the ſkinne; cut the ioyntes in peeces; lay them in order; the entrales and feete being vvaſhed, burne al vpon the Altar*: And the like in other ſacrifices, al for iuſt and reaſonable cauſes, without which the wiſdome of God doth nothing. Sap. 7. & Pſal. 103. v. 24.

Sacrifice preſuppoſed to be neceſſary, God preſcribeth the rites to be obſerued therin.

3. *An holocauſt*] In reſpect of diuers things offered, the diuers maner, and cauſes of offering, there were manie ſortes of Sacrifices: but al are reduced to three kindes. The firſt was Holocauſt, in which al was burned in the honour of God, and reſolued into vapour, which aſcendeth vpwards in ſigne that al we haue is of God. The ſecond was Sacrifice for ſinne, & that of diuers ſortes, for the varietie of ſinnes and perſons; and part of this ſacrifice was burned, the other part belonged to the Prieſts. The third was Pacifique ſacrifice, wherof one part was burnt, an other pertayned to the Prieſts, and an other to them, that gaue the oblation. And of this kinde there were two ſortes, one of

Three kindes of Sacrifice.

Holocauſte.

Sacrifice for ſinne.

Pacifique Sacrifice.

thankſ-

For benefites receiued: or deſired.

thankſgeuing for benefites receiued: the other to procure fauoure in anie good enterpriſe, or deſire. Al the which did prefigure and forshew one only Sacrifice of Chriſts bodie and bloud, offered by him in two maners; bloudie on the Croſſe once for euer, wherof S. Paul expreſſy ſpeaketh (Heb. 9.) vnbloudie in formes of bread and wine, wherof the ſame S. Paul ſpeaketh (Heb. 13. v. 10.) shewing that Chriſtians *haue an Altar*, and conſequently a Sacrifice farre excelling thoſe of the Tabernacle; and our Sauiour him ſelfe (*Math. 26. v. 25.*) ſpeaking of the contents in the chalice, ſaid: it was *his bloud of the nevv Teſtament*, which he then inſtituted and dedicated, as is there noted. And the ancient Fathers (by Caluins confeſſion *in Heb. 9.*) generally vſe this diſtinction of the ſame Sacrifice offered in bloudie, & in vnbloudie maner. They likewiſe teach that al lawful Sacrifices of the Law of nature, and of Moyſes did end, and were complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libament, our holocauſt, our Sacrifice for ſinne, our Pacifique Sacrifice for al purpoſes, and in ſteede of al old Sacrifices. So *S. Auguſtin lib 8. c. 27. lib. 17. c. 20. de ciuit. lib. 3 de Bapiſ. c. 19. lib. 1. cont. aduerſ leg & prophet. c. 18. & 20. S. Chryſoſt. in Pſal. 95. S. Leo. ſer. 8. de Paſſ.* and other fathers teach.

Al ſacrifices of the old Teſtament prefigured Chriſts Sacrifice on the Croſſe, and in the Euchariſt.

Not the external worke for it ſelfe but ſincere deuotion pleaſeth God.

External ſacrifices were ordained:

1. to keepe the people from Idolatrie.

2. To induce them to internal vertues.

3. To ſignifie greater Myſteries of the new Teſtament.

Io. 4. v. 24.

Rom. 6. v. 19.

Pſal. 50.

9. *Svvete ſauour.*] Not that the ſauour of corporal things (though it were ſweter then of burnt fleſh and bones) delighteth Gods moſt pure ſubſtance: but for that mans frailtie in ſome good ſorte performing his dutie, is very acceptable to his diuine goodnes. For otherwiſe he required not theſe Sacrifices, nor other external Rites for him ſelf, but he would haue his people for their owne good to be exerciſed therein: eſpecially for three cauſes. Firſt to kepe them from Idolatrie, wherto they were very prone, as appeareth by their often falling, notwithſtanding continual admonitions to the contrarie. For being as it were burdened with manie ceremonies, pertaining to Gods true ſeruice, they might haue leſſe mind, leyſure, and occaſion to ſerue Idols. Secondly, for ſo much as man conſiſteth of ſoule and bodie, as the ſoule muſt interiorly *vvorship God in ſpirite and veritie*; ſo the bodie muſt alſo honour him exteriorly, *ſeruing iuſtice vnto ſanctification*: that is by external good workes to increaſe iuſtice, and ſanctitie, when by them the mind is inſtructed and inuited to know and honoure God. For otherwiſe ſaieth S Dionyſe (*c. 1. caleſt. Hierer.*) vnles mans vnderſtanding vſe the helpe of corporal things, diuine veritie can not be attained. And S. Auguſtin (*lib. 10. c. 5 ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his ſeruants vnto mortified ſpirites, contrite and humbled harts, to mercie and compaſſion towards others. In briefe (*c. 3. Enchir*) to the true and perfect ſeruing of his Diuine powre by faith, hope, and charitie. Thirdly, that theſe external Sacrifices and Rites might prefigure and ſignifie greater, more excellent, and more effectual Myſteries of the new Teſtament. For as S. Paul ſpeaketh (*Heb. 10.*) *the lavv* (of Moyſes) *hauing a ſhadovv of good things to come, not the verie image of the things*, brought not to perfection; *nor tooke avvay ſinnes by the bloud of oxen or goates*, but being (as is ſaid) *a ſhadovv*, rather ſhaded then perfectly ſhewed the great benefites, which the new law as a perfect image liuely repreſenteth: eſpecially Chriſts paſſion, which is the verie fountaine of grace and mercie. And wheras the old law could not iuſtifie (*Gal. 3.*) the law of Chriſt doth in dede iuſtifie, as the Goſpel witneſſeth, ſaying: (Ioan 1 v. 17.) *The lavv vvas geuen by Moyſes, grace and veritie vvas made by Ieſus Chriſt.*

CHAP. II.

How to offer flowre, 4. loaues, wafers, with oile and incenſe, without leauen or honie, 12. alſo firſt fruictes. 13. And ſalt in euerie oblation.

1 VVHEN a ſoule ſhal offer an oblation of ſacrifice
to our Lord, :: fine flowre ſhal be his oblation.
2 and he ſhal poure oyle vpon it, and put franckincenſe, † and
ſhal carie it to the ſonnes of Aaron the prieſts: of whom one
ſhal take a handful of the flowre, and the oile, and al the
franckincenſe, and ſhal put it a memorial vpon the Altar
3 for a moſt ſweete ſauour to our Lord. † And that which
ſhal be left of the ſacrifice, ſhal be Aarons, and his ſonnes,
4 Holie of holies among the oblations of our Lord. † But
when thou offereſt a ſacrifice baked in the ouen: of flowre,
to wit, loaues without leauen, tempered with oyle, and
5 wafers vnleauened layd ouer with oyle. † If thine oblation
be of the frying panne, of flowre tempered with oyle, and
6 without leuen, † thou ſhalt diuide it in litle peeces, and ſhalt
7 poure oyle vpon it. † And if the ſacrifice be from the gridiron,
in like maner the flowre ſhal be tempered with oyle,
8 † which offering to our Lord, thou ſhalt deliuer to the handes
9 of the prieſt. † Who hauing offered it, ſhal take a memorie
of the ſacrifice, and burne vpon the altar for a ſwete ſauour
10 to our Lord, † and whatſoeuer is left, ſhal be Aarons, and his
ſonnes, Holie of holies among the oblations of our Lord.
11 † Euerie oblation, that is offered to our Lord, ſhal be made
:: without leauen, neyther ſhal any leauen and :: honie be
12 burned in the ſacrifice of our Lord. † The firſt fruites only
of them and the giftes you ſhal offer: but vpon the altar they
13 ſhal not be put, for a ſauour of ſwetnes. † What ſacrifice
ſoeuer thou offereſt, thou ſhalt ſeaſon it with ſalt neither ſhalt
thou take away the ſalt of the couenant of thy God from thy
14 ſacrifice. In euerie oblation thou ſhalt offer :: ſalt. † But if
thou offer a gyfte of the firſt fruites of thy corne to our Lord,
of the eares being yet greene, thou ſhalt drie it at the fire, and
bruiſe it in maner of meale, and ſo ſhalt thou offer thy firſt
15 fruites to our Lord, † powring oyle vpon it, and putting
on franckincenſe, becauſe it is the oblation of our Lord.
16 † Wherof the prieſt ſhal burne for memorie of the gift, part
of the meale bruiſed, and of the oile, and al the frankincenſe.

:: Theſe oblations were ſpecially for the pooreſt ſorte. So God tempered his law to the abilitie of euerie one. *Theod. q. 1. in Leuit.*

:: As literally no leauen, nor honey might be offered in ſacrifice: ſo al ſinne and carnal delectatiō muſt be excluded in chriſtian life.

:: That ſalt ſignifieth diſcretion, appeareth by S. Paul exhorting to ſeaſon al our talke with ſalt *Colloſ. 4. v. 6.*

CHAP. III.

How the pacifique hoſtes muſt be offered of beeues, 6. ſhepe, 7. lambes, 12. and goates.

AND if his oblation be an hoſte of pacifiques, and he 1
wil offer of beues, male or :: female, without ſpot ſhal
he offer them before our Lord. † And he ſhal lay his hand vpon 2
the head of his victime, which ſhal be immolated in the
entrie of the tabernacle of teſtimonie, and the ſonnes of
Aaron the prieſt ſhal poure the bloud in the circuite of the
altar. † And they ſhal offer of the hoſt of pacifiques, for an 3
oblation to our Lord, the fatt that couereth the entralles,
and whatſoeuer fatt is within: † the two kidneys with the 4
fatt wherwith the guttes are couered, and the caule of the
liuer with the two little kydneys. † And they ſhal burne 5
them vpon the altar, for an :: holocauſt, putting fire vnder
the wood: for an oblation of moſt ſwete ſauour to our
Lord. † But if his oblation, and the hoſte of pacifiques be of 6
flocks, whether he offer male, or female, they ſhal be without
ſpot. † If he offer a lambe before our Lord, † he ſhal put his 7 8
hand vpon the head of his victime; which ſhal be immolated
in the entrie of the tabernacle of teſtimonie: and the ſonnes
of Aaron ſhal powre the bloud therof in the circuite of the
altar. † And they ſhal offer of the hoſte of pacifiques, a ſacrifice 9
to our Lord: the fatt and the whole rumpe, † with 10
the kidneys, and the fatt that couereth the bellie and al the
vital partes, and both little kydneys, with the fatt that is
about the guttes, and the caule of the liuer with the two little
kidneys. † And the prieſt ſhal burne them vpon the altar, 11
to the foode of the fire, and of the oblation of our Lord. † If 12
his oblation be a goate, and he offer it to our Lord, † he 13
ſhal put his hand vpon the head therof: and ſhal immolate
it in the entrie of the tabernacle of teſtimonie. And the
ſonnes of Aaron ſhal poure the bloude therof in the circuite
of the altar. † And they ſhal take of it to the foode of our 14
Lords fire, the fatt that couereth the bellie, and that couereth
al the vital partes: † the two little kydneys with the 15
caule, that is vpon them about the guttes, and the tallowe
of the liuer with the little kidneys: † and the prieſt ſhal 16
burne

:: In holocauſt onlie the male was offered, *chap.* 1. in other ſacrifices both ſexes were acceptable.

:: Theſe partes and the fatte were burned as an Holocauſt, the reſt of the oblation being pacifique.

burne them vpon the altar, to the food of the fire, and of a
17 moſt ſweete ſauour. Al the fatt ſhal be our Lordes † by a
perpetual right in your generations, and in al your habitations:
you ſhal eate no bloude nor fat at al.

CHAP. IIII.

Hovv a Prieſt, 13. the multitude, 22. a Prince, 27. or anie one of the people, ſinning of ignarance, muſt offer hoſtes.

1 2 AND our Lord ſpake to moyſes, ſaying: † Speake to
the children of Iſrael: The ſoule that ſinneth by ∷ ignorance,
and doth anie thing of al the commandmentes of
3 our Lord, which he commanded not to be done. † If the
prieſt that is anointed ſinne, making the people to offend, he
ſhal offer for his ſinne, a calfe without ſpott to our Lord:
4 † and he ſhal bring it to the dore of teſtimonie before our
Lord, and ſhal put his hand vpon the head therof, and ſhal
5 immolate it to our Lord. † He ſhal drawe alſo of the bloud
of the calfe, carying it into the tabernacle of teſtimonie.
6 † And when he hath dipped his finger in the bloud he ſhal
ſprinckle it ∷ ſeuen times before our Lord, againſt the veile
7 of the Sanctuarie. † and of the ſame bloud he ſhal put
vpon the hornes of the altar of incenſe moſt acceptable to
our Lord, which is in the tabernacle of teſtimonie. And
al the reſt of the bloud he ſhal powre at the foote of the
8 altar of holocauſte in the entrie of the tabernacle. † And the
fatt of the calfe he ſhal take away for the ſinne, aſwel that
which couereth the entralles, as al the partes that are within.
9 † The two little kidneys, and the caule that is vpon them
beſide the guttes, and the fatt of the liuer with the two litle
10 kidneis, † as is taken away from the calfe which is an hoſt
of pacifiques, and he ſhal burne them vpon the altar of holocauſte.
11 † But the ſkinne and al the fleſh with the heade
12 and feete and boweles and dung, † and the reſt of the bodie
he ſhal carie forth without the campe into a cleane place,
where the aſhes are wount to be powred out: and he ſhal
burne them vpon a pyle of wood, which ſhal be burnt in the
13 place where the aſhes are powred out. † And if al the multitude
of Iſrael be ignorant, and through ignorance do that
14 which is againſt the commandement of our Lord, † and

∷ Ignorance of that we are bond to know is ſinne: and more in Prieſts then in others.

∷ VVe ſee here and in manie other places that numbers are myſtical, not alwayes ſuperſticious.

afterward vnderſtand their ſinne,they ſhal offer for their ſinne
:: a calfe,and ſhal bring it to the dore of the tabernacle. † And 15
the ancientes of the people shal put their handes vpon the
head therof before our Lord. And the calfe being immolated
in the ſight of our Lord, † the prieſt that is anoynted, shal 16
carie of the bloud into the tabernacle of teſtimonie, † dipping 17
his finger, and ſprinkling ſeuen times againſt the veile. † and 18
he shal put of the ſame bloud on the hornes of the altar, that
is before our Lord, in the tabernacle of teſtimonie: and the
reſt of the bloud, he shal poure at the foote of the altar of
holocauſte, which is at the dore of the tabernacle of teſtimonie.
† And al the fatte therof he shal take vp, & shal 19
burne it vpon the altar: † doing ſo with this calfe, as he did 20
alſo before: and the prieſt praying for them, our Lord wil be
propitious vnto them. † But the calfe it ſelfe he shal carie 21
forth without the campe, and shal burne it like as the former
calfe: :: becauſe it is for the ſinne of the multitude. † If a 22
Prince ſinne, and by ignorance do of manie thinges one, that
by the law of our Lord is forbidden: † and afterward vnderſtandeth 23
his ſinne, he shal offer an hoſte to our Lord, a bucke
of the goates without ſpotte. † And he shal put his hand 24
vpon the head therof: and when he hath immolated it in the
place where holocauſt is wont to be ſlaine before our Lord,
becauſe it is for ſinne, † the prieſt shal dippe his finger in the 25
bloud of the hoſte for ſinne, touching the hornes of the altar
of holocauſte, and the reſt powring at the foote therof.
† But the fatt he shal burne vpon it, as is wont to be done in 26
the victimes of pacifiques: and the prieſt shal pray for him,
and for his ſinne, and it shal be forgiuen him. † And if a 27
ſoule of the people of the land shal ſinne through ignorance,
doing anie of thoſe thinges, that by the law of our Lord are
forbidden, and offending, † and knoweth his ſinne, he shal 28
offer a she goate without ſpotte. † And he shal put his hand 29
vpon the head of the hoſt that is for ſinne, and shal immolate
it in the place of holocauſt. † And the prieſt shal take vp of 30
the bloud with his finger: and touching the hornes of the altar
of holocauſt, the reſt he ſhal powre out at the foote therof.
† But taking away al the fatt, as is wont to be taken away 31
of the victimes of pacifiques, he shal burne it vpon the altar,
for a ſwete ſauour to our Lord; and he shal pray for him,
and it shal be forgeuen him. † But if he offer of the flocke 32
a victime,

:: A Prieſt, and the whole multitude offered the ſame ſacrifice of a calfe, for their ſines: the Prince offered a male goate, a priuate perſon a femal. *See Theod ret. q. 1. in Leuit. verſus finem.*

:: Though in ordinarie ſacrifices for ſinne, one part was alotted to the Prieſts (by whoſe miniſterie God remitted ſinnes) yet of the ſacrifice for a prieſts ſinnes, or for the ſinnes of the multitude, the prieſts had no part, leſt they ſhould ſaue coſt, or reape commoditie by ſacrifice for their owne or the whole peoples ſinnes. but al was burned as in a holocauſt. *Theodoret.* q. 3. in Leuit. S. Tho. 1. 2. q. 102. a. 3. ad. 8.

33 a victime, for his ſinne, to wit, an ewe without ſpotte; † he
ſhal put his hand vpon the head therof, and ſhal immolate
it in the place where the hoſtes of holocauſts are wont to be
34 ſlayne. † And the prieſt ſhal take of the bloud therof with
his finger, and touching the hornes of the altar of holocauſt,
35 the reſt he ſhal powre at the foote therof. † Al the fatte alſo
he ſhal take away, as the fatte of the ramme, that is offered
for pacifiques, is wont to be taken away: and ſhal burne it
vpon the altar, a burnt ſacrifice of our Lord: and he ſhal pray
for him, and for his ſinne, and it ſhal be forgiuen him.

CHAP. V.

Of hoſtes, for the ſinne of concealing an others periurie. 2. for vncleanes 4. for vaine ſvvearing 14. for errour in exerciſing holie rites, 17. & for anie ſinne committed by ignorance.

1 IF a ſoule ſinne, and heare the voice of one ſwearing, and
be witnes becauſe either he him ſelfe ſawe, or is priuie
2 to it: :: vnleſſe he vtter it, he ſhal beare his iniquitie. † The
ſoule that toucheth anie vncleane thing, either that which
was killed of a beaſt, or died of it ſelfe, or anie other thing
that creepeth: and forgeteth his vncleannes is guiltie, and
3 hath offended: † and if he touch anie thing of the vnclean-
neſſe of man, according to anie impuritie wherwith he is
wount to be polluted, & hauing forgotten, doe knowe it
4 afterward, he ſhal be guiltie of an offence. † The ſoule that
ſweareth, and vttereth with his lippes, that he would doe
:: either il; or wel, and bindeth the ſame with an oathe,
and his word, & hauing forgotten afterward vnderſtan-
5 6 deth his offence, † let him do penance for his ſinne, † and
offer of the flockes an ewe lambe, or a shee goate, and the
7 prieſt ſhal pray for him and for his ſinne: † but if he be not
able to offer a beaſt, let him offer two turtles, or two young
pigions to our Lord, one for ſinne, and the other for an holo-
8 cauſt, † and he ſhal geue them to the prieſt: who offering
the firſt for ſinne, ſhal wryth backe the heade therof to the
litle pinions, ſo that it ſticke to the necke, and be not alto-
9 geather broken of. † And of the bloud therof he ſhal
ſprinckle the wall of the altar, and whatſoeuer is left, he ſhal
make it diſtil to the bottome therof, becauſe it is for ſinne.

:: VVhen periurie doth preiudice an others cauſe, he that knoweth the truth is bond to reueil it to the Iudge; but with diſcretion to auoide ſcandal.

:: Swearing to do that is euil, or not doing that is lawfully ſworne, is ſinne.

† And

† And the other he ſhal burne for an holocauſte, as is wount 10
to be done: and the prieſt ſhal pray for him, and for his ſinne,
and it ſhal be forgeuen him. † And if his hand be not able 11
to offer two turtles, or two young pigions, he ſhal offer for
his ſinne, of floure the tenth part of an ephi. He ſhal not put
oyle vpon it, nor caſt anie frankincenſe theron, becauſe it
is for ſinne, † and he ſhal deliuer it to the prieſt: who ta- 12
king therof a ful handful, ſhal burne it vpon the altar for a
moniment, of him that did offer it: † praying for him and 13
making expiation, but the part that is left, him ſelfe ſhal
haue for a gifte. † And our Lord ſpake to Moyſes, ſaying: 14
† If a ſoule tranſgreſſing the ceremonies, by errour ſhal 15
ſinne in thoſe thinges that are ſanctified to our Lord, he ſhal
offer for his offence a ramme, without ſpotte out of the
flockes, that may be bought for two ſicles, according to the
weight of the Sanctuarie: † and :: the damage it ſelfe which 16
he did, he ſhal reſtore, and the fift part he ſhal adde beſides,
deliuering it to the prieſt, who ſhal pray for him, :: offering
the ramme, and it ſhal be forgeuen him. † If a ſoule ſinne 17
by ignorance, and do one of thoſe thinges which by the lawe
of the Lord are forbidden, and being guiltie of ſinne, vnder-
ſtand his iniquitie, † he ſhal offer a ramme without ſpotte 18
of the flockes to the prieſt, according to the meaſure, and
eſtimation of the ſinne: who ſhal pray for him, becauſe he
did it vnwitting: and it ſhal be forgiuen him, † becauſe by 19
errour he offended againſt the Lord.

:: For remiſſion of ſinne reſtitution is firſt required if iniurie was done.

:: Beſides reſtitution ſatiſfaction is alſo neceſſarie for the offence to God. *Theodoret. q. 2. in Leuitic.*

CHAP. VI.

Oblation for ſinne wittingly committed. 8. The maner of offering holocauſt. 12. Continual fire to be kept in the Altar. 14. The ſacrifices which Prieſts ſhal offer at their Conſecration. 24. In general of hoſtes for ſinne, and who ſhal eate of the ſame and where.

OVR Lord ſpake to Moyſes, ſaying: † The ſoule 12
that ſhal ſinne, and contemning the Lord, ſhal denie
vnto his neighbour the thing deliuered to his cuſtodie,
which was committed to his credite, or ſhal by force extort
anie thing, or do oppreſſion, † or ſhal finde a thing loſt, and 3
denying it, be alſo foreſworne, and ſhal doe anie other thing
of manie, wherin men are wount to ſinne, † being con- 4
uicted of the offence, † he ſhal render al thinges which by 5
fraude,

fraude, he would haue obteyned, whole, and the fiſt part
6 beſides to the owner vnto whom he did the damage. † But
:: for his ſinne he ſhal offer a ramme without ſpott out of the
flocke, and ſhal geue it to the prieſt, according to the eſti-
7 mation, and meaſure of the offence: † who ſhal pray for
him before the Lord, and he ſhal haue forgeuenes for euerie
8 thing that in doing he ſinned. † And Our Lord ſpake to
9 Moyſes, ſaying: † Command Aaron and his ſonnes: This is
the Law of an holocauſt: It ſhal be burnt vpon the altar, al
night vntil morning: the fire ſhal be vpon the ſame altar.
10 † The prieſt ſhal be reueſted with the tunike and the linnen
femoralles: and he ſhal take vp the aſhes, which the deuou-
11 ring fire burned, and putting them beſides the altar, † ſhal
be vnueſted of his former veſtments, and being clothed with
others, ſhal carie them forth without the campe, and in a
moſt cleane place ſhal cauſe them to be conſumed vnto duſt.
12 † And the fire on the altar :: ſhal alwaies burne, which the
prieſt ſhal nouriſh, putting wood vnderneth, in the mor-
ning euerie day, and laying on the holocauſt, therupon ſhal
13 burne the fatte of the pacifiques. † This fire is continual
14 which ſhal neuer faile on the altar. † This is the Law of the
ſacrifice and libamentes, which the children of Aaron ſhal
15 offer before the Lord, and before the altar. † The prieſt ſhal
take vp a handful of the floure, that is tempered with oyle,
and al the frankincenſe, that is put vpon the floure: and he
ſhal burne it on the altar for a moniment of moſt ſweete
16 odour to the Lord: † and the part of the floure that is left,
ſhal Aaron eate with his ſonnes, without leauen: and he ſhal
eate it in the Holie place of the court of the tabernacle.
17 † And therefore it ſhal not be leauened, becauſe part therof
is offered for the burnt ſacrifice of the Lord. It ſhal be moſt
18 Holie, as that for ſinne, and for offence. † The males
onlie of Aarons ſtocke ſhal eate it. † It ſhal be an ordinance
and euerlaſting in your generations of the ſacrifices of the
19 Lord. Euerie one that toucheth them, ſhal be ſanctified. † And
20 our Lord ſpake to Moyſes, ſaying: † This is the oblation of
Aaron, and of his ſonnes, which they muſt offer to the Lord,
in the day of their vnction. The tenth part of an ephi of
floure ſhal they offer in a ſacrifice for euer, halfe therof in the
21 morning, and halfe therof at euen: † which being tempered
22 with oile ſhal be fried in a frying panne. † And the prieſt
that

:: Such examples of penāce or ſatifaction for ſinne beſides reſtitution of that was wrongfully taken, are frequent in Moyſes Law.

:: This fire was firſt ſent miraculouſly from God. (*infra. c. 9. v. 24.*) and according to this cōmandment, was perperpetually conſerued: from which al fire was to be taken that was vſed in the tabernacle *S. Aug. q. 31. & Theod. q. 9. in Leuiticum.* Myſtically it ſignified, that the fire of charitie being firſt kindled in mans hart by Gods grace, muſt be continually nouriſhed and kept burning, from which al other good workes are deriued.

that by right ſucceedeth his father, ſhal offer it hote, for a
moſt ſwete odour to the Lord, and it ſhal wholy be burnt
on the altar. † For euerie ſacrifice of the prieſt ſhal be conſumed 23
with fire, neither ſhal anie man eate therof. † And 24
our Lord ſpake to Moyſes, ſaying: † Speake to Aaron and his 25
ſonnes: This is the law of the hoſte for ſinne. In the place
where the holocauſt is offered, ſhal it be immolated before
our Lord It is Holie of holies. † The prieſt that doth offer it, 26
ſhal eate it in a holie place, in the courte of the tabernacle.
† Whatſoeuer ſhal touch ∷ the fleſh therof, ſhal be ſanctified. 27
If of the bloud therof a garment be ſprinkled, it ſhal
be washed in a holie place. † And the earthen veſſel, wherin 28
it was ſodden, ſhal be broken. but if the veſſel be of braſſe, it
ſhal be ſcoured, and washed with water. † Euerie male of 29
the prieſtlie race ſhal eate of the fleſh therof, becauſe it is
Holie of holies. † For the hoſte that is ſlaine for ſinne, 30
whoſe bloud is caried into the tabernacle of teſtimonie to
make expiation in the Sanctuarie, ſhal not be eaten, but ſhal
be burnt with fire.

By fleſh of penance is vnderſtood, faſting, watchĩg, haircloth, teares, prayers, almes which whoſoeuer duly toucheth ſhal be ſanctified. *Heſychius Hieroſol. li. 2. in Leuit. c. 6.*

CHAP. VII.

The maner of offering hoſtes for offences. 11. and of pacifique victimes for thankſgeuing. 22. No fatte, 26. nor bloud is to be eaten.

THIS alſo is the lawe of an hoſte for an offence, the 1
moſt Holie: † therfore where the holocauſt is immolated, 2
the victime alſo for an offence ſhal be ſlaine: the bloud
therof ſhal be poured round about the altar. † They ſhal 3
offer therof the rumpe and the fatte that couereth the entralles:
† the two little kidneys, and the fatte that is beſide 4
the guttes, and the caule of the lyuer with the two litle
kidneys. † And the prieſt ſhal burne them vpon the altar: 5
it is the burnt ſacrifice of our Lord for an offence. † Euerie 6
male of the prieſts ſtocke, in a holie place ſhal eate this
fleſh, becauſe it is moſt Holie. † As the hoſte for ∷ ſinne is 7
offered, ſo alſo that for an ∷ offence: the lawe of both hoſtes
ſhal be one: to the prieſt that offereth it, it ſhal pertaine.
† The prieſt that offereth the victime of holocauſt, ſhal haue 8
the ſkinne therof. † And euerie ſacrifice of flowre, that is 9
baked in the ouen, and whatſoeuer is prepared vpon the
grediron, or in the frying panne, it ſhal be that prieſtes by
whom

∷ This text ſheweth there is difference in the nature of a fault *committed*, commonly called *ſinne*, & of dutie *omitted* here called *offence*. in latin *peccatũ* and *delictum*. Yet both are alike offenciſe to God, in matter of equal importance. As appeareth, for that the ſame ſacrifice was offered for both. *S. Aug. q. 20. in Leuit.*

10 whom it is offered. † Whether they be tempered with oyle,
or drie, to al the ſonnes of Aaron equal meaſure ſhal be diuided
11 to euerie one. † This is the law of the hoſte of pacifiques
12 that is offered to our Lord. † If the oblation be for
thankes geuing, they ſhal offer loaues without leauen tempered
with oyle, and wafers vnleauened laid ouer with oyle,
and fryed floure, and manchets tempered with the mingling
13 of oyle: † loaues alſo leauened with the hoſte of thankes,
14 which is offered for pacifiques: † wherof one for firſt fruites
ſhal be :: offered to our Lord, and ſhal be the prieſts that
15 ſhal poure out the bloud of the hoſte. † the fleſh wherof
ſhal be eaten the ſame day, neither ſhal anie of it remaine
16 vntil morning. † If anie man by vowe, or of his owne accorde
offer an hoſte, it ſhal in like maner be eaten the ſame
day: but if ought remaine vntil the morrow, it is lawful to
17 eate it: † but whatſoeuer the third day ſhal find, fire ſhal
18 conſume it. † If anie man eate of the fleſh of the victime of
pacifiques the third day, the oblation ſhal be of none effect,
neither ſhal it profite the offerer: yea rather whatſoeuer
ſoule ſhal defile it ſelfe with ſuch meate, ſhal be guiltie of
19 preuarication. † The fleſh that hath touched any vncleane
thing, ſhal not be eaten, but ſhal be burnt with fire: he that
20 is cleane, ſhal eate therof. † A ſoule being polluted that
eateth of the fleſh of the hoſte of pacifiques, which is offered
21 to our Lord, ſhal periſh from his people. † And that which
hath touched the vncleannes of man, or of beaſt, or of anie
thing that can pollute, and eateth of ſuch kind of fleſh,
22 ſhal periſh from his people. † And our Lord ſpake to
23 Moyſes, ſaying: † Speake to the children of Iſrael: The fatte
of a ſheepe, and of an oxe, and of a goate you ſhal not eate.
24 † The fatte of the carcaſſe of cartaine, and of the beaſt, that
was caught of an other beaſt, you ſhal haue for diuers vſes.
25 † If anie man eate the fatte, that ſhould be offered for the
burnt ſacrifice of our Lord, he ſhal periſh out of his people.
26 † The bloud alſo of whatſoeuer beaſt you ſhal not take in
27 meate, aſwel of birdes as of cattel. † Euerie ſoule that eateth
28 bloud, ſhal periſh out of his people. † And our Lord
29 ſpake to Moyſes, ſaying: † Speake to the children of Iſrael,
ſaing: He that offereth a victime of pacifiques to our Lord,
let him offer therwith a ſacrifice alſo, that is, the libaments
30 therof. † He ſhal hold in his handes the fatte of the hoſte,

:: Geuen or preſented to our Lord, not offered vpon the Altar. for no leauen could be offered in ſacrifice. cap. 2. v. 11

and the breſt: and when he hath offered and conſecrated
both to our Lord, he ſhal deliuer them to the prieſt, † who 31
ſhal burne the fatte vpon the altar, but the breaſt ſhal be Aarons,
and his ſonnes. † The right ſhoulder alſo of the pacifique 32
hoſtes ſhal fal for firſt fruites of the prieſt. † He of the 33
ſonnes of Aaron, that offereth the bloud, and the fatte, him
ſelfe ſhal haue the right ſhoulder alſo for his portion. † For 34
the breſt of eleuation and the ſhoulder of ſeperation I haue
taken of the children of Iſrael, from their pacifique hoſtes,
and haue geuen them to Aaron the prieſt, and to his ſonnes,
by a lawe for euer, of al the people of Iſrael. † This is the 35
anoynting of Aaron and his ſonnes, in the ceremonies of
our Lord, in the day when Moyſes offered them, that they
might doe the function of prieſthood, † and the thinges that 36
our Lord commanded to be geuen them of the children of
Iſrael, by a perpetual religion in their generations. † This is 37
the lawe of holocauſte, and of the ſacrifice for ſinne, and for
an offence, and for conſecration, and the victimes of pacifiques:
† Which our Lord apointed to Moyſes in mount 38
Synai when he commanded the children of Iſrael, that they
ſhould offer their oblations to our Lord in the deſert of Synai.

CHAP. VIII.

Moyſes conſecrateth Aaron high Prieſt. 13. and his ſonnes Prieſts, 33. continuing in the tabernacle ſeuen dayes and nights.

The ſecond part. Of conſecrating Prieſts, and their veſtmẽts: with puniſhment of ſome that tranſgreſſed.

AND Our Lord ſpake to Moyſes, ſaying: † Take Aaron 1 2
with his ſonnes, their veſtimentes, and the oyle of
vnction, a calfe for ſinne, two Rammes, a basket with azymes,
† and thou ſhalt gather al the aſſemblie to the dore of 3
the tabernacle. † And Moyſes did as our Lord had commaunded. 4
And al the multitude being gathered before the
dore of the tabernacle, † he ſaid: This is the word, that 5
our Lord hath commanded to be done. † And immediatly 6
he ″ offered Aaron & his ſonnes: and when he had :: waſhed
them, † ″ he :: reueſted the high prieſt, with the ſtait linnen 7
garment, girding him with a bawdrike, and reueſting him
with the tunike of hyacinth, and ouer it he put the Ephod,
† which he ſtraitening with the girdle, fitted it to the Rationale, 8
wherin was :: Doctrine and Veritie, † with the 9
mitre alſo he couered his head: and vpon it, againſt the forehead,
he put the plate of gold conſecrated in ſanctification,

:: VVaſhing ſignified puritie required in Prieſts.

:: Precious veſtiments their dignitie: and holie oile their authoritie.

:: VVhen the high Prieſt at

as our

10 as our Lord had commanded him. † He ″ tooke alſo the oyle
of vnction, wherwith he anoynted the tabernacle, with al
11 the furniture therof. † And ſanctifying them, and hauing
ſprinckled the altar ſeuen times, he anoynted it, and al the
veſſel therof, and the lauer with the foote therof he ſancti-
12 fied with the oyle. † The which pouring vpon Aarons head,
13 he anoynted, and conſecrated him: † his ſonnes alſo after
he had offered them, he reueſted with linnen tunikes, and
girded them with bawdrikes, and put mitres on them, as
14 our Lord had commanded. † He ″ offered alſo the calfe for
ſinne: and when Aaron and his ſonnes had put their handes
15 vpon the head therof, † he did immolate it: drawing the
bloud, and dipping his finger, touched the hornes of the
altar round about. Which being expiated, and ſanctified, he
16 poured the reſt of the bloud at the botome therof. † But
the fatte that was vpon the entralles, and the caule of the
liuer, and the two little kidneys, with their little tallow he
17 burnt vpon the altar: † the calfe with the ſkinne, and the
fleſh, and the dung, he burnt without the campe, as our
18 Lord had commanded. † He offered alſo a ramme for an
holocauſt: vpon the head wherof when Aaron and his ſonnes
19 had put their handes, † he did immolate it, and poured the
20 bloud therof in the circuite of the altar. † And cutting the
ramme it ſelfe into peeces, the head therof, and the ioyntes,
21 and the fatte he burnt with fire, † hauing firſt waſhed the
entralles, and the feete. and the whole ramme together he
burnt vpon the altar, becauſe it was an holocauſt of moſt
22 ſwete odour to our Lord, as he had commanded him. † He
offered alſo the ſecond ramme, for the conſecration of prieſts:
and Aaron, and his ſonnes did putte their handes vpon the
23 head therof: † which when :: Moyſes had immolated,
taking of the bloud therof, he touched the tippe of Aarons
right eare, and the thumbe of his right hand, in like maner
24 alſo of his foote. † He offered alſo the ſonnes of Aaron: and
when of the bloud of the ramme, being immolated, he had
touched the tippe of the right eare of euerie one, and the
thumbes of the right hand and foote, the reſt he poured on
25 the altar, round about: † but the fatte, and the rump, and
al the fatte that couereth the entralles, and the caule of the
liuer, and the two kidneies with their fatte, & with the right
26 ſhoulder, he ſeperated. † And taking out of the baſket

artie time put the Ephod to the Rationale, God gaue anſwers to his demandes, in matters of *doctrine* and *veritie* which king Dauid willed Abiathar to doe 1. Reg. 23. v. 9. Neuer could anie wõman weue *doctrin* & *veritie*. but diuine *wiſdom* did mako ſuch garmẽts. *S. Cyril. lib. 6. in Leuit.*

:: As wel by the function of cõſecrating Prieſts, as of offering Sacrifice it appeareth that Moyſes was a Prieſt. Yea the chiefe and hiegheſt Prieſt (*ſaieth S. Auguſtin*) for his more excellent miniſterie and extraordinarie calling: Aaron was hiegh prieſt for his Pontifical inueſture, and ordinarie vocation, which ſhould contineu in his ſucceſſors. q. 23. *in Leuit.*

of azymes, which was before our Lord, a loafe without lea-
uen, and a manchet tempered with oile, and a wafer he put
them vpon the fatte, and the right ſhoulder, † deliuering 27
al to Aaron, and to his ſonnes. Who hauing lifted them vp
before our Lord, † he tooke them againe of their handes, 28
and burnt them vpon the altar of holocauſt, becauſe it was
the oblation of conſecration, for a ſwete odoure, of the ſa-
crifice to our Lord. † And he tooke of the ramme of conſe- 29
cration, the breſt for his portion, eleuating it before our
Lord, as our Lord had commanded him. † And taking the 30
oyntment, and the bloud that was vpon the altar, he ſprinck-
led it vpon Aaron, and his veſtiments, & vpon his ſonnes
and their veſtiments. † And when he had ſanctified them in 31
their veſtiments, he commanded them, ſaying: Boile the fleſh
before the dore of the tabernacle, and there eate it. Eate
ye alſo the loaues of conſecration, that are laid in the basket,
as our Lord commanded me, ſaying: Aaron and his ſonnes
ſhal eate them: † and whatſoeuer ſhal be left of the fleſh, 32
and the loaues, fire ſhal conſume. † Out of the dore alſo of 33
the tabernacle you ſhal not goe forth ſeuen daies, vntil the
day wherein the time of your conſecration ſhal be expired.
for in ſeuen dayes the conſecration is finiſhed: † as at this 34
preſent it hath bene done, that the rite of the ſacrifice might
be accompliſhed. † Day & night ſhal you tarie in the ta- 35
bernacle obſeruing the watches of our Lord, leſt you die:
for ſo it hath bene commanded me. † And Aaron, and his 36
ſonnes did al thinges which our Lord ſpake by the hand of
Moyſes.

ANNOTATIONS.

CHAP. VIII.

Particular calling and conſecration neceſſarie to prieſtlie offices, & authoritie in ſpiritual cauſes.

6. *Offered Aaron*] By this maner of *taking, offering,* and *conſecrating* Aaron Hiegh Prieſt, S. Paul ſheweth that none may chalenge to them ſelues, nor preſume to exercise prieſtlie offices, or anie authoritie in ſpiritual cauſes, but ſuch as be orderly called therto. Yea that Chriſt him ſelf would not haue exerciſed this function, but that he was alſo called of God vnto it, ſaying: Euerie Hiegh Prieſt taken from among men, is appointed for men, *in thoſe thinges that pertaine to God.* Neither doth anie man take the honour to himſelf, but he that is called of God, as Aaron. So Chriſt alſo did not glorifie himſelf, that he might be made a Hiegh Prieſt: but he that ſpake to him: *Thou art a Prieſt for euer, according to the order of Melchiſedech.* Aarons ſonnes were alſo called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and conſecrated by a peculiar Sacrament, to wit, by certaine determinate external

Heb. 5.

Pſal. 109.

Ordering of Prieſtes was a

ternal ceremonies and rites, ſignifying grace geuen them by God, for the due performing of their function. For firſt they were taken from the common ſtate of men, wherby is deſigned their ordinarie vocation; then purified by certaine waſhings and ſacrifice for ſinne, ſignifying ſpecial puritie required in them, afterwardes inueſted with holie and precious garmentes, which ſignified their ſacred function, and great dignitie, excelling al temporal dominion and principalitie; finally conſecrated in ſolemne maner with holie ointment, and bloud of pacifique ſacrifice offered for this purpoſe; other ſacrifice of holocauſt alſo offered in the ſame ſolemnitie.

Sacrament in the law of Moyſes.

7. *Reueſted*] The hiegh Prieſt had ſeuen ſpecial ornaments in his veſture. Fitſt, a ſtraict *linnen vvhite garment*; ſignifying puritie of life moſt ſpecially required in Prieſtes. Secondly a girdle, or *Bavvdrike*, of twiſted ſilke and gold, embrodered worke, in coloures yelow, blew, purple, and ſcarlet; ſignifying diſcrete moderation of his actes, to the ſpiritual profite of al ſortes of people. Thirdly a *Tunike*, or long robe downe to the foote, of hyacinth, or blew ſilke, at the skirt therof like pomegranates wrought of twiſted ſilke, blew, purple and ſcarlet, and litle belles of pureſt (yelow) gold interpoſed one by the other rownd about, of ech ſorte ſeuentie two; ſignifying heauenlie conuerſation vpon earth, alſo vnion and concord in faith and maners, with edification by good workes. Fourthly, an ornament vpon his ſhoulders, called an *Ephod*, of gold and twiſted ſilke, embrodered of the former coloures, reaching before to the girdle, with two precious Onyx ſtones cloſed in gold, one hauing engrauen ſix names of the tribes of Iſrael, ſet on one ſhoulder, the other hauing the other ſix names on the other ſhoulder; for a remembrance that he muſt ſupporte, and meekly beare the infirmities of the people. Fiftly, a breaſt plate called *Rationale*, of the ſame precious matter, the meaſure of a palme, foure ſquare, embrodered with the ſame foure coloures, with foure rewes of twelue precious ſtones, and therin engrauen the names of the twelue tribes. Beſides which were engrauen alſo VRIM and THVMMIM, *Illuminations* and *Perfections*, or *Doctrin* and *Veritie*, becauſe the hiegh Prieſt muſt haue knowledge of the truth, and ſincere intention. Likewiſe in the Ephod and Rationale were ringes, hookes, and chaines of pureſt gold, to ioyne them faſt together. Al ſignifying the perpetual ſolicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly ſerue God, to his honour and their owne ſaluation. Sixtly, a *Mitre* of twiſted ſilke, with little crownes embrodered worke, ſet on his head, to ſignifie that he muſt direct al his actions to Gods glorie, that ſitteth aboue al. Seuenthly, *A plate of ſacred veneration*, made of the fineſt gold, with the moſt holie name of God engrauen, ſet on his forhead; to put him ſtil in remembrance to contemplate God and his workes.

S. Hierom. Epiſt ad Fabiol

Seuē precious veſtments for the high Prieſt ſignifiing:
1. Puritie.
2 Diſcretion.
3. Good works of edification.
4. Toleration of others infirmities
5. Knowledge and ſinceritie.
6. Intentiō directed to God
7. Contemplation of God & his workes.

13. *His ſonnes*] The other Prieſts had three ſpecial ornaments: a *Linnen vvhite garment*, a *Bavvdrike*, and a *Mitre*, for glorie and bewtie; to ſignifie the qualities aboue mentioned, *puritie*, *diſcretion*, and *direct intention* alſo required in them.

Other Prieſtes had alſo three ornamentes.

10. *Tooke oile*] A third thing that Moyſes was bid to take, beſides the men and veſtiments, was the *holie oile of vnction*, which he poured only vpon the hiegh Prieſts head, not on other Prieſts; to ſignifie that powre deſcended from him to the reſt. But both he and they, and their holie veſtiments were ſprinkled with this oile, and with bloud taken from the altar; their right eares alſo were touched with the bloud of a ramme, ſacrificed, and their right thumbes, and great toes of their right handes, and feete; to ſignifie prompt obedience, and right intention, in offering ſacrifice, according to Gods ordinance, and

Aaron annointed high Prieſt

His ſonnes alſo conſecrated

not after the maner of infidels, or humane inuention, nor to anie ſiniſter intent or purpoſe.

14. *He offered the calfe*] Other thinges which Moyſes was here commanded to take, at the conſecration of Prieſts, were a calfe, to be offered in ſacrifice for ſinne; two rammes, the one in holocauſt, the other in pacifique ſacrifice, for the conſecration of Prieſts; and a basket of vnleuened bread, to be offered with the two rammes. Al for the greater ſolemnitie of this Sacrament of Orders. By which Aaron and his ſonnes were made the lawful and ordinarie Prieſts of the law newly deliuered by Moyſes. And ſo Prieſthood was changed from the firſt borne of euerie familie, and eſtabliſhed only in Aaron and his ſonnes, and their iſſue male, to be in like ſorte conſecrated. And the reſt of the Leuites to aſſiſt them. By this alſo was prefigured the Sacrament of holie Orders in the Church of Chriſt, with an other change of Prieſthood from the familie & order of Aaron, to Prieſtes of the new Teſtament, of what familie or nation ſoeuer. And withal an other change of the law. *For the Prieſthood being tranſlated, it is neceſſarie* (ſaith S. Paul) *that a tranſlation of the Lavv be alſo made.* And this Sacrament in dede geueth grace (as by the other it was only ſignified) to thoſe that are rightly ordered. As the ſame Apoſtle teſtifieth, willing Timothie to *reſuſcitate the grace geuen him by impoſition of handes.* 2. *Timot.* 1. S. Ambroſe in 1. *Timot.* 4. S. Auguſt. *lib. de bono coniugali*: *c.* 14. &. *lib*: 2. *contra Epſti Parmen* Theodoret. *q.* 48. *in lib. Num.*

Al three kindes of ſacrifice offered at the conſecration of Prieſts.

Num. 3.

Prieſtood and Law changed together.

The Sacramēt of holie Orders prefigured. and the new Law.

Heb. 7.

CHAP. IX.

Sacrifices for ſinne, 12. and of holocauſte, 18. and pacifiques are offered: 22. and Aaron ſtretching forth his hand bleſſeth the people.

AND when the eight day was come, Moyſes called 1
Aaron and his ſonnes, and the ancients of Iſrael, and
ſaid to Aaron: † Take of the heard :: a calfe for ſinne, and a 2
ramme for an holoucaſt, both without ſpot, and offer them
before our Lord. † And to the children of Iſrael thou ſhalt 3
ſpeake: Take ye a bucke goate for ſinne, and a calfe, and a
lambe, of a yeare old, & without ſpot for an holoucaſt, † an 4
oxe and a ramme for pacifiques: and immolate them before
our Lord, offering in the ſacrifice of euerie one, flowre tempered
with oile; for to day our Lord wil appeare to you.
† They tooke therfore al thinges that Moyſes had cōmanded 5
before the dore of the tabernacle: where when al the multitude
ſtood, † Moyſes ſaid: This is the word, which our Lord 6
hath commanded: doe it, :: and his glorie wil appeare to you.
† And he ſaid to Aaron: Approch to the altar, & immolate for 7
thy ſinne: offer the holocauſt, and pray for thy ſelf and for the
people, and when thou haſt ſlaine the peoples hoſte, pray for
them, as our Lord hath cōmanded. † And forthwith Aaron 8
approching to the altar, immolated the calfe for his ſinne:
† the bloud whetof his ſonnes brought to him: wherin dip- 9

:: The people before worſhipped a calfe for God. Exod 32. Now therfore they offer a calfe in ſacrifice to God, for their ſinne, and to kepe them from idolatrie. *S. Hieron. in Hierem.* 7.

:: God appeared in his worke by ſending fire to burne the ſacrifice, without mans induſtrie. *v.* 24.

ping his finger, he touched the hornes of the altar, and poured
10 the reſt at the foote therof. † And the fatte, and the litle
kidneis, and the caule of the liuer, which are for ſinne, he
burnt vpon the altar, as our Lord had commanded Moyſes:
11 † but the fleſh and ſkinne therof he burnt with fire without
12 the campe. † He immolated alſo the victime of holocauſt: and
his ſonnes brought him the bloud therof, which he poured
13 in the circuite of the altar. † The hoſte alſo it ſelfe being cut
into peeces, they brought with the head and euerie member.
14 Al which he burnt with fire vpon the altar, † hauing firſt
15 waſhed the entralles and the feete with water. † And offering
for the ſinne of the people, he ſlew the bucke goat: and
16 expiating the altar: † he made the holocauſt, † adding in
17 the ſacrifice the libaments, which are offered withal, and burning
them vpon the altar, beſide the ceremonies of the morning
18 holocauſt. † He immolated alſo the oxe, and the
ramme, the pacifique hoſtes of the people: and his ſonnes
brought him the bloud, which he poured vpon the altar
19 round about. † The fatte alſo of the oxe, and the rump of
the ramme, and the two little kindneis with their fatte, and
20 the caule of the liuer † they put vpon the breſts. and after
21 the fatte was burnt vpon the altar, † their breſts, and the
right ſhoulders, Aaron did ſeperate, eleuating them before
22 our Lord, as Moyſes had commanded. † And :: ſtretching
forth his hand to the people, he bleſſed them. And ſo the
hoſtes for ſinne, and the holocauſtes, and the pacifiques being
23 finiſhed, he deſcended. † And Moyſes and Aaron going
into the tabernacle of teſtimonie, and afterward comming
forth, bleſſed the people. And the glorie of our Lord appeared
24 to al the multitude: † and behold :: a fire coming forth from
our Lord, deuoured the holocauſt, and the fatte that was vpon
the altar: Which thing, when the multitude had ſenne,
they praiſed our Lord, falling on their faces.

:: This did ſignifie that Chriſt, in whō al nations are bleſſed, ſhould be ſtretched on the Croſſe where he redemed vs, in memorie wherof we now make the ſigne of the Croſſe.

:: The Prieſts were commāded to nouriſh and kepe this fire perpetually: that it ſhould not be extinguiſhed. *cha. 6. v. 12.*

CHAP. X.

Nadab and Abiu the ſonnes of Aaron, for offering ſtrange fire, are burnt to death, and caſt out of the campe. 6. for whom the people mourne, but not the Prieſts. 8. Prieſts are forbid to drinke wine, when they enter into the tabernacle, 12. and are commanded to eate the reſidew of oblations in the holie place. 16. which this time in part they omitted, and are excuſed, being ſorowful for that which happened to Nadab and Abiu.

AND Nadab, and Abiu the ſonnes of Aaron catching 1
cenſors, did put in fire, and incenſe therupon, offering
before our Lord ſtrange fire: which was not commanded
them. † And fire comming forth from our Lord, :: deuoured 2
them, and they dyed before our Lord. † And Moyſes ſaid to 3
Aaron: This is it which our Lord hath ſpoken: I wil be ſanctified
in them, that approch to me, and in tbe ſight of al the
people I wil be glorified. Which Aaron hearing held his
peace. † And Moyſes calling Miſael, and Eliſaphan the 4
ſonnes of Oziel, the vncle of Aaron, ſaid to them: Goe and
take away your bretheren from the ſight of the Sanctuarie,
and carie them without the campe. † And going forthwith 5
they tooke them as they lay, reueſted with linnen tunikes, &
did caſt them forth, as it had bene commanded them. † And 6
Moyſes ſpake to Aaron, & to Eleazar, and Ithamar his ſonnes:
Vncouer not your heades, and rent not your veſtiments, leſt
perhaps you die, and indignation come vpon al the aſſemblie.
Let your brethren, and al the houſe of Iſrael, lament the
burning that our Lord hath raiſed, † and your ſelues ſhal 7
not goe out of the dore of the tabernacle, otherwiſe you ſhal
periſh: for the oyle of holie vnction is vpon you. Who did
al thinges according to the precept of Moyſes. † Our Lord 8
alſo ſaid to Aaron: † Wine, and anie thing that may make 9
drunke, you ſhal not drinke, thou and thy ſonnes, :: when
you enter into the tabernacle of teſtimonie, leſt you die:
becauſe it is an euerlaſting precept through your generations.
† And that you may haue knowledge to diſcerne betwen 10
the holie and prophane, betwen the polluted and cleane:
† and may teach the children of Iſrael al my ordinances, 11
which the Lord hath ſpoken to them by the hand of Moyſes.
† And Moyſes ſpake to Aaron and to Eleazar, and Ithamar 12
his ſonnes, that were left: Take the ſacrifice, that is remayning
of the oblation of our Lord, and eate it without leauen
beſide the altar, becauſe it is Holie of holies. † And you 13
ſhal eate it in a holie place: which is giuen to thee and thy ſonnes
of the oblations of our Lord, as it hath bene commanded
me. † The breſt alſo that is offered, and the ſhoulder 14
that is ſeperated, you ſhal eate in a moſt cleane place thou
and thy ſonnes, and thy daughters with thee. For they are
laid apart for thee and thy children, of the healthful hoſtes
of the children of Iſrael: † becauſe the ſhoulder and the 15
breſt,

:: Such as receiued more at Gods hand, are more ſeuerly puniſhed if they tranſgreſſe. *S. Aug. q. 21. in Leuit.* By this alſo al are warned to be content with the doctrine of the Holie Ghoſt, to abhorre hereſies, the fautors wherof adde falſehood to Gods word, & preferre their owne wicked inuentions before the true ſenſe of holie Scripture. *Theod. q. 9. in Leuit.*

:: Abſtinence from wine cõmanded to Prieſts when they ſerued in the tabernacle not at other times: for they ſerued at certaine times by turnes. *Theod. q. 10 in Leuit.* As for drunkennes it is forbid to al men, and at al times.

punished.

the breſt, and the fatte that is burnt on the altar, they haue
eleuated before our Lord, and they pertaine to thee, and to
thy ſonues by a perpetual lawe, as our Lord hath comman-
16 ded. † Among theſe thinges, when Moyſes ſought for the
bucke goate, that had bene offered for ſinne, he found it
burnt : and being angrie againſt Eleazar, and Ithamar the
17 ſonnes of Aaron that remained, he ſaid : † Why did you not
eate the hoſte for ſinne, in a holie place, which is moſt Holie,
and geuen to you, that you may beare the iniquitie of the
18 multitude, and may pray for it in the ſight of our Lord, † eſpe-
cially wheras of the bloud therof, there hath not bene caried
within the holie places, and you ought to haue eaten it in
19 the Sanctuarie, as it was commanded me? † Aaron anſwe-
red: This day hath bene offered the victime for ſinne, and
the holocauſt before our Lord: and to me that is chanced
which thou ſeeſt. how could I eate it, or pleaſe our Lord in
20 ceremonies hauing ∷ a ſorowful hart? † Which when
Moyſes had heard, he was ſatisfied with his anſwere.

CHAP. XI.

The diſtinction of cleane and vncleane in beaſtes, fiſh, birdes, and other things.
43. With commandment to be holie, and impolluted.

1 AND our Lord ſpake to Moyſes and ∷ Aaron, ſaying:
2 † Say to the children of Iſrael : Theſe are the beaſts
which you ought to eate of al the liuing things of the earth.
3 † Euerie one that hath the hoofe diuided, and cheweth the
4 cudde among the cattel, you ſhal eate. † But whatſoeuer in
dede cheweth the cudde, and hath an hoofe, but diuideth it
not, as the camel, and others, that you ſhal not eate, and among
5 the ″ vncleane you ſhal repute it. † Cherogril which chew-
eth the cudde, and diuideth not the hoofe, is vncleane.
6 † The hare alſo: for that alſo cheweth the cudde, but diui-
7 deth not the hoofe. † And the ſwine : which though it diui-
8 deth the hoofe, cheweth not the cudde. † The fleſh of theſe
you ſhal not eate, nor touch their carcaſſes, becauſe they are
9 vncleane to you. † Theſe are the thinges that brede in the
waters, and which it is lawful to eate. Al that hath finnes, and
ſcales, aſwel in the ſea, as in the riuers, and the pooles, you
10 ſhal eate. † But whatſoeuer hath not finnes and ſcales, of
thoſe that moue and liue in the waters, ſhalbe vnto you ab-
11 hominable, † and execrable, their fleſh you ſhal not eate,

∷ Natural grife of mind made Aaron both vnwilling to eate & leſſe apt to conplete al the ceremonies: ſo without ſinne he omitted that pertained to his commoditie, offering it to God.

The third part Of things cleane and vncleane, with the maner of purifying: & other precepts moral & iudicial.

∷ Hitherto God reueled his Law to Moyſes onlie, and by him to the people. Now alſo to Aaron after he was cõſecrated high Prieſt: yet not alwayes, for Moyſes was ſtil ſuperior. *chap.* 12. 14. 16. 17. &c.

and their carcaſſes you ſhal avoide. † Al that haue not 12
ſinnes and ſcales in the waters, ſhal be polluted. † Of birdes 13
theſe are they which you muſt not eate, and are to be auoided
of you: The Eagle, and the griffon, and the oſprey, † and 14
the kite, and the vulture according to his kinde, † and euerie 15
one of the rauens kinde, according to their ſimilitude, † the 16
oſtrich, and the owle, and the ſterne, and the hauke according
to his kinde. † the ſcritchowle, and the diuer, and the 17
ſtorke, † and the ſwanne, and the onocratal, and the porphirion,
† the herodian, and the charadrion accotding to 19
his kind, the lapwing alſo, and the batte. † Of foules euerie
one that goeth vpon foure feete, shal be abhominable 20
to you. † And whatſoeuer walketh vpon foure feete, but 21
hath the legges behind longer, wherwith he hoppeth vpon
the earth, † that you ſhal eate, as is the bruke in his kind, the 22
attake, and the ophiomach, and the locuſt, euerie one according
to their kinde. † But of foule whatſoeuer hath foure 23
feete onlie, ſhal be execrable to you: † and whatſoeuer ſhal 24
touch the carcaſſes of them, shal be polluted, and shal be vncleane
:: vntil euen: † and if it be neceſſarie that he carie 25
anie of theſe that be dead, he shal wash his clothes, and shal
be vncleane vntil ſunne ſette. † Euerie beaſt that hath a 26
hoofe, but diuideth it not, neither cheweth the cudde, shal be
vncleane: and whatſoeuer toucheth it, shal be defiled. † That 27
which walketh vpon hands of al beaſts, which goe on foure
feete, shal be vncleane: he that toucheth their carcaſſes, shal
be polluted vntil euen. † And he that carieth ſuch carcaſſes, 28
shal wash his clothes, and shal be vncleane vntil euen: becauſe
al theſe thinges are vncleane to you. † Theſe alſo shal 29
be reputed among polluted thinges, of al that moue vpon the
earth, the weeſel and the mouſe and the crocadile, euerie
one according to their kinde, † the migale, and the camelean,
and the ſtellion, and the lizard, and the moule: † al 30 31
theſe are vncleane. He that toucheth their carcaſſes, shal be
vncleane vntil euen: † and that wherupon anie thing of 32
their carcaſſes falleth, shal be polluted aſwel veſſel of wood
and rayment, as skinnes and haireclothes: and in whatſoeuer
veſſel anie worke is done, they shal be dipped in water, and
shal be polluted vntil euen, and ſo afterward shal be cleane.
† But the earthen veſſel, wherinto anie of theſe falleth within
it, shal be polluted, and therfore is to be broken. † Al 33 34
meate,

:: If in dede this vncleãnes were a ſinne, it ſhould be clenſed by contritiõ, and neither neceſſarily remaine til night, nor thẽ be taken away without other meanes.

meate, which you ſhal eate, if the water be poured vpon it,
ſhal be vncleane; and al liquor that is dronke of al veſſel,
35 ſhal be vncleane. † And vpon whatſoeuer ought of ſuch car-
caſſes falleth, it ſhal be vncleane: whether ouens, or pottes
with feete, they ſhal be diſtroyed, and ſhal be vncleane.
36 † But the fountaines and the ceſternes, and al collection of
waters ſhal be cleane. He that toucheth their carcaſſe, ſhal be
37 polluted. † If it fal vpon ſeede corne it ſhal not pollute it.
38 † But if any man poure water vpon the ſeede, and afterward
it be touched with the carcaſſes, it ſhal be forthwith polluted.
39 † If a beaſt be dead, of which it is lawful for you to eate, he
that toucheth the carcaſſe therof, ſhal be vncleane vntil euen:
40 † and he that eateth or carieth anie thing therof; ſhal waſh
41 his clothes, and ſhal be vncleane vntil euen. † Al that cree-
peth vpon the earth, ſhal be abhominable, neither ſhal it
42 be taken for meate. † Whatſoeuer goeth vpon the breſt on
foure feete, and hath manie feete, or traileth on the earth, you
43 ſhal not eate, becauſe it is abhominable. † Doe not conta-
minate your ſoules, nor touch ought therof, leſt you be vn-
44 cleane. † For I am the Lord your God: be holie, becauſe I am
holie. Pollute not your ſoules in anie creeping beaſt, that
45 moueth vpon the earth. † For I am the Lord, that brought
you out of the Land of Ægypt, that I might be your God.
46 † You ſhal be holie becauſe I am holie. † This is the lawe
of beaſts and foules, and of euerie liuing ſoule, that moueth
47 in the waters, and creepeth on the earth, † that you may
know the differences of the cleane, and the vncleane, and
know what you ought to eate, and what to refuſe.

ANNOTATIONS.

CHAP. XI.

Gen. 7. et. 8.

1. Tim. 4.

4. *Vncleane you ſhal repute it.*] In the firſt age of the world, before Noes floud, and ſo forward by tradition; and after by the written Law, ſome liuing creatures were reputed vncleane, and forbid to be eaten or offered in ſacrifice. Not as euel of themſelues, *for euerie creature of God is good*, by nature and creation: but this diſtinction and prohibition was made in the old Teſtament, for iuſt cauſes, as the ancient fathets note ſpecially three. Firſt, for inſtruction of the people much inclined to idolatrie, God diſtinguiſhed al beaſtes, birdes, and fiſhes into cleane and vncleane, wherby al men might know, that none of them is God. *For how can anie man of reaſon* (ſaieth lerned Theodoret. *q. 11. in Leuit.*) *thinck that to be God, which either he abhorreth as vncleane, or offereth in ſacrifice to the true God, and eateth therof himſelf?* Secondly, God commanded this obſeruance to exerciſe his people in obedience, with precepts not

Some things counted vncleane in the law of nature & of Moyſes.

Three cauſes of this obſeruance.

1. For inſtruction.

2. For exerciſe of obedience.

otherwiſe neceſſarie, but becauſe he ſo commanded. As at firſt he commanded Adam not to eate of the tree of knowledge of good and euel. The tranſgreſſion wherof brought al mankind into miſerie. From which againe Chriſt by his obedience redemed vs. For obſeruation of this law old Eleazarus, and the ſeuen bretheren with their mother, did geue their liues, rather then they would eate ſwines fleſh, and for the ſame are glorious Martyrs, as teſtifie S. Cyprian *Epiſt. 56. ad Thibaritanos. & li. de exhort. Mart. c.* 11. S. Gregorie Nazianzen, *orat.* 20. *de Machab.* S. Chryſoſtom. *de natiuitate ſeptem Machab.* S. Ambroſe. *li.* 1. *de officijs. c.* 4. & *li.* 2. *de Iacob. c.* 10. & 11. and the whole Church celebrating their feaſt, the firſt day of Auguſt. Thirdly and moſt ſpecially theſe obſeruations were commanded for ſignification of vertues to be embraced, and of vices or ſinnes to be auoided. Such beaſtes therfore were holden for cleane, and allowed for mans foode, as diuide the hooſe, and ruminate, or chew the cudde, ſignifying diſcretion betwixt good and euel; and diligent conſideration, or meditation of Gods law: and the beaſtes which lack thoſe two properties of diuiding the hooſe, and chewing the cudde, or either of them, were reputed vncleane, ſignifying ſuch men as care not whether they do wel or euel, or do not ruminate, and meditate good things, which they heare or read, forgetting or neglecting, what is taught them. Likewiſe the fiſhes that haue finnes and ſcales, which ſignifie eleuating of the mind, and auſteritie of life, were counted cleane: but theſe that want either of the ſame were vncleane and prohibited. Alſo certaine birdes were eſtemed cleane and allowed to be eaten: others vncleane and forbid As the Eagle, ſignifying pride; the griffon, tyrannie; the oſprey, oppreſſion; the kire, fraud; the vultare, ſedition; al kindes of rauens, carnal voluptouſnes; the oſtrich, worldlie cares; the owle, ſlouth, or dulnes in ſpiritual things; the ſterne, duble dealing; al kindes of haukes, crueltie; the ſchritch owle, luxurie; the diuer, gluttonie; the ſtorke, enuie; the ſwanne, hypocriſie; the onocratal, auarice; the porphirion, ſelfe wil; the herodian, a bloudie mind; the caladrion, much babling; the lapwing, deſolation of mind, or deſperation; the batte, earthlie policie; and the like in other birdes, beaſtes, and fiſhes Al agreable to that time, in which (ſaieth ,, S. Auguſtin. *li. 6 c 7. cont. Fauſt.*) thoſe things were to be foreſhewed, not ,, only in wordes, but alſo in factes, which ſhould be reueled in latter time; and ,, being now reueled by Chriſt, and in Chriſt, the burdenous obſeruances are not ,, impoſed to the faithful gentiles, to whom yet the authoritie of the prophecie ,, is commended. To the ſame effect. *li. cont. Adimant, c.* 15. & *li* 50. *homil. ho.* 45. S Hierom. *in Matt.* 15 Origenes, *ho.* 7. S. Cyril. *li.* 7. *in Leuit.* S. Gregorie, *in Cant.* 7. Procopius *in Leuit.* 11. Out of whom and others S. Thomas explicateth at large, that which we haue here briefly noted. 1. 2. q. 102. a. 6.

Rom. 5.
2. Mach. 6. & 7.

3. For ſignification.

The things holden for cleane ſignified vertues.

The vncleane ſignified vices.

Chriſtians are not bound to the obſeruances of the old law, but to that which they ſignified.

CHAP. XII.

The law of Wemens purification that beare children.

The ſecond & third Leſſons on Candlemas day.

:: The moſt pure virgin mother, was not ſubiect to

AND our Lord ſpake to Moyſes, ſaying: † Speake to 1 2
the children of Iſrael, and thou ſhalt ſay to them: A
woman, if ∵ receauing ſeede ſhe beare a man child, ſhal be
vncleane ſeuen daies, according to the daies of the ſeparation
of her floures. † And the eight day the litle infant ſhal be 3
circumciſed: † but her ſelf ſhal remaine three & thirtie 4

daies in the bloud of her purification: No holie thing ſhal
ſhe touch, neither ſhal ſhe enter into the Sanctuarie, vntil
5 the daies of her purification be expired. † But if ſhe beare a
woman child, ſhe ſhal be vncleane two weekes, according
to the cuſtome of the fluxe of her flowers, and ſixtie ſix daies
6 ſhe ſhal remaine in the bloud of her purification. † And
when the daies of her purification are expired, for a ſonne, or
for a daughter, ſhe ſhal bring a lambe of a yeare old for an
holocauſt, and a young pigeon or a turtle for ſinne, to the
dore of the tabernacle of teſtimonie, and ſhal deliuer them
7 to the prieſt, † who ſhal offer them before our Lord, and
ſhal pray for her, and ſo ſhe ſhal be cleanſed from the fluxe
of her bloud. this is the lawe for her that beareth a man child
8 or woman child. † And if her hand finde not, neither is able
to offer a lambe, ſhe ſhal take two turtles, or two young pigeons,
one for an holocauſt, and an other for ſinne. and the
prieſt ſhal pray for her, and ſo ſhe ſhal be cleanſed.

this law For ſhe conceiued not by the ſeede of man, yet obſerued the cuſtome of other wemen *Luc.* 2. as Chriſt alſo would be baptized by S. Iohn Baptiſt. *Mat.* 3. to geue example of humilitie. *S. Cyril. li.* 8. *in Leuit.* S Bernard. *Ser.* 3. *de Puriſic.*

CHAP. XIII.

The law concerning leproſie in men, 47. and in garments.

1 AND our Lord ſpake to Moyſes, and Aaron, ſaying:
2 † The man, in whoſe ſkinne and fleſh ſhal ariſe a diuers
colour or a bliſter, or any thing as it were ſhyning, that
is to ſay the plague of the leproſie, ſhal be brought :: to Aaron
3 the prieſt, or any one of his ſonnes. † Who ſeing the
leproſie in his ſkinne, & the heare turned into a white colour,
and the forme it ſelf of the leproſie lower then the
ſkinne, and the other fleſh: it is the plague of the leproſie,
4 and at his arbitrement he ſhal be ſeperated. † But if there
be a ſhining whiteneſſe in the ſkinne, and not lower then the
other fleſh, and the heare of the old colour, the prieſt ſhal
5 ſhut him vp ſeuen daies, † and the ſeuenth day he ſhal vew
him: and if the leproſie be growne no farder, nor hath paſſed
the former limites in the ſkinne, againe he ſhal ſhut him
6 vp other ſeuen daies. † And the ſeuenth day he ſhal behold:
if the leproſie be ſomewhat obſcure, and not growne in the
ſkinne, he ſhal cleanſe him, becauſe it is a ſcabbe: and the
7 man ſhal waſh his clothes, and ſhal be cleane. † And if the
leproſie grow againe, after that he was ſene of the prieſt and
8 reſtored to cleanneſſe; he ſhal he brought vnto him, † and
9 ſhal be condemned of vncleanneſſe. † If the plague of the

:: It pertained to the Prieſts to diſcerne of leproſie, in figure of Prieſtes authoritie to bind and looſe ſinnes in the new Teſtament. *S. Chryſoſt. li.* 3. *de ſacerdotio.*

leproſie be in a man, he ſhal be brought to the prieſt, † and 10
he ſhal view him. And when there is :: a white colour in the
skinne, and hath changed the looke of the heare, and the
flesh alſo it ſelfe appeare quicke: † it ſhal be iudged a verie 11
old leproſie, and growne into the skinne. The prieſt therfore
ſhal contaminate him, and ſhal not ſhut him vp, becauſe he is
vncleane euidently. † But if the leproſie ſpring forth running 12
about in the skinne, and couer al the flesh from the head to
the feete, whatſoeuer falleth vnder the ſight of the eies,
† the prieſt ſhal vew him, and ſhal iudge that he is taken with 13
a :: moſt cleane leproſie: for that it is al turned into whitneſſe,
and therfore the man ſhal be cleane. † But when 14
there ſhal appeare in him quicke flesh, † then by the iudgement 15
of the prieſt he ſhal be polluted, and ſhal be reputed
among the vncleane. for quick fleſh if it be ſpotted with leproſie,
is vncleane. † And if againe it be turned into whiteneſſe, 16
and couer al the man, † the prieſt ſhal vew him, and 17
ſhal iudge him to be cleane. † And the fleſh and the skinne 18
wherin a boile is riſen, and healed, † and in the place of the 19
boile, there appeare a white ſcarre, or ſomewhat redde, the
man ſhal be brought to the prieſt: † and when he ſhal ſee 20
the place of the leproſie lower then the other flesh, and the
heare turned into whitenes, he ſhal contaminate him: for
the plague of leproſie is riſen in the boile. † But if the heare 21
be of the old colour, and the ſcarre ſomewhat obſcure, & be
not lower then the next flesh, he ſhal ſhut him vp ſeuē dayes.
† And if it be growne farder, he ſhal iudge him to haue the 22
leproſie, † but if it ſtay in his place, it is the ſcarre of a boile, 23
and the man ſhal be cleane. † And the fleſh and skinne, that 24
fire hath burnt, and being healed hath a white or a reade
ſcarre, † the prieſt ſhal conſider it, and loe it is turned into 25
whiteneſſe, and the place therof is lower then the other
skinne: he ſhal contaminate him, becauſe the plague of leproſie
is riſen in the ſcarre. † But if the colour of the heare 26
be not changed, nor the blemiſh lower then the other fleſh,
and the forme it ſelf of the leproſie be ſomewhat obſcure, he
ſhal ſhut him vp ſeuen dais, † and the ſeuente day he ſhal behold 27
him: if the leptoſie be growne farder in the skinne, he
ſhal contaminate him, † but if the whitnes ſtay in his place, 28
not very cleare, it is the plague of a burning, and therfore
he ſhal be cleanſed, becauſe it is the ſcarre of a burning.

:: Leproſie making ſpottes in the skinne of an other colour, ſignifieth hereſie, that mixeth falſhood with truth. *S. Aug. li. 2. queſt. Euangel. c. 40.*

:: Sometimes that ſemeth leproſie, or hereſie, which is not: wherof the prieſt is to iudge. *Deut. 17.*

29 † Man, or woman, in whoſe head or beard the leproſie riſeth,
30 the prieſt ſhal ſee them. † and if the place be lower then
the other fleſh, and the heare yelow, and thinner then it
was wont; he ſhal contaminate them, becauſe it is the leproſie
31 of the heade and the beard. † But if he perceiue the
place of the ſpotte equal with the fleſh neere vnto it, and the
32 heare blacke: he ſhal ſhut him vp ſeuen daies, † and in the
ſeuenth day he ſhal looke vpon it. If the ſpotte be not growne,
and the heare be of his owne colour, and the place of the
33 plague euen with the other fleſh: † the man ſhal be ſhauen
ſauing the place of the ſpotte, and ſhal be ſhut vp other ſeuen
34 daies. † If the ſeuenth day the plague ſeeme to haue ſtaid in
his place, & not lower then the other fleſh, he ſhal cleanſe
35 him, and his clothes being washed he ſhal be cleane. † But
if after his clenſing the ſpotte be growne againe in the skinne,
36 † he ſhal no more ſeeke whether the heare be changed into
27 a yelow colour, becauſe he is euidently vncleane. † Moreouer
if the ſpotte be ſtaid, & the heare be blacke, let him
know that the man is healed, and let him boldly pronounce
38 him cleane. † Man, or woman, in whoſe skinne appeareth
39 whiteneſſe, † the prieſt ſhal vew them. If he find that whitneſſe
ſomewhat obſcure ſhineth in the skinne, let him
know that it is not the leproſie, but a ſpotte of white colour,
40 and that the man is cleane. † The man whoſe heare falleth
41 of from his head, is bald and cleane: † and if the heare fal
42 from his forehead, he is bald before and cleane. † But if in
the baldneſſe or in the baldneſſe before there be riſen a white
43 or reddish colour, † and the prieſt perceiue this, he ſhal
condemne him vndoubtedly of leproſie, which is riſen in
44 the baldneſſe. † Whoſoeuer therfote ſhal be defiled with leproſie
45 & is ſeparated at the arbitrement of the prieſt, † ſhal
haue his clothes hanging looſe, his head bare, his mouth coue red
with a cloth, he ſhal crie him ſelf polluted and vncleane.
46 † Al the time that he is a lepre & vncleane, he ſhal dwel
47 alone without the campe. † A wollen or linnen garment,
48 that ſhal haue the leproſie † in the warpe, and the woufe,
49 or els a skinne, or whatſoeuer is made of a skinne, † if it be
a white or reddish ſpott, it ſhal be reputed infected with leproſie,
50 and ſhal be shewed to the prieſt. † Who hauing conſidered
51 it ſhal ſhut it vp ſeuen daies: † and the ſeuenth day
againe beholding it, if he find that it is growne, it is a leproſie

that

that continueth: he ſhal iudge the garment polluted, and
euerie thing wherin it ſhal be found, † and therfore it ſhal 52
be burnt with fire. † But if he ſee that it is not growne, 53
† he ſhal command, and they ſhal waſh that, wherin the leproſie 54
is, and he ſhal ſhut it vp other ſeuen daies. † And 55
when he ſhal ſee that the old ſhape is not returned, neither
yet that the leproſie is growen furder, he ſhal iudge it vncleane,
and burne it with fire, for that the leproſie is ſpred in
the outſide of the garment or through the whole. † But 56
if the place of the leproſie be ſomewhat obſcure, after that
the garment is waſhed, he ſhal breake it of, and diuide it
from that which is ſounde. † And if beſides in thoſe places, 57
that before were without ſpotte there appeare a flying and
wandring leproſie: it muſt be burnt with fire: † if it be ceaſſed, 58
he ſhal waſh with water the partes, that be pure, the
ſecond time, & they ſhal be cleane. † This is the law of the 59
leproſie of a wollen and linnen garment, of the warpe and
the wouſe, and of al ſtuffe of ſkinnes, how it ought to be clenſed,
or contaminated.

CHAP. XIIII.

Sacrifices for clenſing leproſie in men, 33. the maner of viewing whether leproſie be in a houſe or no, 40. and of clenſing it.

AND our Lord ſpake to Moyſes, ſaying: † This is the 1 2
rite of a lepre, when he is to be cleanſed. † He ſhal be 3
brought to the prieſt: who going out of the campe, when
he ſhal finde that the leproſie is cleanſed, † he ſhal command 4
him, that is purified, that he :: offer for him ſelfe two
liue ſparowes, which it is lawful to eate, and cedar wood, and
ſcarlet & hyſſope. † and he ſhal command that one of the 5
ſparowes be immolated in an earthen veſſel ouer * liuing water:
† but the other being aliue with the cedar wood, and 6
ſcarlet and the hyſſope he ſhal dippe in the bloud of the ſparowe
that is immolated, † wherwith he ſhal ſprinckle him, 7
that is to be cleanſed, ſeuen times, that he may be rightly
purged: and he ſhal let goe the liue ſparow, that it flie into
the field. † And when the man hath waſhed his clothes, he 8
ſhal ſhaue al the heare of his bodie, and ſhal be waſhed with
water: and being purified he ſhal enter into the campe, yet
ſo for al that, that he tarie without his owne tent ſeuen daies,
† and the ſeuenth day he ſhal ſhaue the heare of his head, and 9
his

:: This gift & ſacrifice were commanded (ſaith S. Auguſtin) becauſe the Sacrifice of Chriſts bodie was not yet ordained, which now ſerueth for al other ſacrifices. *li. 1. ca. 19. et. 20. cont. aduerſar. leg. et. prophet.*

** of vvel or riuer, not of a ceſterne poole, or marrish.*

his beard and eye browes, and the heare of his whole bodie.
10 And hauing washed againe his clothes, and his bodie, † the
eight day he ſhal take two lambes without ſpotte, and an ewe
of a yeare old without ſpotte, and three tenths of floure tempered
with oyle for a ſacrifice, and a ſextarie of oyle apart.
11 † And when the prieſt that purifieth the man, hath ſet him,
and al theſe things before the Lord in the dore of the tabernacle
12 of teſtimonie, † he ſhal take a lambe, and offer it for
offence, & the ſextarie of oyle. and hauing offered al before
13 the Lord, † he shal immolate the lambe, where the hoſte
for ſinne is wont to be immolated, and the holocauſt, that
is, in a holie place. For as for ſinne, ſo alſo the hoſte for offence
14 pertaineth to the prieſt: it is Holie of holies. † And
the prieſt taking of the bloud of the hoſte, that was immolated
for offence, ſhal put it vpon the tippe of the right eare
of him that is cleanſed, and vpon the thumbes of his right
15 hand and foote: † and of the ſextarie of oile he shal poure
16 into his owne left hand, † and shal dippe his right finger in
17 it and shal ſprinckle before the Lord ſeuen times. † and the
reſidue of the oile in his left hand, he shal poure vpon the
tippe of the right eare of him that is cleanſed, and vpon the
thumbes of his right hand and foote, and vpon the bloud
18 19 that was ſhed for offence, † and vpon his head. † And he
ſhal pray for him before the Lord, and shal make the ſacrifice
20 for ſinne. then shal he immolate the holocauſt, † and put it
on the altar with the libaments therof, and the man shal orderly
21 be cleanſed. † But if he be poore, and his hand can not
finde the thinges aforeſaid, for offence he shal take a lambe
for an oblation, that the prieſt may pray for him, and a
tenth part of floure tempered with oile for a ſacrifice, and
22 of oile a ſextarie, † and two turtles or two young pigeons,
of the which let one be for ſinne, and the other
23 for an holocauſt: † and he shal offer them the eight day
of his purification to the prieſt, at the dore of the tabernacle
24 of teſtimonie before the Lord: † who receiuing the lambe
for offence, and the ſextarie of oile, shal eleuate them together:
25 † and the lambe being immolated, of the bloud therof
he shal put vpon the tippe of the right eare of him that is
cleanſed, and vpon the thumbes of his right hand and foote:
26 † but part of the oile he shal poure into his owne left hand,
27 † wherin dipping the finger of his right hand, he shal

ſprinckle it ſeuen times before the Lord: † and he ſhal touch 28
the tippe of the right eare of him that is cleanſed, and the
thumbes of his right hand & foote, in the place of the bloud
that was ſhed for offence: † and the other part of the oyle, 29
that is in his left hand, he ſhal poure vpon the head of the purified
perſon, that he may propitiate the Lord for him: † and 30
a turtle, or yong pigeon he ſhal offer, † one for offence, and 31
the other for an holocauſt, with their libaments. † This is 32
the ſacrifice of a lepre, that is not able to haue al thinges
for the cleanſing of him ſelf. † And our Lord ſpake to Moyſes
and Aaron, ſaying: † When you ſhal be entred into the 33 34
Land of Chanaan, which I wil geue you in poſſeſſion, if there
be the plague of leproſie in a houſe, † he whoſe houſe it is, 35
ſhal goe & tel the prieſt, ſaying: It ſemeth to me, that there is
as it were the plague of leproſie in my houſe. † But he ſhal 36
command, that they carie forth al thinges out of the houſe,
before he goe into it, and ſee whether it haue the leproſie,
leſt al thinges become vncleane that are in the houſe. And
afterward he ſhal goe in to conſider the leproſie of the houſe:
† & if he ſee in the walles therof as it were litle dintes, diſſigured
with paleneſſe or redneſſe, and lower then al the reſt, † he 37 38
ſhal goe out of the dore of the houſe, and forthwith ſhut it
ſeuen daies. † And returning the ſeuenth day, he ſhal conſider
it. If he finde that the leproſie is growne, † he ſhal command, 39 40
the ſtones wherein the leproſie is, to be plucked out,
and to be throwen without the citie into an vncleane place:
† & the houſe it ſelf to be ſcraped on the inſide round about, 41
and the duſt of the ſcraping to be diſperſed without the
citie into an vncleane place, † and other ſtones to be laid in 42
their places, that were taken away, and the houſe to be playſtered
with other morter. † But if after the ſtones be plucked 43
out, & the duſt ſcraped of, and it playſtered with other earth,
† the prieſt going in perceiue that the leproſie is returned, 44
and the walles ful of ſpottes, it is a laſting leproſie, and the
houſe vncleane: † the which forthwith they ſhal deſtroy, 45
and the ſtones and timber therof, and al the duſt they ſhal
caſt without the towne into an vncleane place. † He that 46
entreth into the houſe when it is ſhut, ſhal be vncleane vntil
euen: † and he that ſleepeth in it, and eateth any thing, ſhal 47
waſh his clothes. † But if the prieſt going in perceiue that 48
the leproſie is not growne farder in the houſe, after it was

playſtered

playſtred againe, he ſhal purifie it being made whole againe:
49 † and for the purification therof he ſhal take two ſparowes,
50 and cedrewood, and ſcarlet and hyſſope: † and when one
ſparow is immolated in an earthen veſſel ouer liuing waters,
51 † he ſhal take the ceder wood, and the hyſſope, and the ſcarlet,
and the liue ſparowe, and ſhal dippe al in the bloud of the
ſparowe that is immolated, and in the liuing water, and he
52 ſhal ſprinckle the houſe ſeuen times, † and ſhal purifie it as
wel with the bloud of the ſparow, as with the liuing water
and with the liue ſparow, and with the cedrewoode and the
53 hyſſope and the ſcarlet. † And when he hath let goe the ſparow
to flie freely away into the field, he ſhal pray for the
54 houſe, and it ſhal be rightly cleanſed. † This is the law of al
55 leproſie and percuſſion, † of the leproſie of garments and
56 houſes, † of a ſcarre and of bliſters breaking forth, of a ſhining
ſpotte, and when the colours are changed into diuers
57 kindes, † that it may be knowen at what time anie thing is
cleane, or vncleane.

CHAP. XV.

The law of vncleane iſſues in men, 19. and in women.

1 AND our Lord ſpake to Moyſes and Aaron, ſaying:
2 † Speake to the children of Iſrael, and ſay to them;
3 The man that hath a fluxe of ſede, ſhal be :: vncleane. † And
then he ſhal be iudged ſubiect to this fault, when the filthie
humour at euerie moment, cleaueth to his fleſh, and is con-
4 gealed. † Euerie bedde wheron he ſleepeth, ſhal be vncle-
5 ane, and where ſoeuer he ſitteth. † If anie man touch his
bedde, he ſhal waſh his clothes: and him ſelf being waſhed
6 with water, ſhal be vncleane vntil euen. † If he ſitte where
that man had ſitten, he alſo ſhal waſh his clothes: and being
7 waſhed with water, ſhal be vncleane vntil euen. † he that
toucheth his fleſh, ſhal waſh his clothes: and him ſelf being
8 waſhed with water ſhal be vncleane vntil euen. † If ſuch a
man caſt his ſpittle vpon him that is cleane, he ſhal waſh his
clothes: and being waſhed with water he ſhal be vncleane
9 vntil euen. † The padde wherupon he ſitteth ſhal be vn-
10 cleane: † and whatſoeuer hath bene vnder him, that hath
the fluxe of ſeede, ſhal be polluted vntil euen. He that carieth
any of theſe thinges, ſhal waſh his clothes: and him ſelf
being waſhed with water, ſhal be vncleane vntil euen.

:: If natural infirmities brought vncleãnes much more laſciuiouſnes of the mind. *Theod. q. 15. & 20. in Leuit.*

† Euerie one, whom he toucheth that is ſuch an one, hauing 11
not waſhed his handes before, ſhal waſh his clothes, and
being washed with water, ſhal be vncleane vntil euen. † The 12
earthen veſſel that he toucheth ſhal be broken : but the
wodden veſſel ſhal be washed with water. † If he be healed 13
that hath ſuch a diſeaſe, he shal number ſeuen daies after his
cleanſing, and hauing washed his clothes, and al his bodie,
in liuing water, he shal be cleane. † And the eight day he 14
ſhal take two turtles, or two yong pigeons, and he shal come
into the ſight of our Lord, to the dore fo the tabernacle of teſtimonie,
and ſhal geue them to the prieſt. † who ſhal :: make 15
one for ſinne, and the other for an holocauſt, and he shal pray
for him before our Lord, that he may be cleanſed of the fluxe
of his ſeede. † The man from whom iſſueth the ſeede of 16
copulation, shal wash with water al his bodie: and he shal
be vncleane vntil euen. † The garment and skinne, that he 17
weareth, he shal wash with water, and it shal be vncleane
vntil euen. † The woman with whom he compaineth shal 18
be washed with water and shal be vncleane vntil euen. † The 19
woman that monthly hath the fluxe of bloud, shal be ſeparated
ſeuen daies. † Euerie one that toucheth her, shal be 20
vncleane vntil euen: † and that whereon she ſleepeth or 21
ſitteh in the daies of her ſeparation shal be polluted. † He 22
that toucheth her bedde shal wash his clothes: and him ſelf
being washed with water, shal be vncleane vntil euen.
† Whoſoeuer shal touch any veſſel wherupon she ſitteth, he 23
shal wash his clothes: and him ſelf being washed with water
shal be polluted vntil euen. † If a man companie with her 24
in the time of her menſtrual bloud, he shal be vncleane ſeuen
daies: and euerie bedde wheron he ſleepeth shal be polluted.
† The woman that hath a fluxe of bloud many daies not in 25
her menſtrual time, or that ceaſeth not to haue a fluxe, after
the menſtrual bloud, as long as she is ſubiect to this diſeaſe,
she shal be vncleane, as if she were in her menſtrual time.
† Euerie bedde, whereupon she ſleepeth, and veſſel wheron 26
she ſitteth, shal be polluted. † Whoſoeuer toucheth them 27
shal wash his clothes: and him ſelf being washed with water,
shal be vncleane, vntil euen. † If the bloud ſtay and ceaſe 28
to runne, she shal count the ſeuen daies of her purification:
† and the eight day she shal offer for her ſelfe to the prieſt, 29
two turtles, or two young pigeons, at the dore of the tabernacle

:: To make, offer, and ſacrifice an hoſte, is al one.

30 nacle of teſtimonie: † who ſhal make one for ſinne, and the
other for an holocauſt, and he ſhal pray for her before our
31 Lord, and for the fluxe of her vncleanneſſe. † You ſhal teach
therfore the children of Iſrael, that they take heede of :: vncleanneſſe,
and die not in their filthineſſe, when they ſhal pollute
32 my tabernacle that is among them. † This is the law
of him that hath the fluxe of ſede and that is polluted by copulation,
33 † and the woman that is ſeparated in her menſtrual
times, or that hath a continual fluxe of bloud, and of the man,
that ſleepeth with her.

:: S. Hierom. (*in cap. 5 ad Galat:*) vnderſtandeth this place of the abominable ſines that may not be named.

CHAP. XVI.

VVhen and how the high Prieſt muſt enter into the Sanctuarie. 14. *How he ſhal expiate (or reconcile) the ſame,* 16. *and the Tabernacle,* 18. *and the Altar.* 20. *How he ſhal offer a liue goate, and ſend him into the wildernes.* 29. *And al muſt celebrate the feaſt of expiation, or clenſing from ſinnes.*

1 AND our Lord ſpake to Moyſes, after the death of the
two ſonnes of Aaron, when they were ſlaine offering
2 ſtrange fire: † and he commanded him, ſaying: Speake to
Aaron thy brother, that he :: enter not at al times into the
Sanctuarie, that is within the veile before the propitiatorie,
wherwith the arke is couered, leſt he die (for in a cloude
3 wil I appeare ouer the oracle) † vnleſſe he doe theſe thinges
before: He ſhal offer a calfe for ſinne, and a ramme for an
4 holocauſt. † He ſhal be reueſted with a linnen tunike, he
ſhal hide his priuities with linnen femoralles: he ſhal be girded
with a linnen girdle, a linnen mitre ſhal he put vpon his
head: for theſe are holie veſtmentes: withal which, when he
5 is washed, he ſhal be reueſted. † And he ſhal receiue of the
whole multitude of the children of Iſrael two bucke goates
6 for ſinne, and one ramme for an holocauſt. † And when
he hath offered the calfe, and praied for him ſelf, and for his
7 owne houſe, † he ſhal make the two bucke goates to
ſtand before the Lord in the dore of the tabernacle of teſtimoſtimonie:
8 † and caſting lottes vpon both, one for the Lord, &
9 an other for the goate of diſmiſſion: † that, whoſe lotte fel to
10 the Lord, he ſhal offer for ſinne: † but that, whoſe lotte was
to be the goate of diſmiſſion, he ſhal ſet aliue before the
Lord, that he may :: poure out prayers vpon him, and diſmiſſe
11 him into the wilderneſſe. † After that theſe thinges be

:: Only once in the yeare the high prieſt, and no other, entred into *Sancta Sanctorum.* *v.* 34. ſignifying that heauen was not open to anie Sainct, before Chriſts paſſion: *Heb.* 9. *v.* 8.

:: Praying that al their ſinnes may be remitted.

duly celebtated, he ſhal offer the calfe, and praying for him
ſelf and for his houſe, he ſhal immolate it: † and taking the 12
thurible, which he hath filled of the burning coales of the
altar, and taking vp with his hand of the compounded perſume
for incenſe, he ſhal goe in beyond the veile into the
Holie place: † that when the incenſe is put vpon the fire, 13
the cloude therof and the vapour may couer the oracle,
which is ouer the teſtimonie, and he die not. † He ſhal take 14
alſo of the bloud of the calfe, and ſprinckle with his finger ſeuen
times againſt the propitiatorie to the eaſt. † And when 15
he hath killed the bucke goate for the ſinne of the people,
he ſhal carie in the bloud therof within the veile, as hath
bene commanded of the bloud of the calfe, that he may
ſprinckle it againſt the oracle, † and :: expiate the Sanctuarie 16
from the vncleanneſſe of the children of Iſrael, and
from their preuarications, and al their ſinnes. According to
this rite ſhal he doe to the tabernacle of teſtimonie, which is
fixed among them in the middeſt of the filth of their habitation.
† Let no man be in the tabernacle when the high prieſt 17
goeth into the Sanctuarie, to pray for him ſelf and for his
houſe, & for the whole aſſemblie of Iſrael, vntil he come
forth. † And when he is come forth to the altar that is before 18
the Lord, let him pray for him ſelf, and taking the bloud of
the calfe, and of the bucke goate, let him poure it vpon the
hornes therof round about: † and ſprinckling with his finger 19
ſeuen times, let him expiate, and ſanctifie it from the vncleanneſſe
of the children of Iſrael. † After he hath clenſed 20
the Sanctuarie, and the tabernacle, and the altar, then let him
offer the liue goate: † and putting both handes vpon his 21
head, let him confeſſe al the iniquiries of the children of Iſrael,
and al their offences and ſinnes: which praying to light
on his head, he ſhal ſend him forth by a man ready therto,
into the deſert. † And :: when the goat hath caried al their 22
iniquities into the ſolitarie ground, and ſhal be let goe into
the deſert, † Aaron ſhal returne into the tabernacle of teſtimonie, 23
and putting of the veſtiments, which he had on him
before when he entred into the Sanctuarie, and leauing them
there, † he ſhal waſh his fleſh in a holie place, and ſhal be 24
clothed with his owne garments. And after that he hath gone
forth and offered his owne holocauſt, and the peoples, he
ſhal pray as wel for him ſelf, as for the people: † and the 25
fatte,

:: Sinnes do ſo defile the ſoule that the very holieſt of al places is accounnted as contaminate therby. *Theodo. q. 22. in Leuit. in fine.*

:: God ſo remitteth ſinnes to thoſe that are truly penitent, as that which is caried into a wildernes and neuer returneth.

fatte, that is offered for ſinnes, he ſhal burne vpon the altar.
26 † but he, that hath let goe the goate of diſmiſſion, ſhal waſh
his clothes, and bodie with water, and ſo ſhal enter into the
27 campe. † But the calfe & the bucke goate, that were immolated
for ſinne, and whoſe bloud was caried into the Sanctuarie,
to accompliſh the expiation, they ſhal carie forth
without the campe, and ſhal burne with fire aſwel the skinnes
28 as their fleſh, and the dung: † and whoſoeuer burneth
them, ſhal waſh his clothes, and his fleſh with water, and
29 ſo ſhal enter into the campe. † And this ſhal be to you an
euerlaſting ordinance: The :: ſeuenth moneth, the
tenth day of the moneth you ſhal afflict your ſoules, and
no worke ſhal you doe, whether he be of the ſame countrie,
30 or a ſtranger that ſoiourneth among you. † Vpon this day
ſhal be the expiation of you, and clenſing from al your ſinnes:
31 before the Lord you ſhal be clenſen. † for it is a ſabath of
reſt, and you ſhal afflict your ſoules by a perpetual religion.
32 And the prieſt ſhal expiate, that is annoynted, and whoſe
handes are conſecrated to do the function of prieſthood for
his father: and he ſhal be reueſted with the linnen ſtole and
33 the holie veſtments, † and he ſhal expiate the Sanctuarie and
the tabernecle of teſtimonie and the altar, the prieſtes alſo
34 and al the people. † And this ſhal be an ordinance for euer,
that you pray for the children of Iſrael, and for al their ſinnes
once in a yeare. He did therſore as our Lord had commanded
Moyſes.

:: Beſides particular ſacrifices for euerie oues ſinnes, once in the yeare was inſtituted a general expiatiõ of al.

CHAP. XVII.

Al Sacrifices muſt be offered at the doore of the Tabernacle. 7. with ſpecial prohibitiõ of Idolatrie. 10. None muſt eate bloud. 15 whoſoeuer eateth caraine fleſh is contaminate, and muſt be waſhed.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Speake to
Aaron and his ſonnes, and to al the children of Iſrael,
ſaying to them: This is the word, which our Lord hath cõmanded,
3 ſaying: † Anie man whoſoeuer of the houſe of
Iſrael, if he :: kil an oxe or a ſheepe, or a goate in the campe
or without the campe, and offer it not at the dore of the
tabernacle an oblation to the Lord, ſhal be guiltie of bloud:
as if he had ſhed bloud, ſo ſhal he periſh out of the middes
5 of his people. † Therfore ſhal the children of Iſrael bring
to the prieſt their hoſtes, which they kil in the filde, that they

::If anie killed for ſacrifice he muſt offer it at the dore of the tabernacle, that a prieſt might offer it on the Altar, for no other man, nor place was allowed, without ſpecial diſpenſation of God. And ſo Samuel offered ſacrifice in an other place, 1. Reg. 7. Elias 3. Reg. 18. and Dauid alſo being no Prieſt. 2. Reg. 24 ſo S. Aug. explicateth, this text. q. 56. *in Leuit.*

may be ſanctified to our Lord before the dore of the tabernacle
of teſtimonie, & they may immolate them pacifique
hoſtes to our Lord. † And the prieſt ſhal poure the bloud 6
vpon the altar of our Lord, at the dore of the tabernacle of
teſtimonie, and ſhal burne the fatte for a ſwete odour to our
Lord: † and they ſhal no more immolate their hoſtes to diuels, 7
with whom they haue committed fornication. It ſhal be
an ordinance for euer to them and to their poſteritie. † And 8
to them thou ſhalt ſay: The man of the houſe of Iſrael, and
of the ſtrangers, which ſeiourne with you, that offereth an
holocauſt or victime, † and bringeth it not to the dore of the 9
tabernacle of teſtimonie, that it may be offered to our Lord,
ſhal periſh out of his people. † Anie man whoſoeuer of the 10
houſe of Iſrael, and of the ſtrangers, that ſeiourne among
them, if he eate bloud, I wil ſette my face againſt his life, and
wil deſtroy it out of his people, † becauſe the life of the fleſh 11
is in the bloud: and I haue geuen it to you, that vpon the altar
you may make expiation with it for your ſoules, and the
bloud may be for an expiation of the ſoule. † Therfore 12
haue I ſaid to the children of Iſrael: No ſoule of you ſhal
eate bloud, nor of the ſtrangers, that ſeiourne with you.
† Anie man whoſoeuer of the children of Iſrael, and of the 13
ſtrangers that ſeiourne with you, if by hunting or fowling,
he take wild beaſt or foule, which it is lawful to eate, let him
poure out the bloud therof, and couer it with earth. † For 14
the life of al fleſh is in the bloud: wherupon I ſaid to the children
of Iſrael: The bloud of no fleſh ſhal you eate, becauſe
the life of the fleſh is in the bloud: and whoſoeuer eateth it,
ſhal die. † The ſoule that eateth carraine, or that which is 15
taken of a beaſt, aſwel of them of the ſame countrie as of
ſtrangers, ſhal waſh his clothes, and him ſelf with water, and
ſhal be contaminated vntil euen: and in this order he ſhal be
made cleane. † And if he doe not waſh his clothes, and his 16
bodie, he ſhal beare his iniquitie.

Chap. XVIII.

Mariage prohibited in certaine degrees of conſanguinitie and affinitie. 18.
And diuers carnal, and execrable ſinnes committed in other nations, are ſtrictly forbidden.

AND our Lord ſpake to Moyſes, ſaying: † Speake to 1 2
the children of Iſrael, and thou ſhalt ſay to them: I the
Lord

3 Lord your God, † according to the cuſtome of the Land of
Ægypt, wherin you haue dwelt, you ſhal not doe: and according
to the maner of the Countrie of Chanaan, into the which
I wil bring you, you ſhal not doe, nor walke in their ordinãces.
4 † You ſhal doe my iudgements, and ſhal obſerue my precepts,
5 and ſhal walke in them. I the Lord your God. † Keepe my
lawes and iudgmentes, which a man doing, ſhal liue in them.
6 I the Lord. † No man ſhal approch to her that is ″ next of
7 his bloud, to reueale her ∷ turpitude. I the Lord. † The
turpitude of thy father, and the turpitude of thy mother thou
ſhalt not diſcouer: ſhe is thy mother thou ſhalt not reueale her
8 turpitude. † The turpitude of thy fathers wife thou ſhalt
9 not diſcouer: for it is the turpitude of thy father. † The turpitude
of thy ſiſter by father, or by mother, which was
10 borne at home or abroad, thou ſhalt not reueale. † The turpitude
of thy ſonnes daughter or of thy neece by thy daughter,
11 thou ſhalt not reueale: becauſe it is thy turpitude. † The
turpitude of thy fathers wiues daughter, which she bare to
12 thy father, and is thy ſiſter, thou ſhal not reueale. † The turpitude
of ∷ thy fathers ſiſter thou ſhalt not diſcouer: becauſe
13 she is the fleſh of thy father. † The turpitude of thy mothers
ſiſter thou ſhalt not reueale, becauſe she is of the fleſh of thy
14 mother. † The turpitude of thy fathers brother thou ſhalt
not reueale, neither ſhalt thou approch to his wife, who is
15 ioyned to thee by affinitie. † The turpitude of thy daughter
in law thou ſhalt not reueale, becauſe she is thy ſonnes wife,
16 neither ſhalt thou diſcouer her ignominie. † The turpitude
of thy brothers wife thou ſhalt not reueale: becauſe it is the
17 turpitude of thy brother. † The turpitude of thy wife, and
her daughter thou ſhalt not reueale. Her ſonnes daughter,
and her daughters daughter, thou ſhalt not take, to reueale
her ignominie: becauſe they are her fleſh, and ſuch copulation
18 is inceſt. † Thou ſhalt not take thy wiues ſiſter for an
harlote, to vexe her withal, neither ſhalt thou reueale her
19 turpitude, whiles she is yet liuing. † To a woman, hauing
her flowers, thou ſhalt not approch, neither ſhalt thou reueale
20 her turpitude. † With thy neighbours wife thou ſhalt
not companie, nor be polluted with commixtion of ſeede.
21 † Of thy ſeede thou ſhalt not geue to be conſecrated to the
idol Moloch, nor pollute the name of thy God: I the Lord.
22 † Companie not with mankind, as with womankind,

∷ It is then turpitude when the act is vnlawful. But honeſt in lawful Mariage. S. Aug. *li. 3. Locutionum. & li. de bono coniugali.*

∷ See chap. 20. the difference of puniſhmẽts, for violating theſe lawes in the firſt and ſecond degree. Alſo betwen conſanguinitie & affinitie, in the ſame collateral degree.

becauſe it is abomination. † With no beaſt ſhalt thou com- 23
panie, neither ſhalt thou be polluted with it. A woman ſhal
not lie downe to a beaſt, nor companie with it: becauſe it is
an hainous fact. † Neither be ye polluted in anie of the 24
thinges wherwith al the nations haue bene contaminated,
which I wil caſt out before your ſight, † and wherwith the 25
land is polluted: whoſe abominations I wil viſite, that it
vomite out the inhabitants therof. † Keepe my ordinances 26
and iudgements, and doe not any of theſe abominations, as
wel the ſame countrieman as the ſtranger, that ſeiourneth
with you. † For al theſe execrable thinges did the inhabi- 27
tants of the land, that haue bene before you, and haue pol-
luted it. † Beware therfore leſt in like maner it vomite out 28
you alſo, when you ſhal doe the like thinges, as it vomited
out the nation that was before you. † Euerie ſoule, that ſhal 29
doe anie of theſe abominations, ſhal periſh from the
middes of his people. † Keepe my commandements. Doe
not the thinges which they haue done, that haue bene be-
fore you, and be not polluted in them: I the Lord your God.

ANNOTATIONS.

CHAP. XVIII.

Mariage forbid in al degrees in the right line, by the law of nature.

Secondarily in the firſt collateral degree of cõſanguinitie.

6 *Next of his bloud.*] Mariage is forbid firſt and moſt ſtrictly by the law of nature, in al degrees in the right line aſcending and decending, both in conſanguinitie and affinitie. S. Paul teſtifying that *among the heathen, no man could haue his fathers vvife.* And in the right line God him ſelfe (who onlie can) neuer diſpenſed. Secondarily, the firſt collateral degree in conſanguinitie, that is, betwen brother and ſiſter, by one parent, or by both, is alſo vnlawful by the law of nature, except in the beginning of the world, when Adams children muſt nedes marie together, God ſo ordayning that al mankind ſhould be propagated by one man (for of him alſo the firſt woman was made) but after this beginning it was neuer allowed, nor perhaps can be diſpenſed withal, at leaſt neuer was by anie man. Though Beza (*li. de repudijs & diuortijs*) and ſome Engliſh Bezites charge Pope Martin the fifth, to haue diſpenſed with one, that had maried his owne natural ſiſter: which is a falſe reporte. For it was with one, who hauing committed fornication with one ſiſter, afterwardes maried the other, from whom he could not be ſeparated without great ſcandal, the pretended mariage being publike, and the impediment ſecrete: as S. Antoninus writeth. *par. 3. ſum. Theol. tit. 1. c. 11.* But beſides the right line, and the firſt collateral degree in conſanguinitie, no other collateral degrees are prohibited by the law of nature, but by poſitiue only. So this preſent law, written by Moyſes, forbade to marie in the firſt collateral degree of affinitie, but the ſame law commanded (*Deut. 25.*) that in caſe a maried man died without iſſue, his brother ſhould marie the widow. VVherby is clere that this degree, and others more remote, were not prohibited by the law of nature. For then

1. Cor. 5. v. 1.

Act. 17. v. 26. S. Aug. de bono cõiug. c. 1.

Beza belieth Pope Martin.

Al other degrees depend on poſitiue lawes: which haue bene & may be altered

God

God would not haue made a contrarie general law, in anie caſe, for the whole nation of the Iewes, his people; and that vnder penaltie to be obſerued, which is contrarie to the qualitie of indulgence or diſpenſation, and no ſuch neceſſitie, as in the beginning of the world. VVherfore al proteſtants that ſay, the whole law written by Moyſes concerning degrees of conſanguinitie and affinitie, is the law of nature, and ſo pertaineth to Chriſtians, muſt neceſſarily ſay alſo, that if now a maried man die without iſſue, his brother muſt marie his wife. VVhich ſpecially they denie. It is alſo proued that this and ſome other degrees expreſſed in this place, were not againſt the law of nature (which is common to al nations, commonly or eaſely knowne to al men by diſcourſe of reaſon) becauſe no common wealth among the Gentiles did puniſh, nor modeſt men forbeare, or reprehend ſuch mariages: as appeareth by Laban, who after he had deceiued Iacob by geuing him one ſiſter for an other, offered him alſo the former promiſed, whom without difficultie of conſcience he accepted (Gen. 29.) neither did that holie Patriarch thinke it vnlauful to keepe them both. And when Iudas matched his ſecond ſonne, and promiſed the third to the wife of his firſt ſonne, he did it according to the cuſtome of that place & time. Gen. 38. And Noemi ſpoke according to the ſame cuſtome. Ruth. 1. v. 11. Againe where this law forbiddeth a man to marie, or companie with his wiues ſiſter, it addeth, *vvhiles ſhe is liuing*, not prohibiting mariage, when his firſt wife is dead. Yet his wiues ſiſter is as nere in affinitie, as his brothers wife. Likewiſe the diuerſitie of puniſhments (*chap.* 20.) for tranſgreſſion of this law, either in the right line, or in the firſt collateral degree of conſanguinitie, who were puniſhed by death; and for tranſgreſſing in the firſt collateral degree of affinitie, or in the ſecond either of conſanguinitie or affinitie, who had leſſe puniſhments, ſheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation ſhould be like ſinne, and puniſhed alike. Finally it is euident, that certaine of theſe degrees are not againſt the law of nature, by the example of holie Abraham, who in, and according, to the law of nature, maried his brothers daughter called Sarai, otherwiſe Ieſcha, *Gen.* 11. which mariage God approued by manie bleſſings. Alſo Iacob maried two ſiſters together. Two ſonnes of Iudas maried the ſame woman ſucceſſiuely. And Amram (Moyſes father) maried his aunt, his fathers ſiſter. *Exod. 6. v. 20. Num. 26. v. 59.* VVherfore ſeing neither the firſt collateral degree in affinitie, nor the ſecond collateral in conſanguinitie or affinitie, is forbid by the law of nature but by poſitiue only, and that both ceremonial and iudicial lawes of the old Teſtament ceaſſed in the New, and are abrogated by Chriſt, it reſteth proued that the ſame bind not Chriſtians, but as they are renewed and eſtabliſhed by the Church, or Chriſtian commonwelthes. And as this is donne in temporal cauſes by temporal States, partly by renewing and eſtabliſhing the ſame, which was in the law of Moyſes, as by puniſhing wilful murder by death; Exod. 21. v. 12. partly with alteration, as by puniſhing theift in ſome countries with death, but not adultrie, which were contrarie in the old Teſtament, *Gen. 38. v. 24. 44. 17. Exod. 22. v. 1. Leuit. 20. v. 10*: in like ſorte the Church of Chriſt ordaineth lawes, altereth, & vpon iuſt occaſions diſpenceth, in al degrees of conſanguinitie and affinitie, not forbid by the law of nature

Proued by Scriptures, and reaſons.

Firſt proofe.

2 proofe.

Ariſtot. li. 2. Pol.

3 proofe.

4 proofe.

5 proofe.

S. Hiero. queſt. Heb. in Gen.

Ceremonial & iudicial lawes of Moyſes are abrogated by Chriſt.

And new are eſtabliſhed.

CHAP. XIX.

Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.

The Epiſtle on VVeneſday in Paſſion weke.

OVR Lord ſpake to Moyſes, ſaying: † Speake to al the 1 2
aſſemblie of the children of Iſrael, and thou ſhalt ſay to
them: Be ye holie, becauſe I the Lord your God am holie.
† Let euerie one feare his father, and mother. Keepe my Sabbathes. 3
I the Lord your God. † Turne not your ſelues to 4
idols, neither make you to your ſelues molten goddes. I the
Lord your God. † If ye immolate an hoſte of pacifiques to 5
the Lord, that it may be placable, † that day wherin it is immolated, 6
ſhal you eate it, and the next day: and whatſoeuer
ſhal be left vntil the third day, you ſhal burne with fire. † if 7
after two daies anie man eate therof, he ſhal be profane, and
guiltie of impietie: † and ſhal beare his iniquitie, becauſe he 8
hath polluted the holie of the Lord, and that ſoule ſhal periſh
out of his people. † And when thou reapeſt the corne of 9
thy lande, thou ſhalt not ſheare the face of the earth to the
verie ground: neither ſhalt thou gather the eares that remaine.
† Neither in thy vineyard ſhalt thou gather the cluſters, 10
and grapes that fal downe, but ſhalt leaue them to the
poore, and the ſtrangers to take. I the Lord your God. † You 11
ſhal not committe theft. You ſhal not lie, neither ſhal anie
man deceaue his neighbour. † Thou ſhalt not forſweare 12
thy ſelf in my name, nor pollute the name of thy God. I the
Lord. † Thou ſhalt not calumniate thy neighbour, nor oppreſſe 13
him by violence. The worke of thy hireling ſhal not
abide with thee vntil morning. † Thou ſhalt not ſpeake euil 14
of the deafe man, nor put a ſtumbling blocke before the
blinde: but thou ſhalt feare the Lord thy God, becauſe I am
the Lord. † Thou ſhalt not doe that which is vniuſt, nor 15
iudge vniuſtly. Conſider not the perſon of a poore man, neither
honour thou the countenance of him that is mightie.
Iudge iuſtly to thy neighbour. † Thou ſhalt not be a criminatour, 16
nor a whiſperer among the people. Thou ſhalt not
ſtand againſt the bloud of thy neighbour. I the Lord. † Thou 17
ſhalt not hate thy brother in thy hart, but controwle him openly,
leſt thou incurre ſinne through him. † Seeke not reuenge, 18
nor be mindeful of the iniurie of thy citizens. Thou
ſhalt loue thy freind as thy ſelf. I the Lord. † Keepe ye my 19
lawes. Thou ſhalt not make thy cattel to gender with the
beaſts of an other kinde. Thy field thou ſhalt not ſowe with
diuers ſeede. A garment, :: that is wouen of two ſortes, thou
ſhalt not put on. † If a man lie with a woman by carnal co- 20

::Theſe diuerſities are not prohibited for them ſelues, for the ornaments of the tabernacle and of Prieſts were made of diuers things;

pulation, that is a bondwoman alſo mariable, and yet not redemed with a price, nor made free, both ſhal be beaten, and
21 they ſhal not die, becauſe ſhe was not free. † And for his offence he ſhal offer to the Lord, at the dore of the tabernacle
22 of teſtimonie a ramme: † and the prieſt ſhal pray for him, and for his ſinne before the Lord, and he ſhal become propitious to him againe, and the ſinne ſhal be forgeuen.
23 † When you ſhal be entred into the land, and haue planted in it fruite trees, you ſhal take away the prepuces of them: the fruite, that come forth ſhal be vncleane to you, neither
24 ſhal you eate of them. † But in the fourth yeare, al their
25 fruite ſhal be ſanctified, laudable to the Lord. † And the fifth yeare you ſhal eate the fruites, gathering the offſpring,
26 that they bring forth. I the Lord your God. † You ſhal not eate with bloud. You ſhal not diuine, :: nor obſerue dreames.
27 † Neither ſhal you cut your heare roundwiſe: nor ſhaue
28 your beard. † And for the dead you ſhal not cut your fleſh, neither ſhal you make in your ſelues any figures or markes,
29 I the Lord. † Make not thy daughter a common ſtrumpet, leſt the land be contamined, and filled with wickedneſſe.
30 † Keepe ye my Sabbathes, and feare my Sanctuarie. I the
31 Lord. † Decline not to magicians, neither aske any thing of ſoothſayers, to be polluted by them. I the Lord your God.
32 † Before the hoare head riſe vp, and honour the perſon of an old man: and feare the Lord thy God. I am the Lord.
33 † If a ſtranger dwel in your land, and abide among you, doe
34 not vpbraid him: † but let him be among you as the ſame countrie man: and you ſhal loue him as your ſelues: for you alſo haue bene ſtrangers in the Land of Ægypt. I the Lord
35 your God. † Do not anie vniuſt thing in iudgement, in rule,
36 in weight, or meaſure. † Let the balance be iuſt, and the weightes equal, the buſhel iuſt, and the ſextarie equal. I the Lord your God, that brought you out of the Land of Ægypt.
37 † Keepe al my preceptes, and al my iudgements, & doe them. I the Lord.

but ſchiſme, and al participation with heretikes, and other infidels is forbid. 2. Cor. 6. *Dravv not in yoke vvith infidels. Theodoret. q. 27. in Leuit.*

:: See Gen. 40. v. 8.

CHAP. XX.

VVhoſoeuer geueth of his ſeede to Moloch muſt be ſtoned to death. 6 Al that decline to Magicke, 9. curſe their parents, 10. commit adulterie, certaine inceſt, or beſtialitie ſhal die 19. Other inceſt is depriued of children. 22. The Iſraelites alſo ſhal be caſt out of the Land, if they committe ſuch

AND our Lord ſpake to Moyſes, ſaying: † Theſe thinges 1 2
thou ſhalt ſpeake to the children of Iſrael: If anie man
of the children of Iſrael, and of the ſtrangers, that dwel in
Iſrael, geue of his ſeede to the idol Moloch, dying let him
die: the people of the land ſhal ſtone him. † And I wil ſet my 3
face againſt him: and wil cut him of from the middes of his
people, becauſe he hath geuen of his ſeede to Moloch, and
hath contaminated my Sanctuarie, and polluted my holy
name. † And if the people of the land neglecting, and as it 4
were litle eſteming my commandement, let alone the man
that hath geuen of his ſeede to Moloch, and wil not kil
him: † I wil ſette my face vpon that man, and his kinred, and 5
wil cut of both him, and al that conſented with him, to committe
fornication with Moloch, out of the middes of their
people. † The ſoule, that ſhal decline to Magitians, and 6
ſouth ſayers, and ſhal committe fornication with them, I wil
ſette my face againſt it, and deſtroy it out of the middes of his
people. † Sanctifie your ſelues, and be holie, becauſe I am 7
the Lord your God. † Keepe my precepts, and doe them. I 8
the Lord that ſanctifie you. † He that curſeth his father, or 9
mother, dying let him die: he hath curſed father, and mother,
his bloud be vpon him. † If any man commit adulterie 10
with an other mans wife, and commit aduoutrie with his
neighbours wife, dying let them die, both the adulterer and
the aduoutreſſe. † He that lieth with his ſtepmother, and reuealeth 11
the ignominie of his father, dying let both die: their
bloud be vpon them. † If anie man lie with his daughter in 12
law, let both die, becauſe they haue done an heinous fact:
their bloud be vpon them. † He that lieth with man as if he 13
ſhould companie with woman, both haue committed abomination
dying let them die: their bloud be vpon them.
† He that beſides his wife the daughter, :: marieth her mother, 14
hath done wickednes: he ſhal burne aliue with them,
neither ſhal there ſo great abomination remaine in the
middes of you. † He that ſhal companie with beaſt and cattel, 15
dying let him die: the beaſt alſo doe ye kil. † The woman 16
that ſhal lie vnder anie beaſt, ſhal be killed together with the
ſame: their bloud be vpon them. † He that taketh his ſiſter 17
the daughter of his father, or the daughter of his mother, and
ſeeth her turpitude, and ſhe beholdeth her brothers ignominie:
they haue committed a ſhameful thing: they ſhal be
ſlaine

:: Violating this law in anie degree in the right line, either of conſanguinitie, or affinitie, or in the firſt collateral degree of conſanguinitie, was puniſhed with death;

ſlaine, in the ſight of their people, becauſe they haue reuealed
one an others turpitude, and they ſhal beare their iniquitie.
18 † He that compaineth with a woman in her menſtrual
fluxe, and reuealeth her turpitude, and ſhe openeth the fountaine
of her bloud, both ſhal be deſtroyed out of the middes
19 of their people. † The turpitude of ∷ thy aunt by thy mother,
and of thy aunt by thy father, thou ſhalt not diſcouer:
he that doeth this, hath diſcloſed the ignominie of his fleſh,
20 both ſhal beare their iniquitie. † He that compaineth with
the wife of his vncle by the father, or of his vncle by the mother,
and reuealeth the ignominie of his kinred, both ſhal
21 beare their ſinne: without children they ſhal die. † He that
marieth his brothers wife, doth an vnlawful thing, he hath
reuealed his brothers turpitude: they ſhal be without children.
22 † Keepe my lawes, and iudgementes, and doe them:
leſt the land which you ſhal enter into and inhabite, vomite
23 out you alſo. † Walke not in the ordinances of the nations,
which I wil expel before you. For ∷ al theſe thinges haue they
24 done, and I haue abhorred them. † But to you I ſpeake:
Poſſeſſe their land, which I wil geue you for an inheritance,
a land flowing with milke and honie. I the Lord your
25 God, that haue ſeperated you from other peoples. † Therfore
doe you alſo ſeperate the cleane beaſt, from the vncleane,
and the cleane foule from the vncleane: pollute not
your ſoules, in beaſtes, and birdes, and al thinges that moue
on the earth, and which I haue ſhewed vnto you, to be polluted.
26 † You ſhal be holie vnto me, becauſe I the Lord am
holie, and I haue ſeparated you from other peoples, that you
27 ſhould be mine. † Man, or woman, in whom is a pithonical
or diuining ſpirite, dying let them die, they ſhal ſtone them:
their bloud be vpon them.

but in the firſt collateral of affinitie, and in the ſecond collateral degree as wel of cōſanguinitie, as affinitie, with leſſe puniſhment. VVhich ſheweth greatter obligation, & greatter ſinne, cōcerning the right line, then the collateral; alſo in the firſt degree of conſanguinitie then in the ſecond; and more in conſanguinitie then in affinitie.

∷Not for euerie kind of ſinne (though euerie one is puniſhable,) but for the more hainous, & for al together the Chananites were caſt out of their land.

CHAP. XXI.

At what funerals Prieſts may not be preſent. 7. VVhat women they may not marie, 9. a prieſts daughter committing fornication muſt be burned. 10. The high Prieſt ſhal not vncouer his head, nor rent his garment, nor be preſent at anie funeral, nor at al goe forth of the holie place. 13. When he marieth he muſt take a virgin. 16. None that hath a blemiſh in his bodie (though he be of Aarons ſtock) ſhal miniſter in the Sanctuarie, nor approch to the Altar.

OVR Lord ſaid alſo to Moyſes: Speake to the prieſtes 1
the ſonnes of Aaron, and thou ſhalt ſay to them: Let
not a prieſt be contaminated in the deathes of his citizens,
† but onlie in his kinne, and nigh of bloud, that is to ſay, 2
vpon his father and mother, and ſonne, and daughter, brother
alſo, † and ſiſter being a virgin which hath not bene maried 3
to a huſband: † but neither in :: the prince of his people 4
ſhal he be contaminated. † Neither ſhal they ſhaue their 5
head, nor beard, nor make inciſions in their fleſh. † They 6
ſhal be holie to their God, and ſhal not pollute his name:
for the burnt ſacrifice of the Lord, and breades of their
God doe they offer, and therfore they ſhal be holie. † A 7
whore and a vile ſtrumpette he ſhal not take to wife, nor
her, that is put away from her huſband: becauſe they are cõſecrated
to their God, † and offer the breades of propoſition. 8
Be they holie therfore, becauſe I alſo am holie, the
Lord, that ſanctifie them. † The daughter of a prieſt if ſhe 9
be taken in whordome, & diſhonour the name of hir father,
ſhal be burnt with fire. † The grand biſhoppe, that is to ſay 10
the prieſt that is greateſt among his brethren, vpon whoſe
head hath bene poured the oyle of vnction, and whoſe
handes were conſecrated in prieſthood, and who was reueſted
with the holie veſtimentes, ſhal not vncouer his head,
he ſhal :: not rent his garments: † and to no dead perſon ſhal 11
he enter in at al. vpon his father alſo, and mother ſhal he not
be contaninated. † Neither ſhal he goe forth out of the 12
holie places, leſt he pollute the Sãctuarie of the Lord, becauſe
the oyle of the holie vnction of his God is vpon him. I the
Lord. † He ſhal take a virgin vnto his wife: † but a widow 13 14
and her that is put away, and a filth, and a whore he ſhal not
take, but a maide of his owne people: † that he mingle not 15
the ſtocke of his kinred with the common people of his
nation: becauſe I am the Lord that ſanctifie him. † And 16
our Lord ſpake to Moyſes, ſaying: † Speake to Aaron: The 17
man of thy ſeede throughout their families, that hath :: a
blemish, ſhal not offer breades to his God, † neither ſhal he 18
approch to his miniſterie: If he be blinde, if lame, if he
haue a litle, or a great, or a crooked noſe, † if his foote be 19
broken, if his hand, † if he be crooke backed, or blere eyed, 20
or haue a pearle in his eye, or a continual ſcabbe, or drie
ſcurffe in his bodie, or be burnt. † Euerie one that hath a 21

blemish

:: By the prĩce S. Paul vnderſtood the high Prieſt. Act. 23.

:: Caiphas rẽt his garments (*Mat. 26.*) cõtrarie to this law, malice making him neglect his owne dignitie

:: If ſuch deformities and defectes made men irregular, and vnmete to exerciſe prieſtlie function in the old teſtament, how

blemish of the ſeede of Aaron the prieſt, shal not approch
to offer the hoſtes to the Lord, nor the breades to his God.
22 † He shal eate notwithſtanding of the breades, that are
23 offered in the Sanctuarie, † yet ſo that he enter not within
the veilen, or approch to the altar, becauſe he hath a blemish,
and he muſt not contaninate my Sanctuarie. I the Lord that
24 ſanctifie them. † Moyſes therfore ſpake to Aaron, and to
his ſonnes and to al Iſrael, al thinges that had bene commanded him.

Chap. XXII.

VVho may eate of ſanctified things. 17. And what things may be offered.

1 2 OVR Lord alſo ſpake to Moyſes, ſaying: † Speake to
Aaron and to his ſonnes, that they beware of thoſe
that are the conſecrated thinges of the children of Iſrael,
and contaninate not the name of the thinges ſanctified to
3 me, which they offer. I the Lord. † Say to them, and to their
poſteritie: Euerie man of your ſtocke, that approcheth to
thoſe thinges that are conſecrated, and which the children
of Iſrael haue offered to the Lord, in whom there is vncleaneſſe,
4 shal perish before the Lord. I am the Lord. † The
man of the ſeede of Aaron, that is a leper, or hath a fluxe of
ſeede, ∵ shal not eate of thoſe thinges that are ſanctified to
me vntil he be healed. He that toucheth a thing vncleane by
occaſion of that is dead, and he from whom iſſueth ſeede
5 as it were of copulation, † and he that toucheth a creeping
beaſt, and whatſoeuer vncleane thing, the touching wherof
6 is filthie, † shal be vncleane vntil euen, and shal not eate
thoſe thinges that are ſanctified: but when he hath washed
7 his flesh with water, † and the ſunne is downe, then being
cleanſed he shal eate of the ſanctified thinges, becauſe it is
8 his meate. † Carrien and that which was taken of a beaſt,
they shal not eate, nor be polluted in them. I am the Lord.
9 † Let them keepe my preceptes, that they be not ſubiect to
ſinne, and die in the Sanctuarie, when they shal haue polluted
10 it. I the Lord that ſanctifie them. † No ſtranger shal eate
of the ſanctified thinges, the prieſtes gueſt, and hireling
11 shal not eate of them. † But whom the prieſt hath bought,
and he that is his ſeruant borne in his houſe, theſe shal eate
12 of them. † If the daughter of a prieſt be maried to anie of
the people: of thoſe thinges that are ſanctified, and of the

∵ By theſe accidental vncleannes, was prefigured the cenſure of ſuſpenſion in clergie men.

firſt fruites ſhe ſhal not eate. † But if ſhe be a widow, or put 13
away, and without children returne to her fathers houſe: as
ſhe was wont being a maide, ſhe ſhal be fedde with her fathers
meates. No ſtranger hath power to eate of them. † He 14
that eateth of the ſanctified thinges by ignorance, ſhal adde
the fifth part with that which he did eate, and ſhal geue it to
the prieſt into the Sanctuarie. † Neither ſhal they contaminate 15
the ſanctified thinges of the children of Iſrael, which
they offer to the Lord: † leſt perhappes they ſuſtaine the iniquitie 16
of their offence, when they ſhal haue eaten the ſanctified
thinges. I the Lord that ſanctifie them. † And our Lord 17
ſpake to Moyſes, ſaying: † Speake to Aaron, and to his 18
ſonnes, and to al the children of Iſrael, and thou ſhalt ſay to
them: The man of the houſe of Iſrael, and of the ſtrangers
which dwel with you, that offereth his oblation, either
paying his vowes, or offering of his owne accord, whatſoeuer
that be which he preſenteth for an holocauſt of the Lord,
† to be offered by you, it ſhal be a male without ſpotte of 19
beefes, and muttons, & of goates. † If it haue a blemish, you 20
ſhal not offer it, neither ſhal it be acceptable. † The man 21
that offereth a victime of pacifiques to the Lord, either paying
his vowes, or offering of his owne accorde, aſwel of beefes
as of muttons, ſhal offer it without blemish that it may be
acceptable: there ſhal be no blemish in it. † If it be blind, 22
if it be broken, if it haue a ſcarre, if bliſters, or a ſcabbe, or a
drie ſcurſe: you ſhal not offer them to the Lord, nor burne of
them vpon the Lordes altar. † An oxe and a ſheepe, hauing 23
the eare and the taile cut of, thou maieſt offer voluntarily but
a vow can not be paied of them. † No beaſt that hath the 24
ſtones bruiſed, or crushed, or cut and taken away, ſhal you
offer to the Lord, and in your land make not this at al. † Of 25
the hand of a ſtranger you ſhal not offer breades to your
God, and what other thing ſoeuer he would geue: becauſe
they are al corrupted, and blemished: you ſhal not receiue
them. † And our Lord ſpake to Moyſes, ſaying: † An oxe, 26
a ſheepe, and a goate, when they are brought forth, ſhal be 27
ſeuen daies vnder the vdder of their damme: but the eight
day, and ſo forward they may be offered to the Lord. † Whether 28
it be a beefe, or a ſheepe, they ſhal not be immolated
in one day with their young ones. † If you immolate an hoſte 29
for thankes giuing to the Lord, that he may be placable, † the 30
ſame

ſame day you ſhal eate it, there ſhal not ought remaine vntil
31 the morning of the next day. I the Lord. † Keepe my com-
32 mandementes, and doe them. I the Lord. † Pollute not my
holie name, that I may be ſanctified in the middes of the chil-
33 dren of Iſrael. I the Lord that ſanctifie you, † and brought
you out of the Land of Ægypt, that I might be your God.
I the Lord.

CHAP. XXIII.

The ſolemnities of the Sabbath, 5. of Paſch and firſt fruites. 15. of Pentecoſt, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the ſame ſhal be celebrated.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Speake to the
children of Iſrael, and thou ſhalt ſay to them: Theſe
are ″ the feſtiuities of our Lord, which you ſhal cal holie.
3 † Six daies ye ſhal doe worke: :: the ſeuenth day, becauſe it
is the reſt of the ſabbath, ſhal be called holie. No worke ſhal
you doe in it: it is :: the Sabbath of the Lord in al your habi-
4 tations. † Theſe therfore are the holie feſtiuities of the
5 Lord, which you muſt celebrate in their times. † The firſt
moneth, the fourtenth day of the moneth at euen, is the
6 :: Phaſe of the Lord: † and the fiftenth day of this moneth
is the ſolemnitie of the Azymes of the Lord. Seuen daies ſhal
7 you eate azymes. † The firſt day ſhal be moſt ſolemne vnto
8 you, and holie: no ſeruile worke ſhal you doe in it: † but you
ſhal offer ſacrifice in fire to the Lord ſeuen daies. but the ſe-
uenth day ſhal be more ſolemne, and more holie: and you
9 ſhal doe no ſeruile worke in it. † And our Lord ſpake to
10 Moyſes, ſaying: † Speake to the children of Iſrael, and thou
ſhalt ſay to them. When you ſhal be entred into the land,
which I wil geue you, and ſhal reape your corne, you ſhal
bring ſheaues of eares, the firſt fruites of your harueſt to
11 the prieſt: † who ſhal eleuate the bundle before the Lord,
the next day after the Sabbath, that it may be acceptable for
12 you, and ſhal ſanctifie it. † And in the ſelf ſame day that the
ſheafe is conſecrated, ſhal be killed a lambe without ſpotte
13 of a yeare old for an holocauſt of the Lord. † And the liba-
ments ſhal be offered with it, two tenthes of floure tempered
with oile, for a burnt ſacrifice of the Lord, and a moſt
ſweete odour: libaments alſo of wine, the fourth part of an
14 hin. † Bread, and fried barlie, and frumentie, you ſhal not

The fourth part.
Of feaſtes, times of reſt, & Iubilie. with priuilegies, rewardes & puniſhments.

:: There were eight ſeueral feaſtes cõmãded by this law (beſides the dailie ſacrifice) mentioned. *Num.* 28. & 29. of which onlie ſeuen are here expreſſed.

1.
:: The Sabbath in memorie that God created al things in ſix daies & reſted the ſeuenth.

2.
:: Paſch in memorie of their deliuerie from Ægypt.

eate of the corne, vntil the day that you offer therof to your
God. It is a precept for euer in your generations, and al your
habitations. † You ſhal number therfore from the morow 15
after the Sabbath, wherin you did offer the ſheafe of the firſt
fruites, ſeuen ful weekes, † vnto the morow after the 16
ſeuenth weeke be expired, that is to ſay :: fiftie daies, and ſo
you ſhal offer a new ſacrifice to the Lord. † out of al your 17
habitations, two loaues of firſt fruites, of two tenthes of
floure :: leauened, the which you ſhal bake for the firſt fruites
of the Lord. † And you ſhal offer with the breades ſeuen 18
lambes without ſpotte of a yeare old, and one calfe from the
heard, and two rammes, and they ſhal be for an holocauſt
with their libamentes, for a moſt ſweete odour to the Lord.
† You ſhal make a bucke goate alſo for ſinne, and two lambes 19
of a yeare old for hoſtes of pacifiques. † And when the 20
prieſt hath eleuated them with the breades of the firſt fruites
before the Lord, they ſhal turne to his vſe. † And you ſhal 21
cal this day moſt ſolemne, and moſt holie: no ſeruile worke
ſhal you doe in it. It ſhal be an euerlaſting ordinance in al
your habitations, and generations. † And after you reape 22
the corne of your land, you ſhal not cut it to the verie
ground: neither ſhal you gather the eares that remaine, but
you ſhal let them alone for the poore and for ſtrangers.
I am the Lord your God. † And our Lord ſpake to Moyſes, 23
ſaying: † Speake to the children of Iſrael: The ſeuenth 24
moneth, on :: the firſt day of the moneth, ſhal be a Sabbath,
a memorial, by ſounding of trumpettes, and ſhal be called
holie: † no ſeruile worke ſhal you doe in it, and you ſhal 25
offer holocauſt to the Lord. † And our Lord ſpake to 26
Moyſes, ſaying: † vpon the tenth day of this ſeuenth 27
moneth ſhal be the day of :: expiations moſt ſolemne, and it
ſhal be called holie: and you ſhal afflict your ſoules in it, and
ſhal offer holocauſt to the Lord. † No ſeruile worke ſhal 28
you doe the time of this day: becauſe it is a day of propitiation,
that the Lord your God may become propitious vnto
you. † Euerie ſoule, that is not afflicted this day, ſhal periſh 29
out of his people: † and which ſhal doe anie worke, the 30
ſame wil I deſtroy out of his people. † No worke therfore 31
ſhal you doe in it: it ſhal be an euerlaſting odinance vnto you
in al your generations, and habitations. † It is a Sabbath of 32
reſting, and you ſhal afflict your ſoules the ninth day of the
moneth:

3.
:: Pentecoſt in remembrance of receiuing the law.

:: See chap. 7. v. 14.

4.
:: Feaſt of trumpets, in memorie that a rãme ſticking by the hornes was offered by Abraham in ſtead of Iſaac.

5.
:: Feaſt of Expiation in memorie of the ſinne in worſhipping the calfe, and for al ſinnes forgotten, or vnknowne.

moneth: from euen vntil euen you shal celebrate your ſab-
33 34 bathes. † And our Lord ſpake to Moyſes, ſaing: † Speake
to the children of Iſrael: From the fifteenth day of this ſe-
uenth moneth, shal be the feſtiuitie of :: tabernacles ſeuen
35 daies to the Lord. † The firſt day shal be called moſt ſolemne
and moſt holie: no ſeruile worke shal you doe in it. And ſe-
36 uen daies you shal offer holocauſtes to the Lord. † The eight
day alſo shal be moſt ſolemne and moſt holie, and you shal
offer holocauſtes to the Lord: for it is of :: aſſemblie and col-
37 lection: no ſeruile worke shal you doe in it. † Theſe are
the feſtiuities of the Lord, which you shal cal moſt ſolemne
and moſt holie, and shal offer in them oblations to the Lord,
holocauſts and libaments according to the rite of euerie day:
38 † beſide the ſabbathes of the Lord, and your giftes, and thoſe
that you shal offer by vow, or which you shal giue to the
39 Lord voluntarily. † Therfore from the fifteenth day of the
ſeuenth moneth, when you shal haue gathered al the fruites
of your land, you shal celebrate the feſtiuitie of the Lord ſe-
uen daies, on the firſt day and the eight shal be a ſabbath,
40 that is reſt. † And you shal take to you the firſt day the frui-
tes of a moſt faire tree, and the branches of palmes, and
boughes of the tree with thicke leaues, and willowes of the
41 brooke, and you shal reioice before the Lord your God. † And
you shal celebrate the ſolemnitie therof ſeuen daies in the
yeare. It shal be an :: euerlaſting ordinance in your generati-
ons. The ſeuenth moneth shal you celebrate the feſtiuitie,
42 † and shal dwel in bowres ſeuen daies. euerie one, that is of
43 the ſtocke of Iſrael, shal abide in tabernacles: † that your
poſteritie may learne that I made the children of Iſrael, to
dwel in tabernacles, when I brought them out of the Land
44 of Ægypt. I the Lord your God. † And Moyſes ſpake cõcer-
ning the ſolemnities of our Lord to the children of Iſrael.

6\.
:: Feaſt of Tabernacles, to remẽber Gods protection in the wildernes, where they dwelled in tabernacles 40. yeares.

7\.
:: Feaſt of Aſſemblie and collection in memorie of peace geuen in the land of promiſe.

:: Theſe feaſts were *euerlaſtig* to the Iewes *in their generations*, that is, neuer to be altered by them, nor during their ſtate. *S. Aug. q. 43. in Exod.*

ANNOTATIONS.
CHAP. XXIII.

2. *The feſtiuities*] As other lawes written by Moyſes concerning Sacrifices, Sacraments, Degrees hindering mariage, puniſhments of ſinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: ſo this law of feſtiuities is partly moral, for that al men are bound to kepe ſome feſtiual dayes in honour of God, partly ceremonial, and ſo the Sabbath day was kept holie in the old Teſtament, the ſeuenth day of the weke, and other feaſtes, the dayes here preſcribed. But theſe particular feaſtes and times are abrogated by Chriſt, whom they

Feſtiual daies perteine to the ſeruice of God.

. It is hereſie to kepe the Sabbath holie day.

In place therof we kepe Sunday.

they prefigured. In ſo much that now it is not lawful to kepe them, for it would ſignifie that Chriſt were not come, as S. Paul teacheth (*Rom.* 14. *Galat.* 4. *Colloſſ.* 2. and in other places) and it were plaine Iudaiſme, and Hereſie condemned by the Councel of Laodicia *cap.* 29. *accurſing them that Iudaize abſtayning that day from vvorkes.* S. Gregorie alſo refuteth this hereſie, li. 11. Epiſt. 3 ſhewing that Antichriſt wil embrace it fauouring the Iewes: In place wherof the next day (which we cal ſunday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica our Lords day* (*Apoc.* 1.) And this change the Proteſtants confeſſe to be lawful and neceſſarie, though we haue no other expreſſe ſcripture, when, or by whom it was donne, but only that S. Iohn had his reuelation *in our Lords day*, but by perpetual tradition al Chriſtians know, that the day after the ſabbath is our wekelie holie day, in memorie of Chriſts Reſurrection the ſame day, and in figure of the general reſurrection of al men, and of life euerlaſting to the bleſſed. *S. Aug. li.* 22. *c.* 30. *ciuit. & Epiſt.* 119. *c.* 15. and S. Hierome *Epiſt. ad Hedib.* The ſame reaſon and authoritie do alſo warrant the change of other feaſtes, and inſtitution of new, in honour of God, our Sauiour Ieſus Chriſt, his Mother, and other Saintes, and in memorie of benefites receiued, as here we ſee in the old Teſtament diuers were commanded by God, ſome alſo inſtituted long after Moyſes, as by Mardocheus and other Iewes, Eſter. 9. and the reſtauration with new dedication of the altar 1. Machab. 4. obſerued by our ſauiour Ioan. 10. v. 22.

Other feaſtes alſo changed, and new inſtituted by the ſame authoritie.

CHAP. XXIIII.

Prouiſion of oile for lampes in the Tabernacle. 5. The making, and diſpoſing the loaues of propoſition, 10. The puniſhment of blaſphemie, and man ſlaughter. 18. And the paine of equal reuenge.

:: Two tenthes of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, ſufficied one man for a day. *Exod.* 16. *v.* 16. & 36.

AND our Lord ſpake to Moyſes, ſaying: † Command 1 2
the children of Iſrael, that they bring vnto thee: oyle
of oliues moſt pure, and cleare, to furniſh the lampes con-
tinually, † without the veile of the teſtimonie in the taber- 3
nacle of couenant. And Aaron ſhal ſette them from euen
vntil morning before the Lord, by a perpetual ſeruice and
rite in your generations. † Vpon the candleſticke moſt 4
cleane ſhal they be putte alwaies in the ſight of the Lord.
† Thou ſhalt take alſo floure, and ſhalt bake therof twelue 5
breades, which ſhal haue euerie one :: two tenthes: † which 6
thou ſhalt ſette ſix one againſt an other vpon the moſt cleane
table before the Lord, † and thou ſhalt put vpon them the 7
cleareſt franckincenſe, that the bread may be for a moni-
ment of the oblation of the Lord. † Euerie ſabbath they 8
ſhal be changed before the Lord, receiued of the children
of Iſrael by an euerlaſting couenant: † and they ſhal be 9
Aarons and his ſonnes, that they may eate them in a holie
place: becauſe it is moſt Holie of the ſacrifices of the Lord

ſo that one of theſe loaues was as much as al the meate which two do ordinarily eate in one day.

10 by a perpetual right. † And behold there went forth the
ſonne of a woman of Iſrael, whom ſhe had borne of an
Ægyptian among the children of Iſrael, and fel at wordes in
11 the campe with a man of Iſrael. † And when he had blaſphemed
the name, and had curſed it, he was brought to
Moyſes: (And his mother was called Salumith, the daughter
12 of Dabri of the tribe of Dan.) † And they did caſt him into
priſon, til they might know what our Lord would command.
13 14 † Who ſpake to Moyſes, † ſaying: Bring forth the blaſphemer
without the campe, and let al that heard him, put
their handes vpon his head, and let al the people ſtone him.
15 † And to the children of Iſrael thou ſhalt ſpeake: The man
16 that curſeth his God, ſhal beare his ſinne: † and he that
blaſphemeth the name of the Lord, dying let him dye: al the
multitude of the people ſhal ſtone him, whether he be
a natural, or ſtranger. He that blaſphemeth the name of the
17 Lord, dying let him dye. † He that ſtriketh, and killeth a
18 man, dying let him dye. † He that ſtriketh a beaſt, ſhal
19 render one for it, that is to ſay, ſoule for ſoule, † He that
giueth anie of his neighbours a blemiſh :: as he did, ſo ſhal
20 it be done to him: † fracture for fracture, eye for eye, tooth
for tooth he ſhal reſtore. What blemiſh he gaue, the like
21 ſhal he be compelled to ſuſtaine. † He that ſtriketh a beaſt,
ſhal render an other. He that ſtriketh a man, ſhal be puniſhed.
22 † Let there be equal iudgement among you, whether a
ſtranger, or a natural ſinne: becauſe I am the Lord, your
23 God. † And Moyſes ſpake to the children of Iſrael: and
they brought him forth that had blaſphemed, without the
campe, and they ſtoned him. And the children of Iſrael did
as our Lord had commanded Moyſes.

:: This Law deſigning equalitie, was to put a limite, not to enforce to reuenge, for the partie damaged, if he would, might remitte al or part. *S. Aug. li. 19. c. 25. cont. Fauſtum.*

CHAP. XXV.

The law of the ſeuenth yeare, 8. and fiftith yeare, which is the Iubilie. 13. when al enheritance ſold returneth to the former owner. (24. as alſo it may in the meane time be redeemed) 35. Vſurie prohibited, 39. and ſeruitude among the Iſraelites, only they may be hyred til the Iubilie yeare. 47. and may be redeemed from ſeruitude of ſtrangers: 54. at leaſt they ſhal be free in the yeare of Iubilie.

1 AND our Lord ſpake to Moyſes in the mount Sinai,
2 ſaying: † Speake to the children of Iſrael, and thou
ſhalt ſay to them: When you ſhal be entred to the land which

I wil

I wil geue you, thou ſhalt ſabbatize the ſabbath to the
Lord. † Six yeares thou ſhalt ſowe thy field, and ſix yeares 3
thou ſhalt cut thy vineyard, and ſhalt gather the fruites therof:
† but in the ſeuenth yeare a ſabbath ſhal be to the earth, 4
of the reſting of the Lord: the field thou ſhalt not ſowe,
and the vineyard thou ſhalt not cut. † The thinges that 5
the ground ſhal bring forth of it ſelf, thou ſhalt not reape:
and the grapes of thy firſt fruites thou ſhalt not gather as a
vintage: for it is a yeare of the reſting of the earth: † but 6
they ſhal be vnto you for meate, to thee and thy manſeruant,
to thy woman ſeruant and hyreling, and to the ſtranger that
ſeiourneth with thee: † to thy beaſtes and cattel al thin- 7
ges that grow ſhal giue meate. † Thou ſhalt number 8
thee alſo ſeuen weekes of yeares, that is to ſay, ſeuen
times ſeuen, which together make fourtie nine, yea-
res: † and thou :: ſhalt ſound with the trumpet the ſe- 9
uenth moneth, the tenth day of the moneth, in the time of
propitiation in al your land. † Thou ſhalt ſanctifie the fifteth 10
yeare, and ſhalt proclaime remiſſion to al the inhabitantes
of thy land: for it is the yeare of Iubilie. Euerie man ſhal
returne to his poſſeſſion, and euerie one ſhal goe backe to
his old familie: † becauſe it is the Iubilie and the fifteth 11
yeare. You ſhal not ſowe nor reape the thinges that growe in
the field of their owne accord, and the firſt fruites of vintage
you ſhal not gather, † becauſe of the ſanctification of the 12
Iubilie, but forthwith as they grow you ſhal eate them. † In 13
the yeare of Iubilie al ſhal returne to their poſſeſſions.
† When thou ſhalt ſel anie thing to thy neighbour, or ſhalt 14
buy of him, preſſe not thy brother, but according to the
number of the yeares of Iubilie thou ſhalt buy of him,
† and according to the ſupputation of the fruites he ſhal 15
ſel to thee. † The moe yeares remaine after the Iubilie, ſo 16
much more ſhal the price increaſe: and the leſſe time that
thou ſhal account, ſo much the leſſe ſhal the purchaſe
be valued. for the time of the fruites he ſhal ſel to thee.
† Doe not afflict your contrimen, but let euerie one feare 17
his God, becauſe I the Lord your God. † Do my preceptes, 18
and keepe my iudgementes, and fulfil them: that you may
dwel in the land without anie feare, † and the ground may 19
yeld you her fruites, which you may eate vnto your fil, fea-
ring no mans inuaſion. † But if you ſay: What ſhal we 20

::Of ſounding with trũpets, which is pleaſant & ioyful, cometh the name of Iubilie: the effect of it is remiſſion of al bondes, reſtauration of former libertie, and reconerie of enheritãce. In the old Teſtament of tẽporal things in the new of ſpiritual, præfigured therby: as remiſſiõ of ſinne; deliuerie frõ bondage therof; recouerie of grace; and preparation to eternal glorie.

eate the ſeuenth yeare, if we ſowe not, nor gather our fruites?
21 † I wil geue you my benediction the ſixt yeare, and it shal
22 yeld the fruites of three yeares: † and the eight yeare you
shal ſowe, and shal eate of the old fruites, vntil the ninth
23 yeare: til new be growne, you shal eate the old. † The land
alſo shal not be ſould for euer: becauſe it is mine, and you
24 are my ſtrangers and ſeiourners. † For the which cauſe al
the countrie of your poſſeſſion shal be ſould vnder the con-
25 dition of redemption. † If thy brother impouerished ſel
his litle poſſeſſion, and his kinſeman wil, he may redeme that
26 which he had ſould. † but if he haue no kinſeman, and him
27 ſelf can finde the price to redeme it: † the fruites shal be
accounted from that time when he ſould it: and the reſidue
he shal reſtore to the buier, and ſo he shal receiue his poſſeſ-
28 ſion againe. † but if his hand finde not to repay the price,
the buier shal haue that he bought, vntil the yeare of Iubilee.
For in it al ſale shal returne to the owner, and to the old poſ-
29 ſeſſour. † He that ſelleth a houſe within the walles of a ci-
tie, shal haue licence to redeme it, vntil one yeare be expired,
30 † if he redeme it not, and the compaſſe of the yeare be fully
out, the buier shal poſſeſſe it, and his poſteritie for euer, and
31 it can not be redemed, no not in the Iubilee. † But if the
houſe be in a village, that hath not walles, it shal be ſould
according to the law of fieldes. if it be not redemed before,
32 in the Iubilee it ſhal returne to the owner. † The houſes of
33 Leuites, which are in cities, may alwaies be redemed: † if
they be not redemed, in the Iubilee they shal returne to the
owners, becauſe the houſes of the cities of the Leuites are
34 for poſſeſſions among the children of Iſrael. † But let not
their ſuburbes be ſould, becauſe it is a perpetual poſſeſſion.
35 † If thy brother be empouerished, and weake of hand, and
thou receiue him as a ſtranger and ſeiourner, and he liue with
36 thee, † take not vſuries :: of him, nor more then thou ga-
ueſt. feare thy God, that thy brother may liue with thee.
37 † Thou ſhalt not geue him thy money to vſurie, and an ouer
38 plus of the fruites thou shalt not exact of him. † I the Lord
your God, that brought you out of the Land of Ægypt, that
I might geue you the Land of Chanaan, and might be your
39 God. † If thy brother conſtrained by pouertie, ſel him ſelf
to thee, thou shalt not oppreſſe him with the ſeruitude of
40 ſeruants, † but he shal be as an hireling, and a ſeiourner:

:: Iewes for
their aduãtage
hold it lawful,
to take vſurie
of ſtrangers,
not obſeruing
that it is alſo
commanded
often in ſcrip-
ture, *not to af-
flict, but to loue
ſtrangers.* *Exod.
22, 23. Leuit. 19*

vntil the yeare of Iubilee he ſhal worke with thee, † and 41
afterward he ſhal goe out with his children, and ſhal returne
to his kinred and to the poſſeſſion of his fathers. † for they 42
are my ſeruantes, and I brought them out of the Land of
Ægypt. let them not be ſould by the condition of ſeruantes:
† afflict him not by might, but feare thy God. † Let 43 44
your man ſeruant, and woman ſeruant, be of the nations
that are round about you. † And of the ſtrangers, that 45
ſeiourne with you, or that were borne of them in your land,
theſe you ſhal haue for ſeruantes: † and by right of inheritance 46
ſhal leaue them to your poſteritie, and ſhal poſſeſſe
them for euer. but your brethren the children of Iſrael doe
ye not oppreſſe by might. † If the hand of a ſtranger or 47
ſeiourner grow ſtrong among you, and thy brother empouerished
ſel him ſelf to him, or to any of his ſtocke: † after 48
the ſale he may be redeemed. He that wil of his brethren
ſhal redeme him, † both the vncle by father, and the 49
vncles ſonne, and the kinſman, and the allied. But
and if him ſelf be able alſo, he ſhal redeme him ſelfe,
† accounting onlie the yeares from the time of his ſelling 50
vnto the yeare of Iubilee: and accounting the money, that
he was ſould for, according to the number of the yeares
and the reckning of an hyreling. † If they be more yeares 51
that remaine vntil the Iubilee, according to theſe alſo ſhal
he repay the price. † if few, he ſhal make the reckning 52
with him according to the number of the yeares, and ſhal
repay to the buyer for that which remaineth of the yeares,
† his wages being allowed for the which he ſerued before: 53
he ſhal not afflict him violently in thy ſight. † And if by 54
theſe meanes he can not be redemed, in the yeare of Iubilee
he ſhal goe out with his children. † For the children of 55
Iſrael are my ſeruantes, whom I brought forth out of the
Land of Ægypt.

CHAP. XXVI.

VVith new prohibition of Idolatrie, and commandment to kepe the Sabbath 3. rewardes are promiſed to al that obſerue Gods precepts. 14. And manie miſerable puniſhments are threatned to al tranſgreſſors.

I THE Lord your God: you ſhal not make to your ſelues an idol and :: thing grauen, neither ſhal you erect titles, nor ſet a notorious ſtone in your land, for to adore it. 1

:: Heretikes holding their corrupt courſe, wil nedes

for

2 for I am the Lord your God. † Keepe my ſabbathes, and
3 dread my Sanctuarie. I the Lord. † If you walke in my preceptes, and keepe my commandementes, and doe them, I wil
4 geue you raine in their ſeaſons, † and the earth ſhal bring
forth her ſpring, and the trees ſhal be repleniſhed with fruites.
5 † The threſhing of your harueſt ſhal reach vnto vintage, and
the vintage ſhal reach vnto ſowing time: and you ſhal eate
your bread to your fil, and without feare ſhal you dwel in
6 your land. † I wil geue peace in your coaſtes: you ſhal ſleepe,
and there ſhal be none to make you afraid. I wil take away
euil beaſtes: and the ſword ſhal not paſſe through your quarters.
7 † You ſhal purſue your enemies, and they ſhal fal before
8 you. † fiue of yours ſhal purſue an hundred ſtrangers,
and an hundred of you tenne thouſand: your enemies ſhal
9 fal by the ſword in your ſight. † I wil reſpect you, and make
you encreaſe: you ſhal be multiplied, and I wil eſtabliſh my
10 couenant with you. † You ſhal eate the eldeſt of the old
ſtore, and new coming vpon it you ſhal caſt forth the old.
11 † I wil ſette my tabernacle in the middes of you, and my
12 ſoule ſhal not caſt you of. † I wil walke among you, and wil
13 be your God, and you ſhal be my people. † I the Lord your
God: that haue brought you out of the Land of the Ægyptians, that you ſhould not ſerue them, and that haue broken
the chaines of your neckes, that you might goe vpright.
14 † But if you wil not heare me, nor doe al my commandements,
15 † if you diſpiſe my lawes, and contemne my iudgementes that you do not thoſe thinges which are appointed
16 by me, and bring my couenant to nothing worth: † I alſo
wil do theſe thinges to you: I ſhal quickly viſite you with
pouertie, and burning heat, which ſhal waiſt your eies, and
conſume your liues. you ſhal ſowe your ſeede in vaine, which
17 ſhal be deuoured of the enemies. † I wil ſette my face
againſt you, and you ſhal fal downe before your enemies,
and ſhal be made ſubiect to them that hate you. you ſhal
18 flee, when no man purſueth you. † But if you wil not
obey me ſo neither, I wil increaſe your chaſtiſementes
19 ſeuen fould for your ſinnes, † and wil breake the pride
of your ſtubburneſſe. and I wil make to you the heauen,
20 from aboue as iron, and the earth as braſſe. † Your labour
ſhal be ſpēt in vaine, the earth ſhal not bring forth her ſpring,
21 nor the trees yeld their fruites. † If you walke contrarie

haue an image of Chriſt, or Sainct, to be the grauen thing, which is forbidden in holie Scriptures: & therfore falſly tranſlate, *Peſel a grauen image* where in dede it ſignifieth an image, picture or purtrature of an idol. that is, a *grauen idol.* So here as in other places, it is forbid to make an idol, or ſimilitude of anie idol.

to me, and wil not heare me, I wil increaſe your plagues vntil
ſeuen fould for your ſinnes: † and I wil ſend in vpon you 22
the beaſtes of the field, which may conſume you, and
your cattaile, and may bring al thinges to a ſmal number,
and that your waies may be made deſert. † And if you wil 23
neither ſo receiue diſcipline, but walke rather contrarie to
me: † I alſo wil goe oppoſite againſt you, and wil ſtrike 24
you ſeuen times for your ſinnes. † and I wil bring in vpon 25
you the ſword a reuenger of my couenant. And when you
ſhal flee into the cities, I wil ſend the peſtilence in the middeſt
of you, and you ſhal be deliuered in the handes of the
enemies, † after I ſhal haue broken the ſtaffe of your bread: 26
ſo that tenne wemen ſhal bake your breades in one ouen,
and ſhal render them by weight: and you ſhal eate, and ſhal
not be filled. † But if you wil neither by theſe meanes heare 27
me, but walke againſt me: † I alſo wil goe againſt you in 28
contrarie furie, and wil chaſtice you with ſeuen plagues
for your ſinnes, † ſo that you ſhal ∷ eate the fleſh of your 29
ſonnes and of your daughters. † I wil deſtroy your exceſſes, 30
and breake your idols. You ſhal fal among the ruines of your
idols and my ſoule ſhal abhorre you, † inſo much that I wil 31
bring your cities into a wilderneſſe, and I wil make your Sanctuaries
deſert, neither wil I receiue any more the moſt
ſweete odour. † And I wil diſtroy your land, and your enemies 32
ſhal be aſtonied vpon it, when they ſhal be inhabitants
therof. † And you I wil diſperſe into the Gentiles, and wil 33
draw out the ſword after you, and your land ſhal be deſert,
and your cities deſtroied. † Then ſhal the land take pleaſure 34
in her ſabbathes al the daies of her deſolation: when you ſhal
be † in the enemies land, ſhe ſhal ſabbatize, and reſt in the 35
ſabbathes of her deſolation, becauſe ſhe did not reſt in your
ſabbathes when you dwelt in it. † And they that ſhal remaine 36
of you, I wil put feare in their hartes in the countries
of their enemies, the ſound of a flying leafe ſhal terrifie them,
and they ſhal flie it as it were a ſword: they ſhal fal, when
no man purſueth, † and they ſhal euerie one fal vpon their 37
brethren, as flying from warres, none of you ſhal be ſo hardie
as to reſiſt your enemies. † You ſhal periſh among the 38
Gentiles, and the enemies land ſhal conſume you. † And if 39
of them alſo ſome remaine, they ſhal pine away in their iniquities,
in the land of their enemies, and for the ſinnes of

∷ This extreme famine fel vpon ſome of them in Samaria. 4. Reg. 6. vpon others in Hieruſalem 4. Reg. 25. moſt ſpecially whẽ they were beſiged by Titus. *Ioſephus li. 7. c. 6. de bello Iudaico.*

40 their fathers, and their owne they ſhal be afflicted : † vntil
they confeſſe their owne and their auncetours iniquities,
wherby they haue preuaricated againſt me, and walked contrarie
41 vnto me. † I alſo therfore wil walke againſt them, and
bring them into their enemies land, vntil their vncircumciſed
mind be aſhamed: then ſhal they pray for their impieties.
42 † And I wil remember my couenant, that I made with
:: Iacob, and Iſaac, and Abraham. Of the land alſo I wil be
43 mindful: † which when it ſhal be left of them, ſhal take
pleaſure in her ſabbathes, being deſolate for them. But they
ſhal pray for their ſinnes, for that they reiected my iudgementes,
44 and diſpiſed my lawes. † Howbeit euen when they
were in the land of their enemies, :: I did not caſt them of altogether,
neither did I ſo diſpiſe them, that they ſhould be
conſumed, and I ſhould make my couenant with them fruſtrate.
45 For I am the Lord their God, † and I wil remember
mine old couenant, when I brought them out of the Land
of Ægypt, in the ſight of the Gentiles, for to be their God.
I the Lord. Theſe are the iudgementes, and precepts, and
lawes, which our Lord gaue betwen him ſelf and the children
of Iſrael in Monnt Sinai by the hand of Moyſes.

:: Iacob is firſt here named, becauſe he had no other children but this people, for Iſaac was alſo father of the Idumeans, and Abrahã moreouer of the Iſmaelites and Madianites, and becauſe the great promiſes made to Abraham and Iſaac pertained only to the Iſraelites. *Theodoret. q. 36. in Leuit.*

:: The church neuer wholly decayeth.

CHAP. XXVII.

How ſome vowes of diuers perſones may be redemed, but ſome may not be changed. 28. Al, one way or other, muſt be diſcharged. 30. Tithes alſo muſt be payed, either the ſame that are due or more.

The fifth part. Of vowes and Tithes.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Speake to
the children of Iſrael, and thou ſhalt ſay to them: The
man that ſhal haue made a vow, and :: bound his ſoule to
3 God, by eſtimation he ſhal geue the price. † If it be a man
from the twenteth yeare vntil three ſcore, he ſhal geue fiftie
4 ſicles of ſiluer, after the meaſure of the Sanctuarie: † if a
5 woman, thirtie. † But from the fift yeare vntil the twenteth,
6 a man ſhal geue twentie ſicles: a woman tenne. † From one
moneth vntil the fift yeare, for a man ſhal be geuen fiue ſicles:
7 for a woman three. † One that is three ſcore and aboue a
8 man ſhal geue fiftene ſicles: a woman tenne. † if he be
poore, and not able to pay the eſtimation he ſhal ſtand before
the prieſt: and as much as he ſhal eſteme, and ſee him able to
9 pay, ſo much ſhal he geue. † But the beaſt, that may be immolated
10 to the Lord, if a man doe vow it, ſhal be holie, † and

:: Becauſe no other but the tribe of Leui could ſerue about the tabernacle, and yet others might deſire to ſerue there, they might in ſteed therof geue a price: & haue the reward of their good wil.

:: The thing that is vowed, if it may be performed, pleaſeth God better, then a change.

can not be changed, that is to ſay, :: neither a better for a
bad, nor a worſe for a good. and if he change it: both it ſelf
that was changed, and that for the which it was changed,
ſhal be conſecrated to the Lord. † The vncleane beaſt, 11
which can not be immolated to the Lord, if anie man vow it
ſhal be brought before the prieſt. † Who iudgeing whether 12
it be good or euel, ſhal ſet the price. † which if he that offereth 13
wil geue, he ſhal adde aboue the eſtimation the fift
part. † If a man vow his houſe, and ſanctifie it to the Lord, 14
the prieſt ſhal conſider it, whether it be good or bad, and according
to the price, which he ſhal appoint, it ſhal be ſold.
† But if he that had vowed, wil redeme it, he ſhal geue the 15
fift part of the eſtimation beſides, and ſhal haue the houſe.
† And if he vow the field of his poſſeſſion, and conſecrate it 16
to the Lord, the price ſhal be eſtemed according to the meaſure
of the ſeede. If the ground be ſowed with thirtie buſhels
of barly, let it be ſolde for fiftie ſicles of ſiluer. † If he vow 17
his field immediatly from the yeare of Iubilee, that is beginning,
how much it can be worth, at ſo much it ſhal be eſtemed:
† but if ſometime after: the prieſt ſhal account the 18
money according to the number of yeares, that remaine vntil
the Iubilee, and there ſhal be diminiſhed of the price. † And 19
if he that had vowed, wil redeme his field, he ſhal adde the
fift part of the eſtemed money, and ſhal poſſeſſe it. † And 20
if he wil not redeme it, but it be ſould to any other man, he
that had vowed it, can redeme it no more: † for when the 21
day of Iubilee commeth, it ſhal be ſanctified to the Lord, and
the poſſeſſion conſecrated pertaineth to the right of the
prieſtes. † If the field be bought, and being not of his auncetors 22
poſſeſſion be ſanctified to the Lord, † the prieſt ſhal 23
account the price according to the number of yeares, vnto
the iubilee: and he that had vowed, ſhal geue that to the
Lord. † but in the Iubilee, it ſhal returne to the former 24
owner, that ſould it, and had it in the lotte of his poſſeſſion.
† Al eſtimation ſhal be weighed by the :: ſicle of the ſanctuarie. 25
A ſicle hath twentie oboles. † The " firſt borne, 26
which pertaine to the Lord, no man may ſanctifie and vow:
whether it be oxe, or ſheepe, they are the Lordes. † And if 27
it be an vncleane beaſt, he that offereth it ſhal redeme it, according
to thy eſtimatimation, and ſhal adde the fift part of
the price. If he wil not redeme it, it ſhal be ſould to an other

:: A ſicle was about 15.d obolus three farthinges.

Nu
30.
De
Pſa
49.
115.

for

28 for how much ſoeuer it was eſtemed by thee. † Anie thing
that is :: conſecrated to the Lord, whether it be man, or
beaſt, or field, ſhal not be ſould, neither can it be redemed.
Whatſoeuer is once conſecrated, shal be holie of holies to
29 the Lord. † And any conſecration, that is offered of a man,
30 shal not be redemed, but dying shal die. † Al tithes of the
land, whether of corne, or of the fruites of trees, are the
31 Lordes, and are ſanctified to him. † And if anie man wil
32 redeme his tithes, he shal adde the fift part of them. † Of
al the tithes of oxen, and ſheepe and goates, that paſſe
vnder the ſheepheardes rodde, euerie tenth that commeth
33 shal be ſanctified to the Lord. † It shal not be choſen
neither good nor bad, neither shal it be changed for an other.
If anie man change it: both that which was changed, and
that for the which it was changed, shal be ſanctified to the
34 Lord, and shal not be redeemed. † Theſe are the precepts,
which our Lord commanded Moyſes vnto the children of
Iſrael in the mount Sinai.

:: A vow made approued and conſecrated to God, can not be changed by anie man, *Theoret. q. vlt. in Leuit.*

ANNOTATIONS.

CHAP. XXVII.

26. *The firſt borne.*] God here forbiddeth to vow the firſt borne, and geueth the reaſon, for that *they are the Lordes*, ſhewing that thoſe things, wherto we are already bound, are not properly matter of vow. But a vowe properly is a religious promiſe voluntarily made to God, of a good thing, vnto which we were
Num.6. not bound. And that the ſame is verie gratful to God, appeareth not only in
30. this chapter, and in manie other places of Moyſes law, but alſo in the law of
Deut.23. nature *Gen.* 28. Iacob vowed, and God accepted therof. *Gen.* 31. *v.* 13. And
Pſal. 21. the royal Prophet in diuers Pſalmes pertaining to the new Teſtament commen-
49. 75. deth vowes. It is certaine alſo & manifeſt. 1. Tim. 5. that widowes did lawfully
115. 131. vowe chaſtitie in the primitiue Church: and ſuch as did afterward breake the ſame, did violate their promiſe to God. Innumerable alſo moſt lerned and moſt godlie fathers, haue euer from Chriſts time both taught and practiſed religious vowes, of obedience to ſuperiors, who otherwiſe had no authoritie ouer them, and of perpetual chaſtitie, and voluntarie pouertie. It is likewiſe, and continually hath benne, a moſt common practiſe in the Church, to vow other good workes of pietie, as to viſite holie places, to build Churches, Collegies, Hoſpitals, and the like, being no way bound therto but of mere deuotion. *See Annotations.* 1. *Tim.* 5.

Vowes are properly of things not commanded.

And are gratful to God.

Alſo in the new Teſtament.

THE ARGVMENT OF THE BOOKE OF NVMERI.

Myſteries cõteined in theſe hiſtories.

I*N this booke called* Numeri, are contained *(ſaieth S. Hierom)* the Epiſt. ad Paulin.
Myſteries of al Arithmetike, *or numberiug,* of the Prophecie of
Balaam, and of the fourtie two Manſions *of the Iſraelites,* in the de-
ſert. *VVhich myſtical ſenſe the ſame great Doctor, as alſo S. Auguſtin and* qq. in Num.
other Fathers do gather of the literal, written by Moyſes. VVho here proſecu-
teth the ſacred hiſtorie after Geneſis and Exodus (Leuiticus alſo containing Exod. 40. Leuit. 1.
one moneth) from the ſecond moneth of the ſecond yeare, after the deliuerie of Num. 1.

The contents according to the letter.

the Iſraelites out of Ægypt, nere 39. yeares, to the laſt of Moyſes life. Firſt ther- Chap. 1.
fore he reporteth how al the men of twelue tribes, of the age of twentie yeares 26.
and vpward, were numbered. Likewiſe the tribe of Leui was numbered and 3. 4.
imployed partly in prieſtlie function, the reſt to aſsiſt the prieſts. He deſcribeth 18.
alſo the order of marching and encamping, the Leuites alwayes next and round 2. 10.
about the Tabernacle: the other twelue tribes in circuite of them on al ſides.
He moreouer recordeth certaine notable murmurings, tumults, ſchiſmes, and 11. 12.
rebellions with the euents therof, and miſerable endes of chief ſeducers. VVhoſe 13. 14.
great iniuries Moyſes mekely ſuſtained with ſingular patience, ſtil executing 16. 20.
his owne function with heroical fortitude. Among which, diuers precepts 5. 6. 15.
and lawes are partly repeated partly added, as wel concerning Religion and 17. 19.
Gods ſeruice, as godlie policie and ciuil gouernment of the people, with chaſtiſ- 27. 28.
ment of offenders. How alſo their enemies endeuoured to annoy them, Balac 29. 30.
king of Moab procuring Balaam the ſorcerer, ſo much as in him lay, to curſe 21. 22. 23.

VVicked life draweth to Idolatrie.

them, but al in vaine Yet *by carnal fornication manie were drawen to ſpi-* 24. 25.
ritual. Both which being puniſhed God againe proſpered his people, in diuers 31.
encounters and battailes againſt Infidels. Finally the promiſed Land of Cha- 32. 33.
naan on both ſides Iordaine is deſcribed by limites, which they ſhal parte a- 34.
mongſt them by lott, the Leuites mingled in euerie tribe, with their appoin- 35.
ted cities and commodities for habitation, and the tithes, firſt fruites, obla- 18.
tions and abundant prouiſion for their maintenance. Cities alſo of refuge are 35.
deſigned for caſual manſlayers: and a law eſtabliſhed that al ſhal marie 36.

Three partes of this booke.

*within their owne tribes, to avoide confuſion of inheritances. So this booke
may be diuided into three partes. In the firſt the principal and moſt perfect
ſort of the people are numbered, and diſpoſed in order according to diuers ſtates
and offices, before they depart from the deſert of Sinai. in the nine firſt chapters.
Then are related ſundrie thinges, which happened vnto them in the reſt of
their iourney, eſpecially manie and great impediments. through al which God
puniſhing ſome, brought the reſidue to enioy the promiſed land. from the 10.
chap. to the end of the 33. Laſtly the countrie of Chanaan is againe promiſed,
with order ſo to poſſeſſe and enioy it, that euerie tribe may haue and keepe
their ſeueral partes. in the three laſt chapters.*

THE BOOKE NVMERI (OR NVMBERS) IN HEBREW VAIEDABBER.

Chap. I.

Al the men of twelue tribes of Iſrael, of the age of twentie yeares and vpwardes (but not vnder, nor women,) are numbred: 20. and are found in al ſix hundred thirtie thouſand fiue hundred fiftie. 47. The Leuites not yet numbred, are deſigned to ſerue about the Tabernacle.

The firſt part. Of thoſe which are nũbred of the 12. Tribes fitte for warre, & of the Leuites deſigned to ſerue the Tabernacle.

1 AND our Lord ſpake to Moyſes in the
deſert of Sinai in the tabernacle of co-
uenant, the firſt day of the ſecond mo-
neth, the ſecond yeare of their going
2 out of Ægypt, ſaying: † Take the
ſumme of the whole aſſemblie of the
children of Iſrael by their kinredes, &
houſes, and the names of euerie one,
3 whatſoeuer of the male ſexe, † from the twentith yeare and
vpward, of al the ſtrong men of Iſrael, and you ſhal number
4 them by their troupes, thou and Aaron. † And there ſhal be
with you the princes of the tribes, and of the houſes in
5 their kinredes, † whoſe names are theſe: Of Ruben,
6 Elizur the ſonne of Sedeur. † Of Simeon, Salamiel the
7 ſonne of Suriſaddai. † Of Iuda, Nahaſſon, the ſonne of
8 Aminadab. † Of Iſſachar, Nathanael the ſonne of Suar.
9 10 † Of Zabulon Eliab the ſonne of Helon. † And of the
ſonnes of Ioſeph, of Ephraim, Eliſama the ſonne of Ammiud.
11 of Manaſſes, Gamaliel, the ſonne of Phadaſſur. † of Ben-
12 iamin, Abidan the ſonne of Gedeon. † of Dan, Ahiezer
13 the ſonne of Ammiſaddai. † of Aſer, Phegiel the ſonne
14 15 of Ochran. † Of Gad, Eliazaph the ſonne of Duel. † Of
16 Nephthali, Ahira the ſonne of Enan. † Theſe are the moſt
noble princes of the multitude by their tribes and kinredes,

and the heades of the hoſte of Iſrael: † whom Moyſes and 17
Aaron tooke with al the multitude of the common people:
† and aſſembled them the firſt day of the ſecond moneth, 18
reckening them by the kinredes, and houſes, and families,
and heades, and names of euerie one from the twentith
yeare and vpwarde, † as our Lord had comanded Moyſes. 19
And they were numbered in the deſert of Sinai. † Of Ruben 20
the firſt begotten of Iſrael, by their generations and families
and houſes, and names of euerie heade, al that is of the male
ſexe, from twentith yeare and vpwarde, of them that goe
forth to warre, † fourtie ſix thouſand fiue hundred. † Of 21 22
the ſonnes of Simeon by the generations and families, and
houſes of their kinredes were reckened by the names and
heades of euerie one, al that is of the male ſexe, from twentith
yeare and vpward, of them that goe forth to warre, † fiftie 23
nine thouſand three hundred. † Of the ſonnes of Gad, by 24
the generations and families and houſes of their kinredes
were reckned by the names of euerie one from twentie yeares
and vpwarde, al that went forth to warre, † fourtie fiue 25
thouſand ſix hundred fiftie. † Of the ſonnes to Iuda by the 26
generations and families and houſes of their kinredes, by
the names of euerie one from the twentith yeare and vpward,
al that could goe forth to warre, † were reckned 27
ſeuentie foure thouſand ſix hundred. † Of the ſonnes of 28
Iſſachar, by the generations and families and houſes of their
kinredes, by the names of euerie one from the twentith yeare
and vpward, al that went forth to warre, † were reckened 29
fiftie foure thouſand foure hũdred. † Of the ſonnes of Zabulon, 30
by the generations and families and houſes of their kinredes,
were reckened by names of euerie one from the twentith
yeare and vpward, al that could goe forth to warre, † fiftie 31
ſeuen thouſand foure hundred. † Of the ſonnes of Ioſeph, 32
namely of the ſonnes of Ephraim by the generations families
and houſes of their kinredes were reckened by the names
of euerie one, from the twentith yeare and vpward, al that
could goe forth to warre, † fourtie thouſand fiue hundred. 33
† Moreouer of the ſonnes of Manaſſes, by the generations 34
and families and houſes of their kinredes, were reckened
by the names of euerie one from twentie yeares and vpward,
al that could goe forth to warre, † thirtie two thouſand 35
two hundred. † Of the ſonnes of Beniamin by the gene- 36

rations and families and houſes of their kinredes were reckened
by names of euerie one from the twentith yeare and
37 vpward, al that could goe forth to warre, † thirtie fiue
38 thouſand foure hundred. † Of the ſonnes of Dan, by the
generations and families, and houſes of their kinredes, were
reckened by the names of euerie one from twentie yeares
39 and vpward, al that could goe forth to warre, † ſixtie two
40 thouſand ſeuen hundred. † Of the ſonnes of Aſer, by the
generations and families and houſes of their kinredes, were
reckened by the names of euerie one from the twentith
41 yeare and vpward, al that could goe forth to warre, † fourtie
42 thouſand and a thouſand fiue hundred. † Of the ſonnes of
Nephthali, by the generations, and families, and houſes of
their kinredes were reckened by the names of euerie one
from the twentith yeare and vpward, al that could goe forth
43 44 to warre, † fiftie three thouſand foure hundred. † Theſe
are they, whom Moyſes and Aaron numbered, and the twelue
princes of Iſrael, euerie one by the houſes of their kinredes.
45 † And the whole number of the children of Iſrael by their
houſes and families, from the twentith yeare and vpward,
46 that could goe to warre. † Were :: ſix hundred three thouſand
47 men fiue hundred fiftie. † But the Leuites in the tribe
48 of their families were not numbered with them. † And our
49 Lord ſpake to Moyſes, ſaying: † Number not the tribe of
Leui, neither ſhalt thou put the ſumme of them with the
50 children of Iſrael: † but appoint them ouer the tabernacle
of teſtimonie, and al the veſſel therof, and whatſoeuer pertaineth
to the ceremonies. They ſhal carie the tabernacle
and al the furniture therof: and they ſhal be in the miniſterie,
51 and ſhal pitch round about the tabernacle. † When you
are to goe forward, the Leuites ſhal take downe the tabernacle:
when you are to campe, they ſhal ſet it vp. what
52 :: ſtranger ſoeuer cometh to it, he ſhal be ſlaine. † And the
children of Iſrael ſhal campe euerie man by his troupes and
53 bands and hoſte. † Moreouer the Leuites ſhal pitch their
tents round about the tabernacle, leſt there come indignation
vpon the multitude of the children of Iſrael, and they
ſhal watch in the cuſtodies of the tabernacle of teſtimonie.
54 † The children of Iſrael therfore did according to al thinges
which our Lord had commanded Moyſes.

:: Coming into Ægypt they were but 70. *Exo.* 1. increaſed in 216. yeares vnto 603550. not counting the tribe of Leui, nor wemen, nor anie vnder 20. yeares, nor old men vnable to goe to warre.

:: Al other tribes were in reſpect of ſeruing about the tabernacle called ſtrangers. *S. Aug. q.* 3. *in Num.*

CHAP. II.

At the eaſt ſide of the Tabernacle the tribe of Iuda as chiefe, with Iſſachar and Zabulon do pitch their tents, and march firſt: 10. on the ſouth Ruben, with Simeon and Gad (17. the Tabernacle is caried, and erected by the Leuites, who lodge and march round about it) 18. on the weaſt ſide, Ephraim with Manaſſes and Beniamin: 25. on the north, Dan with Aſer and Nephthali.

AND our Lord ſpake to Moyſes and Aaron ſaying: 1
† Euerie one of the children of Iſrael by the troupes, 2
enſignes, and ſtanderts, and houſes of their kinredes shal
campe, round about the tabernacle of couenant. † On the 3
eaſt Iudas shal pitche his tents by the troupes of his bande:
and the prince of his ſonnes shal be Nahaſſon the ſonne of
Aminadab. † And the whole ſumme of the warriers of his 4
ſtocke, ſeuentie foure thouſand ſix hundred. † Beſide him 5
camped they of the tribe of Iſſachar, whoſe prince was
Nathanael the ſonne of Suar. † and al the number of his 6
warriers fiftie foure thouſand foure hundred. † In the tribe 7
of Zabulon the prince was Eliab the ſonne of Helon. † and 8
al the hoſte of warriers of his ſtocke, fiftie ſeuen thouſand
foure hundred. † Al that were numbered in the campe of 9
Iudas, were an hundred eightie ſix thouſand foure hundred:
and they by their troupes shal march firſt. † In the campe 10
of the ſonnes of Ruben on the ſouth ſide the prince shal
be Eliſur the ſonne of Sedeur: † and the whole hoſte of his 11
warriers, that were numbred, fourtie ſix thouſand fiue hundred.
† Beſide him camped they of the tribe of Simeon: 12
whoſe prince was Salamiel the ſonne of Suriſaddai. † and 13
the whole hoſte of his warriers, that were numbred, fiftie
nine thouſand three hundred. † In the tribe of Gad, the 14
prince was Eliaſaph the ſonne of Duel. † and the whole 15
hoſte of his warriers, that were numbred, fourtie fiue thouſand
ſix hundred fiftie. † Al that were reckened in the 16
campe of Ruben, an hundred fiftie thouſand and a thouſand
foure hundred fiftie by their troupes: they shal march
in the ſecond place. † But the tabernacle of teſtimonie 17
shal be lifted vp by the offices of the Leuites and their
troupes. As it shal be ſette vp, ſo shal it be taken downe.
Euerie one shal march by their places, and orders. † On 18
the weſt ſide shal be the campe of the ſonnes of Ephraim,
whoſe prince was Eliſama the ſonne of Ammiud. † the 19

whole

whole hoſte of his warriers, that were numbered, fourtie
20 thouſand fiue hundred. † And with them the tribes of the
ſonnes of Manaſſes, whoſe prince was Gamaliel the ſonne
21 of Phadaſſur. † and the whole hoſte of his warriers, that
22 were numbered, thirtie two thouſand two hundred. † In
the tribe of the ſonnes of Beniamin the prince was Abidan
23 the ſonne of Gedeon. † and the whole hoſt of his warriers,
that were reckened, thirtie fiue thouſand foure hundred.
24 † Al that were numbered in the campe of Ephraim, an hundred
eight thouſand one hundred by their troupes: they
25 ſhal march the third. † On the north part camped the
ſonnes of Dan: whoſe prince was Ahiezar the ſonne of
26 Ammiſaddai. † the whole hoſte of his warriers, that were
27 numbered, ſixtie two thouſand ſeuen hundred. † Beſides
him they of the tribe of Aſer pitched their tents: whoſe
28 prince was Phegiel the ſonne of Ochran: † the whole
hoſte of his warriers, that were numbered, fourtie thouſand
29 and a thouſand fiue hundred. † Of the tribe of the ſonnes
30 of Nephthali the prince was Ahira the ſonne of Enan. † the
whole hoſte of his warriers, fiftie three thouſand foure
31 hundred. † Al that were numbered in the campe of Dan,
were an hundred fiftie ſeuen thouſand ſix hundred: and
32 they ſhal march laſt. † This is the number of the children
of Iſrael, by the houſes of their kinredes and troupes of
the hoſte being diuided, ſix hundred three thouſand fiue
33 hundred fiftie. † And the Leuites were not numbered among
the children of Iſrael: for ſo our Lord had commanded
34 Moyſes. † And the children of Iſrael did according to al
thinges, that our Lord had commanded. They camped by
their troupes, and marched by their families and houſes of
their fathers.

CHAP. III.

The Leuites are aſſumed to the ſeruice of the Tabernacle, 14. numbered by their ſeueral families, and their offices diſtinguiſhed, 45. They are taken to God in place of the firſt borne of the children of Iſrael. The reſidue of the firſt borne, aboue the number of Leuites, are redemed with price.

1 THESE are the generations of Aaron and Moyſes in the
day that our Lord ſpake to Moyſes in Mount Sinai.
2 † And theſe be the names of the ſonnes of Aaron: his firſt
begotten Nadab, then Abiu, and Eleazar, and Ithamar.

† Theſe are the names of the ſonnes of Aaron the prieſts that 3
were anointed, and whoſe handes were filled and cõſecrated,
to doe the function of prieſthood. † For Nadab and Abiu 4
died, when they offered the ſtrange fire in the ſight of our
Lord, in the deſert of Sinai, without children: and Eleazar
and Ithamar did the function of prieſthood in the preſence
of Aaron their father. † And our Lord ſpake to moyſes, 5
ſaying: † Bring the tribe of Leui, and make them ſtand in 6
the ſight of Aaron the prieſt to miniſter vnto him, and let
them watch, † and obſerue whatſoeuer pertaineth to the 7
ſeruice of the multitude before the tabernacle of teſtimonie,
† and let them keepe the veſſel of the tabernacle, ſeruing in 8
the miniſterie therof. † And thou ſhalt geue the Leuites for 9
a gift, † to Aaron and to his ſonnes, to whom they are deliuered 10
of the children of Iſrael. But Aaron and his ſonnes
thou ſhalt appoint ouer the ſeruice of prieſthood. ∴ The
ſtranger, that approcheth to miniſter, ſhal die. † And our 11
Lord ſpake to Moyſes, ſaying: † I haue taken the Leuites 12
from the children of Iſrael, for euerie firſt borne, that openeth
the matrice among the children of Iſrael, and the Leuites
ſhal be mine. † For the firſt borne is mine: ſince I ſtroke the 13
firſt borne in the Land of Ægypt: I haue ſanctified to me
whatſoeuer is firſt borne in Iſrael from man vnto beaſt, they
are mine: I the Lord. † And our Lord ſpake to moyſes in 14
the deſert of Sinai, ſaying: † Number the ſonnes of Leui by 15
the houſes of their fathers and their families, euerie male
from one moneth and vpward. † Moyſes numbered, as our 16
Lord had commanded, † and there were found the ſonnes of 17
Leui by their names, Gerſon and Caath and Merari. † The 18
ſonnes of Gerſon: Lebni and Semei. † The ſonnes of Caath: 19
Amram, and Ieſaar, Hebron and Oziel. † The ſonnes of 20
Merari: Moholi and Muſi. † Of Gerſon were two families, 21
the Lebnitical, and Semeitical: † of whom were numbered 22
the people of male ſexe from one moneth and vpward, ſeuen
thouſand fiue hundred. † Theſe ſhal pitch behind the tabernacle 23
on the Weſt. † vnder their prince Heliaſaph, the ſonne of
Lael. † And their charge ſhal be in the tabernacle of couenãt, 25
† the tabernacle it ſelfe and the couer therof, the hanging that 26
is drawne before the dores of the roofe of couenant, and the
curtines of the court: the hanging alſo that is hanged in the
entrie of the court of the tabernacle, and whatſoeuer pertaineth

∴ As none but Leuites might ſerue in the tabernacle: ſo none but of Aarons ſtock might do the office of Prieſthood.

taineth to the rite of the altar, the cordes of the tabernacle,
27 and al the furniture therof. † The kinred of Caath ſhal
haue the peoples of the Amramites, and Ieſaarites, and Hebronites,
and Ozielites. Theſe are the families of the Caithites
28 reckened by their names: † al of the male ſexe from one
moneth and vpward, eight thouſand ſix hundred, they ſhal
29 haue the gard of the Sanctuarie, † and ſhal campe on the
30 ſouth ſide. † And their prince ſhal be Elizaphan the ſonne of
31 Oziel: † and they ſhal keepe the arke, and table and the candleſticke,
the altars, and the veſſel of the Sanctuarie, wherin
the miniſtration is, and the veile, and al ſuch kind of implementes.
32 † And :: the prince of the princes of the Leuites, Eliazar,
the ſonne of Aaron the prieſt, shal be ouer them that
33 watch for the cuſtodie of the Sanctuarie. † But of Merari
shal be the peoples of the Moholites, and Muſites, reckened
34 by their names: † al of the male kind from one moneth and
35 vpward, ſix thouſand two hundred. † Their prince Suriel
the ſonne of Abihaiel: they shal campe on the north ſide.
36 † Vnder their cuſtodie shal be the bordes of the tabernacle,
and the barres, and the pillers and their feete, and al thinges
37 that pertaine to this kind of ſeruice: † and the pillers of the
court round about with their feete, and the pinnes with the
38 cordes. † Before the tabernacle of couenant, that is to ſay, on
the eaſt ſide, shal :: Moyſes and Aaron campe, with :: their
ſonnes, hauing the cuſtodie of the Sanctuarie, in the middes
of the children of Iſrael. what ſtranger ſoeuer cometh therto,
39 shal die. † Al the Leuites, that Moyſes and Aaron numbered
according to the precept of our Lord by their families in the
male kinde from one moneth and vpward, were twentie two
40 thouſand. † And our Lord ſaid to Moyſes: Number the firſt
borne of the male ſex of the children of Iſrael, from one moneth
and vpward, and thou shalt haue the ſumme of them.
41 † And thou ſhalt take the Leuites vnto me for al the firſt
borne of the children of Iſrael, I am the Lord: and their cattel
for al the firſt borne of the cattel of the children of Iſrael.
42 † Moyſes reckened, as our Lord had commanded, the firſt
43 borne of the children of Iſrael. † and the males by their
names, from one moneth and vpward, were twentie two
44 thouſand two hundred ſeuentie three. † And our Lord ſpake
45 to Moyſes, ſaying: † Take the Leuites for the firſt borne of
the children of Iſrael, and the cattel of the Leuites for their

:: One chiefe Monarch in the Church to whom al other Superiors are ſubordinate.

Moyſes is ſtil counted, and hath chiefe place and office among the Prieſtes, which were abſurde, ſaieth S. Auguſtin (*in Pſal* 98.) if he were not a prieſt.

:: The ſonnes of Moyſes were with him ſo long as he liued, but after his death they ſerued the Prieſts, as other Leuites did, and were numbered with the Caathites. 1. *Paral.* 23. v. 12.

cattel,

cattel, and the Leuites ſhal be mine. I am the Lord. † But for 46
the price of two hundred ſeuentie three, of the firſt borne of
the children of Iſrael, :: that exceede the number of the Leui-
tes, † thou ſhalt take fiue ſicles for euerie head, after the mea- 47
ſure of the Sãctuarie. A ſicle hath twentie oboles. † And thou 48
ſhalt giue the money to Aaron and to his ſonnes the price of
them that are aboue. † Moyſes therfore tooke their money, 49
that were aboue, and whom he redemed of the Leuites, † for 50
the firſt-borne of the children of Iſrael, a thouſand three hun-
dred ſixtie fiue ſicles, according to the weight of the San-
ctuarie, † and gaue it to Aaron and his ſonnes, according to 51
the word that our Lord had commanded him.

::This number exceedeth the other by reaſõ that 300. Leuites are omitted in the general ſumme, otherwiſe the number of Iſraelites ſhould exceede the firſt borne, by 27. *See the Annotation.*

ANNOTATIONS.

CHAP. III.

VVhy 300. are omitted in the total ſumme of the Leuites.

39. *Twentie two thouſand.*] Immediatly before were numbered of Gerſonites (*v. 22.*) 7500. of Caathites (*v. 28.*) 8600 and of Merarites (*v. 34.*) 6200. which make in al 22300. VVhy then are 300. left out of the total ſumme? eſpecially ſeing by and by (*v. 43.*) a ſmaler, and other odde numbers of 273. are expreſſed, and therupon inferred (*v. 46.*) that the firſt borne of the Iſraelites did ſo much exceede the Leuites. VVheras if the whole number of Leuites had bene alſo expreſſed in the general ſumme, as it is contained in the three particular ſummes, the Leuites ſhould exceede the firſt borne of Iſraelites by the number of 27. For anſwere to this difficultie, ſome ſuppoſe that the firſt borne of the Leuites were iuſt 300. and therfore ſo manie ſupplying only their owne places, there remained iuſt twentie two thouſand to ſupplie the places of the firſt borne of other Iſraelites, and ſo the Leuites were fewer then thoſe for whom they were taken vnto Gods ſeruice, by the number of 273. But that the firſt borne of Leuites were neither more nor fewer then 300. is not euident by the text. Howſoeuer therfore this doubt be ſolued, ſure it is, by S. Hieroms iudgement (*cited in the argument*) that theſe numbers ate myſtical. And the iuſt number of 22. thouſand Leuites may ſignifie (*ſaieth Origen, homil. 4. in Num.*) perfection, required in thoſe that are deſigned to the particular ſeruice of God; as there be alſo iuſt 22. Hebrew letters; and 22. Patriarches from Adam to Iacob, from whom the Iſraelites deſcended.

Perfect numbers ſignifie perfection.

CHAP. IIII.

Diſtinct offices are aſsigned to the families of Aaron, 15. of the other ſonnes of Caath, 21. of Gerſon, 29. and of Merari. 34. Who are al numbred from the age of thirtie yeares to fiftie, and ſo imployed to their offices and burdens.

AND

1 AND our Lord ſpake to Moyſes, and Aaron, ſaying:
2 † Take the ſumme of the ſonnes of Caath out of the
3 middes of the Leuites, by their houſes and families, † from
the thirtith yeare & vpward, vnto the fiftith yeare, of al that
goe in to ſtand and to miniſter in the tabernacle of couenant.
4 5 † This is the ſeruice of the ſonnes of Caath: † when the
campe is to remoue, Aaron and his ſonnes ſhal enter into
the tabernacle of couenant, and :: Sanctum ſanctorum, and
ſhal take downe the veile that hangeth before the dore,
6 and ſhal wrappe in it the arke of teſtimonie, † and ſhal
couer it agayne with a couer of Ianthine ſkinnes, and ſhal
ſpread ouer it a cloth al of hyacinth, and ſhal draw in the
7 barres. † The tabel alſo of propoſition they ſhal wrappe
in a cloth of hiacinth, and ſhal put with it the cenſers and
litle morters, the goblettes and cuppes to powre the libaments:
8 the breades ſhal be alwayes on it: † and they ſhal
ſpread ouer it a cloth of ſcarlet, which againe they ſhal couer
with a veile of ianthine ſkinnes, and ſhal put in the barres.
9 † They ſhal take alſo a cloth of hiacinth wherwith they ſhal
couer the candleſtick with the lampes and tongs therof and
ſnuffers and al the veſſels of oyle, which are neceſſarie for the
10 dreſſing of the lampes: † and ouer al they ſhal put a couer
11 of ianthine ſkinnes, and put in the barres. † Moreouer the
golden altar alſo they ſhal wrappe in a cloth of hyacinth,
and ſhal ſpreade ouer it a couer of ianthine ſkinnes, and put
12 in the barres. † Al the veſſel wherwith the miniſtration is
done in the Sanctuarie, they ſhal wrappe in a cloth of hiacinth
and ſhal ſpread ouer it a couer of ianthine ſkinnes,
13 and put in barres. † But the altar alſo they ſhal make cleane
14 from the aſhes, and ſhal wrappe it in a purple cloth, † and
ſhal put with it al the veſſel, that they vſe in the miniſterie
therof, that is to ſay, fire pannes, fleſhhookes and forkes,
pothookes and ſhouels. Al the veſſel of the altar together
they ſhal couer with a veile of ianthine ſkinnes, and ſhal
15 put in the barres. † And when Aaron & his ſonnes haue
wrapped vp the Sanctuarie and the veſſel therof in the remouing
of the campe, then ſhal the ſonnes of Caath enter
in to carie the thinges wrapped vp: and they ſhal not touch
the veſſel of the Sanctuarie, leſt they die. Theſe are the
burdens of the ſonnes of Caath in the tabernacle of couenant:
16 † ouer whom ſhal be Eleazar the ſonne of Aaron

:: In this caſe it was neceſſarie for the prieſts to enter in, where otherwiſe none entered but the high Prieſt, and that but once in the yeare. And al being foulded vp, others alſo entered to carie it away. v. 15.

the prieſt, to whoſe charge perteyneth the oyle to dreſſe the
lampes, and the incenſe of compoſition, and the ſacrifice,
that is alwayes offered, and the oyle of vnction, and whatſoeuer
perteyneth to the ſeruice of the tabernacle, and of al
the veſſel, that are in the Sanctuarie. † And our Lord ſpake 17
vnto Moyſes and Aaron, ſaying: † :: Deſtroy not the people 18
of Caath out of the middes of the Leuites: † but doe this to 19
them, that they may liue, and not die, if they touch Sancta
ſanctorum. Aaron and his ſonnes ſhal enter, and they ſhal
diſpoſe the charges of euerie one, and ſhal diuide what euerie
one muſt carie. † Let others by no curioſitie ſee the thinges 20
that are in the Sanctuarie before they be wrapped vp, otherwiſe
they ſhal die. † And our Lord ſpake to Moyſes, ſaying: 21
† Take the ſumme of the ſonnes of Gerſon alſo by their 22
houſes and families and kinredes, † from thirtie yeares and 23
vpward, vnto fiftie yeares. Number them al that goe in and
miniſter in the tabernacle of couenant. † This is the office 24
of the familie of the Gerſonites, † for to carie the curtines 25
of the tabernacle, and the roofe of the couenant the other
couer, and ouer al the ianthine couer, and the hanging that
hangeth in the entrie of the tabernacle of couenant, † the 26
curtines of the court, and the veile in the entrie that is before
the tabernacle. Al thinges that pertayne to the altar, the
cordes, and veſſel of the miniſterie, † ſhal the ſonnes of 27
Gerſon carie, by the commandment of Aaron & his ſonnes:
and euerie one ſhal knowe to what burden they muſt be
aſſigned. † This is the ſeruice of the familie of the Gerſonites 28
in the tabernacle of couenant, and they ſhal be vnder the
hand of Ithamar the ſonne of Aaron the prieſt. † The 29
ſonnes of Merari alſo by the families and houſes of their
fathers thou ſhalt recken, † from thirtie yeares and vpward, 30
vntil fiftie yeares, al that enter in to the office of their miniſterie,
and to the ſeruice of the couenant of teſtimonie.
† Theſe are their burdens: They ſhal carie the bordes of 31
the tabernacle and the barres therof, the pillers and the
feete of them, † the pillers alſo of the court round about, 32
with their feete and pinnes and cordes. Al the veſſel and implementes
they ſhal receiue by account, and ſo ſhal carie
them. † This is the office of the familie of the Merarites, and 33
their miniſterie in the tabernacle of couenant: and they ſhal
be vnder the hand of Ithamar the ſonne of Aaron the prieſt.

:: See that by your negligence thoſe that are next vnto you incurre not offence, for ſo none ſhal be excuſed.

34 † Moyſes therfore and Aaron and the princes of the ſy-
nagogue reckened the ſonnes of Caath, by their kinredes
35 and houſes of their fathers, † from thirtie yeares and vp-
ward, vnto the fiftith yeare, al that enter in to the miniſterie
36 of the tabernacle of couenant: † and they were found two
37 thouſand ſeuen hnndred fiftie. † This is the number of the
people of Caath that enter into the tabernacle of couenant:
theſe did Moyſes and Aaron number according to the word
38 of our Lord by the hand of Moyſes. † The ſonnes of
Gerſon alſo were numbered by the kinredes and houſes of
39 their fathers, † from thirtie yeares and vpward, vnto the
fiftith yeare, al that enter in to miniſter in the tabernacle of
40 couenant: † and they were found two thouſand ſix hundred
41 thirtie. † This is the people of the Gerſonites, whom Moyſes
and Aaron numbered according to the word of our Lord.
42 † The ſonnes of Merari alſo were numbered by the kinredes
43 and houſes of their fathers, † from thirtie yeares and vpward,
vnto the fiftith yeare, al that enter in to accompliſh the
44 rites of the tabernacle of couenant: † and they were found
45 three thouſand two hundred. † this is the number of the
ſonnes of Merari, whom Moyſes, and Aaron reckened
according to the commandment of our Lord by the hand
46 of Moyſes. † Al that were reckened of the Leuites, and
whom Moyſes and Aaron and the princes of Iſrael tooke by
47 name, by the kinredes and houſes of their fathers, † from
thirtie yeares and vpward, vnto the fiftith yeare, entring
in to the miniſterie of the tabernacle, and to carie the bur-
48 dens, † were in al eight thouſand fiue hundred eightie.
49 † According to the word of our Lord did Moyſes recken
them, euerie one according to their office and burdens, as
our Lord had commanded him.

CHAP. V.

Lepers and al polluted perſons muſt be caſt out of the campe. 5. Confeſſion of ſinne, and ſatisfaction for treſpaſſe. 9. Firſt fruites and oblations pertaine to the Prieſtes. 11. The law of ieloſie.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Command
the children of Iſrael, that they caſt out of the campe
:: euerie leper, and whoſoeuer hath a fluxe of ſeede, and is
3 polluted vpon the dead: † as wel man as woman caſt yee
out of the campe, leſt when they ſhal dwel with you, they

:: Stil by the leſſe (ſaieth Theodoret) God inſtructeth in the greatter. *q* 8. *in Nũ.* If therſore lepers were caſt out of the campe, how much more iuſtly are heretiques caſt out of the Church?

contaminate it. † And the children of Iſrael did ſo, and 4
they did caſt them forth without the campe, as our Lord had
ſpoken to Moyſes. † And our Lord ſpake to Moyſes, ſaying: 5
† Speake to the children of Iſrael: man, or woman, when 6
they ſhal do any of al the ſinnes, that are wont to chance to
men, and by negligence haue tranſgreſſed the commandement
of the Lord, and haue offended, † they ″ ſhal confeſſe 7
their ſinne, and reſtore the principal it ſelf, and the fifth part
ouer to him, againſt whom they ſinned. † But if there be 8
none to receiue it, they ſhal geue it to the Lord, and it ſhal
be the prieſtes, the ramme excepted, that is offered for expiation,
to be a placable hoſte. † Al the firſt fruites alſo, which 9
the children of Iſrael doe offer, pertaine to the prieſt: † and 10
whatſoeuer is offered into the Sanctuarie of euerie one, and
is deliuered to the handes of the prieſt, it ſhal be his. † And 11
our Lord ſpake to Moyſes, ſaying: † Speake to the children 12
of Iſrael, and thou ſhalt ſay to them: The man, whoſe wife
erreth, and contemning her husband † hath ſlept with an 13
other man, and her husband could not find it, but the adulterie
is ſecrete, and can not be proued by witneſſes, becauſe
ſhe was not found in the adulterous fact: † ∷ if the ſpirit of 14
ielouſie ſtirre vp the husband againſt his wife, which either
is polluted, or is charged with falſe ſuſpition, † he ſhal bring 15
her to the prieſt, and ſhal offer an oblation for her the * tenth
part of a ſatum of barley meale: he ſhal not powre oile
theron, nor put frankincenſe vpon it: becauſe it is a ſacrifice
of ielouſie, and an oblation ſearching out adulterie. † The 16
prieſt therfore ſhal offer it, and ſet it before the Lord. † And 17
he ſhal take ∷ holie water in an earthen veſſel, and he ſhal
caſt a little grauel of the pauement of the tabernacle into it.
† And when the woman ſhal ſtand in the ſight of the Lord, 18
he ſhal vncouer her head, and ſhal put vpon her handes the
ſacrifice of recordation, and the oblation of ielouſie: and
him ſelfe ſhal hold the moſt bitter waters, wheron he heaped
curſes with execration. † and he ſhal adiure her, and ſhal 19
ſay: If an other man hath not ſlept with thee, and if thou be
not polluted by forſaking thy husbandes bedde, theſe moſt
bitter waters ſhal not hurt thee, wherupon I haue heaped
curſes. † But if thou haſt declined from thy husband, & art 20
polluted, and haſt lien with an other man: † thou ſhalt be 21
ſubiect to theſe maledictions: Our Lord geue thee for a
malediction,

∷ God ordained this law, and miraculouſly concurred therin, to auoid wiueſſlaughter, vpõ vehement ieloſie. *Theod. q.* 10. *in Num.*

∷ VVater ſanctified by ſpecial rites is called holie water, and ſerueth to holie vſe. *chap.* 8. *v.* 7. *c.* 19. *v.* 9.

* *about the eight part of our peck.*

malediction, and an example of al among his people: make
22 he thy thigh to rotte, and bellie ſwelling burſt aſunder. † the
:: curſed water enter into thy bellie, and thy wombe being
ſwolne let thy thigh rotte. And the woman ſhal anſwer,
23 Amen, amen. † And the prieſt ſhal write theſe curſes in a
booke, and ſhal waſh them out with the moſt bitter waters,
24 wherupon he heaped the curſes, † and he ſhal geue them
25 her to drinke. Which when ſhe hath drunke vp, † the prieſt
ſhal take of her hand the ſacrifice of ielouſie, and ſhal eleuate
it before the Lord, and ſhal put it vpon the altar: yet ſo not-
26 withſtanding that firſt, † he take a handful of the ſacrifice of
that, which is offered, & burne it vpon the altar: and ſo geue
27 the moſt bitter waters to the woman to drinke. † Which
when ſhe hath drunke, if ſhe be polluted, and by contempt
of her husband guiltie of adulterie, the waters of malediction
ſhal goe through her, and her bellie being puſt vp her thigh
ſhal totte withal: and the woman ſhal be for a malediction,
28 and an example to al the people. † But if ſhe be not polluted,
29 ſhe ſhal be blameleſſe, and ſhal beare children. † This is the
law of ielouſie. If the woman decline from her husband, and
30 if ſhe be polluted, † and the husband ſtirred with the ſpirit
of ielouſie brought her in the ſight of the Lord, and the prieſt
haue done to her according to al thinges that are written:
31 † the husband ſhal be without fault, and ſhe ſhal beare her
iniquitie.

:: The water wheron the prieſt laide curſes to light on the woman if ſhe were guiltie.

ANNOTATIONS.

CHAP. V.

7. *Shal confeſſe their ſinne.*] General confeſſion (ſuch as Proteſtantes make) ſufficed not here for purging ſinnes: but whoſoeuer tranſgreſſed anie of Gods commandments, were bound by this diuine poſitiue law, to confeſſe expreſly and diſtinctly *their ſinne*, which in particular they had committed. Alſo to make reſtitution, if wrong were donne to anie other, with a fifth part aboue the principal. And for further ſatisfaction to God they muſt offer ſacrifice. Al which did plainly prefigure & foreſhew the neceſſitie of particular confeſſion of ſinnes, and ſatiſfaction, in the Sacrament of Penance, inſtituted by Chriſt. *Ioan.* 20.

Particular confeſſion of ſinnes, & ſatiſfaction, required by the law of God.

CHAP. VI.

Conſecration, 14. *and oblation of Nazareites.* 22. *A ſette forme how the Prieſt ſhal bleſſe the people.*

And our Lord ſpake vnto Moyſes, ſaying: † Speake to 1 2
the children of Iſrael, and thou ſhal ſay to them: Man,
or woman, when they ſhal make a vow to be ſanctified, and
″ wil conſecrate them ſelues to the Lord: † they ſhal abſteine 3
from wine, & euerie thing, that can make one drunke,
vineger of wine, and of any other potion, and whatſoeuer is
preſſed out of the grape, they shal not drinke: new grapes
and drie they shal not eate † al the daies wherin they are by 4
vow cōſecrated to the Lord: whatſoeuer may be of the vineyard,
from the reiſen to the kernel they shal not eate. † Al 5
the time of his ſeparation a raſour shal not paſſe ouer his
head vntil the day be expired, that he is conſecrated to the
Lord. He shal be holie, ∷ whiles the buſh of haire on his
head doth grow. † Al the time of his conſecration he shal 6
not enter in to the dead, † neither shal he be contaminated 7
no not on his fathers and mothers and brothers and ſiſters
corps, becauſe the conſecration of his God is vpon his
head. † Al the daies of his ſeparation he shal be holie to the 8
Lord. † But if anie man die ſodenly before him, the head of 9
his conſecration shal be polluted: which he shal shaue forthwith
in the ſame day of his purgation, and againe the ſeuenth
day. † and in the eight day he shal bring two turtles, or two 10
young pigeons to the prieſt in the entrie of the couenant of
teſtimonie. † and the prieſt shal offer one for ſinne, and the 11
other for an holocauſt, and shal pray for him, becauſe he
hath ſinned by occaſion of the dead: and he shal ſanctifie his
head that day: † and shal conſectate to the Lord the daies of 12
his ſeparation, offering a lambe of a yeare old for ſinne: yet
ſo that the former daies be made fruſtrate, becauſe his ſanctification
was polluted. † This is the law of conſecration. 13
When the daies, that by vow he had determined, shal be expired:
he shal bring him to the doore of the tabernacle of
couenant, † and shal offer his oblation to the Lord, a male 14
lambe of a yeare old without ſpotte for an holocauſt, and an
ewe lambe of a yeare old without ſpotte for ſinne, and a
ramme without ſpotte, for a pacifique hoſte, † a basket alſo 15
of vnleuened breades that are tempered with oile, and wafers
without leuen anointed with oile, and the libamentes of
euerie one: † which the prieſt shal offer before the Lord, 16
and shal offer as wel for ſinne, as for an holocauſt. † But the 17
ramme he shal immolate for a pacifique hoſte to the Lord,

∷ VVhen Samſon was depriued of theſe haires he loſt his ſtreingth *Iudic. 16.*

offering

offering withal the baskette of azymes, and the libamentes
18 that by cuſtome are dew. † Then ſhal the Nazareite be ſha-
uen before the dore of the tabernacle of couenant, from the
buſh of the haire of his conſecration: and he ſhal take his
haires, and lay them vpon the fire, that is put vnder the ſacri-
19 fice of pacifiques. † And a ſhoulder of the ramme boyled,
and one cake without leuen out of the baskette, and one
wafer vnleuened, and he ſhal deliuer them into the handes
20 of the Nazareite, after that his head be ſhauen. † And recei-
uing them againe from him, he ſhal eleuate them in the ſight
of the Lord: and being ſanctified they ſhal be the prieſtes, as
the breaſt, which was commanded to be ſeparated, and the
ſhoulder. after theſe thinges the Nazareite may drinke wine.
21 † This is the law of the Nazareite, when he ſhal vow his ob-
lation to the Lord in the time of his conſecration, beſides
thoſe thinges which his hand ſhal find, according to that
which he had vowed in his minde, ſo ſhal he do to the fulfil-
22 ling of his ſanctification. † And our Lord ſpake to Moyſes,
23 ſaying: † Speake to Aaron and his ſonnes: :: Thus ſhal you
24 bleſſe the children of Iſrael, and you ſhal ſay to them: † Our
25 Lord bleſſe thee, and keepe thee. † Our Lord ſhew his face
26 to thee, and haue mercie vpon thee. † Our Lord turne his
27 countenance vnto thee, and geue thee peace. † And :: they
ſhal inuocate my name vpon the children of Iſrael, and I wil
bleſſe them.

:: A ſpecial and determinate forme of bleſſing.

:: VVhen the prieſt vttereth the wordes God geueth the effect.

ANNOTATIONS.

CHAP. VI.

2. *VVil conſecrate themſelues*] To ſuch as of their owne accord, would bind them ſelues by vow to certaine thinges not cõmanded, God preſcribeth a Rule containing three ſpecial obſeruations; not to drincke wine, or anie thing that may make drunck; not to cut their haire; and not to touch a dead corps. He appointeth likewiſe rites in making this profeſſion, and calleth the profeſſed *Nazareites*, that is, *ſegregated* or *ſeparated* from the ordinarie ſtate of people; though it was, for moſt part, but for a time, to be limited by the parties them ſelues, and in ſome perpetual, as in Samſon. *Indic. 13.* Now *vvhat do Nazareites ſignifie*, ſaith S. Gregorie (*li. 33 c. 23. Moral.*) *but thoſe that abſtaine, and containe voluntarily from things otherwiſe lavvful?* As from eating fleſh, either for certaine daies and times, or altogether; from Mariage; from proprietie in worldlie goodes; and the like.

God preſcribed the rule of Nazareites, & the rites of their conſecration.

S. Aug. q. 52. in lib. Indic.

The ſame was a figure of vowes both temporal and perpetual.

CHAP.

CHAP. VII.

In dedication of the Tabernacle, the princes of the twelue tribes offer iointly ſix waines, and twelue oxen. 11. Then euerie prince ſeueral daies make other oblations. 89. And God ſpeaketh to Moyſes from the Propitiatorie.

AND it came to paſſe in the day that Moyſes finiſhed 1
the tabernacle, and erected it: he anoynted alſo and
ſanctified it with al the veſſel therof, the altar likewiſe and
al the veſſel therof. † The princes of Iſrael and the heades 2
of the families, that were in euerie tribe, and the rulers of
them, that had bene numbered, offered † giftes before our 3
Lord ſix waines couered, with twelue oxen. Two princes
offered one waine, and euerie man one oxe and they offered
them before the tabernacle. † And our Lord ſaid to Moyſes: 4
† Take them of their handes to ſerue in the miniſterie of 5
the tabernacle, and thou ſhalt deliuer them to the Leuites
according to the order of their miniſterie. † When Moyſes 6
therfore had taken the waines and the oxen, he deliuered
them to the Leuites. † Two waines and foure oxen he gaue 7
to the ſonnes of Gerſon, according to that which was neceſſarie
for them. † the other foure waines, and the eight 8
oxen he gaue to the ſonnes of Merari according to their
offices and ſeruice, vnder the hand of Ithamar the ſonne of
Aaron the prieſt. † but to the ſonnes of Caath he gaue not 9
waines and oxen: becauſe they ſerue in the ſanctuarie, and
carie their burdens ∷ vpon their owne ſhoulders. † The 10
princes therfore offered vnto the dedication of the altar, the
daie wherin it was anoynted, their oblation before the
altar. † And our Lord ſaid to Moyſes: Let the princes one 11
and one euerie day offer their giftes vnto the dedication of
the altar. † The firſt day Nahaſſon the ſonne of Aminadab 12
of the tribe of Iuda offered his oblation: † and there were 13
in it a ſiluer plate of an hundred and thirtie ſicles weight, a
phial of ſiluer hauing ſeuentie ſicles according to the weight
of the Sanctuarie, both ful of flower tempered with oyle
for a ſacrifice: † a litle morter of ten ſicles of gold ful of 14
incenſe: † an oxe out of the hearde, and a ramme, and a 15
lambe of a yeare old for an holocauſt: † and a bucke goat 16
for ſinne: † and for a ſacrifice of pacifiques, two oxen, fiue 17
rammes, fiue bucke goates, fiue lambes of a yeare old. this is
the oblation of Nahaſſon the ſonne of Aminidab. † The 18
ſecond

∷ Of great reuerence they caried the arke, and propitiatorie, and the holie veſſel ordinarily vpon their ſhoulders, yet the ſame were ſometimes caried on waines. *2. Reg. 6.*

ſecond day offered Nathanael the ſonne of Suar, prince of
19 the tribe of Iſſachar, † a plate of ſiluer weying an hundred
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles, according
to the weight of the Sanctuarie, both ful of flowre
20 tempered with oile for a ſacrifice: † a litle morter of gold
21 hauing ten ſicles ful of incenſe: † an oxe out of the heard,
and a ramme, and a lambe of a yeare old for an holocauſt:
22 23 † and a bucke goate for ſinne: † and for a ſacrifice of pacifiques,
two oxen, fiue rammes, fiue bucke goates fiue
lambes of a yeare old. this was the oblation of Nathanael the
24 ſonne of Suar. † The third day the prince of the ſonnes
25 of Zabulon Eliab the ſonne of Helon, † offered a plate of
ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer
hauing ſeuentie ſicles after the weight of the Sanctuarie,
26 both ful of flower tempered with oyle for a ſacrifice: † a litle
27 morter of gold weighing ten ſicles ful of incenſe: † an oxe
out of the heard, and a ramme, and a lambe of a yeare old
28 29 for an holocauſt: † and a bucke-goate for ſinne, † and
for a ſacrifice of pacifiques, two oxen, fiue rammes, fiue
bucke goates, fiue lambes of a yeare old. this is the oblation
30 of Eliab the ſonne of Helon. † The fourth day the prince
31 of the ſonnes of Ruben, Eliſur the ſonne of Sedeur, † offered
a plate of ſiluer weighing an hundred thirtie ſicles, a phial
of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie,
both ful of flower tempered with oile for a ſacrifice:
32 † a litle morter of gold weighing ten ſicles ful of incenſe:
33 † an oxe out of the heard, and a ramme, and a lambe of a
34 yeare old, for an holocauſt: † and a bucke goate for ſinne:
35 † and for pacifiques hoſtes two oxen, fiue rammes, fiue
bucke goates, fiue lambes of a yeare old. this was the oblation
36 of Eliſur the ſonne of Sedeur. † The fifth day the
prince of the ſonnes of Simeon Salamiel the ſonne of Suriſaddai.
37 † offered a plate of ſiluer weighing an hundred
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the
weight of the Sanctuarie, both ful of flowre tempered with
38 oile for a ſacrifice: † a litle morter of gold weighing ten
39 ſicles ful of incenſe: † an oxe out of the heard, and a
40 ramme, and a lambe of a yeare old for an holocauſte: † and
41 a bucke goate for ſinne: † and for pacifique hoſtes, two
oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare
old. this was the oblation of Salamiel the ſonne of Suriſaddai.

† The ſixt day the prince of the ſonnes of Gad, Eliaſaph 42
the ſonne of Duel † offered a plate of ſiluer weighing a 43
hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles
after the weight of the Sanctuarie, both ful of flowre
tempered with oyle for a ſacrifice: † a litle morter of gold 44
weighing ten ſicles ful of incenſe: † an oxe out of the heard, 45
and a ramme, & a lambe of a yeare old for an holocauſt: † and 46
a bucke goate for ſinne: † and for pacifique hoſtes, two 47
oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare
old. this was the oblation of Eliaſaph the ſonne of Duel.
† The ſeuenth day the prince of the ſonnes of Ephraim, 48
Eliſama the ſonne of Ammiud † offered a plate of ſiluer 49
weighing a hundred thirtie ſicles, a phial of ſiluer hauing
ſeuentie ſicles after the weight of the Sanctuarie, both ful
of flowre tempered with oile for a ſacrifice: † a litle morter 50
of gold weighing ten ſicles ful of incenſe: † an oxe out 51
of the heard, and a ramme, and a lambe of a yeare old for an
holocauſt: † and a bucke goate for ſinne: † and for pacifique 52 53
hoſtes, two oxen, fiue rammes, fiue bucke goates, fiue
lambes of a yeare old. this was the oblation of Eliſama the
ſonne of Ammiud. † The eight day the prince of the 54
ſonnes of Manaſſes, Gamaliel the ſonne of Phadaſſur, † offered 55
a plate of ſiluer weighing an hundred thirtie ſicles, a
phial of ſiluer hauing ſeuentie ſicles after the weight of the
Sanctuarie, both ful of flowre tempered with oile for a sacrifice:
† a litle morter of gold weighing ten ſicles, ful of 56
incenſe: † an oxe out of the heard, and a ramme, and a 57
lambe of a yeare old for an holocauſt: † and a bucke goate 58
for ſinne: † and for pacifique hoſtes, two oxen, fiue rammes, 59
fiue bucke goates, fiue lambes of a yeare old. this was the
oblation of Gamaliel the ſonne of Phadaſſur. † The ninth 60
day the prince of the ſonnes of Beniamin, Abidan the ſonne
of Gedeon, † offered a plate of ſiluer weighing an hundred 61
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the
weight of the ſanctuarie, both ful of flower tempered with
oile for a ſacrifice: † a litle morter of gold weighing ten 62
ſicles ful of incenſe: † an oxe out of the heard, and a ramme, 63
and a lambe of a yeare old for an holocauſt: † and a bucke 64
goate for ſinne: † and for pacifique hoſtes, two oxen, fiue 65
rames, fiue bucke goates, fiue lambes of a yeare old. this was
the oblation of Abidan the ſonne of Gedeon. † The tenth 66

day the

day the prince of the ſonnes of Dan, Ahiezer the ſonne of
67 Ammiſaddai † offered a plate of ſiluer weighing an hundred
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles, after the
weight of the Sanctuarie, both ful of flowre tempered with
68 oile for a ſacrifice: † a litle morter of gold weighing ten
69 ſicles ful of incenſe: † an oxe out of the heard, and a ramme,
70 and a lambe of a yeare old for an holocauſt: † and a bucke
71 goate for ſinne: † and for pacifique hoſtes, two oxen, fiue
rammes, fiue bucke goates, fiue lambes of a yeare old. this was
72 the oblation of Ahiezer the ſonne of Ammiſaddai. † The
eleuenth day the prince of the ſonnes of Aſer, Phegiel the
73 ſonne of Ochran † offered a plate of ſiluer weighing an hundred
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after
the weight of the Sanctuarie, both ful of flowre tempered
74 with oile for a ſacrifice: † a litle morter of gold weighing
75 ten ſicles ful of incenſe: † an oxe out of the heard, and a
76 ramme, and a lambe of a yeare old for an holocauſt: † and
77 a bucke goate for ſinne: † and for pacifique hoſtes, two oxen,
fiue rammes, fiue bucke goates, fiue lambes of a yeare old.
78 this was the oblation of Phegiel the ſonne of Ochran. † The
twelfth day the prince of the ſonnes of Nephthali, Ahira the
79 ſonne of Enan † offered a plate of ſiluer weighing an hundred
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after
the weight of the Sanctuarie, both ful of flowre tempered
80 with oile for a ſacrifice: † a litle morter of gold weighing
81 ten ſicles, ful of incenſe: † an oxe out of the heard, and a
82 ramme, and a lambe of a yeare old for an holocauſt: † and
83 a bucke goate for ſinne: † and for pacifique hoſtes, two oxen,
fiue rammes, fiue bucke goates, fiue lambes of a yeare old.
84 this was the oblation of Ahira the ſonne of Enan. † Theſe
thinges were offered of the princes of Iſrael in the dedication
of the altar, in the day wherin it was conſecrated. plates of
ſiluer twelue: phials of ſiluer twelue: litle morters of gold
85 twelue: † ſo that one plate had an hundred and thirtie ſicles
of ſiluer, and one phial had ſeuentie ſicles: that is, in the
whole of al the veſſel of ſiluer two thouſand foure hundred
86 ſicles, by the weight of the Sanctuarie. † litle morters of
gold twelue ful of incenſe weighing ten ſicles a peece, by the
weight of the Sanctuarie: that is, in the whole an hundred
87 twentie ſicles of gold: † oxen out of the heard for an holocauſt
twelue, rammes twelue, lambes of a yeare old twelue,

and their libamentes: twelue bucke goates for ſinne. † For 88
pacifique hoſtes, oxen twentie fowre, rammes ſixtie, bucke
goates ſixtie, lambes of a yeare old ſixtie. Theſe thinges were
offered in the dedication of the altar, when it was anointed.
† And when Moyſes entred into the tabernacle of couenant, 89
to conſult the oracle, he heard the voice of him that ſpake to
him from the propitiatorie, that was ouer the arke betwen
the two Cherubs, from whence alſo he ſpake to him.

CHAP. VIII.

Seuen lampes are ſo placed on the golden candleſticke, that they may ſhine towardes the breades of propoſition. 5. The ordination of the Leuites. 24. And at what age they ſhal ſerue in the tabernacle.

AND our Lord ſpake to Moyſes, ſaying: † Speake to 1 2
Aaron, and thou ſhalt ſay to him: When thou ſhalt
place the ſeuen lampes, let the candleſticke be ſette vp in the
ſouth part ouer againſt the north, toward the table of the
breades of propoſition, ouer againſt that part toward which
the candleſticke looketh, ſhal they ſhine. † And Aaron did ſo, 3
and he put the lampes vpon the candleſticke, as our Lord had
cõmanded Moyſes. † this was the making of the candleſticke, 4
of beaten gold, as wel the middle ſhaft, as al thinges that a-
roſe out of both ſides of the branches: according to the ex-
ample which our Lord ſhewed to Moyſes, ſo wrought he the
candleſticke. † And our Lord ſpake to Moyſes ſaying: † Take 5 6
the Leuites out of the middes of the children of Iſrael, and
thou ſhalt purifie them, † according to this rite: Let them be 7
ſprinkled with :: the water of luſtration, & ſhaue al the haires
of their fleſh. And when they haue waſhed their garmentes,
and are cleanſed, † they ſhal take an oxe out of the heardes, 8
and his libament flowre tempered with oyle: and an other oxe
out of the heard thou ſhalt take for ſinne: † and thou ſhalt 9
bring the Leuites before the tabernacle of couenant, calling
together al the multitude of the children of Iſrael. † And 10
when the Leuites are before the Lord, the children of Iſrael
ſhal put their handes vpon them. † and Aaron ſhal offer the 11
Leuites, a gift in the ſight of the Lord from the children of Iſ-
rael, that they may ſerue in his miniſterie. † The Leuites alſo 12
ſhal put their handes vpon the heades of the oxen, of the
which thou ſhalt make one for ſinne, and the other for holo-
cauſte of the Lord, to pray for them. † And thou ſhalt ſette 13
the

:: This water was mixed with aſhes of a redde cow ſacrificed without the campe. *chap.* 19.

the Leuites in the ſight of Aaron and of his ſonnes, and being
14 offered ſhal conſecrate them to the Lord, † and shal ſeparate
them from the middes of the children of Iſrael, to be mine.
15 † And afterward they shal enter into the tabernacle of coue-
nant, to ſerue me. And thou shalt ſo purifie and conſecrate
them for an oblation of the Lord: becauſe they were geuen
16 me for a giſt of the children of Iſrael. † For the firſt borne
17 that open euerie matrice in Iſrael, I haue taken them. † For
mine are al the firſt borne of the children of Iſrael, as wel of
men as of beaſtes. From the day that I ſmote euerie firſt
borne in the Land of Ægypt, haue I ſanctified them to me:
18 † and I haue taken the Leuites for al the firſt borne of the
19 children of Iſrael: † and haue deliuered them for a giſt to
Aaron and his ſonnes out of the middes of the people, to
ſerue me for Iſrael in the tabernacle of couenant, and to
pray for them that there be no plague among the people, if
20 they should preſume to approch vnto my Sanctuarie. † And
Moyſes and Aaron and al the multitude of the children of
Iſrael did concerning the Leuites the thinges that our Lord
21 had commanded Moyſes: † and they were purified, and
washed their garmentes. And Aaron ∷ eleuated them in the
22 ſight of our Lord, and prayed for them, † that being purified
they might enter to their offices into the tabernacle of co-
uenant before Aaron & his ſonnes. Euen as our Lord had cō-
23 manded Moyſes touching the Leuites, ſo was it done. † And
24 our Lord ſpake to Moyſes, ſaying: † This is the law of the
Leuites, From twentie fiue yeares and vpward, they shal en-
25 ter in to miniſter in the tabernacle of couenant. † And when
they shal haue accomplisheth the fiftith yeare of their age,
26 they shal ceaſe to ſerue: † and shal be the miniſters of their
brethren in the tabernacle of couenant, to keepe the thinges
that are cōmended to them, but not to do the verie workes.
Thus shalt thou diſpoſe to the Leuites in their cuſtodies.

∷ Aaron hauing receiued the Leuites, preſētedthem to God, and ſo addicted them to their deſigned offices.

CHAP. IX.

The precept of Paſch to be made the fourtenth day of the firſt moone, is renewed. 6. But the vncleane, and trauelers in a iorney the fourtenth day of the ſecond moneth. 15. The campe muſt reſt or march, as the cloud or piller of fire, remaineth ouer the tabernacle, or departeth.

1 AND our Lord ſpake to Moyſes, in the deſert of Sinai
the ſecond yeare, after they went out of the land of

Ægypt, the firſt moneth ſaying: † Let the children of Iſrael 2
make the Phaſe in his time, † the fourtenth day of this 3
moneth at euen, according to al the ceremonies and iuſtifications
therof. † And Moyſes commanded the children of 4
Iſrael that they ſhould make the Phaſe. † Who made it in his 5
time: the fourtenth day of the moneth at euen in mount
Sinai. According to al thinges that our Lord had commanded
Moyſes the children of Iſrael did. † But behold 6
certaine vncleane :: vpon the ſoule of man, which could not
make the Phaſe on that day, coming to Moyſes and Aaron,
† ſaid to them: We are vncleane vpon the ſoule of man. 7
why are we defrauded that we can not offer the oblation to
our Lord in the dew time among the children of Iſrael? † To 8
whom Moyſes anſwered: Stand that I may aske counſeil
what our Lord wil command concerning you. † And our 9
Lord :: ſpake to Moyſes, ſaying: † Speake to the children 10
of Iſrael: The man that ſhal be vncleane vpon a ſoule, or in
his iourney farre of in your nation, let him make the Phaſe
to the Lord † in the ſecond moneth, the fourtenth day of 11
the moneth at euen: with azymes and wilde lettiſe ſhal they
eate it: † they ſhal not leaue anie thing therof vntil morning, 12
and a bone therof they ſhal not breake, al the rite of
the Phaſe they ſhal obſerue. † But if anie man both be 13
cleane, and was not in his iourney, and yet did not make the
Phaſe, that ſoule ſhal be deſtroyed out from among his
peoples, becauſe he offered not ſacrifice to the Lord in his
dew time: he ſhal beare his ſinne. † The ſeiourner alſo and 14
ſtranger if they be with you, ſhal make the Phaſe to the
Lord, according to the ceremonies and iuſtifications therof.
The ſelfe ſame precept ſhal be among you aſwel to the ſtranger,
as to him that is borne in the countrie. † Therfore the 15
day that the tabernacle was erected, a cloude couered
it. And from euening ouer the tabernacle there was as it
were the likeneſſe of fire vntil morning. † So was it
done alwaies: by day the cloude couered it, and by
night as it were the likeneſſe of fire. † And when the 17
cloude that protected the tabernacle, had bene taken away,
then the children of Iſrael marched: and in the place where
the cloude had ſtoode, there they camped. † At the commandment 18
of our Lord they marched, and at his commandment
they pitched the tabernacle. Al the daies that the
cloude

:: By touching the dead. *S. Aug. q. 15. in Num.*

:: God anſwered by a voice framed by an Angel from the propitiatorie. *chap. 7. v. 89.*

cloude ſtoode ouer the tabernacle, they remained in the
19 ſame place: † and if it chanced that it did continew ouer
it a long time, the children of Iſrael were in the watches of
20 our Lord, and marched not † for as manie daies ſoeuer as
the cloude had bene ouer the tabernacle. At the commandment
of our Lord they pitched their tentes, and at his commandement
21 they tooke them downe. † If the cloude had
bene from euen vntil morning, and immediatly at day
breake had forſaken the tabernacle, they marched: and if it
had departed after a day and a night, they tooke downe their
22 tentes. † But if for two daies or one moneth or a longer
time it had bene ouer the tabernacle, the children of Iſrael
remained in the ſame place, and marched not: but immediatly
23 as it had departed, they remoued the campe. † By
the word of the Lord they pitched their tentes, and by his
word they marched: and were in the watches of our Lord
according to his commandment by the hand of Moyſes.

CHAP. X.

Trumpets are ſounded by the prieſtes, diuerſly for diuerſe purpoſes. 11. The campe marcheth from the deſert of Sinai. 29. Moyſes intreateth Hobab the Madianite to remaine with them. 35. His prayer when the arke is taken vp, and ſette downe.

The ſecond part.
Of diuers impediments, which happened to the Iſraelites, and renouation of ſundrie precepts, in their iorney from the deſert of Sinai to the campe of Moab.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Make thee
two trumpettes of beaten ſiluer, wherwith thou maieſt
cal togeather the multitude when the campe is to be remoued.
3 † And when thou ſhalt ſound with the trumpettes, al
the multitude ſhal gather vnto thee to the doore of the tabernacle
4 of couenant. † If thou ſound but once, the princes
ſhal come to thee, and the heades of the multitude of Iſrael.
5 † But if the trumpeting ſound in length and with a broken
tune, they ſhal moue their campe firſt that are on the eaſt ſide.
6 † And at the ſecond ſound and the like noyſe of the trumpet,
they ſhal take vp their tentes that dwel toward the ſouth.
and after this maner ſhal the reſt doe, when the trumpettes
7 ſhal ſound to the marching. † But when the people is to be
gathered together, the ſound of the trumpet ſhal be plaine,
8 and they :: ſhal not make a broken ſound. † And the ſonnes
of Aaron the prieſtes ſhal ſound with the trumpettes: and
9 this ſhal be an ordinance for euer in your generations. † If
you goe forth to warre out of your land againſt the enimies
that

:: Before the whole multitude, plaine and neceſſarie pointes of doctrine muſt only be vttered, but before the lerned and wiſer ſorte.

higher myſte-
ries may be
treated and
taught. *Theod.*
q. 15. *in Num.*

that fight againſt you, you ſhal ſound with trumpettes in
length, and there ſhal be a remembrance of you before the
Lord your God, that you may be deliuered out of the handes
of your enemies. † If at anie time you ſhal haue a banket, 10
and feſtiual daies, and Calendes, you ſhal ſound with trum-
pettes ouer the holocauſtes, and pacifique victimes, that they
may be vnto you for a remembrance of your God. I the Lord
your God. † The ſecond yeare, in the ſecond moneth, the 11
twentith day of the moneth was the cloude lifted vp from
the tabernacle of couenant. † and the children of Iſrael mar- 12
ched by their troupes from the deſert of Sinai, and the
cloud reſted in the wilderneſſe of Pharan. † And the firſt mo- 13
ued their campe according to the cõmandement of our Lord
by the hand of Moyſes. † The ſonnes of Iudas by their 14
troupes: whoſe prince was Nahaſſon the ſonne of Aminadab.
† In the tribe of the ſonnes of Iſſachar, the prince was Na- 15
thanael the ſonne of Suar. † In the tribe of Zabulon, the 16
prince was Eliab the ſonne of Helon. † And the tabernacle 17
was taken downe, which the ſonnes of Gerſon and Merari
carying, marched. † And the ſonnes of Ruben alſo marched, 18
by their troupes and order, whoſe prince was Heliſur the
ſonne of Sedeur. † And in the tribe of Simeon, the prince 19
was Salamiel the ſonne of Suriſaddai. † Moreouer in the 20
tribe of Gad, the prince was Eliaſaph the ſonne of Duel.
† And the Caathites alſo marched carying the Sanctuarie. 21
So long was the tabernacle caried, til they came to the place
of erecting it. † The ſonnes of Ephraim alſo moued their 22
campe by their troupes, in whoſe hoſte the prince was Eli-
ſama the ſonne of Ammiud. † And in the tribe of the ſonnes 23
of Manaſſes, the prince was Gamaliel the ſonne of Phadaſſur.
† And in the tribe of Beniamin the prince was Abidan the 24
ſonne of Gedeon. † The laſt of al the campe marched the 25
ſonnes of Dan by their troupes, in whoſe hoſte the prince
was Ahiezer the ſonne of Ammiſaddai. † And in the tribe 26
of the ſonnes of Aſer, the prince was Phegiel the ſonne of
Ochran. † And in the tribe of the ſonnes of Nephthali the 27
prince was Ahira the ſonne of Enan. † Theſe are the campes, 28
and the marchinges of the children of Iſrael by their troupes
when they marched. † And Moyſes ſaid to Hobab the ſonne 29
of Raguel the Madianite, ∵ his * allied: We march toward the
place, which our Lord wil geue vs: come with vs, that we
may

∵ Either this
Hobab was
otherwiſe cal-
led Raguel,
Exo. 2. and alſo
Iethro, *Exo.* 3.
and was fa-
ther in law to
Moyſes, or els
he was ſonne
of the ſame
Raguel, and
brother in law
to Moyſes.

* *cognato*
vel affi-
nis.

may do thee good: for our Lord hath promiſed good thinges
30 to Iſrael. † To whom he anſwered: I wil not goe with thee,
but I wil returne to my countrie, wherein I was borne.
31 † And he ſaid: Doe not forſake vs: for thou knoweſt in
what places through the deſert we may campe, and ∷ thou
32 ſhalt be our guide. † And when thou comeſt with vs, what-
ſoeuer ſhal be beſt of the riches, which our Lord ſhal deliuer
33 vs, we wil geue thee. † They marched therfore from the
Mount of our Lord three daies iourney, and the arke of the
couenant of out Lord went before them, for three daies pro-
34 uiding a place for the campe. † The cloude alſo of our Lord
35 was ouer them by day when they marched. † And when the
arke was lifted vp, Moyſes ſaid: ∷ Ariſe Lord, and be thyne
enemies diſperſed, and let them flee that hate thee, from thy
36 face. † And when it was ſette downe, he ſaid: Returne Lord
to the multitude of the hoſte of Iſrael.

∷ Moyſes meaneth, that whē by the cloud, and piller of fire (their ſpecial guides) the people ſhould come to new places, this Madianite his allied might direct them, where to finde beſt paſture, water and like commodities, nere to them.

∷ Beſides general prayers for al purpoſes, ſome are compoſed, and applied for ſpecial times and occaſions.

CHAP. XI.

The people murmuring are puniſhed with fire. 7. Manna is againe deſcribed. 10. Moyſes being afflicted with ſolicitude of trubleſome people, 16. God adioyneth ſeuentie Ancients to ſuſtaine part of his burden. 18. promiſeth to geue al the people fleſh. 25. The ancients do prophecie. 31. The people haue their fil of fleſh. 33. but forthwith manie die of the plague. Wherof the place is called, The ſepulchres of concupiſcence.

1 IN the meane time there aroſe a murmuring of the people,
as it were repyning for labour, againſt our Lord. Which
when our Lord had heard, he was angrie. And the fire of our
Lord being kinled againſt them, deuoured the vttermoſt part
2 of the campe. † And when the people had cried to Moyſes,
3 Moyſes prayed to our Lord, and the fire was quenched. † And
he called the name of that place, Kindling: for that the fire of
4 our Lord had bene kindled againſt them. † For ∷ the com-
mon vulgar people, that came vp with them, burned with
deſire, ſitting and weeping, the children of Iſrael being ioy-
ned together with them, and ſaid: Who ſhal geue vs fleſh to
5 eate? † We remember the fiſhes that we did eate in Ægypt
gratis: the cucumbers come vnto our minde, and the me-
6 lons, and leekes and onions and garlike. † Our ſoule is drie,
7 our eies behold nothing els but Manna. † And the Manna
was as it were the ſeede of Coriander, of the colour of bdel-
8 lion. † And the people went about, & gathering it, grounde

∷ Theſe were Ægyptians that parted out of their countrie with the Iſraelites, and now murmuring drawe others by example to the ſame ſinne.

it in a milne, or braied it in a morter, boyling it in a potte, and
making cakes therof of the taiſt as it were of oyled bread.
† And when the dew fel in the night vpon the campe, the 9
Manna alſo fel withal. † Moyſes therfore heard the people 10
weeping by their families, euerie one at the doores of his
tent. And the furie of our Lord was exceding wrath: but to
Moyſes alſo it ſemed an intolerable thing. † and he ſaid to 11
our Lord: Why haſt thou afflicted thy ſeruant? wherfore do
I not finde grace before thee? and why haſt thou laid the
weight of al this people vpon me? † Haue I conceaued al 12
this multitude, or begotten them, that thou ſhouldeſt ſay to
me: Carie them in thy boſome as the nource is wont to carie
the litle infant, and beare them into the land, for the which
thou haſt ſworne to their fathers? † Whence ſhal I haue 13
fleſh to geue to ſo great a multitude? they whine againſt me,
ſaying: Geue vs fleſh that we may eate. † I alone can not ſu- 14
ſtaine al this people, becauſe it is heauie for me. † But :: if 15
it ſeme vnto thee otherwiſe, I beſeche thee to kil me, and let
me finde grace in thine eies, that I be not moleſted with ſo
great euils. † And our Lord ſaid to Moyſes: Gather me ſe- 16
uentie men of the ancientes of Iſrael, whom thou knoweſt
to be the ancientes of the people and maiſters: and thou ſhalt
bring them to the doore of the tabernacle of couenant, and
ſhalt make them to ſtand there with thee, † that I may de- 17
ſcend and ſpeake to thee: and :: I wil take of thy ſpirit, and
wil deliuer to them, that they may ſuſtaine with thee, the
burden of the people, and thou onlie be not burdened. † To 18
the people alſo thou ſhalt ſay: Be ſanctified: to morrow you
ſhal eate fleſh? for I haue heard you ſay: Who ſhal geue vs
meates of fleſh? it was wel with vs in Ægypt. That the Lord
may geue you fleſh, and you may eate: † not one day, nor 19
two, or fiue or ten, no nor twentie, † but euen to a moneth 20
of daies, til it goe out a your noſethrils, and be turned to loth-
ſomenes, becauſe you haue reiected the Lord, who is in the
middes of you, and haue whyned before him, ſaying: Wher-
fore came we out of Ægypt? † And Moyſes ſaid: There are 21
ſix hundred thouſand footemen of this people, & ſayeſt thou:
I wil geue them fleſh to eate a whole moneth? † Why, ſhal 22
a multitude of ſheepe and oxen be killed, that it may ſuffiſe
for meate? or ſhal al the fiſhes of the ſea be gathered togea-
ther, for to fil them? † To whom our Lord anſwered: Why, 23
is the

:: Prayers of holie men are with ſubmiſſion of their willes to Gods wil, either expreſſed or implied.

:: God imperted of the ſame ſpirite to theſe Ancientes, wherof he had geuē to Moyſes, that they might haue ſo much helpe of grace as pleaſed God, and Moyſes haue neuer the leſſe. *S. Aug. q. 18. in Num.*

is the hand of the Lord vnable? Now preſently thou ſhalt
24 ſee whether my word ſhal be accompliſhed in deede. † Moy-
ſes therfore came, and told the people the wordes of our
Lord, aſſembling ſeuentie men of the ancientes of Iſrael,
25 whom he cauſed to ſtand about the tabernacle. † And our
Lord deſcended in a cloude, and ſpake to him, taking away
of the ſpirit that was in Moyſes, and geuing to the ſeuentie
men. And when the ſpirit had reſted on them, they prophe-
26 cied, neither ceaſed they any more. † And there had remai-
ned in the campe two men, of the which one was called
Eldad, and the other Medad, vpon whom the ſpirit reſted.
:: for they alſo had bene enrolled, and were not gone forth to
27 the tabernacle. † And when they prophecied in the campe,
there ran a boy, and told Moyſes, ſaying: Eldad and Medad
28 do prophecie in the campe. † Forthwith Ioſue the ſonne of
Nun, the miniſter of Moyſes, and choſen of manie, ſaid: My
29 Lord Moyſes forbid them. † But he ſaid: Why haſt thou
emulation for me? O that al the people might prophecie, and
30 that our Lord would geue them his ſpirit? † And Moyſes re-
31 turned, and the ancientes of Iſrael into the campe. † And a
winde coming forth from our Lord, taking quailes ouer the
ſea brought them, and let them fal into the campe the ſpace
of one daies iourney, on euerie ſide of the campe round a-
bout, and they did flie in the ayre two cubites high ouer the
32 earth. † The people therfore riſing vp al that day, and the
night, and the next day, gathered togeather a multitude of
quailes, he that did leaſt, ten cores: and they dried them
33 round about the campe. † As yet the fleſh was in their teeth,
neither had that kind of meate failed: and behold the furie of
our Lord being prouoked againſt the people, ſtroke them
34 with an exceding great plague. † And that place was called,
::The Sepulchres of concupiſcence: for there they buried the
people that had luſted. And departing from the Sepulchres of
concupiſcence, they came vnto Haſeroth, and taried there.

:: Gods grace ſometimes preuenteth the ordinarie meanes *Theodoret. q. 21. in Num.*

:: By this example and figure S. Paul ſheweth that al ſhal not be ſaued, which are baptiſed, & communicate in the ſame faith & Sacraments, but thoſe only which alſo pleaſe God in their workes. 1. *Cor.* 10.

CHAP. XII.

Marie and Aaron murmur againſt Moyſes. 6. whom God praiſeth aboue other prophetes. 10. Marie being ſtricken with leproſie, Aaron confeſſeth his fault. 13. Moyſes prayeth for her, and after ſeuen daies ſeparation from the campe, she is reſtored.

Exod. 2. 1 AND Marie and Aaron ſpake againſt Moyſes, for his
2 wife the :: Æthiopian, † and they ſaid: hath our Lord

:: Madianites were alſo called Æthiopians. *S. Aug. q. 20. in Num.*

ſpoken by Moyſes onlie? hath he not ſpoken to vs alſo in
like manner? Which when our Lord had heard, († :: For 3
Moyſes was the mildeſt man aboue al men, that dwelt vpon
the earth) † immediatly he ſpake to him, and to Aaron 4
and Marie: Goe forth you three onlie to the tabernacle
of couenant. And when they were come forth, † our 5
Lord deſcended in the piller of a cloude, and ſtoode in the
entrie of the tabernacle calling Aaron and Marie. Who
going vnto him, † he ſaid to them: Heare my wordes: If 6
there ſhal be among you a prophete of the Lord, in viſion wil
I appeare to him, or in ſleepe I wil ſpeake ho him. † But 7
my ſeruant Moyſes is not ſuch an one, who in al my houſe is
moſt faythful: † for mouth to mouth I ſpeake to him: and 8
plainely, and not by riddels and figures doth he ſee the Lord.
Why therfore did you not feare to detract from my ſeruant
Moyſes? † And being wrath againſt them, he went away: 9
† the cloude alſo departed that was ouer the tabernacle: 10
and behold Marie appeared white with leproſie as it were
ſnow. And :: when Aaron had looked on her, and ſaw her
wholy couered with leproſie, † he ſaid to Moyſes: I beſech 11
thee my Lord, lay not vpon vs this ſinne which we haue
fooliſhly committed, † let not this woman be as it were 12
dead, and as an abortiue that is caſt forth of the mothers
wombe. Lo now the one halfe of her fleſh is deuoured with
the leproſie. † And Moyſes cried to our Lord, ſaying: God, 13
I beſech thee, heale her. † To whom our Lord anſwered: 14
If her father had ſpitte vpon her face, ought ſhe not to haue
bene aſhamed ſeuen daies at the leaſt? Let her be ſeparated
ſeuen daies without the campe, and afterwards ſhe ſhal be
called againe. † Marie therfore was ſhut forth without the 15
campe ſeuen daies: and the people moued not from that
place, vntil Marie was called againe.

:: The Holie Ghoſt forced Moyſes to vtter his owne praiſe, which of him ſelf, he deſired not.

:: Aaron was not publikly puniſhed, leſt therby he had bene made cõtemptible to the people, but was otherwiſe chatiſed.

Chap. XIII.

From the deſert of Pharan Moyſes ſendeth twelue men (of euerie tribe one) to view the Land of Chanaan. 17. changeth Oſee his name into Ioſue, 18. inſtructeth them which way to goe, and what to note in the land: 22. which they performe: 26. and after fourtie dayes returne, bringing with them fruites, in token of the landes fertilitie. 29. but in other reſpects (the reſt beſides Caleb and Ioſue) diſcoureging the people make them to murmur.

1 AND the people marched from Haſeroth pitching their
2 tentes in the deſert of Pharan. † And there our Lord
3 ſpake to Moyſes, ſaying; † Send men, that may view the
Land of Chanaan, which I wil geue to the children of Iſrael,
4 one of euerie tribe, of the princes. † Moyſes did that which
our Lord had commanded, from the deſert of Pharan ſending
5 principal men, whoſe names be theſe. † Of the tribe
6 of Ruben, Samua the ſonne of Zechur. † Of the tribe of
7 Simeon, Saphat the ſonne of Huri. † Of the tribe of Iuda,
8 Caleb the ſonne of Iephone. † Of the tribe of Iſſachar,
9 Igal the ſonne of Ioſeph. † Of the tribe of Ephraim, Oſee
10 the ſonne of Nun. † Of the tribe of Beniamin, Phalti
11 the ſonne of Raphu. † Of the tribe of Zabulon, Geddiel
12 the ſonne of Sodi. † Of the tribe of Ioſeph, of the ſcepter
13 of Manaſſes Gaddi, the ſonne of Suſi. † Of the tribe of
14 Dan, Ammiel the ſonne of Gemalli. † Of the tribe of Aſer,
15 Sthur the ſonne of Michael. † Of the tribe of Nephthali,
16 Nahabi the ſonne of Vapſi. † Of the tribe of Gad, Guel
17 the ſonne of Machi. † Theſe are the names of the men,
whom moyſes ſent to view the Land: and he called Oſee the
18 ſonne of Nun, :: Ioſue. † Moyſes therfore ſent them to view
the Land of Chanaan, and ſaid to them: Goe vp by the ſouth
19 ſide. And when you ſhal come to the mountaines, † view the
Land, what it is: and the people that are the inhabitantes therof,
whether they be ſtrong or weake: few in number or
20 manie: † the land it ſelf, whether it be good or badde: what
21 manner of cities, walled or without walles: † the ground,
fatte or barren, wooddie or without trees. Be of good courage,
and bring vs of the fruites of the Land. And it was the
22 time when now the firſt ripe grapes are to be eaten. † And
when they were gone vp, they viewed the Land from the deſert
23 of Sin, vnto Rohob as you enter to Emath. † And they
went vp at the ſouth ſide, and came to Hebron, where
were Achiman and Siſai and Tholmai the ſonnes of Enac.
for Hebron was built ſeuen yeares before Tanis the citie
24 of Ægypt. † And going forward as farre as the Torrent
of cluſter, they cutte of a branch with the grapes
therof, which two men carried vpon a leauer. They
tooke of the pomegranates alſo and of the figges of that
25 place: † which was called Nehelescol, that is to ſay, the
Torrent of cluſter, for that thence the children of Iſrael had

::Changing of his name literally imported the great office of chiefe Duke vnto which he was deſigned. myſtically prefigured our Lord IESVS, for it is the ſame name in Hebrew, and ſignifieth SAVIOVR *Theod. q. 25. in Num.*

caried a cluſter. † And the diſcouerers of the Land returning 26
after fourtie daies, hauing circuted al the countrie, † came 27
to Moyſes & Aaron and to al the aſſemblie of the children of
Iſrael into the deſert of Pharan, which is in Cades. And ſpea-
king to them & to al the multitude they ſhewed the fruites
of the Land: † and reported, ſaying: We came into the Land 28
to which thou didſt ſend vs, which in very deede floweth
with milke and honie, as by theſe fruites may be knowen:
† but it hath very ſtrong inhabitantes, and cities great and 29
walled. The ſtocke of Enac we ſaw there. † Amalec dwel- 30
leth in the ſouth, the Hetheite and the Iebuſeite and the A-
morrheite in the mountaines: but the Chananeite abideth
beſide the ſea and about the ſtreames of Iordan. † Among 31
theſe thinges Caleb appeaſing the murmuring of the people
that roſe againſt Moyſes, ſaid: Let vs goe vp and poſſeſſe the
Land, becauſe we may obtaine it. † But the others, that had 32
bene with him, ſaid: No, we are not able to goe vp to this
people, becauſe it is ſtronger then we. † And they detracted 33
from the Land, which they had viewed, before the children
of Iſrael, ſaying: The Land, which we haue viewed, ∷ de-
uoureth her inhabitantes: the people, that we beheld, is of
a tall ſtature. † There we ſaw certaine monſters of the ſonnes 34
of Enac, of the gyantes kind: to whom being compared, we
ſeemed as it were locuſtes.

∷ Pretending falſly that the Land had an vnwholſome ayre, *deuouring the inhabitãtes*, & not poſſible to be obtained by reaſõ of the gyants, couertly they detracted frõ Gods powre, or his good wil towards them, who had promiſed the ſame. And therfore he gaue it to their children, but not to theſe ſeducers and murmurers. *chap. 14. v. 23, 29.*

CHAP. XIIII.

The mutinous murmuring people being vnplacable, 11. God expoſtulateth their ingratitude, threatneth to deſtroy them. 13. Yet Moyſes pacifieth his wrath, 22. but ſo that al which were numbered coming from Ægypt, except Caleb and Ioſue, ſhal die in the wildernes. 31. and their children ſhal poſſeſſe the promiſed land. 40. Then fighting contrarie to Moyſes admonition are beaten, and manie ſlaine by their enimies.

THERFORE al the multitude crying out wept that 1
night, † and al the children of Iſrael murmured againſt 2
Moyſes and Aaron, ſaying: † Would God we had died in 3
Ægypt: and ∷ in this vaſte wilderneſſe would God we might
die, and that our Lord would not bring vs into this Land, leſt
we fal by the ſword, and our wiues and children be ledde
captiue. Is it not better to returne into Ægypt? † And one 4
ſaid to an other: ∷ Let vs appoint a captaine, and let vs re-
turne into Ægypt. † Which Moyſes and Aaron hearing fel 5
flatte

∷ Theſe murmurers had their wiſh, to their owne puniſhmẽt. *chap. 14. v. 29. 26. v. 64.*

∷ It is ſo abſolutly neceſſarie in euerie

flatte vpon the ground before al the multitude of the children
6 of Iſrael. † But Ioſue the ſonne of Nun, and Caleb the
ſonne of Iephone, who them ſelues alſo had viewed the land,
7 rent their garmentes, † and ſpake to al the multitude of the
children of Iſrael: The Land, which we haue circuted, is very
8 good. † If our Lord be propitious, he ſhal bring vs into it,
9 and deliuer vs a ground flowing with milke and honie. † Be
not rebellious againſt our Lord: neither feare ye the people
of this land, for euen as bread ſo we may deuoure them. al
aide is gone from them: our Lord is with vs, feare ye not.
10 † And when al the multitude cried, and would haue ſtoned
them, the glorie of our Lord appeared ouer the roofe of couenant
11 in the ſight of al the children of Iſrael. † And our
Lord ſaid to Moyſes: How long wil this people detract me?
How long wil they not beleue me in al the ſignes, that I haue
12 done before them? † I wil ſtrike them therfore with peſtilence,
and wil conſume them: but thee I wil make prince
13 ouer a great nation, and a ſtronger then this is. † And Moyſes
ſaid to our Lord: That the Ægyptians, from the middes
14 of whom thou haſt brought forth this people, † and the inhabitantes
of this Land, which haue heard that thou Lord
art among this people, and art ſene face to face, and thy
cloude protecteth them, and in a piller of a cloude thou goeſt
15 before them by day, and in a piller of fire by night:) † may
heare that thou haſt killed ſo great a multitude as it were one
16 man, and may ſay: † He could not bring in the people into
the Land, for which he had ſworne: therfore did he kil them
17 in the wilderneſſe. † Let therfore the ſtrength of our Lord
18 be magnified as thou haſt ſworne, ſaying: † The Lord is patient
and ful of mercie, taking away iniquitie and wicked
deedes, & leauing no man innocent, which viſiteſt the ſinnes
of the fathers vpon the children vnto the third and fourth generation.
18 † Forgeue, I beſech thee, the ſinne of this thy
people, according to the greatnes of thy mercie, as thou haſt
bene propitious to them ſince their going out of Ægypt vnto
20 this place. † And our Lord ſaid: I haue forgeuen it according
21 to thy word. † Liue I: and the whole earth ſhal be repleniſhed
22 with the glorie of the Lord. † :: But yet al the
men that haue ſene my maieſtie, and the ſignes that I haue
done in Ægypt, and in the wilderneſſe, and haue tempred me
23 now ten times, neither haue obeied my voice, † they ſhal
not

communitie to haue one Superior of al, that verie mutiners themſelues do euer chooſe ſuch a one, & cal him, the Electo.

:: After the ſinne is forgeuen, yet puniſhment remaineth to be inflicted.

:: Although grace be firſt geuē without deſert: yet good workes done by grace do merite reward. *S. Aug. de Grat. & lib. arb. c. 6.*

not ſee the Land for the which I ſware to their fathers, neither
ſhal any of them that hath detracted me, behold it.
† My ſeruant Caleb, who :: being ful of an other ſpirit hath 24
folowed me, wil I bring in vnto this Land which he hath circuted:
and his ſeede ſhal poſſeſſe it. † Becauſe the Amalecite 25
and the Cananeite dwel in the valleis. To morrow remoue
the campe, and returne into the wilderneſſe by the way of
the Redde ſea. † And our Lord ſpake to Moyſes and Aaron, 26
ſaying: † How long doth this vngratious multitude murmur 27
againſt me? I haue heard the complaintes of the children
of Iſrael. † Say therfore to them: liue I, ſayeth our 28
Lord: According as you haue ſpoken I hearing it, ſo wil I do
to you. † In this wilderneſſe ſhal your carcaſſes lie. Al you 29
that are numbered from twentie yeares & vpward, and haue
murmured againſt me, † you ſhal not enter into the Land, 30
ouer the which I haue lifted vp my hand to make you inhabite
it, except Caleb the ſonne of Iephone, and Ioſue the
ſonne of Nun. † But your litle ones, of whom you ſaid, that 31
they ſhould be a pray to the enemies, wil I bring in: that
they may ſee the Land, that hath miſliked you. † Your carcaſſes 32
ſhal lie in the wilderneſſe. † Your children ſhal wander 33
in the deſert fourtie yeares, and :: ſhal beare your fornication,
vntil the carcaſſes of their fathers be conſumed in the
deſert, † according to the number of the fourtie daies, wherin 34
you viewed the Land: a yeare ſhal be reputed for a day.
And fourtie yeares you ſhal receiue your iniquities, and ſhal
know my reuenge: † for as I haue ſpoken, ſo wil I doe to al 35
this wicked multitude, that hath riſen togeather againſt me:
in this wilderneſſe ſhal it faile, and die. † Therfore al the 36
men, whom Moyſes had ſent to view the Land, and which returning
had made al the multitude to murmur againſt him,
detracting from the Land that it was naught, † died and were 37
ſtroken in the ſight of our Lord. † But Ioſue the ſonne of 38
Nun, and Caleb the ſonne of Iephone liued of al them, that
had gone to view the Land. † And Moyſes ſpake al theſe 39
wordes to al the children of Iſrael, and the people mourned
excedingly. † And behold very early in the morning riſing 40
they went vp to the toppe of the mountaine, and ſaid: We
are readie to goe vp to the place, wherof our Lord hath ſpoken:
for we haue ſinned. † To whom Moyſes ſaid: Why 41
tranſgreſſe you the word of our Lord, which ſhal not ſuceede
proſ-

:: Temporal puniſhment laid vpon the children for their fathers ſinnes, is for their owne ſpiritual good. *S. Aug. Epiſt. 75. ad Auitum.*

42 proſperouſly with you? † Goe not vp, for our Lord is
43 not with you: leſt you fal before your enemies. † The Amalecite
and the Chananeite are before you, by whoſe ſword
you ſhal fal, for that you would not conſent to our Lord,
44 neither wil our Lord be with you. † But they being blinded
went vp to the toppe of the mountaine. But the arke of the teſtament
of our Lord & Moyſes departed not from the campe.
45 † And the Amalecite came downe and the Cananeite, that
dwelt in the mountaine: and ſtriking and hewing them, purſewed
them as farre as Horma.

CHAP. XV.

Certaine precepts concerning Sacrifices, 17. and firſt fruites, are repeted, 22. alſo touching different puniſhment of ſinne comitted by ignorance and by ſet wilfulnes. 32. and accordingly one is ſtoned to death, for gathering ſtickes on the Sabbath day. 37. Al are commanded to carie a ſigne in their garments, therby to remember the commandments of God.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Speake to
the children of Iſrael, and thou ſhalt ſay to them: When
you ſhal be entred into the Land of your habitation, which
3 I wil geue you, † and ſhal make oblation to the Lord for an
holocauſt, or victime, paying vowes, or voluntarily offering
giftes, or in your ſolemnities burning a ſweete ſauour vnto
4 the Lord, of oxen or of ſheepe: † whoſoeuer immolateth
the victime, ſhal offer a ſacrifice of flowre, the tenth part of
an ephi tempered with oyle, which ſhal haue in meaſure the
5 fourth part of an hin: † and wine of the ſame meaſure to
powre the libamentes ſhal he geue for the holocauſt or for
6 the victime. For euerie lambe † and ramme there ſhal be a
ſacrifice of flowre of two tenthes, which ſhal be tempered
7 with oile the third part of an hin: † and wine for the libamente,
the third part of the ſame meaſure, ſhal he offer for a
8 ſweete ſauour to the Lord. † But when thou makeſt an holocauſt
or hoſte of oxen, to ſulfil thy vow or for pacifique victimes,
9 † thou ſhalt geue for euerie oxe three tenthes of
flowre tempered with oile, which ſhal haue halfe the meaſure
10 of a hin: † and wine to powre libamentes of the ſame
meaſure for an oblation of moſt ſweete ſauour to the Lord.
11 12 † So ſhalt thou doe † for euerie oxe and ramme and lambe
13 and buckegoate. † As wel they that are borne in the countrie
14 as the ſtrangers † after one rite ſhal offer ſacrifices.

† There ſhal be al one precept and iudgement as wel to your 15
ſelues as to the ſtrangers of the land. † Our Lord ſpake to 16
Moyſes, ſaying: † Speake to the children of Iſrael, and thou 17
ſhalt ſay to them: † When you are come into the land, which 18
I wil geue you, † and ſhal eate of the breades of that countrie, 19
you ſhal ſeparate firſt fruites to the Lord † of your meates. 20
As of your barne floores you ſeparate firſt fruites, † ſo 21
of your paſtes ſhal you geue firſt fruites to the Lord. † And if 22
through ignorance you omitte any of theſe thinges, which
the Lord hath ſpoken to Moyſes, † and by him hath commanded 23
you, from the day that he beganne to command and
ſo forward, † and the multitude haue forgotten to do it: 24
they ſhal offer a calfe out of the heard, an holocauſte for a
moſt ſweete ſauour to the Lord, and the ſacrifice and libamentes
therof, as the ceremonies require, and a buckegoate
for ſinne: † and the prieſt ſhal pray for al the multitude of 25
the children of Iſrael: and it ſhal be forgeuen them, becauſe
they ſinned not wittingly, offering notwithſtanding burnt
ſacrifice to the Lord for them ſelues and for their ſinne and
errour: † and it ſhal be forgeuen al the people of the children 26
of Iſrael, and the ſtrangers, that ſeiourne among them:
becauſe it is the fault of al the people through ignorance.
† But if one ſoule ſhal ſinne vnwitting, he ſhal offer a ſhe 27
goate of a yeare old for his ſinne: † and the prieſt ſhal pray 28
for him, becauſe he ſinned vnwitting before the Lord: and
he ſhal obteine him pardon, and it ſhal be forgeuen him.
† As wel to them that are borne in the countrie as to the 29
ſtrangers one law ſhal be for al, that ſinne by ignorance.
† But the ſoule, that :: through pride committeth any thing, 30
whether he be borne in the countrie, or a ſtranger, (becauſe
he hath bene rebellious againſt the Lord) ſhal periſh out of
his people: † for he hath contemned the word of the Lord, 31
and made his precept of no effect: therfore ſhal he be deſtroyed,
and ſhal beare his iniquitie. † And it came to paſſe, 32
when the children of Iſrael were in the wilderneſſe, and had
found a man gathering ſtickes on the Sabbath day, † they 33
preſented him to Moyſes and Aaron and the whole multitude.
† Who ſhut him into priſon, not knowing what they 34
ſhould doe with him. † And our Lord ſaid to Moyſes, :: dying 35
let this man die, let al the multitude ſtone him without the
campe. † And when they had brought him out, they ſtoned 36

him,

:: Though ſinnes wittingly committed, procedīg of pride and contempt of Gods commandment, could not be pardoned by the law: yet ſuch may alſo be remitted through true repentance. *S. Aug. q. 25. in Num.*

:: Seueritie is vſed towardes thoſe that knowīg Gods wil do contrarie. *Luc. 12. v. 47.*

37 him, and he died as our Lord had commanded. † Our Lord
38 alſo ſaid to moyſes: † Speake to the children of Iſrael, and
thou ſhalt ſay to them, that they make them ſelues ∷ fringes
in the corners of their garmentes, putting in them ribandes
39 of hyacinth: † which when they ſhal ſee, they may remēber
al the commandements of the Lord, and not folow their
owne cogitations and eies fornicating after diuers thinges,
40 † but rather mindful of the preceptes of the Lord may do
41 them, and be holie to their God. † I the Lord your God, that
brought you out of the Land of Ægypt, that I might be your
God.

∷ The Iewes in Chriſts time hypochritically enlarged theſe fringes, for vaine ſhew of holines. *Mat. 23.*

CHAP. XVI.

Core and his complices, making ſchiſme againſt Moyſes and Aaron, 31. ſome are ſwalowed in the earth, with their families and ſubſtance; 35. other two hundred and fiftie offering incenſe, 41. and fourtene thouſand ſeuen hundred of the common people, murmuring in behalfe of the ſedicious, are conſumed with fire from heauen.

1 AND behold Core the ſonne of Iſaar, the ſonne of
Caath, the ſonne of Leui, and Dathan and Abiron the
ſonnes of Eliab, Hon alſo the ſonne of Pheleth of the chil-
2 dren of Ruben, † ″ roſe againſt Moyſes, and other of the
children of Iſrael two hundred fiftie men, princes of the ſy-
nagogue, and which in the time of aſſemblie were called by
3 name. † And when they had ſtoode vp againſt Moyſes and
Aaron, they ſaid: Let it ſuffice you, that ∷ al the multitude
conſiſteth of holie ones, and our Lord is among them: Why
4 lift you vp your ſelues aboue the people of our Lord? † Which
5 when Moyſes had heard, he fel flatte on his face: † and ſpea-
king to Core and al the multitude, he ſaid: In the morning
our Lord wil make it knowne who pertaine to him, and the
holie the wil ioyne to him ſelfe: and whom he ſhal chooſe,
6 they ſhal approch to him. † This do therfore: Take euerie
7 man their cenſars, thou Core, and al thy councel: † and ta-
king fire in them to morrow, put vpon it incenſe before our
Lord: and whom ſoeuer he ſhal chooſe, the ſame ſhal be ho-
8 lie: you do much exalt your ſelues ye ſonnes of Leui. † And
9 he ſaid againe to Core: Heare ye ſonnes of Leui, † Is it a
ſmal thing vnto you, that the God of Iſrael hath ſeparated
you from al the people, and ioyned you to him ſelfe, that you
ſhould ſerue him in the ſeruice of the tabernacle, and ſhould

∷ So Luther (*li. de abrog. Miſſa*) and other enimies of Eccleſiaſtical Hiererchy, wil haue no proper Prieſthood in the Church of Chriſt, becauſe al Chriſtians are called *a holie prieſthood.* 1. *Pet.* 2 and Prieſtes. *Apoc.* 1.

ſtand before the ful aſſemblie of the people, and should miniſter
to him? † did he therfore make thee and al thy brethren 10
the ſonnes of Leui to approch vnto him, that you should
chalenge vnto you the prieſthood alſo, † and al thy compa- 11
nie should ſtand againſt our Lord? for what is Aaron that you
murmur againſt him? † Moyſes therfore ſent to cal Dathan 12
and Abiron the ſonnes of Eliab. Who anſwered: We come
not. † Why, is it a ſmal matter to thee that thou haſt brought 13
vs out of a land, that folowed with milke and honie, to kil
vs in the deſert, vnles thou rule alſo like a lord ouer vs?
† In deede haſt thou brought vs into a land, that floweth 14
with riuers of milke and honie, & haſt thou geuen vs poſſeſſions
of fieldes & vineyardes? What, wilt thou plucke out our
eies alſo? We come not. † Moyſes therfore being very wrath, 15
ſaid to our Lord: Reſpect not their ſacrifices: thou knoweſt
that I haue not taken of them ſo much as a little aſſe at anie
time, neither haue afflicted anie of them. † And he ſaid to 16
Core: Thou, and al thy congregation ſtand ye apart before
our Lord, and Aaron to morrow apart. † Take euerie one 17
your cenſars, and put incenſe vpon them, offering to our
Lord two hundred fiftie cenſars: Let Aaron alſo hold his cenſar.
† Which when they had done, Moyſes and Aaron ſtanding, 18
† and had heaped together al the multitude againſt them 19
to the dore of the tabernacle, the glorie of our Lord appeared
to them al. † And our Lord ſpeaking to Moyſes and Aaron, 20
ſaid: † Separate your ſelues from the middes of this congregation, 21
that I may ſodenly deſtroy them. † Who fel flatte on 22
their face, and ſaid: Moſt mightie God of the ſpirites of al
fleſh, when one ſinneth, shal thy wrath rage againſt al?
† And our Lord ſaid to Moyſes: † Command the whole 23 24
people that they ſeparate them ſelues from the tabernacles
of Core and Dathan and Abiron. † And Moyſes aroſe, and 25
went to Dathan and Abiron: and the ancientes of Iſrael folowing
him, † he ſaid to the multitude: Depart from the tabernacles 26
of the impious men, and touch not the thinges
that pertaine to them, :: leſt you be wrapped in their ſinnes.
† And when they were departed from their tentes round about, 27
Dathan and Abiron coming forth ſtood in the entrie
of their pauilions with their wiues and children, and al the
multitude. † And Moyſes ſaid: :: In this you shal know 28
that our Lord hath ſent me to do al thinges that you ſee, and
that

:: Thoſe that touch things perteining to impietie, or depart not from the tabernacles of ſchiſmatikes are inwrapped in their ſinnes: much more to goe vnto heretical Synagogues is condemned. *See S. Cyprian. li. de lapſis. Pa ag. 5.*

:: Moyſes proued before

29 that I haue not forged them of my owne mind: † If they die
the accuſtomed death of men, and if the plague, wherwith
others alſo are wont to be viſited, do viſite them, our Lord
30 did not ſend me: † but if our Lord do a new thing, that the
earth opening her mouth ſwallow them downe, & al thinges
that pertaine to them, and they deſcend quicke into hel, you
31 ſhal know that they haue blaſphemed our Lord. † Immediatly
therfore as he ceaſed to ſpeake, the earth brake inſunder
32 vnder their feete: † and opening her mouth, deuoured them
33 with their tabernacles & al their ſubſtance. † and they went
downe into hel quicke couered with the ground, and periſhed
34 out of the middes of the multitude. † But al Iſrael, that
ſtoode round about, fled at the crie of them that periſhed,
35 ſaying: Leſt perhappes the earth ſwallow vs alſo. † But a fire
alſo coming forth from our Lord, ſlew the two hundred
36 fiftie men, that offered the incenſe. † And our Lord ſpake
37 to Moyſes, ſaying: † Command :: Elezar the ſonne of Aaron
the prieſt that he take vp the cenſars that lie in the burning
fire, and that he ſprinkle the fire hither and thither:
38 becauſe they be ſanctified † in the deathes of the ſinners:
and let him beate them into plates, and faſten them to the
altar, becauſe there hath bene offered incenſe in them to the
Lord, and they are ſanctified, that the children of Iſrael may
39 ſee them for a ſigne and a monument. † Eleazar therfore the
prieſt tooke the braſen cenſars, wherin they had offered,
whom the burning fire deuoured, and bette them into plates,
40 faſtening them to the altar: † that the children of Iſrael
afterward might haue, wherwith to be admoniſhed, that no
ſtranger approch, and he that is not of the ſeede of Aaron, to
offer incenſe to our Lord, leſt he ſuffer as Core hath ſuffered,
and al his congregation, according as our Lord ſpake to Moyſes.
41 † And al the multitude of the children of Iſrael murmured
the day folowing againſt Moyſes and Aaron, ſaying: You
42 haue killed the people of our Lord. † And when there roſe
43 a ſedition, aud the tumult grew farder, † Moyſes and Aaron
fled to the tabernacle of couenant. Which after they were
entred the cloude couered it, and the glorie of our Lord appeared.
44 † And our Lord ſaid to Moyſes: † Depart from the
45 middes of this multitude, :: euen now wil I deſtroy them.
46 And as they lay vpon the ground, † Moyſes ſaid to Aaron:
Take the cenſar, and drawing fire from the altar, put incenſe

by miracles, (*Exod.* 4.) that he was ſent of God: and now he proueth againe by miracle, that he and Aaron, and not theſe ſchiſmatikes were called and ſent by God to gouerne his people.

:: Aaron being already eſtabliſhed high Prieſt, God againe confirmeth in *Eleazar the progenie of prieſtlie ſucceſſion, in* Aarons ſtock, and not in other Leuites. *S. Aug. q.* 30. *in Num.*

:: This multitude did only in wordes fauour ſchiſmatikes, what iudgemēt then remaineth to thoſe which in external actes participate with heretikes?

vpon it, going quickly to the people to pray for them: for
euen now is the wrath come forth from our Lord, and the
plague rageth. † Which when Aaron had done, and had 47
runne to the middes of the multitude, which now the burning fire did waſte, he offered the incenſe: † and ſtanding 48
betwen the deade and the liuing, he prayed for the people,
and the plague ceaſed. † And there were, that were ſtrooken, 49
fourtene thouſand and ſeuen hundred men, beſide them
that had periſhed in the ſedition of Core. † And Aaron re- 50
turned to Moyſes vnto the doore of the tabernacle of couenant
after that the deſtruction was ceaſed.

ANNOTATIONS.

CHAP. XVI.

This hiſtorie & others were writtē for our admonition. 1. *Cor.* 10.

Core and his cōplices were not heretikes, but only ſchiſmatikes.

2. *Roſe againſt Moyſes.*] By this moſt famous Schiſme and terrible puniſhment therof, al are warned to kepe order, vnitie, and peace within the Church of God; and in nowiſe to communicate with heretikes, or ſchiſmatikes in the act of hereſie or ſchiſme. A neceſſarie admonition eſpecially in ſuch times and places as we liue in, and ſee greater breaches made from ordinarie and lawful Paſtors, then this was. For as S. Ignatius wel noteth (*Epiſt. 3. ad Magnatianos*) Core Dathan and Abiron impugned not directly the law, but reſiſted Moyſes and Aaron: Yet were they and manie thouſandes with them, ſeuerly puniſhed for their conſpiracie. S. Cyprian (*lib. 1. Epiſt. 6*) obſerueth the ſame, ſaying: Core Dathan and Abiron acknowledged the ſame God with Aaron and Moyſes, liuing vnder the ſame law and religion, and inuocated one true God, yet becauſe, paſſing the appointed miniſterie of their owne place, oppoſite to Aaron (who by Gods fauour and ordinance had receiued lawful Prieſthood) they tooke vpon them to ſacrifice, they were forthwith puniſhed by God for their vnlawful attempts: neither could their ſacrifices irreligiouſly and vnlawfully offered againſt Gods ordinance be ratified, nor profite them at al. thus teacheth S. Cyprian the glorious Martyr. And the text is clere, that they were neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the familie of Caath, (who were nereſt in kinred, and in office to the prieſts) and other principal men of diuers tribes, enuying the ſuperioritie of Moyſes and Aaron, and that prieſthood was eſtabliſhed only in Aarons progenie, arrogated to themſelues the office of prieſts and offered incenſe, further pretending, for vpholding their ſchiſme, that there ſhould be no Superior at al aboue the holie people of God, which albeit they did not beleue, yet therby they drew the multitude to fauour and folow them. But God deciding this debate, to take away the contradiction, made the earth to open, and ſwallow vp thoſe that firſt refuſed to obey Moyſes, with their tabernacles and ſubſtance; and fire from heauen to conſume two hundred and fiftie which offered incenſe; and fourtene thouſand ſeuen hundred of the common people, for imputing to their Superiors the deſtruction of the ſedicious, were alſo conſumed with fire, raging amongſt the whole multitude, til Aaron ſent by Moyſes, and offering incenſe

God accepteth not ſacrifice done againſt his ordinance.

God by ſpeedie puniſhmēt preuented hereſie, wherto al ſchiſme tendeth.

appeaſed

* deformati fully formed.

appeaſed Gods wrath, and ſaued the reſt. And wil anie Chriſtians, (that know they haue immortal ſoules, and that God is a iuſt Iudge) thincke to eſcape with leſſe damnation, who for anie worldlie gaine, fauour, or feare, yeld their bodilie and perſonal preſence at ſeruice or ſermon of heretikes, or anie way communicate with heretikes in practiſe of hereſie?

Not only the authores of wickednes, *but al that conſent*, much more that cooperate, *are vvorthie of death. Rom. 1.*

CHAP. XVII.

Moyſes taking of the princes of twelue tribes twelue roddes, and one of Aaron for the tribe of Leui, layeth them al in the tabernacle al night, 8. Where Aarons rodde (and none of the reſt) buddeth, bloometh, and bringeth forth fruite, 9. And al being ſhewed to the people, Aarons is caried back, and kept for a monument in the tabernacle.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Speake to
the children of Iſrael, and :: take a rodde of euerie one
of their kinredes, of al the princes of their tribes, twelue
roddes, and the name of euerie one thou ſhalt write vpon his
3 rodde. † and the name of Aaron ſhal be in the tribe of Leui,
4 and one rodde ſhal conteine al their families: † and thou
ſhalt lay them in the tabernacle of couenant before the te-
5 ſtimonie, where I wil ſpeake to thee. † Whomſoeuer of
theſe I ſhal chooſe, his rodde ſhal bloſſome: and I ſhal ſtay
from me the grudginges of the children of Iſrael, wherwith
6 they murmur againſt you. † And Moyſes ſpake to the chil-
dren of Iſrael: and al the princes gaue him roddes by euerie
tribe: and they were twelue roddes beſides Aarons rodde.
7 † Which when Moyſes had laid before our Lord in the ta-
8 bernacle of teſtimonie: † returning the day folowing he
found that " Aarons :: rodde in the houſe of Leui was bud-
ded: and the buddes therof ſwelling, the bloſſomes were
ſhotte forth, which ſpredding the leaues, were * faſhioned
9 into :: almondes. † Moyſes therfore brought forth al the
roddes from the ſight of our Lord to al the children of Iſrael:
10 and they ſaw and euerie one receiued their roddes. † And
our Lord ſaid to Moyſes: Carie backe Aarons rodde into the
tabernacle of teſtimonie, that it may be kept there for a ſigne
of the rebellious children of Iſrael, and let their complaintes
11 ceaſe from me, leſt they die. † And Moyſes did as our Lord
12 had commanded. † And the children of Iſrael ſaid to Moy-
13 ſes: Behold we are conſumed, we are al periſhed. † Who-
ſoeuer approcheth to the tabernacle of our Lord, he dieth.
Are we al to be deſtroyed vnto vtter conſumption?

:: For more ſatisfaction to the whole people God confirmeth Aarons authoritie by a new miracle. v. 10.

* *deformati fully formed.*

:: The rodde ſignified the B. Virgin mother; and the :: almondes Chriſt, to wit, the vtter pill his humanitie, the ſhel his croſſe, the kernel his diuinitie; VVho *pacified by the bloud of his croſſe, al thinges in earth and in heauen. Colloſ. 1. S. Aug. ſer. 3. de temp.*

ANNO.

ANNOTATIONS.

CHAP. XVII.

8. *Aarons rodde.*] This rodde without roote, neither it ſelf planted, nor anie liue branch ingraffed therin, al drie without iuyce or moiſture, bringing forth buddes, flowers, and fruite, was a figure that our B. Ladie ſhould beare a ſonne, and remaine a Virgin. And this example euidently demonſtrateth that ſhe could ſo do, it being no more contrarie to nature, that a virgin ſhould conceiue, and beare a child without loſſe of virginitie, then that the drie rodde ſhould bud and beare fruite, without ordinarie concourſe of nature. S. *Aug. ſer.3. de temp. S. Greg. Niſſen. de natiuit. Dom. S. Bernard. ho. 2. in Euang. Miſſus eſt.*

Example of one miracle proueth the poſſibilitie of an other.

CHAP. XVIII.

The charge and burden of Prieſtes within the tabernacle, and of Leuites about the ſame. 8. Firſt fruites, and oblations are due to the Prieſtes; 21. the tithes to the Leuites; 26. Who of the ſame pay tithes to the Prieſtes.

AND our Lord ſaid to Aaron: Thou, and thy ſonnes, 1
and the houſe of thy father with thee ſhal beare the
iniquitie of the Sanctuarie: both thou & thy ſonnes together
ſhal beare the ſinnes of your prieſthood. † but thy brethren 2
alſo of the tribe of Leui, and the ſcepter of thy father take
with thee, and let them be readie at hand, and miniſter to
thee: but thou and thy ſonnes ſhal miniſter in the tabernacle
of teſtimonie. † And the Leuites ſhal watch vpon thy pre- 3
ceptes, and vpon al the workes of the tabernacle: ſo not
withſtanding, that they approch not to the veſſel of the
Sanctuarie and to the altar, leſt both they die, and you perish
withal. † but let them be with thee, and watch in the cu- 4
ſtodies of the tabernacle, and in al the ceremonies therof.
A ſtranger ſhal not ioyne with you. † Watch in the cuſtodie 5
of the Sanctuarie, and in the miniſterie of the altar: leſt
indignation riſe vpon the children of Iſrael. † I haue geuen 6
you your brethren the Leuites out of the middes of the chil-
dren of Iſrael, and haue deliuered them a gifte to the Lord,
to ſerue in the miniſteries of his tabernacle. † And thou and 7
thy ſonnes looke to your prieſthood: and al thinges that per-
teyne to the ſeruice of the altar, and that are within the vele,
ſhal be executed by the prieſtes. if anie ſtranger approch, :: he
ſhal be ſlaine. † And our Lord ſpake to Aaron, behold I haue 8
geuen thee the cuſtodie of my firſt fruites. Al thinges that
are ſanctified of the children of Iſrael, haue I deliuered to
thee and to thy ſonnes for the prieſtlie office, as euerlaſting
ordinances,

:: Oza was ſlaine for touching the arck 2. Reg. 6.

9 ordinances. † Theſe thinges therfore ſhalt thou take of
thoſe, that are ſanctified, and are offered to the Lord. Al oblation,
and ſacrifice, and whatſoeuer is rendred to me for
ſinne and offence, & becometh Holie of holies, ſhal be thine,
10 and thy ſonnes. † In the Sanctuarie ſhalt thou eate it: males
onlie ſhal eate therof, becauſe it is to thee a cōſecrated thing.
11 † But the firſt fruites, which the children of Iſrael ſhal vow
and offer, I haue geuen thee, and thy ſonnes, and thy daughters
for a perpetual right. he that is cleane in thy houſe, ſhal
12 eate them † Al the beſt of oile, and wine, and corne, whatſoeuer
firſt fruites they offer to the Lord, I haue geuen them
13 to thee. † Of fruites al the firſt, that the ground bringeth
forth, and are brought to the Lord, ſhal turne to thy vſes: he
14 that is cleane in thy houſe, ſhal eate them. † Euerie thing
that the children of Iſrael render by vow, ſhal be thine.
15 † Whatſoeuer firſt breaketh forth from the matrice of al
fleſh, which they offer to the Lord, whether it be of men, or
of beaſtes, ſhal be thy right: yet ſo, that for the firſt borne of
man thou take a price, and euerie beaſt that is vncleane thou
16 cauſe to be redemed, † whoſe redemption ſhal be after one
moneth, for fiue ſicles of ſiluer, by the weight of the Sanctuarie.
17 A ſicle hath twentie oboles. † But the firſt borne
of beefe and ſheepe and goate thou ſhalt not cauſe to be redemed,
becauſe they are ſanctified to the Lord. onlie the
bloud of them thou ſhalt powre vpon the altar, and the fatte
18 thou ſhalt burne for a moſt ſweete odour to the Lord. † But
the fleſh ſhal turne to thy vſe, as the conſecrated breſt, and
19 the right shoulder, ſhal be thine. † Al the firſt fruites of the
Sanctuarie which the children of Iſrael offer to the Lord,
haue I geuen thee and thy ſonnes, and daughters for a perpetual
right :: A couenant of ſalt is it for euer before the Lord,
20 to thee and to thy ſonnes. † And our Lord ſaid to Aaron:
In their land you ſhal poſſeſſe nothing, neither ſhal you haue
a portion among them: I am thy portion and inheritance in
21 the middes of the children of Iſrael. † And to the ſonnes of
Leui I haue geuen al the tithes of Iſrael in poſſeſſion for the
miniſterie wherwith they ſerue me in the tabernacle of couenant:
22 † that the children of Iſrael approch not any more
23 to the tabernacle, nor committe :: deadlie ſinne, † onlie
the ſonnes of Leui ſeruing me in the tabernacle, and bearing
the ſinnes of the people. it ſhal be an euerlaſting ordinance in

:: This couenant of firſtfruites and other rights geuen to the Prieſts ſhal be perpetual, as ſalt is in euerie ſacrifice. *Leuit. 2.*

:: Puniſhable with death.

your generations. No other thing ſhal they poſſeſſe, † being 24
content with the oblation of tithes, which I haue ſeparated
for their vſes and neceſſaries. † And our Lord ſpake to 25
Moyſes, ſaying: † Command the Leuites, and denounce 26
vnto them: When you ſhal receiue of the children of Iſrael
the tithes, which I haue geuen you, offer firſt fruites of them
to the Lord, that is to ſay, the tenth part of the tenth: † that 27
it may be reputed to you for an oblation of firſt fruites, as
wel of the barne floores as of the preſſes, † and of al thinges 28
wherof you receiue tithes, the firſt fruites offer to the Lord,
and geue them to Aaron the prieſt. † Al thinges that you 29
ſhal offer of the tithes, and ſhal ſeparate for the giftes of the
Lord, they ſhal be the beſt and choſen thinges. † And thou 30
ſhalt ſay to them: If you offer al the goodlie and the better
thinges of the tithes, it ſhal be reputed to you as if you had
geuen firſt fruites of the barne floore and the preſſe: † and 31
you ſhal eate them in al your places, as wel you as your families:
becauſe it is the reward for the miniſterie, wherwith you
ſerue in the tabernacle of teſtimonie. † And you ſhal not 32
ſinne in this point, reſeruing the principal and fatte thinges
to your ſelues leſt you pollute the oblations of the children
of Iſrael, and die.

CHAP. XIX.

A redde cow is offered in burnt victime for ſinne: 9. whoſe aſhes are mingled in water, for expiation of diuers legal vncleanes, 11. as by touching the dead, 14. by entring into the tent of the dead, alſo the veſſel that is therin, and the veſſel that lacketh a couer, 22. and whatſoeuer the vncleane toucheth.

AND our Lord ſpake to Moyſes and Aaron, ſaying: 1
† This is the religion of :: the victime, which the 2
Lord hath appointed. Command the children of Iſraael, that
they bring vnto thee [a] a redde cow of [b] ful age, wherin is [c] no
blemiſh, and that hath [d] not caried yoke: † and you ſhal de- 3
liuer her to Eleazar the prieſt. who bringing her forth [e] with-
out the campe, ſhal immolate her in the ſight of al: † and 4
dipping his finger in her [f] bloud, ſhal ſprinkle it againſt the
doores of the tabernacle ſeuen times, † and ſhal burne her 5
in the ſight of al, committing [g] aſwel her ſkinne and the fleſh
as the bloud, and the dong to the fire. † [h] Wood alſo of the 6
cedar, and [i] hyſſope, and ſcarlet [k] twiſe died ſhal the prieſt
caſt

:: The ſame things ſaith S. Auguſt. (*q.* 33.) and Theodoret (*q.* 36. *in Num*) which were ſhadowed and prefigured in the old Teſtament, are reueled and manifeſted in the New. And this ſpecial ſacrifice prefigured diuers particular things in Chriſts Paſſiõ. [a] His bodie of *Adam* ſignifying *redde earth* [b] At the age of 33. yeares [c] Alwayes moſt pure from ſinne. [d] Free from al bondage. [e] Crucified without the gate of Hieruſalem. [f] Al Sacramẽts haue their vertue of Chriſts bloud. [g] From the ſole of his feet to the toppe

7 caſt into the flame, that waſteth the cow. † And then at
length waſhing his garmentes, and his bodie, he ſhal enter
8 into the campe, and [l] ſhal be polluted vntil euen. † But he
alſo that burneth her, ſhal waſh his garmentes and his bodie,
9 and ſhal be vncleane vntil euen. † And [m] a man that is cleane
ſhal gather the aſhes of the cow, and ſhal powre them out
without the campe in [n] a moſt cleane place, that they may be
reſerued for the multitude of the children of Iſrael, and for
water of aſperſion: becauſe the cowe was burnt for ſinne.
10 † And when he that caried the aſhes of the cow, hath waſhed
his garmentes, [o] he ſhal be vncleane [p] vntil euen. The children
of Iſrael, and the ſtrangers that dwel among them, ſhal haue
11 this for a holie thing by a perpetual ordinance. † He that
toucheth the dead corps of a man, and is vncleane therfore
12 ſeuen daies: † ſhal be ſprinkled of [q] this water the third day,
and the ſeuenth, and ſo ſhal be cleanſed. If he were not ſprinkled,
the third day [r] the ſeuenth day he can not be clenſed.
13 † Euerie one that toucheth the dead corps of mans ſoule, and
is not ſprinkled with this commiſtion, ſhal pollute the tabernacle
of the Lord, and ſhal periſh out of Iſrael: becauſe
he was not ſprinkled with the water of expiation, he ſhal be
14 vncleane, and his filthineſſe ſhal remaine vpon him. † This
is the law of the man that dieth in a tabernacle: Al that enter
into his tent, and al the veſſel that are there, ſhal be polluted
15 ſeuen daies. † The veſſel, that hath no couer, nor bynding
16 ouer it, ſhal be vncleane. † If any man in the field touch
the corps of a man that was ſlaine, or that died of himſelf, or
17 his bone, or graue, he ſhal be vncleane ſeuen daies. † And
they ſhal take of the aſhes of combuſtion and of ſinne, and
18 ſhal powre liuing water vpon them into a veſſel. † in the
which when a man that is cleane hath dipped hyſſope, he ſhal
ſprinkle therwith al the tent, and al the implementes, and the
19 men polluted with ſuch contagion: † and in this maner he
that is cleane ſhal purge the vncleane the third and ſeuenth
day. And being expiated the ſenenth day, he ſhal waſh both
himſelf and his garmentes, and be vncleane vntil euening.
20 † If anie man be not expiated after this rite, his ſoule ſhal
periſh out of the middes of the Church: becauſe he hath polluted
the Lordes Sanctuarie, and is not ſprinkled with water
21 of luſtration. † This precept ſhal be an ordinance for euer.
He alſo that ſprinkleth the waters, ſhal waſh his garmentes:

of his head al wounded, with the whippes, crowne, nailes. &c.

[h] VVood of the croſſe brought life to the world.

[i] Liuely heate of ſo infinite charitie diſſolueth the coldnes of death.

[k] Chriſts ſuffering an exāple that we muſt alſo ſuſtaine afflictions.

[l] Thoſe that procured, or cooperated to Chriſts death were polluted with ſinne.

[m] Ioſeph and Nicodemus buried Chriſt:

[n] His ſepulcher was glorious.

[o] Thoſe alſo that buried him, neded cleanſing by his Paſſion, not for that work, but for their ſinnes.

[p] The old law did not remitte ſinnes but the new.

[q] Baptiſme in the name of the B. Trinitie

[r] without which no other Sacramēt auaileth.

Euerie one that toucheth the waters of expiation, ſhal be
vncleane vntil euen. † Whatſoeuer he toucheth that is vn- 22
cleane, he ſhal make it vncleane: and the ſoule, that tou-
cheth anie of theſe thinges, ſhal be vncleane vntil euen.

CHAP. XX.

arie the ſiſter of Moyſes dieth. 2. The people murmure for lack of water, 7. Moyſes and Aaron being commanded to draw ſome out of a rock, do it doutfully: 12. and for the ſame are foretold that they shal die in the deſert. 14. Not obtaining licence to paſſe through Edom, 22. they come into Mount Hor, where Eleazar is ordained hiegh Prieſt, Aaron dieth, and is mourned by the people thirtie daies.

The Epiſtle on friday in the thirdweke of Lent.

AND the children of Iſrael, and al the multitude came 1
into the deſert Sin, the firſt moneth: and the people
abode in Cades. And Marie died there, and was buried in the
ſame place. † And when the people lacked water, they came 2
together againſt Moyſes and Aaron: † and being turned 3
into ſedition, ſaid: Would God we had periſhed among our
brethren before our Lord. † Why haue you brought forth 4
the Church of our Lord into the wilderneſſe, that both we
and our cattel ſhould die? † Why did you make vs aſcend 5
out of Ægypt, and haue brought vs into this exceding naugh-
tie place which can not be ſowed, which bringeth forth nei-
ther figge, nor vines, nor pomegranates, moreouer alſo hath
no water for to drinke? † And Moyſes and Aaron, the mul- 6
titude being diſmiſſed, entring into the tabernacle of coue-
nant, fel flatte vpon the ground, and cried to our Lord, and
ſaid: Lord God heare the crie of this people, and open vnto
them thy treaſure the fountaine of liuing water, that being
ſatisfied, their murmuring may ceaſe. And the glorie of our
Lord appeared ouer them. † And our Lord ſpake to Moyſes, 7
ſaying: † Take the rodde, and aſſemble the people together, 8
thou and Aaron thy brother, and ſpeake to ∷ the rocke be-
fore them, and it shal geue waters. And when thou haſt
brought forth water out of the rocke, al the multitude ſhal
drinke and their cattel. † Moyſes therfore tooke the rodde, 9
which was in the ſight of our Lord, as he commanded him,
† the multitude being aſſembled before the rocke, and he 10
ſaid to them: Heare ye rebellious and incredulous: Can we
out of this rocke bring you forth water? † And when Moy- 11
ſes had lifted vp his hand ſtricking the rocke, ∷ twiſe with

∷ The rock ſignified Chriſt, the rodde his Croſſe. *S. Aug. q. 35. in Num.*

∷ By this the croſſe is more euidently ſignified, which was made of two peeces of wood. *S. Aug. ibidem.*

the

the rodde, there came forth great plentie of water, ſo that
12 the people drunke and theit cattel. † And our Lord ſaid to
Moyſes and Aaron: Becauſe :: you haue not beleued me, to
ſanctifie me before the children of Iſrael, you ſhal not bring
13 in theſe peoples into the land, which I wil geue them. † This
is the water of contradiction, where the children of Iſrael
quarelled againſt our Lord, and he was ſanctified in them.
14 † In the meane time Moyſes ſent meſſengers from Cades to
the King of Edom, which ſhould ſay: Thus thy brother Iſ-
rael biddeth vs to ſay: Thou knoweſt al the labour, that hath
15 taken vs, † in what maner our fathers went downe into Æ-
gypt, and there we dwelt a great time, and the Ægyptians
16 afflicted vs, and our fathers: † and in what maner we cried
to our Lord, and he heard vs, and ſent an Angel, that hath
brought vs out of Ægypt. Loe being preſently in the citie of
17 Cades, which is in thy vttermoſt borders, † we beſech thee
that we may haue licence to paſſe through thy countrie. We
wil not goe through the fieldes, nor through the vineyardes,
we wil not drinke the waters of thy welles, but we wil goe
the common high way, declining neither to the right hand,
18 nor to the left, til we be paſt thy borders. † To whom Edom
anſwered: Thou ſhalt not paſſe by me, otherwiſe I wil come
19 armed againſt thee. † And the children of Iſrael ſaid: We
wil goe by the beaten way: and if we and the cattel drinke
thy waters, we wil geue thee that which is iuſt: there ſhal be
20 no difficultie in the price, only let vs paſſe ſpeedely. † But
he anſwered: Thou ſhalt not paſſe: And immediatly he came
forth to meete them with an infinitie multitude, and a ſtrong
21 hand, † neither would he condeſcend to them deſiring to
grant them paſſage through his borders. For the which cauſe
22 Iſrael turned an other way from him. † And when they had
remoued the campe from Cades, they came into the moun-
taine Hor, which is in the borders of the land of Edom:
23 † Where our Lord ſpake to Moyſes: † Let Aaron, ſayeth he,
goe to his people: for he ſhal not enter to the Land, which
I haue geuen the children of Iſrael, for that he was incredu-
25 lous to my mouth, at the Waters of contradiction. † Take
Aaron and his ſonne with him, and thou ſhalt bring them
26 into the mountaine Hor. † And when thou haſt vnueſted
the father of his veſture, thou ſhalt reueſt therewith Eleazar
27 his ſonne: Aaron ſhal be gathered, and die there. † Moyſes

:: Not doubting of Gods powre, but ſuppoſing it vnmete, that God ſhold ſtil worke miracles for ſo ſtubborne a people, they did not ſpeake to the rock, as they were cōmanded, but chiding the incredulous multitude, ſpake to them ambiguouſly, & ſo by occaſion of others ſinne, alſo offended, and for the ſame were puniſhed. *See. Deut. 1, v 37 3, v. 16. & 4, v. 21. S. Aug q. 19. Theod. q 38. in Num.*

did as our Lord had commanded: and they went vp into the
mountaine Hor before al the multitude. † And when he 28
had ſpoyled Aaron of his veſtimentes, be reueſted Eleazar
his ſonne with them. † After that he was dead in the toppe 29
of the mountaine, he went downe with Eleazar. † And al 30
the multitude ſeeing that Aaron was dead, :: mourned vpon
him thirtie daies throughout al their families.

:: Mourning the dead was long before this obſerued by tradition. *Gen. 23. 50.*

CHAP. XXI.

Iſraelites at the firſt encounter with the Chananeites hauing the worſe, after their vow kil the King of Arad, and deſtroy his cities. 4. The people againe murmuring are ſtricken with firie ſerpents, 7. but confeſsing their fault, Moyſes by Gods commandment ſetteth vp a braſen ſerpent for a remedie. 10. They march through diuers places. 17. and ſing a Canticle at a wel which God gaue them. 21. They kil Sehon King of the Amorreites, and conquer his land. 33. Likewiſe Og King of Baſan.

VVHICH when the Chananeite king of Arad, who 1
dwelt toward the ſouth, had heard, to wit, that
Iſrael was come by the way of the ſpies, he fought againſt
them, and being victour, he tooke the pray of them. † But 2
Iſrael binding himſelf, by vow to our Lord, ſaid: If thou
wilt deliuer this people into my hand, I wil deſtroy their
cities. † And our Lord heard the prayers of Iſrael, and deli- 3
uered the Chananeite, whom they ſlew ouerthrowing their
cities: and they called the name of that place Horma, that is
to ſay, Anathema. † And they marched alſo from the moun- 4
taine Hor, by the way that leadeth to the Redde ſea, that they
might compaſſe the land of Edom. And the people began
to be wearie of the iourney and labour: † and ſpeaking 5
againſt God and Moyſes, they ſaid: Why didſt thou bring
vs out of Ægypt, to die in the wilderneſſe? There wanteth
bread, waters there are none: our ſoule now lotheth at this
moſt light meate. † Wherfore our Lord ſent vpon the people 6
firie ſerpentes, at whoſe plagues and the deathes of verie
manie, † they came to Moyſes, and ſaid: We haue ſinned, 7
becauſe we haue ſpoken againſt our Lord and thee: Pray
that he take from vs the ſerpentes. And Moyſes prayed for
the people, † and our Lord ſpake to him: :: Make a braſen 8
ſerpent, and ſette it for a ſigne: he that being ſtriken looketh
on it, ſhal liue. † Moyſes therfore made :: A BRASEN 9
SERPENT, and ſet it for a ſigne: whom when they that

:: God forbidding images of idols, yet commandeth to make an image for a good purpoſe.

:: Chriſt expoundeth this erecting of the braſen ſerpent, of him ſelf to be crucified. *Ioan. 3.*

10 were ſtriken, looked on, they were healed. † And the chil-dren
11 of Iſrael marching camped in Oboth. † Whence de-parting
they pitched their tentes in Ieabarim, in the wilder-neſſe,
12 that looketh toward Moab againſt the eaſt part. † And
remouing from thence, they came to the Torrent Zared.
13 † Which they forſaking camped againſt Arnon, which is in
the deſert, & ſtandeth out in the borders of the Amorrheite.
For Arnon is the border of Moab, diuiding the Moa-bites
14 & the Amorrheites. † Wherof it is ſaid in the booke of
the warres of our Lord: :: As he did in the Redde ſea, ſo wil
15 he doe in the ſtreames of Arnon. † The rockes of the tor-rentes
were bowed, that they might reſt in Ar, and lie in the
16 borders of the Moabites. † From that place appeared the
wel, wherof our Lord ſpake to Moyſes: Gather the people
17 together, and I wil geue them water. † Then Iſrael ſang
18 this verſe: Ariſe the wel. They ſang therto: † The wel, which
the princes digged, and the captaines of the multitude pre-pared
in the lawgeuer, and in their ſtaues. And they marched
19 from the wilderneſſe to Mathana. † From Mathana vnto
20 Nahaliel: from Nahaliel vnto Bamoth. † From Bamoth is a
valley in the countrie of Moab, in the toppe of Phaſga, which
21 looketh toward the deſert. † And Iſrael ſent meſſengers to
22 Sehon King of the Amorrheites, ſaying: † I beſech thee
that I may haue licence to paſſe through thy land: we wil
not goe aſide into the fieldes and the vineyardes, we wil not
drinke waters of the welles, we wil goe the kinges high way,
23 til we be paſt thy borders. † Who would not grant that Iſ-rael
ſhould paſſe by his borders: but rather gathering an
armie, went forth to meete them in the deſert, and came vnto
24 Iaſa, and fought againſt them. † Of whom he was ſtrooken
in the edge of the ſword, and his land was poſſeſſed from
Arnon vnto Ieboc, and to the children of Ammon: for the
borders of the Ammonites were kept with a ſtrong garriſon.
25 † Iſrael therfore tooke al his cities, and dwelt in the cities of
the Amorrheite, to wit, in Heſebon, and the villages therof.
26 † The citie Heſebon was Sehons the king of the Amor-rheite,
who fought againſt the king of Moab: and tooke al
the land, that had bene of his dominion, as farre as Arnon.
27 † Therfore it is ſaid in the prouerbe: Come into Heſebon,
28 let the citie of Sehon be built and erected: † A fire went
forth from Heſebon, a flame from the towne of Sehon, and

:: As the Ægyptians were drowned in the ſea; ſo the Amorrheites were oppreſſed by the rockes falling vpon them, & the waters caried their carcaſes into the valley of Moab.

deuoured Ar of the Moabites, and the inhabitantes of the
high places of Arnon. † Wo to thee Moab, thou art vndone 29
people of Chamos. He hath geuen his ſonnes into flight,
and his daughters into captiuitie to Sehon the King of the
Amorrheites. † Their yoke is periſhed from Heſebon vnto 30
Dibon, they came wearie into Nophe, and vnto Medaba.
† Iſrael therfore dwelt in the Land of the Amorrheite. 31
† And Moyſes ſent ſome to take a view of Iazer: Whoſe vil- 32
lages they tooke, and poſſeſſed the inhabitantes. † And 33
they turned them ſelues, and went vp by the way of Baſan,
and Og the King of Baſan came againſt them with al his peo-
ple, to fight iu Edrai. † And our Lord ſaid to Moyſes: Feare 34
him not, for into thy hand I haue deliuered him, and al his
people, and land: and thou ſhalt doe to him as thou didſt to
Sehon the King of the Amorrheites, the inhabiter of He-
ſebon. † They therfore ſmote him alſo with his ſonnes, and 35
al his people vnto vtter deſtruction, and they poſſeſſed his
land.

CHAP. XXII.

Balac King of Moab fearing the Iſraelites, ſendeth for Balaam a ſouthſayer to curſe them. 8. VVho conſulting his falſe god, is forbid by God almightie to goe, and ſo excuſeth him ſelf. 15. Balac ſendeth againe offering greater reward, 19. he againe conſulteth, and God biddeth him goe. 22. but ſendeth an Angel to meete him in the way, whom his aſſe ſeing, ſhunneth three times, and ſo often he beateth her, 28. then ſhe ſpeaketh, expoſtulating his hard vſage. 31. he alſo ſeeth the Angel. 35. and is charged to ſpeake nothing but that the Angel ſhal ſuggeſt.

AND marching forward they camped in the champion 1
countrie of Moab, where Iericho is ſituated beyond
Iordan. † And Balac the ſonne of Sephor ſeeing al thinges 2
that Iſrael had done to the Amorrheite, † and that the Moa- 3
bites were in greate feare of him, and could not ſuſteyne his
aſſault, † he ſaid to the elders of Madian: So wil this people 4
deſtroy al that dwel in our coaſtes, as the oxe is wont to eate
the graſſe vnto the verie rootes. And he was at the ſame time
King in Moab. † He ſent therfore meſſengers to Balaam the 5
ſonne of Behor a Southſayer, who dwelt vpon the riuer of
the land of the children of Ammon, to cal him, and to ſay:
Behold a people is come out of Ægypt, that hath couered the

6 face of the earth, ſitting againſt me. † Come therfore, and
curſe this people, becauſe it is mightier then I: if by any meanes
I may ſtrike them and caſt them out of my land. for I
know that he is bleſſed whom thou ſhalt bleſſe, and curſed
7 vpon whom thou ſhalt heape curſes. † And the ancientes
of Moab went, and the elders of Madian, hauing the price
of diuination in their handes. And when they were come
8 to Balaam, and had told him al the wordes of Balac: † he
anſwered: Tarie here this night, and I wil anſwer whatſoeuer
:: the Lord ſhal ſay to me. And whiles they ſtayed
9 with Balaam, :: God came, and ſaid to him: † What would
10 theſe men that are with thee? † He anſwered: Balac the
ſonne of Sephor king of the Moabites hath ſent to me,
11 † ſaying: Behold a people that is come out of Ægypt, hath
couered the face of the land: come, and curſe them, if by
12 any meanes fighting I may driue them away. † And God
ſaid to Balaam: Goe not with them, neither doe thou curſe
13 the people: becauſe it is bleſſed. † Who in the morning
ariſing ſaid to the princes: Goe into your countrie, becauſe
14 the Lord hath forbid me to come with you. † The princes
returning, ſaid to Balac: Balaam would not come with vs.
15 † Againe he ſent many moe and more noble, then he had
16 ſent before. † Who when they were come to Balaam, ſaid:
Thus ſayeth Balac the ſonne of Sephor: Slacke not to come
17 to me: † for I am readie to honour thee, and whatſoeuer
thou wilt I wil geue thee: Come, and curſe this people.
18 † Balaam anſwered: If Balac would geue me his houſe ful
of ſiluer and gold, I can not change the word of the Lord
19 my God, to ſpeake either more, or leſſe. † I beſech you
that you wil alſo tarie here this night, and I may know what
20 the Lord wil anſwer me :: once more. † God therfore came
to Balaam in the night, and ſaid to him: If theſe men be
come to cal thee, ariſe and goe with them: yet ſo, that thou
21 doe that which I ſhal command thee. † Balaam aroſe in the
22 morning, and ſadling his aſſe went with them. † And God
was angrie. And an Angel of our Lord ſtoode in the way againſt
Balaam, who ſate vpon the aſſe, and had two ſeruantes
23 with him. † The aſſe ſeeing the Angel ſtanding in the way,
with a drawen ſword, turned her ſelf out of the way, and
went by the field. Whom when Balaam had betten, and
24 had brought her againe to the beaten way, † the Angel

:: He conſulted his falſe god, whom he ſerued, & called him the Lord, not knowing our Lord God almightie. *Theodoret. q. 40. Procopius. in Num.*

:: God our Lord anſwered him, not ſuffering the diuel to ſpeake in this caſe.

:: Being ſufficiently informed before, for worldlie lucre he demandeth againe, & God for his puniſhment letteth him goe: but ſuffereth him not to curſe, nor ſpeake euil of the Iſraelites, but cōtrariwiſe to prophecie much good, which ſhould come vnto them.

ſtoode in the ſtreictes of two walles, wherwith vineyardes
were incloſed. † Whom the aſſe ſeeing, ioyned her ſelfe 25
cloſe to the wal, and bruſed the foote of him that ridde. But
he beate her againe: † and neuertheleſſe the Angel paſſing 26
to a narrow place, where there could be no going a ſide neither
to the right hand nor to the left, ſtoode to meete him.
† And when the aſſe had ſeene the Angel ſtanding, ſhe fel 27
vnder the feete of the rider. Who being angrie, bette her
ſides with a ſtaffe more vehemently. † And our Lord opened 28
the mouth of the aſſe, and ſhe ſpake: What haue I done
to thee? why ſtrikeſt thou me? loe now the third time?
† Balaam :: anſwered: Becauſe thou haſt deſerued, and haſt 29
abuſed me: I would I had a ſword, that I might kil thee.
† The aſſe ſaid: Am not I thy beaſt, on which thou haſt 30
beene alwayes accuſtomed to ride vntil this preſent day? tel
me what like thing did I euer to thee. But he ſaid: Neuer.
† Forthwith our Lord opened the eies of Balaam, and he 31
:: ſaw the Angel ſtanding in the way with a drawen ſword,
and he :: adored him flatte to the ground. † To whom the 32
Angel ſaid: Why beateſt thou thy aſſe the third time? I am
come to withſtand thee, becauſe thy way is peruerſe, and
contrarie to me: † and vnleſſe the aſſe had turned out of 33
the way, geuing place to me reſiſting thee, I had ſlaine
thee, and ſhe ſhould haue liued. † Balaam ſaid: I haue 34
ſinned, not knowing that thou didſt ſtand againſt me: and
now if it diſpleaſe thee that I goe, I wil returne. † The 35
Angel ſaid: :: Goe with theſe men, and ſee thou ſpeake no
other thing then I ſhal command thee. He went therfore
with the princes. † Which when Balac heard, he came forth 36
to meete him in a towne of the Moabites, that is ſituated in
the vttermoſt borders of Arnon. † And he ſaid to Balaam: I 37
ſent meſſengers to cal thee, why didſt thou not come immediatly
vnto me? was it becauſe I can not reward thy coming?
† To whom he anſwered: Loe here I am: Shal I be able to 38
ſpeake any other thing, but that which God ſhal put in my
mouth? † They therfore went on together, and came into 39
a citie, that was in the vttermoſt borders of his kingdome.
† And when Balac had killed oxen, & ſheepe, he ſent therof 40
to Balaam, and to the princes that were with him, preſentes.
† And when morning was come, he brought him to the excelſes 41
of Baal, and he beheld the vttermoſt part of the people.

CHAP.

:: Nothing is here to be more merueled (*ſayeth S. Auguſtin*) then that he was not afraide whē he heard his aſſe ſpeake vnto him. But being accuſtomed to ſuch monſtruous things he replied familiarly, nothing therwith aſtooniſhed.

:: Yet ſeing an Angel, he fel downe terrified, and adored him. *q.* 48. *in Num.*

:: Balaam knowing him to be an Angel that appeared, neither adored him with diuine honour as God, nor with ciuil, as a mortal man, but with religious honour, leſſe then diuine, & more then ciuil. *See Exod.* 20.

:: God ſometimes maketh falſe prophetes to vtter a truth, becauſe preiudicate mindes do rather geue eare to ſuch, thē to true prophetes. *Theod. q.* 45. *in Num.*

CHAP. XXIII.

Balaam endeuoureth to curſe Iſrael, but God forceth him to bleſſe them. 11. *Againe he vrgeth him to curſe them, but he ſtil prophecieth good things of them.* 26. *Yet Balac inſiſteth willing him to curſe, or not to bleſſe them.*

1 AND Balaam ſaid to Balac: :: Build me here ſeuen altares,
and prepare as manie calues, and rammes of the
2 ſame number. † And when he had done according to the
word of Balaam, they together laid a calfe and a ramme vpon
3 an altar. † And Balaam ſaid to Balac: Stand a while beſide
thy holocauſte, vntil I goe, if happely the Lord wil meete
me, and whatſoeuer he ſhal command, I wil ſpeake to thee.
4 † And when he was gone in haſt, God mette him. And
Balaam ſpeaking to him, ſaid: I haue erected ſeuen altares,
5 and haue laid thereon a calfe and a ramme. † And our Lord
put a word in his mouth, and ſaid: Retutne to Balac, and
6 thus ſhalt thou ſpeake. † Returning he found Balac ſtanding
beſide his holocauſte, and al the princes of the Moabites:
7 † and taking vp his parable, he ſaid: From Aram hath
Balac King of the Moabites brought me, from the mountaines
of the Eaſt: Come, quoth he, and curſe Iacob: make
8 haſt, and deteſt Iſrael. † How ſhal I curſe, whom God hath
not curſed? By what meanes may I deteſt, whom the Lord
9 deteſteth not? † From the higheſt flintes ſhal I ſee him, and
from the hilles ſhal I view him. The people ſhal dwel alone,
10 and among the Gentiles ſhal not be accounted. † Who may
be able to number the duſt of Iacob, and to know the number
of the ſtocke of Iſrael? :: My ſoule die the death of the
11 iuſt, and my laſt endes be made like to them. † And Balac
ſaid to Balaam: What is this that thou doeſt? That thou
ſhouldeſt curſe mine enemies I called thee: and thou contrariewiſe
12 bleſſeſt them. † To whom he anſwered: Can I
ſpeake ought els, but that which the Lord commandeth?
13 † Balac therfore ſaid: Come with me into an other place
whence thou mayeſt ſee part of Iſrael, and canſt not ſee the
14 whole, from thence curſe them. † And when he had
brought him into a high place, vpon the toppe of the mountaine
Phaſga, Balaam builded ſeuen altares, & laying thereon
15 calues and rammes, † he ſaid to Balac: Stand here beſide
16 thy holocauſt, whiles I goe to meete him. † Whom when our
Lord had mette, and had put the word in his mouth, he ſaid:

:: Before the diuel would curſe Gods peo ple he required ſacrifice: which being offered yet he could not worke his malice. For by Gods commandmẽs (*ſaith S. Hierom. de manſ.* 42.) Iſrael is bleſſed, curſing turned into praiſe and Gods voice is heard ſounding from a profaine mouth.

:: Heretikes, & other infidels deſire ſometimes to die in ſtate of Catholiques, though they wil not liue as they do. *S. Greg. li.* 33. *c.* 27. *Moral.*

Returne to Balac and thus thou ſhalt ſpeake to him. † Returning 17
he found him ſtanding beſide his holocauſte, and the
princes of the Moabites with him. To whom Balac ſaid:
What hath the Lord ſpoken? † But he taking vp his parable, 18
ſaid: Stand Balac, and harken, heare thou ſonne of Sephor:
† God is not as man, that he may lie, nor as the ſonne of 19
man, that he may be changed. Hath he ſaid then, and wil
he not doe? hath he ſpoken, and wil he not fulfil? † I was 20
brought to bleſſe, the bleſſing I am not able to ſtay. † There 21
is no Idol in Iacob, neither is there * ſimulachre to be ſeene
in Iſrael. The Lord his God is with him, and the ſound of
the victorie of the king in him. † God hath brought him out 22
of Ægypt, whoſe ſtrength is like to the vnicorne. † There 23
is no Southſaying in Iacob, nor diuination in Iſrael. In their
times it ſhal be ſaid to Iacob and Iſrael what God hath
wrought. † Behold the people ſhal riſe vp as a lioneſſe, and 24
as a lion ſhal raiſe it ſelf: It ſhal not lie downe til it deuoure
the pray, and drinke the bloud of the ſlaine. † And Balac 25
ſaid to Balaam: :: neither curſe, nor bleſſe him. † And he 26
ſaid: Did I not tel thee, that whatſoeuer God ſhould command
me, that would I doe? † And Balac ſaid to him: 27
Come, and I wil bring thee to an other place: if happely it
pleaſe God that thence thou mayeſt curſe them. † And when 28
he had brought him vpon the toppe of the mountaine Phogor,
which looketh to the wilderneſſe, † Balaam ſaid to him: 29
Build me here ſeuen altares, and prepare as manie calues, and
rammes of the ſame number. † Balac did as Balaam had ſaid: 30
and he laide the calues and the rammes on euerie altar.

* *liknes of idol.*

:: VVhen Infidels can not draw others to falſe worſhip, or curſing, they are content that men profeſſe no God, nor religion at al.

CHAP. XXIIII.

Balaam forced by the euidence of truth (though not conuerted in wil to ſerue God, whom he confeſſeth to be omnipotent) prophecieth ſtil more good of Iſrael: 10. Wherfore Balac interrupteth him, and he anſwereth plainly that God almightie wil haue it ſo. 15. And ſo proceeding he prophecieth of CHRIST. *20. Alſo of Amalacheites, Cineites, and Italians.*

AND when Balaam had ſeene that it pleaſed our Lord 1
that he ſhould bleſſe Iſrael, he went not as before he
had gone, to ſeeke Southſaying: but directing his countenance
againſt the deſert, † and lifting vp his eies, he ſaw 2
Iſrael abiding in their tentes by their tribes: and the ſpirit of

3 God coming :: vehemently vpon him, † taking vp his parable
he ſaid : Balaam the ſonne of Beor hath ſaid : The man
4 hath ſaid : whoſe eye is ſtopped: † The hearer of the wordes
of God hath ſaid, he that hath beholden the viſion of the
Omnipotent, he that falleth, and ſo his eies are opened:
5 † How beautiful are thy tabernacles ô Iacob, and thy tentes
6 ô Iſrael! † As wooddie valleis, as watered gardens beſide
the riuers, as tabernacles which the Lord hath pitched, as
7 cedres by the waters ſide. † Water shal flow out of his
bucket, and his ſeede shal be into manie waters. For Agag
shal his king be taken away, and his kingdom shal be taken
8 away. † God hath brought him out of Ægypt, whoſe ſtrēgth
is like to the rhinocerote. They shal deuoure nations his
enimies, and breake their bones, and pearce them with arrowes.
9 † Lying he hath ſlept as a lion, and as a lioneſſe,
whom none shal be bold to rayſe vp. He that bleſſeth thee,
him ſelf alſo shal be bleſſed: he that curſeth thee, shal be reputed
10 accurſt. † And Balac being angrie againſt Balaam,
clapping his handes together ſaid: To curſe mine enemies I
called thee, whom thou contrariewiſe haſt bleſſed the third
11 time: † returne to thy place. I was determined verily to
honour thee magnifically, but the Lord hath depriued thee
12 of the honour appointed. † Balaam made anſwer to Balac:
did I not ſay to thy meſſengers, whom thou didſt ſend to me:
13 † If Balac would geue me his houſe ful of ſiluer and gold, I
can not paſſe the word of the Lord my God, to vtter of my
owne minde either any good, or euil: but whatſoeuer the
14 Lord shal ſay, that wil I ſpeake? † But yet going to my people,
I wll geue thee counſel, what thy people shal doe to this
15 people in the laſt time. † Therfore taking vp his parable,
againe he ſaid: Balaam the ſonne of Beor hath ſaid: The
16 man whoſe eye is ſtopped, hath ſaid: † the hearer of the
wordes of God hath ſaid, who knoweth the doctrine of the
Higheſt, and ſeeth the viſions of the Omnipotent, who falling
17 hath his eies opened. † I shal ſee him, but not now: I
shal behold him but not neere. :: A STARRE SHAL RISE
out of Iacob, and a rodde shal ariſe from Iſrael: and shal
ſtrike the dukes of Moab, and shal waiſt al the children of
18 Seth. † And Idumea shal be his poſſeſſion: the inheritance
of Seir shal come to their enemies: but Iſrael shal doe
19 manfully. † Of Iacob shal he be that shal rule, and shal

:: The ſpirite of prophecie came more vpon him, but not grace iuſtifying: *Manie do prophecie, and caſt out diuels*, and worke other miracles, and yet be dāned *Mat. 7. v. 22.*

:: In ſome ſort this prophecie was fulfilled in King Dauid. 2. *Reg.* 5. 8. *& ſeq.* but perfectly in Chriſt the bright, and mornīg ſtarre: *Apoc.* 22. To whom not anie one, or manie, but in general al nations are geuē for inheritāce, and the endes of the world, in poſſeſſion. *Pſal.* 2. *Act.* 1. *v.* 8.

deſtroy the remaines of the citie. † And when he had ſeene 20
Amalec, taking vp his parable, he ſaid: Amalec the beginning
of Gentiles, whoſe latter endes ſhal be deſtroyed. † He 21
ſaw alſo the Cineite: and taking vp his parable, he ſaid: Thy
habitation in deede is ſtrong: but if thou build thy neſt in a
rocke, † and thou be choſen of the ſtocke of Cin, how 22
long ſhalt thou be able to continew? For Aſſur ſhal take
thee. † And taking vp his parable againe he ſpake: Alas, 23
who ſhal liue, when God ſhal doe theſe thinges? † They 24
ſhal come in galleies from Italie, they ſhal ouercome the Aſſyrians,
and ſhal waiſt the Hebrewes, and at the laſt them ſelues
alſo ſhal periſh. † And Balaam roſe, and returned into 25
:: his place: Balac alſo returned the way that he came.

:: Not to his countrie, but to his place of abode among the Madianites: for there he was ſlaine ſhortly after. chap: 31. v. 8.

CHAP. XXV.

By carnal fornication manie are drawen to ſpiritual. For which twentie foure thouſand are ſlaine. 10. Phinees his Zele in ſtabbing to death two fornicators, is commended by God, and rewarded.

AND Iſrael at that time abode in Settim, and the people 1
:: fornicated with the daughters of Moab, † who cal- 2
led them to their ſacriſices. And they did eate and adore their
goddes. † And Iſrael was profeſſed to Beelphegor, and our 3
Lord being angrie, † ſaid to Moyſes: Take al the princes of 4
the people, and hang :: them vp againſt the ſunne on gibbettes:
that my furie may be auerted from Iſrael. † And 5
Moyſes ſaid to the Iudges of Iſrael: Kil euerie man his neighbours,
that are profeſſed to Beelphegor. † And behold one 6
of the children of Iſrael entred in before the face of his brethren
to a whore a Madianite in the ſight of Moyſes, and of
al the multitude of the children of Iſrael, who wept before
the doores of the tabernacle. † Which thing when Phinees 7
had ſene the ſonne of Eleazar the ſonne of Aaron the prieſt,
he aroſe out of the middes of the multitude, and catching a
dagger, † went in after the man of Iſrael into the brothel 8
houſe, and thruſt them through both together, to witte, the
man and the woman in the genitalles. And the plague ceaſed
from the children of Iſrael, † and there were ſlaine fowre 9
and twentie thowſand men. † And our Lord ſaid to Moyſes: 10
† Phinees the ſonne of Eleazar the ſonne of Aaron the prieſt 11
:: hath auerted my wrath from the children of Iſrael: becauſe
he was moued with my zele againſt them, that my ſelf
might

:: Balaam gaue this diuelish counſel to allure men by bellichere and lecherie vnto idolatrie. *chap.* 31. *v.* 16. And euen ſo Heretikes drawe manie in theſe daies to hereſie. *See Apoc.* 2. *v.* 14.

:: By aſſiſtance of the princes hang the idolaters. *v.* 5.

:: Either Phinees was one of the Iudges,

might not deſtroy the children of Iſrael in mine owne zele.
12 † Therfore ſpeake to him: Behold I geue him the peace of
13 my couenant, † and there ſhal be as wel to him as to his
ſeede the couenant of prieſthood for euer, becauſe he hath
bene zelous for his God, and hath expiated the wicked fact
14 of the children of Iſrael. † And the name of the man of Iſ-
rael, that was ſlaine with the woman of Madian, was Zambri
the ſonne of Salu, a prince of the kinred and tribe of Simeon.
15 † Moreouer the Madianeſſe, that was ſlaine with him, was
called Cozbi the daughter of Sur a moſt noble prince of the
16 17 Madianites. † And our Lord ſpake to Moyſes, ſaying: † Let
the Madianites finde you their enemies, and ſtrike you them:
18 † Becauſe they alſo haue done like enemies againſt you, and
haue guilfully deceiued you by the Idol Phogor, and Cozbi
the daughter of the duke of Madian their ſiſter, who was
ſtrooken in the day of the plague for the ſacrilege of Phogor.

and ſo an example for ſuch Magiſtrates to do iuſtice; or he had a particular inſpiration, which is no warrant for priuate men, to do the like. For by Catholique doctrin, killing of men is neither allowed, nor excuſed but whē it is done by publique authoritie, or by mere caſualitie, againſt the killers wil. *Catechiſ. Rom. p. 3. c. 6. q. 5. D. Tho. 2. 2. q. 60 a. 6.*

CHAP. XXVI.

Al the men of twelue tribes being againe numbered, from the age of twentie yeares and vpward, are found to be ſix hundred one thouſand ſeuen hundred and thirtie. 57. Of the tribe of Leui alſo, numbered of the male ſex from the age of one moneth and vpward, are found twentie three thouſand. 64. al being dead in the deſert, which were numbered before, except Caleb and Ioſue.

1 AFTER :: the bloud of the offenders was ſhed, our Lord
ſaid to Moyſes and Eleazar the ſonne of Aaron, the
2 prieſt: † Number the whole ſumme of the children of Iſ-
rael from twentie yeares and vpward, by their houſes and
3 kinredes, al that can goe forth to warres. † Moyſes ther-
fore and Eleazar the prieſt ſpake, in the champion countrie
of Moab vpon Iordan againſt Iericho, to them that were
4 † from twentie yeares and vpward, as our Lord had com-
5 manded, of whom this is the number: † Ruben the firſt
borne of Iſrael, his ſonne, Henoch, of whom is the familie
of the Henochites: and Phallu, of whom is the familie of
6 the Phalluites: † and Heſron, of whom is the familie of the
Heſronites: and Charmi, of whom is the familie of the Char-
7 mites. † Theſe are the families of the ſtocke of Ruben:
whoſe number was found fourtie three thouſand, and ſeuen
8 9 hundred thirtie. † The ſonne of Phallu, Eliab. † his ſonnes,
Namuel and Dathan and Abiron. Theſe are Dathan and
Abiron

:: Gods wrath being pacified by extirpation of the old bad people, the new progenie is numbered which ſhal poſſeſſe the promiſed land *S. Hierom. de Manſ. 42. to. 3.*

Abiron the princes of the people, that roſe againſt Moyſes
and Aaron in the ſedition of Core, when they rebelled againſt
our Lord: † and the earth opening her mouth deuoured 10
Core, verie manie dying, when the fire burnt two
hundred fiftie men. And there was a great miracle done,
† that Core periſhing, ∴ his ſonnes periſhed not. † The 11
ſonnes of Simeon by their kinredes: Namuel, of him is the 12
familie of the Namuelites: Iamin, of him is the familie
of the Iaminites: Iachin, of him is the familie of Iachinites:
† Zare, of him is the familie of the Zareites: Saul, of him 13
is the familie of the Saulites. † theſe are the families of the 14
ſtocke of Simeon, of which the whole number was two and
twentie thouſand two hundred. † The ſonnes of Gad by 15
their kinredes: Sephon, of him is the familie of the Sephonites:
Aggi of him is the familie of the Aggites: Suni, of
him is the familie of the Sunites: † Ozni, of him is the familie 16
of the Oznites: Her, of him is the familie of the Herites:
† Arod of him is the familie of the Arodites: Ariel, of 17
him is the familie of the Arielites. † theſe are the families of 18
Gad, of which the whole number was fourtie thouſand fiue
hundred. † The ſonnes of Iudas, Her, and Onan, who died 19
both in the land of Chanaan. † And the ſonnes of Iudas by 20
their kinredes were: Sela, of whom is the familie of the Selaites:
Phares, of whom is the familie of the Phareſites:
Zare, of whom is the familie of the Zareites. † Moreouer 21
the ſonnes of Phares: Heſron, of whom is the familie of the
Heſronites: and hamul, of whom is the familie of the Hamulites.
† theſe are the families of Iudas, of which the whole 22
number was ſeuentie ſix thouſand fiue hundred. † The 23
ſonnes of Iſſachar, by their kinredes: Thola, of whom is the
familie of the Tholaites: Phua, of whom is the familie of
the Phuaites: † Iaſub, of whom is the familie of the Iaſubites: 24
Semran, of whom is the familie of the Semranites.
† theſe are the kinredes of Iſſachar, whoſe number ſixtie 25
fowre thouſand three hundred. † The ſonnes of Zabulon 26
by their kinredes: Sared, of whom is the familie of the Saredites:
Elon of whom is the familie of the Elonites: Ialel, of
whom is the familie of Ialelites. † Theſe are the kinredes of 27
Zabulon, whoſe number was ſixtie thouſand fiue hundred.
† The ſonnes of Ioſeph by their kinredes, Manaſſes and Ephraim. 28
† Of Manaſſes was borne Machir, of whom is the 29
familie

∴ They were retained in the ayre, til the earth broken vnder them was cloſed againe.

familie of the Machirites. Machir begat Galaad, of whom
30 is the familie of the Galaadites. † Galaad had ſonnes: Iezer,
of whom is the familie of the Iezerites: and Helec, of whom
31 is the familie of the Helecites. † and Aſriel, of whom is
the familie of the Aſrielites: and Sechem, of whom is the
32 familie of the Sechemites. † and Semida, of whom is the familie
of the Semidaites: and Hepher, of whom is the familie
33 of the Hepherites. † And Hepher was the father of Salphaad,
who had no ſonnes, but onlie daughters, whoſe names are
theſe: Maala, and Noa, and Hegla, and Melcha, and Terſa.
34 † theſe are the families of Manaſſes, and the number of them
35 is fiftie two thouſand ſeuen hundred. † And the ſonnes of
Ephraim by their kinredes were theſe: Suthala, of whom
is the familie of the Suthalaites: Becher, of whom is the familie
of the Becherites: Thehen, of whom is the familie of
36 the Thehenites. † Moreouer the ſonne of Suthala was Heran,
37 of whom is the familie of the Heranites. † theſe are the
kinredes of the ſonnes of Ephraim: whoſe number was thirtie
38 two thouſand fiue hundred. † Theſe are the ſonnes of
Ioſeph by their families. The ſonnes of Beniamin in their
kinredes: Bela, of whom is the familie of the Belaites: Aſbel,
of whom is the familie of the Asbelites: Ahiram, of whom
39 is the familie of the Ahiramites: † Supham, of whom is the
familie of the Suphamites: Hupham, of whom is the familie
40 of the Huphamites. † The ſonnes of Bela: Hered, and Noeman.
Of Hered, the familie of the Heredites: of Noeman,
41 the familie of the Noemanites. † Theſe are the ſonnes of
Beniamin by their kinredes, whoſe number was fourtie fiue
42 thouſand ſix hundred. † The ſonnes of Dan by their kinredes:
Suham, of whom is the familie of the Suhamites: theſe
43 are the kinredes of Dan by their families. † al were Suhamites,
whoſe number was ſixtie foure thouſand foure hundred.
44 † The ſonnes of Aſer by their kinredes: Iemna, of
whom is the familie of the Iemnaites: Ieſſui, of whom is the
familie of the Ieſſuites: Brie, of whom is the familie of the
45 Brieites. † The ſonnes of Brie: Heber, of whom is the familie
of the Heberites: and Melchiel, of whom is the familie
46 of the Melchielites. † And the name of the daughter of
47 Aſer, was Sara. † theſe are the kinredes of the ſonnes of
Aſer, and their number fiftie three thouſand foure hundred.
48 † The ſonnes of Nephthali by their kinredes: Ieſiel, of

whom is the familie of the Ieſielites: Guni, of whom is the
familie of the Gunites, † Ieſer, of whom is the familie of 46
the Ieſerites: Sellem, of whom is the familie of the Sellemites.
† theſe are the kinredes of the ſonnes of Nephthali by 50
their families: whoſe number was fourtie fiue thouſand foure
hundred. † This is the ſumme of the children of Iſrael, that 51
were reckened, ſix hundred thouſand, and a thouſand ſeuen
hundred thirtie. † And our Lord ſpake to Moyſes ſaying: 52
† To theſe ſhal the land be diuided according to the number 53
of names for their poſſeſſions. † To the greater number 54
thou ſhalt geue a greater portion, and to the fewer a leſſe: to
euerie one, as they haue now beene reckened, ſhal poſſeſſion
be deliuered: † yet ſo that lotte doe diuide the Land to the 55
tribes and the families. † Whatſoeuer ſhal chance by lotte, 56
that let either the more take, or the fewer. † This alſo is the 57
number of the ſonnes of Leui by their families: Gerſon, of
whom the familie of the Gerſonites: Caath, of whom the
familie of the Caathites: Merari, of whom the familie of the
Merarites. † theſe are the families of Leui: The familie of 58
Lobni, the familie of Hebroni, the familie of Moholi, the familie
of Muſi, the familie of Core. Howbeit Caath begatte
Amram: † who had to wife Iochabed :: the daughter of 59
Leui, who was borne to him in Ægypt. She bare to Amram
her husband ſonnes, Aaron and Moyſes, and Marie their ſiſter.
† Of Aaron were borne Nadab and Abiu, and Eleazar 60
and Ithamar: † of the which Nadab and Abiu died, when 61
they had offered the ſtrange fyre before our Lord. † And al 62
that were numbred, were twentie three thouſand of the male
kind from one moneth and vpward: who were not reckened
among the children of Iſrael, neither was their poſſeſſion geuen
with the reſt. † This is the number of the children of 63
Iſrael, that were enrolled by Moyſes and Eleazar the prieſt,
in the champion countrie of Moab vpon Iordan againſt Iericho.
† Among whom there was none of them that were 64
numbered before by Moyſes and Aaron in the deſert of Sinai.
† For our Lord had foretold that al ſhould die in the wilderneſſe 65
And none remained of them, but Caleb the ſonne of
Iephone, and Ioſue the ſonne of Nun.

:: Amram maried his aunt: which ſheweth that the ſecond degree in conſanguinitie is not forbid by the law of nature; though it was after prohibited by a poſitiue law. *Leuit.* 18.

CHAP.

CHAP. XXVII.

Salphaads daughters ſuccede to their fathers inheritance. 8. And the law is eſtabliſhed that for lack of ſonnes daughters ſhal inherite, and for lack alſo of daughters the next of kinne. 12. God commandeth Moyſes to aſcend into Mount Abarim, and thence view the promiſed Land, but fortelleth him that he ſhal die, and not goe into it. 15. He then prayeth God to prouide an other to lead the people, 18. and Ioſue is deſigned in preſence of Eleazar and the people.

1 AND there came the daughters of Salphaad, the ſonne
of Hepher, the ſonne of Galaad, rhe ſonne of Machir,
the ſonne of Manaſſes, who was the ſonne of Ioſeph: whoſe
names are, Malaa, and Noa, and Hegla, and Melcha, and
2 Therſa. † And they ſtood before Moyſes and Eleazar the
prieſt, and al the princes of the people at the doore of the ta-
3 bernacle of couenant, and ſaid: † Our father died in the de-
ſert, neither was he in the ſedition, that was raiſed againſt
our Lord vnder Core, but he died in :: his owne ſinne: he
had no men children. Why is his name taken away out of his
familie, becauſe he hath not a ſonne? Geue vs poſſeſſion a-
4 mong the kinne of our father. † And Moyſes referred their
5 cauſe to the iudgement of our Lord. † Who ſaid to him:
6 † The Daughters of Salphaad require a iuſt thing: geue them
poſſeſſion among their fathers kinne, and let them ſuccede
7 him in the inheritance. † And to the children of Iſrael thou
8 ſhalt ſpeake theſe thinges: † When a man dieth without a
9 ſonne, his inheritance ſhal paſſe to his daughter. † If he
haue no daughter, he ſhal haue his brethren his ſucceſſours.
10 † And if he haue no brethren neither, you ſhal geue the in-
11 heritance to his fathers brethren. † but if he haue no ſuch
vncles by the father neither, the inheritance ſhal be geuen to
them thar are the next of kinne. and this ſhal be to the chil-
dren of Iſrael a holie ordinance by a perpetual law, as the
12 Lord hath commanded Moyſes. † Our Lord alſo ſaid to
Moyſes: Goe vp into this mountaine Abarim, and view
from thence the Land which I wil geue to the children of Iſ-
13 rael. † and when thou ſhalt haue ſeene it, thou alſo ſhalt
14 goe to thy people, as thy brothet Aaron is gone: † becauſe
you did offend me in the deſert Sin in the contradiction of
the multitude, neither would you ſanctifie me before them
vpon the waters. theſe are the waters of contradiction in

:: For the general murmuring, whereof al the people were guiltie. *cha. 14. v. 29.*

Cades of the deſert Sin. † To whom Moyſes anſwered: 15
† Our Lord the God of the ſpirites of al fleſh prouide a man, 16
that may be ouer this multitude: † and may goe out and enter 17
in before them, and bring them out, or bring them in: leſt
the people of our Lord be as ſheepe without a :: paſtor.
† And our Lord ſaid to him: Take Ioſue the ſonne of Nun, a 18
man in whom is the Spirit, and put thy hand vpon him.
† Who ſhal ſtand before Eleazar the prieſt and al the multitude: 19
† and thou ſhalt geue him preceptes in the ſight of al, 20
and part of thy glorie, that al the ſynagogue of the children of
Iſrael may heare him. † For him, if anie thing be to be done, 21
Eleazar the prieſt ſhal conſult the Lord. At his word ſhal he
goe out and ſhal goe in, and al the children of Iſrael with
him, and the reſt of the multitude. † Moyſes did as our Lord 22
had commanded. And when he had taken Ioſue, he ſette him
before Eleazar the prieſt, and al the aſſemblie of the people.
† And impoſing his handes on his head, he repeted al thinges 23
that our Lord had commanded.

:: Temporal Princes are alſo paſtors, or ſhepheards of the people: but this made not Ioſue ſupreme in ſpiritual cauſes. For it is clere in the next lines that he had but *part of Moyſes his glorie*, or office. and that was to be temporal prince, Eleazar being chief in cauſes ſpiritual, *before vvhom and the multitude* he was ordained Duke, but *Eleazar conſulted* God for him, and *directed* his principal actions, called here *his going out, and going in.*

CHAP. XXVIII.

Special ſacrifices are appointed for euerie day in the morning and euening, 9. Likewiſe for euerie Sabbath day, 11. for the firſt day of euerie moneth, 16. for Paſch, 26. and for Penticoſt.

OVR Lord alſo ſaid to Moyſes: † Command the children 1 2
of Iſrael, and thou ſhalt ſay to them: My oblation
and breades, and burnt ſacrifice of moſt ſweete odour offer
ye :: in their times. † Theſe are the ſacrifices which you 3
muſt offer: Two lambes of a yeare old without blemiſh daily
for :: the euerlaſting holocauſt: † one you ſhal offer in the 4
morning, and the other at euen: † the tenth part of an ephi 5
of floure, which ſhal be tempered with the pureſt oile, and
ſhal haue the fourth part of an hin. † It is the continual holocauſt 6
which you offered in Mount Sinai for a moſt ſweete
odour of the burnt ſacrifice of the Lord. † and for a libament 7
you ſhal offer of wine the fourth part of an hin for euerie
lambe in the Sanctuarie of the Lord. † And the other 8
lambe in like maner you ſhal offer at euen according to al the
rite of the morning ſacrifice, and of the libamentes therof,
an oblation of moſt ſweete odour to the Lord. † And on the 9
day of :: the Sabbath, you ſhal offer two lambes of a yeare
old without blemiſh, and two tenthes of flowre tempered

:: Varietie of Sacrifices for diuers times.

1\.
:: Euerie day twiſe.

2\.
:: On the Sabbath day.

with

10 with oile in ſacrifice, and the libamentes † which are ritely
11 powred euerie Sabbath for an euerlaſting holocauſt. † And
in :: the Calendes you shal offer an holocauſte ro the Lord,
two calues of the heard, one ramme, ſeuen lambes of a yeare
12 old without blemish, † and three tenthes of flowre tempered
with oile in ſacrifice for euerie calfe: and two tenthes of
13 flowre tempered with oile to euerie ramme: † and the tenth
part of a tenth of flowre tempered with oile in ſacrifice to
euerie lambe. it is an holocauſt of moſt ſweete odour and
14 burnt ſacrifice to the Lord. † And the libamentes of wine,
that are to be powred for euerie victime, shal be theſe: The
halfe part of an hin for euerie calfe, the third to a ramme, the
fourth to a lambe. this shal be the holocauſt through al monethes,
that ſuccede one an other as the yeare turneth about.
15 † A bucke goate alſo shal be offered to the Lord for ſinnes
16 an euerlaſting holocauſt with his libamentes. † And in the
firſt moneth, :: the fourtenth day of the moneth shal be the
17 Phaſe of the Lord, † and the fifteenth day the ſolemnitie:
18 ſeuen daies shal they eate azymes. † Of rhe which the firſt
day ſhal be venerable and holie: no ſeruile worke ſhal you
19 doe therein. † And you ſhal offer burnt ſacrifice an holocauſt
to the Lord, two calues of the heard, one ramme, ſeuen
20 lambes of a yeare old without blemish: † and the ſacrifice of
euerie one of flowre which shal be tempered with oile, three
tenthes to euerie calfe, and two tenthes to euerie ramme,
21 † and the tenth part of a tenth, to euerie lambe, that is to
22 ſay, to the ſeuen lambes. † And one bucke goate for ſinne,
23 that expiation may be made for you, † beſide the morning
24 holocauſt which you shal alwaies offer. † So shal you do
euerie day of the ſeuen daies for a foode of the fire, and for
a moſt ſweee odour to the Lord, which shal riſe of the holocauſt,
25 and of the libamentes of euerie one. † The ſeuenth
day alſo shal be moſt ſolemne and holie vnto you: no ſeruile
26 worke shal you doe therein. † The day alſo of :: firſt fruites
when you shal offer new fruites to the Lord, after that the
weekes be accompliſhed, shal be venerable and holie: no
27 ſeruile worke shal you doe therein. † And you shal offer an
holocauſt for a moſt ſweete odour to the Lord, two calues of
the heard, one ramme, and ſeuen Lambes of a yeare old without
28 blemish: † and in the ſacrifices of them three tenthes of
flowre tempered with oile to euerie calfe, to euerie ramme

3. ::]The Neomenia, or new moone.

4. :: Paſch, or Phaſe.

5. :: Pentecoſt.

two, † euerie lambe the tenth part of a tenth, which together 29
are ſeuen lambes. a goate alſo † which is ſlaine for expiation: 30
beſide the euerlaſting holocauſt and the libamentes
therof. † Al ſhal you offer without blemiſh with their libamentes. 31

CHAP. XXIX.

In the ſeuenth moneth are celebrated with particular ſacrifices the feaſtes of Trumpets, 7. of Expiation, 12. of Tabernacles, 35. and of Aſſemblie and Collection.

6.
:: Feaſt of Trumpets.

THE :: firſt day alſo of the ſeuenth moneth ſhal be venerable 1
and holie vnto you. no ſeruile worke ſhal you doe
therein, becauſe it is the day of ſounding and of trumpetes.
† And you ſhal offer an holocauſt for a moſt ſweete odour 2
to the Lord, one calfe of the heard one ramme, and ſeuen
lambes of a yeare old without blemiſh: † and in their ſacrifices 3
of floure tempered with oile three tenthes to euerie
calfe, two tenthes to a ramme, † one tenth to a lambe, which 4
together are ſeuen lambes: † and a bucke goate for ſinne, 5
which is offered for the expiation of the people, † beſides 6
the holocauſt of the Calendes with the ſacrifices therof, and
the euerlaſting holocauſt with the accuſtomed libamentes.
With the ſame ceremonies ſhal you offer burnt ſacrifice for a
moſt ſweete odour to the Lord. † The :: tenth day alſo of 7
this ſeuenth moneth ſhal be holie and venerable vnto you,
and you ſhal :: afflict your ſoules: no ſeruile worke ſhal you
doe therein. † And you ſhal offer an holocauſt to the Lord 8
for a moſt ſweete odour, one calfe of the heard, one ramme,
ſeuen Lambes of a yeare old without blemiſh: † and in their 9
ſacrifices of floure tempered with oile three tenthes to euerie
calfe, two tenthes to the ramme, † the tenth part of a tenth 10
to euerie lambe, which are in al ſeuen lambes: † and a bucke 11
goate for ſinne, beſides theſe thinges that are wont to be offered
for offence vnto expiation, and for the euerlaſting holocauſt
with their ſacrifice & libamentes. † But the :: fiftenth 12
day of the ſeuenth moneth, which ſhal be vnto you holie and
venerable, no ſeruile worke ſhal you doe therein, but you
ſhal celebrate the ſolemnitie to the Lord ſeuen daies. † and 13
you ſhal offer an holocauſt for a moſt ſweete odour to the
Lord, calues of the heard thirtene, rammes two, lambes of a
yeare old without blemiſh fourtene: † & in their libamentes 14
of flowre

7.
:: Feaſt of Expiation.

:: For remiſſiõ of ſinnes the penitents did cooperate by penal workes of faſting and abſtinence, *from euen vntil euen, Leuit. 23. v. 32. S. Aug. q. 57. in Num. Theod. q. 32. in Leuit.*

8.
:: Feaſt of Tabernacles.

of flowre tempered with oile three tenthes to euerie calfe,
which are together thirtene calues: and two tenthes to euerie
15 ramme, that is, together to two rammes, † and the
tenth part of a tenth to euerie lambe, which are together
16 fourtene lambes: † and a bucke goate for ſinne, beſide the
euerlaſting holocauſte, and the ſacrifice, and the libament
17 therof. † The next day you ſhal offer calues of the heard
twelue, two rammes, lambes a yeare old without blemish
18 fourtene: † and the ſacrifices and libamentes of euerie one
to the calues and the rammes and the lambes you ſhal ritely
19 celebrate: † and a bucke goate for ſinne, beſide the euerlaſting
holocauſte, and the ſacrifice and libament therof.
20 † The third day you ſhal offer eleuen calues, two rammes,
21 lambes of a yeare old without blemish fourtene: † and the
ſacrifices and the libamentes of euerie one to the calues and
22 the rammes and the lambes you ſhal ritely celebrate: † and a
bucke goate for ſinne, beſide the euerlaſting holocauſte, and
23 the ſacrifice, and libament therof. † The fourth day you ſhal
offer ten calues, two rammes, lambes a yeare old without
24 blemish fourtene: † and the ſacrifices and the libamentes of
euerie one to the calues and the rammes and the lambes you
25 ſhal ritely celebrate. † and a bucke goate for ſinne, beſide
the euerlaſting holocauſte, and the ſacrifice therof and libament.
26 † The fifth day you ſhal offer nine calues, two rammes,
27 lambes of a yeare old without blemish fourtene: † and
the ſacrifices and the libamentes of euerie one to the calues
and the rammes and the lambes you ſhal ritely celebrate:
28 † and a bucke goate for ſinne, beſide the euerlaſting holocauſte,
29 and the ſacrifices therof and libament. † The ſixt
day you ſhal offer eight calues, two rāmes, lambes of a yeare
30 old without blemish fourtene: † and the ſacrifices and the
libamentes of euerie one to the calues and the rammes and
31 the lambes you ſhal ritely celebrate: † and a bucke goate for
ſinne, beſide the euerlaſting holocauſte, and the ſacrifice
32 therof and libament. † The ſeuenth day you ſhal offer ſeuen
calues, and two rammes, lambes of a yeare old without blemish
33 fourtene: † and the ſacrifices and the libamentes of
euerie one to the calues and the rammes and the lambes you
34 ſhal ritely celebrate: † and a bucke goate for ſinne, beſide
the euerlaſting holocauſte, and the ſacrifice therof and libament.
35 † The :: eight day, which is moſt ſolemne, no ſeruile
worke

9. :: Feaſt of Aſſemblie, and Collection.

you doe therin, † offering an holocauſte for a moſt ſweete 36
odour to the Lord, one calfe, one ramme, lambes of a yeare
old with out blemish ſeuen. † and the ſacrifices and the li- 37
bamentes of euerie one to the calues and the rammes and the
lambes you shal ritely celebrate: † and a bucke goate for 38
ſinne, beſides the euerlaſting holocauſte, and the ſacrifice
therof and libament. † Theſe thinges shal you offer to the 39
Lord in your ſolemnites: beſides your vowes and voluntarie
oblations in holocauſte, in ſacrifice, in libament, and in paci-
fique hoſtes.

CHAP. XXX.

Voluntarie vowes or oathes of men; 14. of maides in their fathers houſes, 7. or newly maried; 10. of widowes, or wiues diuorced, 11. and of wiues in their husbands houſes: and how they bind, or are made fruſtrate.

AND Moyſes told the children of Iſrael al thinges that 1
our Lord had commanded him: † and he ſpake to the 2
princes of the ttibes of the children of Iſrael: This is the
word that our Lord hath commanded: † If any man :: make 3
a vowe to our Lord, or binde him ſelf by an oath: he shal
not make his word fruſtrate, but al that he promiſed he shal
fulfil. † If a woman vowe any thing, and binde her ſelf with 4
an oath, ſhe that is in her fathers houſe, and as yet in may-
dens age: if her father know the vowe that she promiſed,
and the oath wherwith she bound her ſoule, and hold his
peace, ſhe shal be bound to the vowe: † Whatſoeuer she 5
promiſed and ſware, she shal fulfil in deede. † but if imme- 6
diatly as he heareth it, her father do gaine ſay it, both her
vowes and her othes ʺ shal be fruſtrate, neither shal she be
bound to the promiſſe, for that her father hath gaineſaid it.
† If she haue a husband, and vowe any thing, and the word 7
once going out of her mouth binde her ſoule by an oath:
† the day that her husband heareth it, and doth not gaine ſay 8
it, she shal be bound to the vowe, and shal render whatſoe-
uer she promiſed. † but if as ſowne as he heareth he gaine 9
ſay it, and make her promiſes fruſtrate, and the wordes wher-
with she had bound her ſoule: our Lord wil be :: propitious
to her. † The widowe, and she that is deuorced whatſoeuer 10
they vowe, they shal render. † The wife in the houſe of her 11
husband, when she hath bound her ſelf by vowe and by oath,
† if her husband heare, and hold his peace, neither doe 12
gaynesay

:: He that voweth abſtinence from a thing lawful, maketh it vnlawful to him ſelfe by his vow. *S. Aug. q. 56. in Num.*

:: In this caſe God wil not impute it to her for a sīne. *S. Aug. q. 58.*

gaynesay the promiſſe, ſhe ſhal render whatſoeuer ſhe had
13 promiſſed. † but if forthwith he gayneſay it, ſhe ſhal not be
holden bound to the promiſſe: becauſe her husband gayne-
14 ſaid it, and our Lord wil be propitious to her. † If ſhe vowe
and binde her ſelfe by oath, to :: afflict her ſoule by faſting,
or abſtinence from other thinges, it ſhal be in the arbitre-
ment of her husband, whether ſhe ſhal do it, or not do it.
15 † and if the husband hearing it hold his peace, and differre
ſentence til an other day: whatſoeuer ſhe had vowed and
promiſed, ſhe ſhal render: becauſe immediatly as he heard
16 it, he held his peace. † but if he gayneſay it after that he
17 knew it, :: him ſelfe ſhal beare her iniquitie. † Theſe are
the lawes, which our Lord appointed to Moyſes betwen
the husband and the wife, betwene the father and the
daughter, that is as yet in maidens age, or that abideth in her
fathers houſe.

:: By afflicting of the ſoule is here vnderſtood, reſtraining ſenſual delectation. *S. Aug. q. 57. in Num.*

:: The husbād reuoking his conſent, once geuen by word, or by ſilence to his wiues vow, ſinned, but the wife was bound to obey him, and ſo was excuſed.

ANNOTATIONS.

CHAP. XXX.

6. *Shal be fruſtrate*] Vowes, which fathers and huſbandes could fruſtrate in their daughters and wiues, muſt needes be ment of things not commanded by God. For it was not in their powre to diſpence in Gods precepts. As for example, touching the feaſt of Expiration, it was not *in the arbitrement* of fathers and huſbandes (as here it was *v.* 14.) whether their daughters and wiues ſhould faſt or no: but was abſolutely ſaied: (*Leuit.* 23. *v.* 29.) *Euerie ſoule that is not afflicted* (that is, which faſteth not) *this day, ſhal periſh out of his people.* And ſo in other precepts were neceſſarie obligations. Beſides which it is gratful alſo to God, that his ſeruantes bind them ſelues to other good workes, wherto they are not otherwiſe bound.

Vowes of things not commanded.

S. Aug. q. 57. in Num.

CHAP. XXXI.

The Madianites are ſlaine in battle, for that they had drawen the people of Iſrael to ſinne. 11. The praye is brought to Moyſes, 14. VVho being angrie that the vvemen (vvhich vvere the occaſion of ſinne) are ſaued aliue, commandeth to kil al the male children, and al the vvemen ſauing only virgins. 19. The ſouldiars are purified, as alſo the praye, 26. and then diuided among the Victours, and other people, taking out portions for the Leuites. 48. The princes of the hoſte geue free offerings to our Lord.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Reuenge
firſt the children of Iſrael on the Madianites, and ſo
3 thou ſhalt be gathered to thy people. † And Moyſes forth-
with ſaid: Arme of you men to fight, which may take the

reuenge of our Lord on the Madianites. † Let a thouſand 4
men of euerie tribe be choſen of Iſrael to be ſent to the
warre. † And they gaue a thouſand of euerie tribe, that is to 5
ſay, twelue thouſand wel appointed to fight: † whom Moyſes 6
ſent with Phinees the ſonne of Eleazar the prieſt, and the
holie veſſel, and the trumpettes to ſound he deliuered to him. 5
† And when they had fought againſt the Madianites and had 7
ouercome, al the men they ſlew, † and their kinges Eui, and 8
Recem, and Sur, and Hur, and Rebe, fiue princes of the Nation:
:: Balaam alſo the ſonne of Beor they killed with the
ſword. † And they tooke their wiues, and litle ones, and al 9
their goodes: whatſoeuer they had bene able to make, they
ſpoiled: † as wel cities as townes and caſtels the fire did 10
conſume. † And they tooke the praye, and al thinges that 11
they had taken as wel of men as of beaſtes, † and they 12
brought them to Moyſes, and Eleazar the prieſt, and to al the
multitude of the children of Iſrael. but the reſt of the implementes
they caried to the campe in the champion countries
of Moab, beſide Iordan againſt Iericho. † And Moyſes and 13
Eleazar the prieſt went forth, and al the princes of the ſynagogue
to meete them without the campe. † And Moyſes 14
being angrie with the princes of the hoſte, the tribunes, and
the centurions that were come from the battle, † ſaid: 15
Why haue you reſerued the wemen? † Are not theſe they, 16
that deceiued the children of Iſrael at the ſuggeſtion of Balaam,
and made you preuaricate againſt our Lord vpon :: the
ſinne of Phogor, whereupon alſo the people was ſtroken?
† Therfore kil al whatſoeuer is of the male ſexe, among :: the 17
litle ones alſo: and the wemen, that haue knowne men in
carnal copulation, ſlea ye: † but the gyrles and al the 18
wemen that are virgins reſerue to you: † and tarying without 19
the campe ſeuen dayes. He that hath killed a man, or
touched him that is killed, ſhal be expiated the third day and
the ſeuenth. † And of al the praye, whether it be garment, 20
or veſſel, and ſome thing prepared for implementes, of
goates ſkinnes, and heare, and wood ſhal be expiated. † Eleazar 21
alſo the prieſt ſpake to the hoſte, that had fought, in this
maner: This is the precept of the law, which our Lord hath
commanded Moyſes: † Gold, and ſiluer, and braſſe, and 22
yron, and leade, and tinne, † and al that may paſſe through 23
the fyre, ſhal be purged by fyre, but whatſoeuer can not
abide

:: VVith whō he ſinned, with them he was alſo iuſtly puniſhed.

:: Theſe wemen bringing imagies of Beelphogor, cauſed the Iſraelites to offer ſacrifice to him, before they ſhould committe fornication with them.

:: In more deteſtation of the parents ſinne, God cōmanded to kil theſe children & ſo they were preuented, from committing the like

abide the fire, ſhal be ſanctified with the water of expiation:
24 † and you ſhal waſh your garmentes the ſeuenth day, and
being purified, afterward you ſhal enter into the campe.
25 26 † And our Lord ſaid to Moyſes: † Take the ſumme of thoſe
thinges, that were taken from man vnto beaſt, thou and
27 Eleazar the prieſt and the princes of the multitude: † and
thou ſhalt diuide the praye equally betwene them, that
fought & went forth to the warre, and betwen the reſt of the
28 multitude. † and thou ſhalt ſeparate a portion to the Lord
from them, that fought and were in the battle, one ſoule of
fiue hundred as wel of mankind as of oxen and aſſes and
29 ſheepe, † and thou ſhalt geue it to Eleazar the prieſt, becauſe
30 they are the firſt fruites of the Lord. † Out of the halfe
part alſo of the children of Iſrael thou ſhalt take the fiftith
head of mankind, and of oxen, and aſſes, and ſheepe, and of
al beaſtes, and thou ſhalt geue them to the Leuites, that
31 watch in the cuſtodies of the tabernacle of the Lord. † And
32 Moyſes and Eleazar did, as our Lord commanded. † And
the praye which the hoſte had taken, was of ſheepe ſix hundred
33 ſeuentie fiue thouſand, † of oxen ſeuentie two thouſand,
34 35 † of aſſes ſixtie one thouſand. † The ſoules of the
folkes of the female ſexe, that had not knowne men, thirtie
36 two thouſand. † And the halfe part was geuen to them, that
had bene in the battle, of ſheepe three hundred thirtie ſeuen
37 thouſand fiue hundred: † of the which for the portion of
our Lord were reckened ſheepe ſix hundred ſeuentie fiue.
38 † And of the thirtie ſix thouſand oxen, oxen ſeuentie and
39 two: † of the thirtie thouſand fiue hundred aſſes, aſſes ſixtie
40 one: † of the ſoules of mankind ſixtene thouſand, there
41 fel to the portion of our Lord thirtie two ſoules. † And
Moyſes deliuered the number of the firſt fruites of our Lord
42 to Eleazar the prieſt, as it had bene commanded him, † of
the halfe part of the children of Iſrael, which he had ſeparated
43 to them, that had bene in the battle. † But of the halfe
part that had chanced to the reſt of the multitude, that is to
ſay, of the three hundred thirtie ſeuen thouſand fiue hundred
44 45 ſheepe, † and of the thirtie ſix thouſand oxen, † and of the
46 thirtie thouſand fiue hundred aſſes, † and of the ſixtene
47 thouſand of mankind, † Moyſes tooke the fiftith head, and
gaue it to the Leuites, that watched in the tabernacle of our
48 Lord, as our Lord had commanded. † And when the princes

crimes. But ordinarily, wemen & children ought not to be ſlaine after the victorie. *Deut.* 20. v. 14.

of the hoſte were come to Moyſes, and the tribunes, and
centurions, they ſaid: † We thy ſeruantes haue reckened the 49
number of the warryers, which we had vnder our hand: and
not ſo much as one verily was lacking. † For this cauſe we 50
offer in the donaries of our Lord euerie one that which we
could finde in the praye of gold, garters and tablettes, ringes
and braceletes, and cheynes, that thou maieſt pray to our
Lord for vs. † And Moyſes and Eleazar the prieſt receiued al 51
the gold in diuerſe formes, † in weight ſixtene thouſand, 52
ſeuen hundred fiftie ſicles of the tribunes and of the centurions.
† For that which euerie one had ſpoiled in the praye, 53
was his owne. † And that which was receiued they brought 54
into the tabernacle of teſtimonie, for a monument of the
children of Iſrael before our Lord.

CHAP. XXXII.

The children of Ruben and Gad, demanding to haue inheritance on that ſide Iordan, where they yet are, 7. Moyſes iuſtly rebuketh them; 16. yet vpon condition that they wil march firſt ouer Iordan, and remaine the firſt in battle, til the land be ſubdued to the children of Iſrael, 28. he granteth to them, and the halfe tribe of Manaſſes, that which they requeſt.

AND the children of Ruben and Gad had much cattel, 1
and they had in beaſtes an infinite ſubſtance. And
when they had ſeene Iazer and Galaad fitte countries for to
feede cattel, † they came to Moyſes and Eleazar the prieſt, 2
and the princes of the multitude, and ſaid: † Ataroth, and 3
Dibon, and Iazer, and Nemra, Heſebon, and Eleale, and
Sabam, and Nebo, and Beon, † the land, which our Lord 4
ſmote in the ſight of the children of Iſrael, is of a verie plentiful
ſoile for the feeding of beaſtes: and we thy ſeruantes
haue very much cattel: † and we pray thee if we haue 5
found grace before thee, that thou geue vs thy ſeruantes the
ſame in poſſeſſion, and ∷ make vs not paſſe ouer Iordan † To 6
whom Moyſes anſwered: Why ſhal your brethren goe to
fight, and wil you ſitte here? † Why ſubuert you the mindes 7
of the children of Iſrael, that they may not be bold to paſſe
into the place, which our Lord wil geue them? † Did not 8
your fathers ſo, when I ſent from Cadesbarne to view the
Land? † And when they were come as farre as the Valley of 9
cluſter, hauing viewed al the countrie, they ſubuerted the
hart of the children of Iſrael, that they ſhould not enter the

∷ A right figure of thoſe that would poſſeſſe heauen without labour or danger. *But none ſhal be crowned vnles he ſtriue lawfully. 2. Tim. 2.*

10 coaſtes, which our Lord gaue them. † Who being wrath
11 ſware, ſaying: † If theſe men, that came vp out of Ægypt,
from twentie yeares and vpward, ſhal ſee the land, which
vnder othe I promiſed to Abraham, Iſaac, and Iacob: and
12 they would not folow me, † except Caleb the ſonne of Iephone
the Cenezeite, and Ioſue the ſonne of Nun: theſe
13 haue fulfilled my wil. † And our Lord being wrath agaynſt
Iſrael, led him about through the deſert fourtie yeares, vntil
the whole generation was conſumed, that had done euil in
14 his ſight. † And behold, quoth he, you are riſen vp in ſteed
of your fathers, the offspring and diſciples of ſinful men,
15 to augment the furie of our Lord agaynſt Iſrael. † But if
you wil not folow him, he wil leaue the people in the wilderneſſe,
16 and you ſhal be the cauſe of the death of al. † But
they coming nere, ſaid: We wil make ſhepcottes, and ſtalles
17 for our cattel, for our litle ones alſo fenſed cities: † and
we our ſelues armed and girded wil march on to battle before
the children of Iſrael, vntil we bring them in vnto their
places. Our litle ones and whatſoeuer we can haue, ſhal be
in walled cities, becauſe of the lying of wayte of the inhabitantes.
18 † We wil not returne into our houſes, vntil the children
19 of Iſrael poſſeſſe their inheritance: † neither wil we
ſeeke any thing beyound Iordan, becauſe already we haue
20 our poſſeſſion on the eaſt ſide therof. † To whom Moyſes
ſaid: If you doe that you promiſſe, march on wel appointed
21 before our Lord to fight: † and let euerie man of warre
22 paſſe ouer Iordan, vntil our Lord ſubuert his enemies, † and
al the Land be ſubdued to him: then ſhal you be blameleſſe
before our Lord and before Iſrael, and you ſhal obteyne the
23 countries that you would in the ſight of our Lord. † But
if you doe not, that which you ſay, no man can doubt but
you ſinne againſt God: and know ye that your ſinne ſhal apprehend
24 you. † Build therfore cities for your litle ones,
and ſheepecotes and ſtalles for your ſheepe and cattel: and
25 accompliſh that which you haue promiſed. † And the children
of Gad and Ruben ſaid to Moyſes: We are thy ſeruantes,
26 we wil do that which our lord commandeth. † We wil
leaue our litle ones, and our wiues, and ſheepe, and cattel in
27 the cities of Galaad: † and we thy ſeruantes al wel appoynted
wil march on to the warre, as thou my lord ſpeakeſt.
28 † Moyſes therfore commanded Eleazar the prieſt, and Ioſue

the ſonne of Nun, and the princes of the families by the tribes of Iſrael, and he ſaid to them: † If the children of Gad, 29
and the children of Ruben paſſe with you ouer Iordan al armed to the warre before our Lord, and the Land be ſubdued
to you: geue them Galaad in poſſeſſion. † But if they wil 30
not paſſe armed with you into the Land of Chanaan, let
them take places to dwel in among you. † And the chil- 31
dren of Gad, and the children of Ruben anſwered: As our
lord hath ſpoken to his ſeruantes, ſo wil we doe: † our 32
ſelues armed wil march before our Lord into the Land of
Chanaan, and we confeſſe that we haue already receiued our
poſſeſſion beyond Iordan. † Moyſes therfore gaue to the 33
children of Gad and Ruben, and to the halfe tribe of Manaſſes the ſonne of Ioſeph, the kingdome of Sehon king of
the Amorrheite, and the kingdome of Og king of Baſan, and
their land and the cities therof round about. † Therfore 34
the ſonnes of Gad built Dibon, and Ataroth, and Aroer,
† and Etroth, and Sophan, and Iazar, and Iegbaa, † and 35 36
Bethnemra, and Betharan, cities fenſed, aud ſheepecotes for
their ſheepe. † But the children of Ruben builded Heſe- 37
bon, and Eleale, and Cariathaim, † and Nabo, and Baalmeon 38
changing their names, Sabama alſo: geuing names to the
cities, which they had built. † Moreouer the children of 39
Machir, the ſonne of Manaſſes went into Galaad, and waſted
it killing the Amorrheite the inhabiter therof. † Moyſes 40
therfore gaue the land of Galaad to Machir the ſonne of Manaſſes, who dwelt in it. † And Iair the ſonne of Manaſſes 41
went, and tooke the villages therof, whieh he called Hauoth
Iair, that is tho ſay, the Villages of Iair. † Nobe alſo went, 42
and tooke Canath with the villages therof: and he called it
by his owne name Nobe.

CHAP. XXXIII.

The 42. manſions of the children of Iſrael betwen Ægypt and the Land of promiſe are recited. 50. they are commanded to kil al the inhabitents, to purge the land of idolatrie, and diuide it among them.

THESE are ∷ the manſions of the children of Iſrael, that 1
went out of Ægypt by their troupes in the hand of
″ Moyſes and Aaron, † which Moyſes deſcribed according to 2
the places of the campe, which by our Lords commandement
they changed. † The children of Iſrael therfore departing 3
from

∷ Theſe remouings, and camping places ſignifie by what degrees

from Rameſſes the firſt moneth, the fiftenth day of the firſt
moneth, the morow after they made the Phaſe, in a mightie
4 hand, al the Ægyptians ſeeing them, † and burying their
firſt borne, which our Lord had ſtrooken (yea and on their
5 goddes alſo he had exerciſed vengeance) † they camped in
6 Soccoth. † And from Soccoth they came into Etham, which
7 is in the vttermoſt borders of the wilderneſſe. † Departing
thence they came ouer againſt Phihahiroth, which looketh
8 toward Beelſephon, and camped before Magdal. † And departing
from Phihahiroth, they paſſed through the middes
of the ſea into the wilderneſſe: and walking three dayes
9 through the deſert Etham, they camped in Mara. † And
departing from Mara, they came into Elim, where there
were the twelue fountaines of waters, and the ſeuentie
10 palme trees: and there they camped. † But departing thence
alſo, they pitched their tentes vpon the Redde ſea. And departing
11 from the Redde ſea, † they camped in the deſert Sin.
12 13 † From whence departing, they came into Daphca. † And
14 departing from Daphca, they camped in Alus. † And departing
from Alus, they pitched their tentes in Raphidim,
15 where the people wanted water to drinke. † And departing
16 from Raphidim, they camped in the deſert of Sinai. † But
departing alſo from the deſert Sinai, they came to the Sepulchres
17 of concupiſcence, † And departing from the Sepulchres
18 of concupiſcence, they camped in Haſeroth. † And
19 from Haſeroth they came into Rethma. † And departing
20 from Rethma, they camped in Remmonphares. † Whence
21 departing they came into Lebna. † From Lebna they camped
22 in Reſſa. † And departing from Reſſa, they came into
23 Ceelatha. † Whence departing, they camped in the mountayne
24 Sepher. † Departing from the mountayne Sepher,
25 they came into Harada. † Thence departing, they camped
26 in Maceloth. † And departing from Maceloth, they came
27 into Thahath. † From Thahath they camped in Thare.
28 † Whence departing, they pitched their tentes in Methca.
29 30 † And from Methca they camped in Heſmona. † And departing
31 from Heſmona, they came into Moſeroth. † And
32 from Moſeroth they camped in Beneiaacan. † And departing
from Beneiaacan, they came into the mount Gadgad.
33 34 † Whence departing, they camped in Ietebatha. † And
35 from Ietebatha they came into Hebrona. † And departing

christians leauing ſinnes, and folowing Christ (our guide) may come to perfect pietie. *S. Hierom. de manſ. 42. ad Fabiol.*

from Hebrona, they camped in Aſiongaber. † Thence departing, 36
they came into the deſert Sin, this is Cades. † And 37
departing from Cades, they camped in the mount Hor, in
the vttermoſt borders of the Land of Edom. † And Aaron 38
the prieſt went vp into the mountayne Hor at the commandement
of our Lord: and there he died the fourtith yeare of
the coming forth af the children of Iſrael out of Ægypt, the
fifth moneth, the firſt day of the moneth, † when he was an 39
hundred three and twentie yeares old. † And the Chananeite 40
king of Arad, who dwelt toward the ſouth. heard that the
children of Iſrael were come into the Land of Chanaan.
† And departing from the mountayne Hor, they camped in 41
Salmona, † Whence departing, they came into Phunon. 42
† And departing from Phunon, they camped in Oboth. 43
† And from Oboth they came into Iieabarim, which is in 44
the borders of the Moabites. † And departing from Iieabarim 45
they pitched their tentes in Dibongad. † Whence departing, 46
they camped in Helmondeblathaim. † And departing 47
from Helmondeblathaim, they came to the mountaynes
Abarim againſt Nabo. † And departing from the mountaines 48
Abarim, they paſſed to the champion countries of Moab,
von Iordan, againſt Iericho. † And there they camped 49
from Bethſimoth vnto Abelſatim in the plainer places of the
Moabites, † where our Lord ſpake to Moyſes: † Command 50 51
the children of Iſrael, and ſay to them: When you ſhal
haue paſſed Iordan, entring the Land of Chanaan, † deſtroy 52
al the inhabitants of that Land: breake their titles, and burſt
to fitters their ſtatues, and waſt al their excelſes, † cleanſing 53
the Land, and dwelling in it. for I haue geuen it you in poſſeſſion,
† which you ſhal diuide among you by lotte. To the
moe you ſhal geue the larger, and to the fewer the ſtraiter.
To euerie one as the lotte ſhal fall, ſo ſhal the inheritance
be geuen. By the tribes and the families the poſſeſſion ſhal
be diuided. † But :: if you wil not kil the inhabitantes of the 55
Land; they that remaine, ſhal be vnto you as it were nailes in
your eyes, and ſpeares in your ſides, and they ſhal be your aduerſaries
in the Land of your habitation: † and whatſoeuer 56
I had thought to do to them, I wil do to you.

:: Danger to thoſe that deſtroy not infidelitie, and al enormious ſinnes, which dwelt in their ſoules before their conuerſion.

ANNOTATIONS.

CHAP. XXXIII.

1 *Moyſes and Aaron.*] Moyſes by whom the Law was geuen, and Aaron in whom Prieſthood was eſtabliſhed, ſignified good workes, and the right worſhip of God. Of which (ſaieth S. Hierom) each one needeth the other. For neither doth it profite thee to exerciſe vertues vnles thou knoweſt thy Creator: nor the worſhiping of God auaileth thee to ſaluation, vnles thou fulfil the precepts of thy Maker. By theſe two handes, as with two Seraphims we breake out into confeſſion of the holie Trinitie, ſaying: Holie, holie, holie Lord God of hoaſtes. *Epiſt. ad Fabiol de 42. Manſ.*

Two handes which worke ſaluation.

CHAP. XXXIIII.

The ſituation and limites of Chanaan, towards the South, the VVeaſt, the North, and the Eaſt. 13. Which muſt be diuided by lotte among nine tribes and a halfe (the other two and a half hauing their partes ouer Iordan) 16. With the names of the perſons that ſhal make the diuiſion.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Command
the children of Iſrael, and thou ſhalt ſay to them: When
you are entred into the Land of Chanaan, and it ſhal be fallen
vnto you by lotte in poſſeſſion, it ſhal be limited by theſe
3 borders: † The ſouthſide ſhal beginne from the wilderneſſe
Sin, which is beſide Edom: and it ſhal haue toward the Eaſt
4 :: the moſt ſalt ſea for the limites. † The which ſhal compaſſe
the ſouth ſide by the aſcending of :: the Scorpion, ſo
that they ſhal paſſe into Senna, and reach toward the South
as farre as Cadesbarne, from whence the frontiers shal goe
forth to the towne named Adar, and shal reach as farre as
5 Aſemona. † And the border shal goe round about from
Aſemona to the Torrent of Ægypt, and shal end in the shore
6 of the :: great ſea. † And the weſt ſide ſhal beginne from the
7 great ſea, and the ſame ſhal be the limite therof. † Moreouer
toward the North part the borders shal beginne from
the greate ſea, reaching vnto the :: moſt high mountaine,
8 † from he which they ſhal come vnto Emath as farre as the
9 borders of Sedada: † and the frontiers shal goe as farre as
Sephorna, and the towne Enan. Theſe ſhal be the borders
10 in the North part. † From thence they ſhal marke out the
boundes toward the Eaſt ſide from the village Enan vnto
11 Sephama, † and from Sephama the boundes shal goe downe
vnto Rebla againſt the fountaine Daphnim: from thence
12 they shal come eaſtward to the ſea Cenereth, † and shal

:: Otherwiſe called *the dead ſea*, where Sodom and Gomorr had ſtood.

:: A mountaine ſo called of the multitude of ſcorpions, which were in it.

:: Mediterraneal ſea, called great in reſpect of the lakes in the holie Land.

:: Mount of Libanus.

reach as farre as Iordan, and at the laſt ſhal be cloſed in by
the moſt ſalt ſea. This you ſhal haue for your Land by the
boundes therof round about. † And Moyſes commanded 13
the children of Iſrael, ſaying: This ſhal be the Land, which
you ſhal poſſeſſe by lotte, and which our Lord hath commanded
to be geuen to the nine tribes, and to the halfe tribe.
† For the tribe of the children of Ruben by their families, 14
and the tribe of the children of Gad according to the number
of their kinredes, the halfe alſo of the tribe of Manaſſes,
† that is, two tribes and an halfe, haue taken their portion 15
beyond Iordan againſt Iericho at the eaſt ſide. † And our 16
Lord ſaid to Moyſes: † Theſe are the names of the men, that 17
ſhal diuide the Land vnto you, Eleazar the prieſt, and Ioſue
the ſonne of Nun, † and one prince of euerie tribe, † whoſe 18 19
names are theſe: Of the tribe of Iuda, Caleb the ſonne of Iephone.
† Of the tribe of Simeon, Samuel the ſonne of 20
Ammiud. † Of the tribe of Beniamin Elidad the ſonne of 21
Chaſelon. † Of the tribe of the children of Dan, Bocci the 22
ſonne of Iogli. † Of the children of Ioſeph of the tribe of 23
Manaſſes, Haniel the ſonne of Ephod. † Of the tribe of Ephraim, 24
Camuel the ſonne of Sephthan. † Of the tribe of Zabulon, 25
Eliſaphan the ſonne of Pharnach. † Of the tribe of 26
Iſſachar, duke Phaltiel the ſonne of Ozan. † Of the tribe of 27
Aſer, Ahiud the ſonne of Salomi. † Of the tribe of Nephthali: 28
Phedael the ſonne of Ammiud. † Theſe are they whom 29
our Lord commanded to diuide the Land of Chanaan to the
children of Iſrael.

CHAP. XXXV.

Cities and ſuburbes are appointed for the Leuites, among the other tribes. 6. Of which ſix ſhal be for refuge of ſuch as vnwittingly kil anie man, 22. Where, keping them ſelues til the death of the high Prieſt, they ſhal be ſafe. 30. VVilful murtherers conuicted (ſo it be by more then one witnes) muſt die forthwith.

THESE thinges alſo ſpake our Lord to Moyſes in the 1
champion countries of Moab vpon Iordan, againſt Iericho:
† Command the children of Iſrael that they geue 2
vnto the Leuites of their poſſeſſions † cities to dwel in, 3
and their ſuburbes round about: that them ſelues may abide
in the townes, and the ſuburbes may be for their cattel and
beaſtes: † which from the walles of the cities outward, 4

round about, ſhal reach the ſpace of a thouſand paces.
5 † Toward the Eaſt ſhal be two thouſand cubites: and toward
the South in like manner ſhal be two thouſand: toward
the ſea alſo, which looketh to the Weſt, ſhal be the ſame meaſure:
and the North part ſhal be limitted with equal boundes.
And the cities ſhal be in the middes, and the ſuburbes
6 without. † And of the ſame townes, which you ſhal geue
to the Leuites, ſix ſhal be ſeparated for the ayde of fugitiues,
that he may flee to them which hath ſhed bloud: and beſide
7 theſe other fourtie two townes, † that is, in al fourtie eight
8 with their ſuburbes. † And thoſe cities, that ſhal be geuen
of the poſſeſſions of the children of Iſrael, from them that
haue more, moe ſhal be taken away: and that haue leſſe, fewer.
Eache ſhal geue townes to the Leuites according to the
9 meaſure of their inheritance. † Our Lord ſaid to Moyſes:
10 † Speake to the children of Iſrael, & thou ſhalt ſay to them:
When you ſhal haue paſſed ouer Iordan into the Land of
11 Chanaan, † determine what cities ſhal be for the ſuccour
12 of fugitiues, that haue not voluntaryly ſhed bloud: † in
which when the fugitiue ſhal be, the kinſeman of him that
is killed can not kil him, vntil he ſtand in the ſight of the
13 multitude, and his cauſe be iudged. † And of thoſe cities,
14 that are ſeparated for refuge of the fugitiues, † three ſhal
15 be beyond Iordan, and three in the Land of Chanaan, † as
wel for the children of Iſrael as for ſtrangers and ſoiouners,
that he may flee to them, which hath not voluntaryly ſhed
16 bloud. † If any man ſtrike with yron, and he die that was
ſtrooken, he ſhal be guiltie of murder, and him ſelf ſhal die.
17 † If he caſt a ſtone, and he that is ſtrooken die: he ſhal be
18 puniſhed in like manner. † If he that is ſtrooken with wood
19 die, he ſhal be reuenged by the ſtrikers bloud. † The kinſman
of him that is ſlaine, ſhal kil the murderer, :: as ſowne
20 as he apprehendeth him, he ſhal kil him. † If through hatred
one push a man, or caſt any thing at him by ſtratageme:
21 † or being his enemie, ſtrike him with his hand, and he die:
the ſtriker ſhal be guiltie of murder. the kinſeman of him
22 that is ſlaine as ſowne as he findeth him, ſhal kil him. † But
23 if by chance medlie, and without hatred, † and enemitie, he
24 do any of theſe thinges, † and this be proued in the hearing
of the people, and the queſtion debated betwen him that
25 ſtroke, & the next of bloud: † the innocent ſhal be deliuered

:: Yet not before ſentence of death. v. 12. & 24. *S. Aug. q. 65. in Num.*

:: Myſtically this ſignified, that the way to true life was not open before Chriſts death *Theodor. q. 51. in Num. S. Greg. ho. 6. in Ezechielem.*

from the hand of the reuenger, & by ſentence ſhal be brought
backe into the citie, to which he had fled, and he ſhal tarie
there, :: vntil the High prieſt, that is anointed with the holie
oile, do die. † If the murderer be found without the limites 26
of the cities, that are deputed to the baniſhed, † and be ſtroo- 27
ken of him that is the reuenger of bloud: he ſhal be guiltles
that killed him. † For the fugitiue ought to haue ſtayed in 28
the citie vntil the death of the High prieſt. And after he is
dead, then ſhal the murderer returne into his countrie.
† Theſe thinges ſhal be perpetual, and for an ordinance in al 29
your habitations. † The murderer ſhal be puniſhed by wit- 30
neſſes: none ſhal be condemned, at the teſtimonie of one man.
† You ſhal not take a price of him, that is guiltie of bloud, 31
he alſo ſhal die forthwith. † The baniſhed and fugitiues 32
before the death of the High prieſt may by no meanes re-
turne into their owne cities. † Pollute not the land of your 33
habitation, which is polluted with the bloud of innocentes:
neither can it otherwiſe be expiated, but by his bloud, that
ſhedeth an other mans bloud. † And ſo ſhal your poſſeſſion 34
be cleanſed my ſelf abyding with you. For I am the Lord that
dwel among the children of Iſrael.

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to an other, al muſt marrie within their owne tribes.

AND the princes alſo of the families of Galaad, the ſonne 1
of Machir, the ſonne of Manaſſes of the ſtocke of the
children of Ioſeph came: and ſpake to Moyſes before the
princes of Iſrael, and ſaid: † Our Lord hath commanded 2
thee our lord that thou ſhouldeſt by lotte diuide the Land to
the children of Iſrael, and that to the daughters of Salphaad
our brother thou ſhouldeſt geue the poſſeſſion dew to their
father: † Whom if men of an other tribe take to wiues, their 3
poſſeſſion ſhal folow, and being tranſlated to an other tribe,
it ſhal be a diminiſhing of our inheritance. † And ſo it ſhal 4
come to paſſe, that when the Iubilee, that is the fiftith yeare
of remiſſion is come, the ″ diſtribution of the lottes ſhal be
confounded, and the poſſeſſion of one ſhal paſſe to others.
† Moyſes anſwered the children of Iſrael, and as our Lord 5
commanded, ſaid: The tribe of the children of Ioſeph hath
ſpoken rightly. † And this law is promulgated of our Lord 6
touching

the ſame tribes.

touching the daughters of Salphaad: Let them marrie to
whom they wil, onlie that it be to the men of their owne
7 tribe: † leſt the poſſeſſion of the children of Iſrael be mingled
from tribe into tribe. For :: al men ſhal marrie wiues of
8 their owne tribe and kinred: † and al wemen ſhal take huſbandes
of the ſame tribe: that the inheritance may remaine
9 in the families, † and that the tribes be not mingled among
10 themſelues, but remaine ſo † as they were ſeparated by our
Lord. And the daughters of Salphaad did as it had beene
11 commanded: † and Maala, and Therſa, and Hegla, and
Melcha, and Noa were married to the ſonnes of their vncle
12 by their father † of the familie of Manaſſes, who was the
ſonne of Ioſeph: and the poſſeſſion, that had beene allotted
to them, remained in the tribe and familie of their father.
13 † Theſe are the commandementes and iudgementes, which
our Lord commanded by the hand of Moyſes to the children
of Iſrael, in the champion countries of Moab vpon Iordan
againſt Iericho.

:: Al were not bound by this law to marie; but al that would marrie muſt contract within their owne tribe.

ANNOTATIONS.
CHAP. XXXVI.

4. *Diſtribution of lottes*] By reaſon of two former lawes, the one (*Leuit. 25.*) prouiding that inheritance of landes ſhould not be ſold, nor otherwiſe alienated, but vntil the Iubilee yeare, and then returne to him, or his heyres, to whom it pertained before; the other (*Num. 27.*) ordaining that for lack of a ſonne, daughters ſhould enherite; this difficultie did riſe; in caſe an enheretrixe did marrie a man of an other tribe, her landes by that meanes ſhould paſſe from tribe to tribe, and not be reſtored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none ſhal marrie out of their owne tribe.

Reſtrant in Mariages alſo for a temporal cauſe.

Neuertheleſſe the tribe of Leui made mariages with the tribe of Iuda: as appeareth by that Zacharie the prieſt married Elizabeth coſin to our B. Ladie of the tribe of Iuda; though in the old Teſtament there is no ſuch expreſſe diſpenſation, nor explication of the law, but by tradition was holden for lawful and practiſed by ſo holie a man as Zacharie. And not without myſterie (as S. Auguſtin noteth *li. 2. c. 2. de conſen. Euang.*) for that Chriſt the Annointed of God, was prefigured by the annointing of Kings, and Prieſts, and borne of the royal and prieſtlie tribes, being both a King and a Prieſt.

Luc. 1. v. 36.

Tradition

Chriſt a King and a Prieſt.

THE ARGVMENT OF DEVTERONOMIE.

This booke is a repetition, explication, and ſuplement of the Law.

S. Aug. q. 49. in Deuteron.

It prefigured the Goſpel.

et princ. Deutero.

Manſ. vlt.

Conteineth fiue partes.

Chap. 1.

4.

12.

27.

31.

34.

DEVTERONOMI, *in Engliſh* The ſecond law, *ſo called not that there be two lawes of Moyſes, but becauſe the ſame which was firſt geuen in Mount Sinai, fiftie dayes after the children of Iſrael parted from Ægypt, is here repeted, in the eleuenth moneth of the fourtith yeare of their abode in the deſert. In which repetition albeit Moyſes explicateth the ſame law, adding alſo diuers things not expreſſed before : yet is it but an Abbridgement conceiued and vttered in fewer wordes. VVhereupon S. Bede (in princ. Leuit.) compareth this booke with the foure precedent, as one made of them al. For wheras* the former foure prefigured the foure Goſpels, this ſignified the whole Goſpel, *contained in al foure. Likewiſe S. Hierom calleth it* A prefiguration of the Euangelical law : ſo iterating former things, that al become new of old. *(Epiſt ad Paulin. ca. 7. & de Manſ. 42.) But touching the literal ſenſe, Moyſes here compriſeth foure general things: vnto which after his death the fifth is added ; and ſo the whole conteineth fiue partes. Firſt, he briefly reciteth Gods ſpecial benefites beſtowed on this people, and their ingratitude, incredulitie, murmurings, and puniſhments. in the three firſt chapters. Secondly he repeteth and explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Prieſts, and Leuites. from the 4. chap. to the 27. Thirdly he denounceth Gods promiſes of manie bleſſings, and thretes of puniſhments, for keeping or breaking his commandments. from the 27 chap to 31 Fourthly he exhorteth them to ſerue and loue God, but withal fortelleth, that they wil often fal to great ſinnes, and for the ſame ſhal be puniſhed, and at laſt forſaking Chriſt, ſhal be forſaken : yet finally bleſſeth their tribes, in figure of the Gentiles, that ſhal be called in their place. chap. 31. 32. and 33. Fiftly, in the laſt chapter, Ioſue writeth the death, burial, and ſingular commendation of Moyſes.*

THE BOOKE OF DEVTERONOMIE, IN HEBREW ELLE HADDEBARIM.

CHAP. I.

Moyſes beginneth, the firſt day of the eleuenth moneth and fourtith yeare after the children of Iſrael parted from Ægypt, to repete and explicate the Law; 6. firſt putting them in mind of Gods munificence, his owne and other ſuperiors care ouer them, their ingratitude, incredultie, murmuring, 34. and puniſhment for the ſame.

The firſt part. A repetition of Gods benefites, the peoples ingratitude, and puniſhment.

1 THESE are the wordes, which Moyſes
ſpake to al Iſrael beyond Iordan,
in the champion wilderneſſe, againſt
the Read ſea, betwen Pharan and
Thophel and Laban and Haſeroth,
where there is verie much gold:
2 † eleuen daies from Horeb by the way
of mount Seir to Cadesbarne. † The
3 fourtith yeare, the eleuenth moneth, the firſt day of the moneth
Moyſes ſpake to the children of Iſrael al thinges that
4 our Lord had commanded him to ſay vnto them: † after that
he had ſtroke Sehon king of the Amorrheites, which dwelt
in Heſebon: and Og the king of Baſan which abode in Aſeroth,
5 and in Edrai, † beyond Iordan in the Land of Moab.
6 And Moyſes began to expound the law, and to ſay: † The
Lord our God ſpake to vs in Horeb, ſaying: It is ſufficient
7 for you that you haue ſtayed in this mountaine: † returne,
and come to the mountaine of the Amorrheites, and to the
reſt that are next to it champion and hillie and lower places
againſt the South, and beſide the ſhore of the ſea, the Land
of the Chananeites, and of Libanus vnto the greate riuer
8 Euphrates. † Behold (quoth he) I haue deliuered it to you:
enter in and poſſeſſe it, vpon the which our Lord ſware to
your fa-

your fathers Abraham, Iſaac, and Iacob, that he would geue
it to them, and to their ſeede after them. † And I ſaid to 9
you at that time: † I alone can not ſuſteyne you: becauſe 10
the Lord your God hath multiplied you, and you are this day
as the ſtarres of heauen, verie manie. † (The Lord God of 11
your fathers adde to this number manie thouſandes, and
bleſſe you as he hath ſpoken.) † I alone am not able to ſuſteyne 12
your buſineſſes, and the charge of you and your quareles.
† Geue from among you wiſe and ſkilful men, and 13
ſuch whoſe conuerſation is approued in your tribes, that I
may appoint them your princes. † Then you anſwered 14
me: The thing is good which thou meaneſt to do. † And 15
I tooke of your tribes men wiſe and noble, and appointed
them princes, tribunes, and centurions, and quinquagenarians,
and deanes, that might teach you al thinges. † And 16
I commanded them, ſaying: Heare them, and iudge that
which is iuſt: whether he be the ſame countrie man, or a
ſtranger. † There ſhal be no difference of perſons, ſo ſhal you 17
heare the litle as the great: neither ſhal you accept any mans
perſon, becauſe it is the iudgement of God. And if any thing
ſeme hard to you, referre it to me, and I wil heare it. † And 18
I commanded al thinges that you ought to do. † And departing 19
from Horeb, we paſſed through the terrible and huge
wilderneſſe, which you ſaw, by the way of the mountaine of
the Amorrheite, as the Lord our God had commanded vs.
And when we were come into Cadesbarne, † I ſaid to you: 20
You are come to the mountaine of the Amorrheite, which
the Lord our God wil geue to vs. † See the Land which the 21
Lord thy God geueth thee: goe vp and poſſeſſe it, as the Lord
our God hath ſpoken to thy fathers: feare not, neither dread
you any thing. † And you came al vnto me, and ſaid: Let vs 22
ſend men that may view the Land: and may bring vs word
what way we ſhal aſcend, and to what cities to goe. † And 23
becauſe the ſaying pleaſed me, I ſent of you twelue men, one
of euerie tribe. † Who when they had gone, and were aſcended 24
into the mountaines, they came as farre as the Valley
of cluſter: and the Land being viewed, † taking of the fruites 25
therof, to ſhew the fruitfulneſſe, they brought vnto vs,
and ſaid: The Land is good, which the Lord our God wil
geue vs. † And you would not goe vp, but being incredulous 26
at the word of the Lord our God, † you murmured in your 27

tabernacles, and ſaid: Our Lord hateth vs, and therfore hath
brought vs out of the Land of Ægypt, that he might deliuer
28 vs into the hand of the Amorrheite, and deſtroy vs. † Whither
ſhal we goe vp? the meſſengers haue feared our hart, ſaying:
The multitude is verie great, and taller of ſtature then we:
the cities greate, and fenſed euen vnto heauen, the ſonnes of
29 the Enacims we haue ſeene there. † And I ſaid to you:
30 :: Feare not, neither be ye afrayd of them: † Our Lord God,
which is your conductour, him ſelf wil fight for you, as he
31 did in Ægypt in the ſight of al. † And in the wilderneſſe
(thy ſelfe haſte ſeene) the Lord thy God hath caried thee,
as a man is wont to beare his litle ſonne, al the way, that you
32 haue walked, vntil you came to this place. † And neither
33 ſo did you beleue the Lord your God, † who went before
you in the way, and marked out the place, wherein you
ſhould pitch your tentes, in the night ſhewing you the way
34 by fyre, and in the day by the piller of a clowde. † And
when our Lord had heard the voice of your wordes, being
35 wrath he ſware and ſaid: † There ſhal not any of the men of
this wicked generation ſee the good Land, which by oath I
36 promiſed to your fathers: † beſide Caleb the ſonne of Iephone.
For he ſhal ſee it, and to him I wil geue the Land,
that he hath troden, and to his children, becauſe he hath folowed
37 the Lord. † Neither is :: his indignation againſt the
people to be merueiled at, wheras our Lord being :: angrie
with me alſo for you, ſaid: Neither ſhalt thou enter in thither.
38 † But Ioſue the ſonne of Nun thy miniſter, he ſhal enter for
thee: exhort and ſtrenghen him, and he ſhal by lotte diuide
39 the Land to Iſrael. † Your litle ones, of whom you ſaid that
they ſhould be ledde captiues, and your ſonnes that this day
know not the difference of good and euil, they ſhal enter in:
and to them I wil geue the Land, and they ſhal poſſeſſe it.
40 † But returne you and goe into the wilderneſſe by the way
41 of the Reddeſea. † And you anſwered me: We haue ſinned
to our Lord: we wil goe vp and fight, as the Lord our God
hath commanded. † And when you readie armed went vnto
42 the mountaine, † our Lord ſaid to me: Say to them: Goe
not vp, and fight not, for I am not with you: leſt you fal before
43 your enemies. † I ſpake, and you heard not: but reſiſting
the commandement of our Lord, and ſwelling with
44 pride you went vp into the mountaine. † Therfore the

:: God ſo helpeth his ſeruantes, that they alſo muſt cooperate. *S. Aug. q. 1. in Deut.*

:: Difference of ſinnes.

:: God is alſo angrie with his good ſeruantes, and puniſheth thē temporally, for ſmal ſinnes. *S. Aug. q. 1. in Ioſue.*

Amorrheite that dwelt in the mountaines iſſuing forth, and
coming to meete you, purſewed you, as bees are wont to purſew:
and ſmote you from Seir as farre as Horma. † And 45
when returning you wept before our Lord, he heard you not,
neither would he condeſcend to your voice. † You abode 46
therfore in Cadesbarne a great time.

CHAP. II.

VVith commemoration of Gods continual protection of the Iſraelites, they are forbid to fight againſt the Idumeans, 9. the Moabites, or Ammonites. 24. But againſt Sehon King of Heſebon they ſhould fight, kil him and al his, and poſſeſſe his land.

AND departing thence we came into the wilderneſſe, 1
that leadeth to the Redde ſea, as our Lord had ſaid to
me: and we compaſſed the mountaine Seir a long time. 2
† And our Lord ſaid to me: † It is ſufficient for you to haue 3
compaſſed this mountaine: goe toward the North. † And 4
command thou the people, ſaying: You ſhal paſſe by the
borders of your brethren the children of Eſau, which dwel
in Seir, and they wil be affraid of you. † Looke diligently 5
therfore that you ſturre not againſt them. For I wil not geue
you of their land ſo much as the ſteppe of one foote can
treade, becauſe I haue geuen the mountaine Seir to be the
poſſeſſion of Eſau. † Meates you ſhal bie of them with money, 6
and ſhal eate: bought water ſhal you draw, and drinke.
† The Lord thy God hath bleſſed thee in euerie worke of thy 7
handes: he knoweth thy iourney, how thou haſt paſſed this
great wilderneſſe, for fourtie yeares the Lord thy God dwelling
with thee, & thou haſt wanted nothing. † And when we 8
had paſſed by our brethren the children of Eſau, that dwelt
in Seir, by the champion way from Elath & from Aſiongaber,
we came to the way, that leadeth into the deſert of Moab.
† And our Lord ſaid to me: Fight not againſt the Moabites, 9
neither make battel againſt them: for I wil not geue thee
any of their land, becauſe I haue geuen Ar to the children of
Lot in poſſeſſion. † Emim firſt were the inhabiters therof, 10
a great people, and valiant, and ſo tall that :: they were
thought, † as it were giantes, of the Enacims ſtocke, & were 11
like the children of the Enacims. Moreouer the Moabites
cal them Emim. † But in Seir before dwelt the Horrins: who 12
being expelled and deſtroyed, the children of Eſau did inhabite it,

:: Theſe were men of very great ſtature, but not equal to the giantes before the flould.

biteit, as Iſrael did in the land of his poſſeſſion, which our
13 Lord gaue him. † Ryſing vp therfore to paſſe the Torrent
14 Zared, we came to it. † And the time, that we walked from
Cadeſbarne vnto the paſſage of the torrent Zared, was thirtie
and eight yeares: vntil al the generation of the men that were
warriers was conſumed out of the campe, as our Lord had
15 ſworne: † whoſe hand was againſt them, that they ſhould
16 periſh from among the campe. † And after al the warryers
17 18 were dead, † our Lord ſpake to me, ſaying: † Thou ſhalt
paſſe this day the borders of Moab, the citie named Ar:
19 † and approching vnto the frontiers of the children of Ammon,
beware thou fight not againſt them, neither once moue
to battel: for I wil not geue thee of the land of the children
of Ammon, becauſe I haue geuen it to the children of Lot
20 in poſſeſſion. † It was reputed the land of giantes: and
giantes in old time dwelt in it, whom the Ammonites cal
21 Zomzommim, † a great and huge people, and of long ſtature,
as the Enacims whom our Lord deſtroyed before their face:
22 and he made them to dwel in their ſteede, † as he had done
to the children of Eſau, that dwelt in Seir, deſtroying the
Horrheites, and deliuering their land to them, which they
23 poſſeſſe vntil this preſent. † The Heueites alſo, that dwelt in
Haſerim as farre as Gaza, the Capadocians expelled: who
iſſuing out of Capadocia, deſtroyed them, and dwelt in their
24 ſteede. † Ariſe ye, and paſſe the torrent Arnon: behold I
haue deliuered in thy hand Sehon king of Heſebon the
Amorrheite, and beginne to poſſeſſe his land, and :: make
25 warre againſt him. † This day wil I beginne to ſend thy
terrour and feare vpon the peoples, that dwel vnder the
whole heauen: that hearing thy name they may quake, and
tremble after the manner of wemen in trauel, and be pinched
26 with ſorow. † I ſent therfore meſſengers from the
wildernes of Cademoth to Sehon the king of Heſebon with
27 peaceable wordes, ſaying: † We wil paſſe through thy land,
we wil goe the common high way: we wil not decline neither
28 to the right hand, nor to the left. † Sel vs meates for
money, that we may eate: Geue vs water for money, and ſo
we wil drinke. Onlie this that thou wilt graunt vs paſſage,
29 † as :: the children of Eſau haue done, that dwel in Seir, and
the Moabites, that abide in Ar: vntil we come to Iordan,
and paſſe to the Land, which the Lord our God wil geue vs.

:: By this we are inſtructed to fight agaĩſt infideles, but not without ſpecial cauſe againſt chriſtians, ſignified by the childrẽ of Lot and Eſau.

:: The Idumeans once denied them paſſage *Num.* 20. *v.* 20. but afterwards granted therto.

† And

:: God permitted him for his former ſinnes, to indurate him ſelfe. See *Exod.* 7. v. 3.

† And Sehon the king of Heſebon would not geue vs paſſage: 30
becauſe the Lord thy God had :: indurated his ſpirit, and
hardened his hart, that he might be deliuered into thy
handes, as now thou ſeeſt. † And our Lord ſaid to me: Behold 31
I haue begunne to deliuer Sehon vnto thee, and his land,
beginne to poſſeſſe it. † And Sehon came forth to meete vs 32
with al his people to battel in Iaſa. † And the Lord our God 33
deliuered him to vs: and we ſmote him with his ſonnes and
al his people. † And al his cities we tooke at that time, killing 34
the inhabiters therof, men and wemen and litle ones. we
left nothing among them. † Except the cattel, which came 35
to their portion that tooke prayes: and the ſpoyles of the
cities, which we tooke † from Aroer, which is vpon the 36
banke of the torrent Arnon, a towne that is ſituated in a
valley, as farre as Galaad. There was not a village or citie,
that eſcaped our handes: the Lord our God deliuered al vnto
vs. † Except the land of the children of Ammon, to the 37
which we approched not: and al that adioyne to the torrent
Ieboc, and the cities on the mountaine, and al the places,
from which the Lord our God prohibited vs.

CHAP. III.

The victorie againſt Og king of Baſan of the giants ſtock is repeted, 12. Ruben Gad and halfe tribe of Manaſſes haue poſſeſſion on the other ſide Iordan from their brethren. 23. Moyſes praying that he may goe ouer Iordan, for the ſinnes of the people is denied.

THERFORE turning we went vp by the way of Baſan: 1
and Og the king of Baſan came forth to meete vs with
his people to fight in Edrai. † And our Lord ſaid to me: Feare 2
him not: becauſe he is deliuered into thy hand with al his
people and his land: and thou ſhalt doe to him as thou haſt
done to Sehon king of the Amorrheites, that dwelt in Heſebon.
† Therfore the Lord our God deliuered into our 3
handes Og alſo the king of Baſan, and al his people: and we
ſtroke them to vtter deſtruction, † waiſting al his cities at 4
one time. there was not a towne that eſcaped vs: ſixtie cities,
al the countrie of Argob the kingdome of Og in Baſan. † Al 5
the cities were fenſed with verie high walles, and with gates
and barres, beſide innumerable townes that had no walles.
† And we deſtroyed them, as we had done to Sehon the king 6
of Heſebon, deſtroying euerie citie, and men and wemen

of victories.

7 and children : † but the cattel, and the ſpoyles of the cities
8 we tooke for our praye. † And we tooke at that time the
land out of the hand of two kinges of the Amorrheites, that
were beyond Iordan : from the torrent Arnon vnto the
9 mountaine Hermon, † which the Sidonians cal Sarion, and
10 the Amorrheites Sanir : † al the cities, that are ſituated in
the plaine, and al the Land of Galaad and Baſan as farre as
Selcha, and Edrai cities of the kingdome of Og in Baſan.
11 † For onlie Og the king of Baſan remayned of the ſtocke
of giantes, his bed of yron is ſhewed, which is in Rabbath
of the children of Ammon, hauing nine cubites in length,
and foure in breadth after the meaſure of :: the cubite of a
12 mans hand. † And we poſſeſſed the Land at that time from
Aroer, which is vpon the banke of the torrent Arnon, vnto
the halfe part of mount Galaad : and the cities therof I gaue
13 to Ruben and Gad. † And the other part of Galaad, and al
Baſan of the kingdome of Og, I deliuered to the halfe tribe
of Manaſſes, al the countrie of Argob : and al Baſan is called
14 the Land of giantes. † Iair the ſonne of Manaſſes poſſeſſed
al the countrie of Argob vnto the borders of Geſſuri, and
Machati. And he called Baſan by his owne name, Hauoth
Iair, that is to ſay, the townes of Iair, :: vntil this preſent
15 16 day † To Machir alſo I gaue Galaad. † And to the tribes
of Ruben and Gad I gaue of the Land of Galaad as farre as
the Torrent Arnon, halfe of the torrent, and the confines
vnto the torrent Ieboc, which is the border of the childrẽ of
17 Ammon : † and the plaine of the wilderneſſe, and Iordan, and
the borders of Cenereth vnto the ſea of the deſert, which is
18 moſt ſalt, at the foote of mount Phaſga againſt the eaſt. † And
I commãded you at that time, ſaying : The Lord your God geueth
you this land for an inheritance, goe wel appointed before
your brethren the children of Iſrael al you ſtrong men :
19 † except your wiues, and litle ones and your cattel. For I
know you haue much cattel, & they muſt remaine in the cities,
20 which I haue deliuered you, † vntil our Lord geue reſt to
your brethren, as he hath geuen to you: and they alſo poſſeſſe
the Land, which he wil geue them beyond Iordan : then ſhal
euerie man returne to his poſſeſſion, which I haue geuen you.
21 † Ioſue alſo at that time I commanded, ſaying : Thyne eyes
haue ſeene what the Lord your God hath done to theſe two
kinges : ſo wil he doe to al the kingdomes, to the which thou

:: Longer ſorte of cubites are a foote and 9. inches: ſo this bed was 15. foote and nine inches long, and 7. foote brode. *Vitruuius Agricola.*

:: Eſdras adding theſe wordes, and often times the like, did not againſt the law, becauſe ſuch additions are agreable and not contrarie to that which was written before.

ſhalt paſſe. † Feare them not: for the Lord your God wil fight 22
for you. † And I prayed our Lord at that time, ſaying: † Lord 23 24
God thou haſt begonne to ſhew vnto thy ſeruant thy greatnes,
and moſt mightie hand. for neither is there other God
either in heauen, or in earth, that is able to doe thy workes,
and to be compared to thy ſtrength. † I wil paſſe ouer 25
therfore, and wil ſee this excellent Land beyond Iordan,
and this goodlie mountaine, and Libanus. † And our 26
Lord was angrie with me :: for you, and heard me not,
but ſaid to me: It ſufficeth thee: ſpeake no more to me of
this matter. † Goe vp to the toppe of Phaſga, and caſt thine 27
eies round about to the weſt, and to the north, and the ſouth,
and the eaſt, and behold it. for thou ſhalt not paſſe this Iordan.
† Command Ioſue, and encourage and ſtrenghen him: for 28
he ſhal goe before this people, and ſhal diuide vnto them
the Land, which thou ſhalt ſee. † And we abode in the valley
againſt the temple of Phogor.

:: See Num. 20. v. 12.

CHAP. IIII.

Moyſes exhorteth the people to kepe Gods commandments. 15. Namely that they make no ſimilitude nor image of man, nor of beaſt, bird, fiſh, ſunne, moone, nor of anie creature to ſerue the ſame for the Creator. He forſelleth his owne death, 23. threatneth them if they forſake God. 41. and appointeth three cities of refuge, on the ſame ſide Iordan.

The ſecond part. A repetition & explication of the law.

AND now Iſrael heare the preceptes and iudgementes, 1
which I teach thee: that doing them, thou mayeſt liue,
and entring in mayeſt poſſeſſe the Land, which the Lord the
God of your fathers wil geue you. † You ″ ſhal not adde to 2
the word, that I ſpeake to you, neither ſhal you take away
from it: keepe the commandment of the Lord your God
which I command you. † Your eyes haue ſeene al thinges 3
that our Lord hath done againſt Beelphegor, how he hath
deſtroyed al his worſhippers out of the middes of you. † But 4
you that cleaue to the Lord your God, liue al vntil this preſent
day. † You know that I haue taught you preceptes and 5
iuſtices, as the Lord my God hath commanded me: ſo ſhal
you do them in the Land, which you ſhal poſſeſſe: † and 6
you ſhal obſerue, and fulfil them in worke. For :: this is your
wiſedome, and vnderſtanding before peoples, that hearing
al theſe preceptes, may ſay: Behold a people ful of wiſedome
and vnderſtanding, a great nation. † Neither is there other 7

:: To kepe Gods cōmandments is counted by al nations the most excellent wiſdome.

nation

nation ſo great, that hath goddes approching vnto them, as
8 our God is preſent at al our petitions. † For what other
nation is there ſo renowmed that hath the ceremonies, and
iuſt iudgementes, and the whole law, which I wil ſette
9 forth this day before your eyes. † Keepe thy ſelfe therfore,
and thy ſoule carefully. Forget not the wordes, that thyne
eyes haue ſeene, and let them not fal out of thy hart al
the daies of thy life. Thou ſhalt teach them thy ſonnes and
10 thy nephewes, † the day wherin thou didſt ſtand before
the Lord thy God in Horeb, when our Lord ſpake to me,
ſaying: Aſſemble vnto me the people, that they may heare
my wordes, and may learne to feare me al the time that they
11 liue on the earth, and may teach their children. † And you
came to the foote of the mount, which burned euen vnto
heauen: and there was in it darkenes, and a clould and miſt.
12 † And our Lord ſpake to you from the middes of the fyre.
The voice of his wordes you heard, and forme you ſaw not
13 at al. † And he ſhewed you his couenant, which he commanded
you to do, and the :: tenne wordes, that he wrote in
14 two tables of ſtone. † And he cõmanded me at that time that
I ſhould teach you the ceremonies and iudgementes, which
15 you ſhould doe in the Land, that you ſhal poſſeſſe. † Keepe
therfore your ſoules carefully. You ſaw not any ſimilitude
in the day, that our Lord ſpake to you in Horeb from the
16 middes of the fire: † leſt perhaps deceiued you might make
17 you a grauen ſimilitude, or image of male or female, † the
ſimilitude of al cattel, that are vpon the earth, or of birdes,
18 that flie vnder heauen, † and of creeping beaſtes, that moue
on the earth, or of fiſhes, that vnder the earth abide in the
19 waters: † leſt perhapes lifting vp thyne eies to heauen, thou
ſee the Sunne and the Moone, and al the ſtarres of heauen,
and deceiued by errour thou adore and ſerue them, which
the Lord thy God created to ſerue al nations, that are vnder
20 heauen. † But you our Lord hath taken, and brought out
of the yron furnace of Ægypt, to haue you his people by inheritance,
21 as it is this preſent day. † And our Lord was angrie
with me for your wordes, and he ſware :: that I ſhould
not paſſe ouer Iordan, nor enter into the excellent Land,
22 which he wil geue you. † Behold I die :: in this ground,
I ſhal not paſſe ouer Iordan: you ſhal paſſe, and poſſeſſe the
23 goodlie Land. † Beware leſt at any time thou forget the

:: Here and in other places it is manifeſt that the commandments, called the *Decalogue*, are iuſt tenne.

:: Venial and leaſt ſinnes paſſe not without temporal puniſhment.

:: This was alſo a Myſterie, that the old law, ſignified by Moyſes, could not bring to heauen, the true land of promiſe, but the law of Chriſt, ſignified by Ioſue. *Theodoret, q. 43. in Deut.*

couenant of the Lord thy God, which he hath made with
thee: and make to thee a grauen ſimilitude of thoſe thinges,
which our Lord hath prohibited to be made: † becauſe the 24
Lord thy God is a conſuming fyre, ielouſe God. † If you ſhal 25
begette ſonnes and nephewes, and abide in the Land, and
being deceiued make to you ſome ſimilitude, committing
euil before the Lord your God, to prouoke him to wrath:
† I cal this day heauen and earth witneſſes, that you ſhal 26
quikly periſh from out of the Land, which being paſſed ouer
Iordan you ſhal poſſeſſe. You ſhal not dwel therin long time,
but our Lord wil deſtroy you, † and diſperſe you into al na- 27
tions, and you ſhal remaine a few among the nations, to the
which our Lord wil lead you. † and there you ſhal ſerue 28
goddes, that were framed with mens hand, wood and ſtone
that ſee not, nor heare, nor eate, nor ſmel. † And when 29
thou ſhalt ſeeke there the Lord thy God, thou ſhalt finde
him: yet ſo, if thou ſeeke him with al thy hart, and al tribu-
lation of thy ſoule. † After that al the thinges aforeſaid 30
ſhal finde thee, and in :: the latter time thou ſhalt returne to
the Lord thy God, and ſhalt heare his voice. † Becauſe the 31
Lord thy God is a merciful God: he wil not leaue thee, nor
altogether deſtroy thee, nor forget the couenant, wherein he
ſware to thy fathers. † Aſke of the dayes of old, that haue 32
bene before thy time from the day that God created man vpon
the earth, from one end of heauen to the other end therof, if
euer there was done the like thing, or it hath beene knowen
at any time, † that a people ſhould heare the voice of 33
God ſpeaking out of the middes of fyre, as thou haſt heard,
and liued: † if God ſo did that he went in, and tooke vnto 34
him a Nation out of the middes of nations, by temptations,
ſignes, and wonders, by fight and ſtrong hand, and ſtretched
out arme, and horrible viſions according to al thinges, that
the Lord your God did for you in Ægypt, thine eies ſeeing it:
† that thou mighteſt know that our Lord, he is God, and 35
there is none other beſide him, † from heauen he made 36
thee to heare his voice, that he might teach thee. And in
earth he ſhewed thee his fyre, verie greate, and thou didſt
heare his wordes out of the middes of the fyre, † becauſe he 37
loued thy fathers, and choſe their ſeede after them. And he
brought thee out of Ægypt, going before thee in his great
power, † to deſtroy verie great nations and ſtronger then 38
thou

:: Conuerſion of the Iewes in the end of the world.

thou at thy entring in, and to bring thee in, and geue thee
39 their land in poſſeſſion, as thou ſeeſt this preſent day. † Know
therfore this day, and thinke in thy hart that our Lord he
is God in heauen aboue, and in the earth beneth, and there
40 is none other. † Keepe his preceptes and commandementes,
which I command thee: that it may be wel with thee, and
thy children after thee, and thou mayeſt remayne a long
time vpon the Land, which the Lord thy God wil geue thee.
41 † Then Moyſes ſeparated three cities beyond Iordan at the
42 eaſt ſide, † that he might flee to them which ſhould kil his
neighbour not voluntarily, neither was his enemie a day
or two before, and he might ſcape to ſome of theſe cities:
43 † Boſor in the wilderneſſe, which is ſituated in the champion
countrie of the tribe of Ruben: and Ramoth in Galaad,
which is in the tribe of Gad: and Golan in Baſan, which
44 is in the tribe of manaſſes. † This is the law, that Moyſes
45 ſette before the children of Iſrael, † and theſe are the teſtimonies
and ceremonies and iudgementes, which he ſpake
to the children of Iſrael, when they came out of Ægypt,
46 † beyond Iordan in the valley againſt the temple of Phogor
in the land of Sehon king of the Ammorrheite, that dwelt
in Heſebon, whom Moyſes ſtroke. The children of Iſrael
47 alſo comming out of Ægypt † poſſeſſed his land, and the
land of Og the king of Baſan, the two kinges of the Amorrheites,
which were beyond Iordan toward the ryſing of the
48 ſunne: † from Aroer, which is ſituated vpon the banke of
the torrent Arnon, vnto the mountaine Sion, which is alſo
49 Hermon, † al the plaine beyond Iordan at the eaſt ſide,
vnto the ſea of the wilderneſſe, and vnto the foote of mount
Phaſga.

ANNOTATIONS.

CHAP. IIII.

2. *You shal not adde.*] Moyſes can not meane, that no more ſhould be written, nor commanded; for then the laſt chapter of this booke, and the reſt of the Bible ſhould not haue benne written after his death; neither ought the Prieſtes or Prophetes to haue commanded anie thing not expreſſed in the law. And wheras Proteſtantes ſay that al other Scriptures are included in the lawe, or pertaine to the explicatiõ or performance therof: we alſo anſwer that vnwritten Traditiõs both in the old and new Teſtament are likewiſe implied, included, or perteine to the explication or performance of the law. For euen as the written doctrin of the Prophetes, yea and of Chtiſt, and his

Brentius Kenisius Caluin.

As other Scriptures are included in the law, ſo alſo Traditiõs are conteined in the Scriptures.

Apoſtles, in general is conteined in the law of Moyſes, ſo alſo are certaine faſtes, feaſtes, rites, ceremonies and other traditions proued and confirmed by general ſpeaches and axiomes written in holie Scriptures, as by our Sauiours wordes to his Apoſtles Luc. 10. *He that heareth you, heareth me.* S. Paules to other Chriſtians (1. Cor. 10.) *other things vvhen I come I vvil diſpoſe* (2. Theſſ. 2.) *Hold the traditions vvhich you haue lerned*: and the like. VVherupon S. Auguſtin *Li. 1. cont. Creſcon. c. 33.* geueth this rule, that *albeit an euident example can not be produced of holie Scripture, yet the truth of the ſame Scriptures is holden by vs, vvhen vve do that pleaſeth the vvhole Church, vvhich the authoritie of Scriptures commendeth.* The ſame he teacheth *Epiſt. 80.* and in manie other places. So do S. Epiphanius *in compend. ſidei Cathol.* S Hierom. Dialog. cont. Lucifer. c. 4. S. Chryſoſt. *ho. 4. in 1. Theſſal 4.* S. Baſil. *de Spiritu Sancto, c. 39.* S. Ireneus *li. 3. c. 4.*

The Church, commended by Scriptures, approueth Traditions.

CHAP. V.

The tenne commandements are repeted and explaned. 23. with commemoration of their dread and feare, when they heard the voice from the clowde, and ſaw the mountaine burne.

AND Moyſes called al Iſrael, and ſaid to them: Heare 1
Iſrael the ceremonies & iudgements, which I ſpeake in
your eares this day: lerne them, and :: fulfil them in worke.
† The Lord our God made a couenant with vs in Horeb. 2
† Not with our fathers did he make the couenant, but with 3
vs at this preſent, and doe liue. † Face to face did he ſpeake 4
to vs in the mount out of the middes of the fyre. † I was 5
arbiter and :: mediatour betwixt our Lord and you at that
time, to ſhew you his wordes, for you feared the fire, and
went not vp into the mount, and he ſaid: † I the Lord thy 6
God, that brought thee out of the Land of Ægypt out of the
houſe of ſeruitude. † Thou ſhalt not haue ſtrange goddes in 7
my ſight. † ″ Thou ſhalt not make to thee a thing grauen, 8
nor the ſimilitude of any thinges, that are in heauen aboue,
and that are in the earth beneath, and that abide in the waters
vnder the earth. † Thou ſhalt not adore them, and thou 9
ſhalt not ſerue them. For I am the Lord thy God, a Iealouſe
God, rendering the iniquitie of the fathers vpon the children
vnto the third and fourth generation to them that hate me,
† and doing mercie vpon manie thouſandes to them that 10
loue me, and keepe my preceptes. † Thou ſhalt not vſurpe 11
the name of the Lord thy God in vaine: for he ſhal not be
vnpuniſhed that taketh his name vpon a vaine thing. † Obſerue 12
the day of the Sabbath, to ſanctifie it, as the Lord
thy God hath commanded thee. † Six dayes ſhalt thou worke, 13
and ſhalt doe al thy workes. † The ſeuenth is the day of the 14

:: It is not ynough to beleue only, or to know the commandments, but neceſſarie alſo to *fulfil them in vvorke.*

:: The title of mediator lawfully aſcribed to Gods lieutenant in earth.

Sabbath, that is, the reſt of the Lord thy God. Thou ſhalt
not doe any worke therin, thou, and thy ſonne and daughter,
man ſeruant and woman ſeruant, and oxe, and aſſe, and al
thy cattel, and the ſtranger that is within thy gates: that thy
man ſeruant may reſt, and thy woman ſeruant, euen as thy
15 ſelfe. † Remember that thou alſo dideſt ſerue in Ægypt,
and the Lord thy God brought thee out from thence in a
ſtrong hand, and ſtretched out arme. Therfore hath he com-
16 manded thee that thou ſhouldeſt obſerue the Sabbath. † Ho-
nour thy father and mother, as our Lord thy God hath com-
manded thee, that thou mayſt liue a long time, and it may be
wel with thee in the Land, which the Lord thy God wil geue
17 18 thee. † Thou ſhalt not murder. † Neither ſhalt thou com-
19 20 mitte aduoutrie. † And thou ſhal not ſteale. † Neither
ſhalt thou ſpeake againſt thy neighbour falſe teſtimonie.
21 † Thou ſhalt not couet thy neighbours wife: :: Nor houſe,
nor field, nor man ſeruant, nor woman ſeruant, nor oxe,
22 nor aſſe, and al thinges that are his. † Theſe wordes ſpake
our Lord to al your multitude in the mount, out of the middes
of the fire and the cloude, and the darkenes, with a loude
voice, adding nothing more: and he wrote them in the two
23 tables of ſtone, which he deliuered vnto me. † And you
after you heard the voice out of the middes of the darkenes,
and ſaw the mount burne, came to me al the princes of the
24 tribes and the elders, and you ſaid: † Behold the Lord our
God hath shewed vs his maieſtie and greatnes, for we haue
heard his voice out of the middes of the fire, and haue proued
25 this day that God ſpeaking with man, man hath liued. † Why
shal we die therfore, and this exceding great fire deuoure
vs? For if we heare the voice of the Lord our God any
26 more, we shal die. † What is al fleſh, that it should heare
the voice of the liuing God, who ſpeaketh out of the middes
27 of the fire as we haue heard, and may liue? † Approche
thou rather: and heare al thinges that the Lord our God shal
ſay to thee: and thou ſhalt ſpeake to vs, and we hearing wil
28 doe them. † Which when our Lord had heard, he ſaid to me:
I haue heard the voice of the wordes of this people, which
29 they ſpake to thee: they haue ſpoken al thinges wel. † Who
shal geue them to haue ſuch a minde, that they would feare
me, and keepe al my commandementes at al time, that it
may be wel with them and with their children for euer?

::Coueting an other mans wife, and coueting his goodes, differ as much, as the exterior actes of adultry and of theft. And ſo theſe two commandments are as diſtinct as the former two.

† Goe and ſay to them: Returne into your tentes. † But 30 31
thou ſtand here with me, and I wil ſpeake to thee al my
commandementes, and ceremonies and iudgementes: which
thou ſhalt teach them, that they may doe them in the Land,
which I wil geue them in poſſeſſion. † Keepe therfore and 32
doe the thinges which our Lord God hath commanded you:
you ſhal not decline neither to the right hand, nor to the
left: † but the way that the Lord your God hath comman- 33
ded ſhal you walke, that you may liue, and it may be wel
with you, and your daies may be prolonged in the land of
your poſſeſſion.

ANNOTATIONS.

Chap. V.

Images of Idols forbid, but not of other things.

8. *Thou ſhalt not make.*] If our aduerſaries would quietly conſider the coherence of the holie text, they might eaſely ſee, that this prohibition of making, and worſhipping the ſimilitude of anie creature, perteyneth to the former ſentence: *Thou ſhalt not haue ſtrange goddes:* more particularly forbidding either to make Idoles, or to worſhip ſuch as others make; and that with commination, becauſe our Lord is a ielous God, and wil not ſuffer his honour to be geuen to anie creature. But other Images were made in the old Teſtament, by Gods commandment, and likewiſe Images of Chriſt and his Sainctes are lawful and profitable among Chiſtians. as before is noted. *Exod. 20.*

Chap. VI.

God is diligently to be ſerued, and loued with thy whole hart, thy whole ſoule, and whole ſtrength. Al his precepts, ceremonies and iudgements muſt be carefully kept, and commended to poſteritie.

These are the preceptes, and ceremonies, and iudge- 1
mentes, which the Lord your God commanded that I
ſhould teach you, and you ſhould doe them in the Land,
whereunto you paſſe ouer to poſſeſſe it: † that thou mayeſt 2
feare the Lord thy God, and keepe his commandementes and
preceptes, which I command thee, and thy ſonnes, and ne-
phewes, al the dayes of thy life, that thy dayes may be pro-
longed. † Heare Iſrael, and obſerue that thou doe the 3
thinges which our Lord hath commanded thee, and it may
be wel with thee, and thou mayeſt be greately multiplied, as
the Lord God of thy fathers hath promiſed thee a land flowig
with milke and honie. † Heare Iſrael, The Lord our God, is 4
one Lord. † Thou ſhalt loue the Lord thy God with thy 5
whole hart, and with thy whole ſoule, and with thy whole
ſtrength.

6 ſtrength. † And theſe wordes, which I command thee
7 this day, ſhal be in thy hart: † and thou ſhalt tel them to
thy children, and thou ſhalt meditate ſitting in thy houſe,
8 and walking on thy iourney, ſleeping, and ryſing. † And
thou ſhalt bind them as a ſigne on thy hand, and they ſhal be
9 & ſhal moue betwen thine eies, † and thou ſhalt write them
10 in the entrie, and on the doores of thy houſe. † And when
the Lord thy God ſhal haue brought thee into the Land, for
the which he ſware to thy fathers Abraham, Iſaac, and Iacob:
and ſhal haue geuen thee great and goodlie cities, which
11 thou didſt not build, † houſes ful of al riches, which thou
didſt not erect, ceſternes which thou didſt not digge, vine-
12 yardes and oliueyardes, which thou didſt not plant, † and
13 thou ſhalt haue eaten and be ful: † take heede diligently
leſt thou forget our Lord, that brought thee out of the Land
of Ægypt, out of the houſe of ſeuitude. Thou ſhalt feare the
Lord thy God, and :: him onelie ſhalt thou ſerue, and by his
14 name ſhalt thou ſweare. † You ſhal not goe after the ſtrange
15 goddes of al Nations, that are round about you: † becauſe
the Lord thy God is a Iealouſe God in the middes of thee:
leſt ſometime the furie of the Lord thy God be wrath againſt
16 thee, and take thee away from the face of the earth. † Thou
ſhalt not tempt the Lord thy God, as thou didſt tempt him
17 in the place of tentation. † Keepe the preceptes of the Lord
thy God, and the teſtimonies and ceremonies, which he
18 hath commanded thee: † And doe that which is pleaſant
and good in the ſight of our Lord, that it may be wel with
thee: and entring in thou mayeſt poſſeſſe the goodlie Land,
19 wherof our Lord ſware to thy fathers, † that he would de-
20 ſtroy al thy enemies before thee, as he hath ſpoken. † And
when thy ſonne ſhal aske thee to morrow, ſaying: What
meane theſe teſtimonies, and ceremonies, and iudgementes,
21 which the Lord our God hath commanded vs? † thou ſhalt
ſay to him: We were the bondmen of Pharao in Ægypt, and
22 our Lord brought vs out of Ægypt in a ſtrong hand: † and
he did ſignes & wonders great and verie ſore in Ægypt againſt
23 Pharao, and al his houſe, in our ſight, † and he brought vs
out from thence, that being brought in he might geue vs the
24 Land, wherupon he ſware to our fathers. † And our Lord
commanded that we ſhould doe al theſe ordinances, and
ſhould feare the Lord our God, that it might be wel with vs

:: Some adoration agreeth to creatures, but ſeruice of Latria to God onlie *S. Aug. q. 61. in Gen.*

al the daies of our life, as it is at this day. † And he wil be 25
merciful to vs, if we keepe and doe al his preceptes before
the Lord our God, as he commanded vs.

CHAP. VII.

No league nor felowſhip to be had with the Gentiles: 5. but their altares, groues, and al their idoles to be deſtroyed. 17. God promiſeth victories to his people, willing them to truſt in him, and ſerue him.

VVHEN the Lord thy God ſhal haue brought thee 1
into the land, which thou doeſt enter in to poſſeſſe,
and ſhal haue deſtroyed manie Nations before thee,
the Hetheite, and the Gergezeite, and the Amorrheite, and
the Chananeite, and the Pherezeite, and the Heueite, and the
Iebuſeite, ſeuen nations of much greater number then thou
art, and ſtronger then thou: † and the Lord thy God ſhal 2
haue deliuered them to thee, thou ſhalt ſtrike them vnto vtter
deſtruction. Thou ſhalt not make league with them, nor
pitie them, † nor make mariages with them. Thy daughter 3
thou ſhalt not geue to his ſonne, nor take his daughter for
thy ſonne: † for he wil ſeduce thy ſonne, that he folow not 4
me, and that he rather ſerue ſtrange goddes, and the furie of
our Lord wil be wrath, and ſhal quickly deſtroy thee. † But 5
theſe thinges rather you ſhal doe to them: Ouerthrow their
altares, and breake their ſtatuees, and cutte downe their
groues, and burne their ſculptiles. † Becauſe thou art a 6
holie people to the Lord thy God. The Lord thy God hath
choſen thee, to be his peculiar people of al peoples, that are
vpon the earth. † Not becauſe you paſſed al nations in 7
number, is our Lord ioyned vnto you, and hath choſen you,
wheras you are fewer then al peoples: † but becauſe our 8
Lord hath loued you, and hath kept the oath, which he ſware
to your fathers: and hath brought you forth in a ſtrong hand,
and redemed you from the houſe of ſeruitude, out of the
hand of Pharao the king of Ægypt. † And thou ſhalt know 9
that the Lord thy God, he is a ſtrong and faithful God, keping
his couenant and mercie to them that loue him, and to them
that keepe his preceptes, vnto a thouſand generations: † and 10
rendring forthwith to them that hate him, ſo that he deſtroyeth
them, and differreth no longer, ∵ immediatly rendering
to them that they deſerue. † Keepe therfore the preceptes 11
and ceremonies and iudgementes, which I command

Not withſtanding this commination, God oftentimes differreth puniſhment, expecting the ſinners repentance.

12 thee this day to doe them. † :: If after thou haſt heard theſe
iudgementes, thou keepe and doe them, the Lord alſo thy
God wil keepe the couenant vnto thee, and the mercie which
13 he ſware to thy fathers: † and he wil loue and multiplie
thee, and wil bleſſe the fruite of thy wombe, and the fruite
of thy land, thy corne, and vintage, oile, and heardes, the
flockes of thy ſheepe vpon the Land, for the which he ſware
14 to thy fathers that he would geue it thee. † Bleſſed ſhalt
thou be among al peoples. There ſhal be none barren with
15 thee of neither ſexe, as wel in men as in thy flockes. † Our
Lord wil take away from thee al diſeaſe: and the ſore infir-
mities of Ægypt, which thou knoweſt, he wil not bring
16 vpon thee, but vpon al thyne enemies. † Thou ſhalt deuoure
al the peoples, which the Lord thy God wil geue thee. Thyn
eye ſhal not ſpare them, neither shalt thou ſerue their goddes,
17 leſt they be the ruine of thee. † If thou ſay in thy hart: Theſe
nations are moe then I, how ſhal I be able to deſtroy them?
18 † Feare not, but remember what the Lord thy God did to
19 Pharao and to al the Ægyptians, † the exceding great plagues,
which thyne eies ſaw, and the ſignes and wonders, and the
ſtrong hand, and the ſtretched out arme, that the Lord thy
God might bring thee forth: ſo wil he doe to al peoples,
20 whom thou feareſt. † Moreouer hornettes alſo wil the Lord
thy God ſend vpon them, vntil he deſtroy and conſume al that
21 eſcaped thee, and can hide them ſelues. † Thou shalt not feare
them, becauſe the Lord thy God is in the middes of thee, a
22 mightie God and terrible: † he wil conſume theſe nations in
thy ſight by litle and litle and by partes. Thou mayeſt not de-
ſtroy them al together: leſt perhappes the beaſtes of the earth
23 multiplie againſt thee. † And the Lord thy God wil geue them
in thy ſight: and wil kil them vntil they be vtterly deſtroyed.
24 † And he wil deliuer their kinges into thy handes, and thou
shalt deſtroy their names vnder heauen: no man shal be able
25 to reſiſt thee, vntil thou deſtroy them. † Their ſculptiles thou
shalt burne with fyre: thou shalt not couet the ſiluer and gold,
wherof they were made, neither shalt thou take to thee any
thing therof, leſt thou offend, becauſe it is the abomination
26 of the Lord thy God. † Neither shalt thou bring in ought of
the Idol into thy houſe, leſt thou become anathema, as alſo
that is. As filthines thou shalt deteſt it, and as vncleannes and
filth thou shalt account it abominable, becauſe it is anathema.

:: Gods promiſes cõditional, if his people ſerue him.

CHAP.

CHAP. VIII.

The people is put in mind of afflictions which happened in the deſerte, and of beneſites as wel paſt, as promiſed; 11. to the end they loue and ſerue God more effectually.

EVERIE commandement, that I command thee this 1
day, take diligent heede that thou doe it: that you may
liue, and be multiplied, and entring in may poſſeſſe the Land,
for the which our Lord ſware to your fathers. † And thou 2
shalt remember al the iourney, through the which the Lord
thy God hath brought thee fourtie yeares by the deſert, that
he might afflict and proue thee, and that the thinges that
were in thy hart might be made knowen, whether thou
wouldeſt keepe his commandementes or not. † He afflicted 3
thee with penurie, and gaue thee for meate Manna, which
thou kneweſt not nor thy fathers: for to shew vnto thee that
:: not in bread onlie a man liue, but in euerie word that pro-
cedeth from the mouth of God. † Thy rayment, wherwith 4
thou waſt couered, hath not decayed for age, and thy foote is
not worne, loe this is the fourtith yeare. † That thou mayeſt 5
recount in thy hart, that as a man diſciplineth his ſonne,
ſo the Lord thy God hath diſciplined thee, † that thou ſhoul- 6
deſt keepe the cõmandementes of the Lord thy God, & walke
in his wayes, and feare him. † For the Lord thy God wil 7
bring thee in vnto a good land, a land of riuers & waters and
of fountaynes: in the plains wherof and mountaynes deepe
floudes gush out: † a land of wheate, of barley & vineyardes, 8
wherein figge trees and pomegranates, and oliueyardes doe
grow: a land of oyle and honie. † Where without any 9
penurie thou shalt eate thy bread, and enioy abundance
of al thinges: whoſe ſtones are yron, and out of the moun-
taynes therof are digged metalles of braſſe: † that when 10
thou haſt eaten, and art ful, thou mayeſt bleſſe the Lord thy
God for the excellent land, which he hath geuen thee.
† Obſerue, and beware leſt at any time thou forget the Lord 11
thy God, and neglect his commandementes and iudgementes
and ceremonies, which I command thee this day: † leſt 12
after thou haſt eaten and art filled, haſt built goodlie houſes,
and dwelled in them, † and ſhalt haue heardes of oxen and 13
flockes of ſheepe, of gold and ſiluer, and of al thinges plentie,
† thy hart be lifted vp, and thou remember not the Lord 14
thy

:: God is able to make foode of what he pleſe, or to ſuſtaine men without meate.

thy God, that brought thee out of the Land of Ægypt, out
15 of the houſe of ſeruitude: † and was thy conductor in the
huge and terrible wilderneſſe, wherein was the ſerpent bur-
ning with his breath, and the ſcorpion and :: the dipſas, and
no waters at al: who brought forth riuers out of the hardeſt
16 rocke, † and fed thee with Manna in the wilderneſſe, which
thy fathers knew not. And after he had afflicted and proued
17 thee, at the laſt he had mercie vpon thee, † leſt thou ſhouldeſt
ſay in thy hart: Myne owne force, and the ſtrength of
myne owne hand, haue atchieued al theſe thinges for me.
18 † But remember the Lord thy God, that he hath geuen thee
ſtrength, that he might fulfil his couenant, concerning
which he ſware to thy fathers, as this preſent day ſheweth.
19 † But if forgetting the Lord thy God, thou ſhalt folow
ſtrange goddes, and ſhalt ſerue and adore them: behold now
20 I foretel thee that thou ſhalt periſh vtterly. † As the Na-
tions, which our Lord deſtroyed at thyne entrie, ſo ſhal you
alſo periſh, if you be diſobedient to the voice of the Lord
your God.

:: A ſerpent leſſe then a ſcorpion, making thoſe whom he byteth to die of thirſt *Solinus in polyhiſt. cap. de Africa.*

CHAP. IX.

Leſt they ſhould impute the victories (which they ſhal haue) to them ſelues, 6. they are put in mind of their often prouoking Gods wrath, 12. by idolatrie, 22. by murmuring, by concupiſcence, by contempt, and other ſinnes. 25 for which they ſhould haue bene deſtroyed, but God ſpared them for his promiſe made to Abraham Iſaac and Iacob.

1 HEARE Iſrael: Thou ſhalt goe ouer Iordan this day;
to poſſeſſe verie greate nations and ſtronger then thy
2 ſelfe, huge cities, and walled :: euen vnto heauen, † a great
people and tal, the ſonnes of the Enacims, whom thou haſt
ſeene, and heard, againſt whom no man is able to reſiſt.
3 † Thou ſhalt know therfore this day that the Lord thy God
him ſelfe wil paſſe ouer before thee, a deuouring and con-
ſuming fyre, who ſhal deſtroy and aboliſh and bring them to
nothing before thy face quickly, as he hath ſpoken to thee.
4 † Say not in thy hart, when the Lord thy God ſhal haue de-
ſtroyed them in thy ſight: For my iuſtice hath our Lord
brought me in to poſſeſſe this land, wheras theſe nations were
5 deſtroyed for their impieties. † For not becauſe of thy iu-
ſtices, and equitie of thy hart doeſt thou enter in to poſſeſſe
their landes: but becauſe they haue done impiouſly, at thy

:: Holie Scripture vſeth the figure *Hyperbola*, folowing the vulgar maner of ſpeakīg as wel to helpe the vnderſtanding, as to moue affectiō in great and extraordinarie things.

entring in they are deſtroyed: and that our Lord might accompliſh
his word, which by oath he promiſed to thy fathers
Abraham, Iſaac, and Iacob. † Know therfore that not for 6
thy iuſtices hath the Lord thy God geuen thee this excellent
land in poſſeſſion, wheras thou art a verie ſtiffe necked
people. † Remember, and forget not how thou didſt prouoke 7
the Lord thy God to wrath in the wilderneſſe. From
the ſame day, that thou cameſt out of Ægypt vnto this place,
thou haſt alwayes contended againſt our Lord. † For in 8
Horeb alſo thou didſt prouoke him, and being wrath he
would haue deſtroyed thee, † when I went vp into the 9
mounte, to receiue the tables of ſtone, of the couenant
which our Lord made with you: and I continewed in the
mounte fourtie daies and nightes, not eating bread, nor drinking
water. † And our Lord gaue me two tables of ſtone 10
written with the finger of God, and conteyning al the wordes
that he ſpake to you in the mounte from the middes of the
fyre, when the aſſemblie of the people was gathered. † And 11
when fourtie dayes were paſſed, and as manie nightes, our
Lord gaue me the two tables of ſtone, the tables of couenant,
† and he ſaid to me, Ariſe, and goe downe from hence 12
quickly: for thy people, which thou didſt bring out of Ægypt,
haue quickly forſaken the way, that thou haſt ſhewed
them, and haue made them ∷ a molten idol. † And againe 13
our Lord ſaid to me: I ſee that this people is ſtiffe necked:
† ſuffer me that I may deſtroy them, and aboliſh their name 14
from vnder heauen, and may ſet thee ouer a Nation, that is
greater and ſtronger then this. † And when I came downe 15
from the burning mounte, and held the two tables of couenant
with both handes, † and ſaw that you had ſinned to 16
the Lord your God, and had made you a molten calfe, and
had quickly forſaken his way, which he had ſhewed you:
† I caſt the tables out of my handes, and brake them in your 17
ſight. † And I fel downe before our Lord as before, fourtie 18
dayes and nightes not eating bread, nor drinking water, for
al your ſinnes, which you committed againſt our Lord, and
prouoked him to wrath: † for I feared his indignation and 19
anger, wherwith being moued agaynſt you, he would haue
deſtroyed you. And our Lord heard me this time alſo. 20
† Againſt Aaron alſo being exceeding angrie, he would
haue deſtroyed him, and for him, in like maner did I

∷ The ſimilitude of a calfe and called it their god. *Exod. 32.*

pray

21 pray. † And your ſinne that you had committed, that is, the
calfe, I tooke, and burnt it with fyre, and breaking it into
peeces, and bringing it wholy into duſt, I threw it into the
22 torrent, that deſcendeth from the mount. † In the burning
alſo and in the tentation, and in the Sepulchres of concupiſcence
23 you prouoked our Lord: † and when he ſent you
from Cadeſbarne, ſaying. Goe vp, and poſſeſſe the Land,
that I haue geuen you, and you contemned the commandement
of your Lord God, and did not beleue him, neither
24 would you heare his voice: † but were alwaies rebellious
25 from the day that I beganne to know you. † And I lay before
our Lord fourtie dayes and nightes, in the which I humbly
beſought him, that he would not deſtroy you as he had
26 threatened: † and praying I ſaid: Lord God, deſtroy not
thy people, and thyne inheritance, which thou haſt redemed
in thy greatnes, whom thou didſt bring out of Ægypt in a
27 ſtrong hand. † Remember thy ſeruantes Abraham, Iſaac,
and Iacob: regard not the ſtubbournes of this people, and
28 his impietie and ſinne: † leſt perhappes the inhabitantes of
the land, out of which thou haſt brought vs, ſay; The Lord
could not bring them in vnto the Land, that he promiſed
them, and he hated them: therfore did he bring them forth,
29 that he might kil them in the wildernes. † Which are thy
people and thyne inheritance, whom thou didſt bring forth
in thy great ſtrength, and in thy ſtretched out arme.

CHAP. X.

Moyſes receiuing the ſecond tables of the tenne commandments, and making an arke put them therin. 6. with mention of certaine places where the children of Iſrael had camped, of Aarons death, and to the Leuites offices, and poſſeſſions, 12. he inculcateth the feare and loue of God, and the keping of his precepts. 16. namely to circumciſe the hart. 19. to loue ſtrangers 20. and not to ſerue, nor ſweare by falſe goddes.

1 AT that time our Lord ſaid to me: Hewe thee two tables
of ſtone, as the former were, and come vp to me into
2 the mounte: and thou ſhalt make an arke of wood, † and
I wil write in the tables the wordes that were in them, which
before thou didſt breake, and thou ſhalt put them in the
3 arke. † I made therfore an arke of the wood Settim. And
when I had hewed two tables of ſtone like to the former, I
4 went vp into the mount, hauing them in my handes. † And

he wrote in the tables, according as he had written before,
the ten wordes, which our Lord ſpake to you in the mount
from the middes of the fyre, when the people was gathered:
and he gaue them to me. † And returning from the mount, 5
I came downe, and put the tables into the arke, that I had
made, which are there til this preſent, as our Lord commanded
me. † And the children of Iſrael remoued their campe 6
from Beroth of the children of Iacan into :: Moſera, where
Aaron died and was buried, for whom, Eleazar his ſoone
did the function of prieſthood. † Thence they came into 7
Gadgad: from the which place departing, they camped in
Ietebatha, in a Land of waters and torrentes. † At that time 8
he ſeparated the tribe of Leui, to carie the arke of the couenant
of our Lord, and to ſtand before him in the miniſterie,
and to bleſſe in his name vntil this preſent day. † For the 9
which cauſe Leui had no part, nor poſſeſſion with his brethren:
becauſe our Lord him ſelf is his poſſeſſion, as the
Lord thy God promiſed him. † And I ſtoode in the mount, 10
as before, fourtie daies and nightes: and our Lord heard me
this time alſo, and would not deſtroy thee. † And he ſaid to 11
me: Goe, and march before the people, that they may enter,
and poſſeſſe the Land, which I ſware to their fathers that I
would deliuer to them. † And now Iſrael, what doth the 12
Lord thy God require of thee, but that thou feare the Lord
thy God, and walke in his waies, and loue him, and ſerue the
Lord thy God with al thy hart, and with al thy ſoule: † and 13
keepe the commandementes of our Lord, and his ceremonies,
which I command thee this day, that it may be wel with
thee? † Behold heauen is the Lords thy God, and the heauen 14
of heauen, the earth and al thinges that are in it. † And 15
yet to thy fathers was our Lord ioyned, and he loued them,
and choſe their ſeede after them, that is to ſay you, from al
Nations, as this day it is proued. † Circumciſe therfore the 16
prepuce of your hart, and your necke indurate no more:
† becauſe the Lord your God he is the God of goddes, and 17
the Lord of lordes, a great God and mightie, and terrible, that
accepteth not perſon nor giftes. † He doth iudgement to the 18
pupil and the widowe, loueth the ſtranger, and geueth him
victual & rayment. † And do you therfore loue ſtrangers because 19
you alſo were ſtrangers in the Land of Ægypt. † Thou 20
ſhalt feare the Lord thy God, and ſerue him only: to him thou

::This Moſera where Aaron died, is more commonly called *Hor*. *Num.* 20. & 33.

ſhalt

21 ſhalt cleaue, and :: ſhalt ſweare in his name. † He is thy praiſe,
and thy God, that hath done for thee theſe greate and terrible
22 thinges, which thyne eies haue ſeene. † In ſeuentie ſoules did
thy fathers goe downe into Ægypt: and behold now the Lord
thy God hath multiplied thee as the ſtarres of heauen.

:: VVhen iuſt cauſe requireth an oath, it muſt be made in the name of God, not of falſe goddes.

CHAP. XI.

For the benefites of God (whereof ſome are repeted, and others promiſed) the Iſraelites are bound to loue him. 16. but if they forſake him he threatneth puniſhmentes. 26. propoſing benediction and malediction as they ſhal deſerue.

1 LOVE therfore the Lord thy God, and obſerue his preceptes
and ceremonies, his iudgementes and commandmentes
2 at al time. † Know this day the thinges that your
children know not, who ſaw not the diſcipline of the Lord
your God, his great doinges and ſtrong hand, and ſtretched
3 out arme, † the ſignes and workes which he did in the
4 middes of Ægypt to Pharao the king, and to al his land, † and
to al the hoſte of the Ægyptians, and to their horſes and
charriottes: how the waters of the red ſea couered them,
when they purſewed you, and how our Lord deſtroyed them
5 vntil this preſent day: † and to you what thinges he hath
6 done in the wildernes, til you came to this place: † and to
Dathan and Abiron the ſonnes of Eliab, which was the ſonne
of Ruben: whom the earth opening her mouth ſwalowed
vp with their houſes and tabernacles, and al their ſubſtance,
7 which they had in the middes of Iſrael. † Your eies haue
ſeene al the great workes of our Lord, that he hath done,
8 † that you may keepe al his commandementes, which I command
you this day, and may enter in, and poſſeſſe the Land,
9 to the which you enter, † and may liue in it a great time:
which our Lord by oath promiſed to your fathers, and to
10 their ſeede, flowing with milke and honie. † For the Land,
which thou goeſt to poſſeſſe, is not as the Land of Ægypt,
which thou cameſt out of, where when the ſeede is ſowen,
waters are brought in to water it after the maner of gardens.
11 † but it is hilly and champion, expecting raine from heauen.
12 † which the Lord thy God doth alwaies viſite, and his eies
are on it from the beginning of the yeare vnto the end therof.
13 † If then you obey my commandementes, which I command
you this day, that you loue the Lord your God, and ſerue him

with al your hart, and with al your ſoule: † he wil geue rayne 14
to your Land :: the timely and the lateward, that you may
gather your corne, and wine, and oile, † and haye out of the 15
fieldes to feede your cattel, and that your ſelues may eate and
be filled. † Beware leſt perhaps your hart be deceiued, and you 16
depart from our Lord, and ſerue ſtrange goddes, and adore
them: † and our Lord being wrath ſhutte vp heauen, and 17
the raine come not downe, nor the earth geue her ſpring,
and you periſh quickly from the excellent Land, which our
Lord wil geue you † Put theſe my wordes in your hartes and 18
mindes, and hang them for a ſigne on your handes, and place
them betwen your eies. † Teach your children that they 19
meditate them, when thou ſitteſt in thy houſe, & walkeſt on
the way, and lieſt downe and ryſeſt vp. † Thou ſhalt write 20
them vpon the poſtes and gates of thy houſe: † that thy 21
daies may be multiplied, and the dayes of thy children in the
Land, which our Lord ſware to thy fathers, that he would
geue it them as long as the heauen hangeth ouer the earth.
† For if you keepe the commandementes which I command 22
you, and doe them, that you loue the Lord your God, and
walke in al his wayes, cleauing to him, † our Lord wil de- 23
ſtroy al theſe nations before your face, and you ſhal poſſeſſe
them, which are greater and ſtronger then you. † Euerie 24
place, that your foote ſhal treade, ſhal be yours. From the
deſert, and from Libanus, from the great riuer Euphrates vnto
the weſt ſea ſhal be your borders. † None ſhal ſtand againſt 25
you: your terrour and feare ſhal the Lord your God geue
vpon al the land that you ſhal treade, as he hath ſpoken to
you. † Behold I ſette forth in your ſight this day :: bene- 26
diction and malediction: † benection, if you obey the com- 27
mandementes of the Lord your God, which I command you
this day: † malediction, if you obey not the commande- 28
mentes of the Lord your God, but reuolt from the way,
which now I doe ſhew you, and walke after ſtrange goddes,
which you know not. † And when the Lord thy God ſhal 29
haue brought thee into the Land, to the which thou goeſt to
inhabite, thou ſhalt put the benediction vpon mounte Ga-
rizim, the malediction vpon mounte Hebal: † which are 30
beyond Iordan behinde the way that bendeth to the going
downe of the ſunne in the Land of the Chananeite, which
dwelleth in the champion countrie againſt Galgala, which is
beſide

:: Raine after ſeeding and before harueſt ſignifieth Gods grace firſt ſtirring vp the ſoule, and aſſiſting the ſame to the end.

The ſecond leſſon in Maſſe on Imber Saturday in Lent

:: God worketh, and we cooperate, for he taketh not away, but helpeth freewil. *S. Aug. q. 15. in Deut.*

31 beſide the valle that reacheth and entreth farre. † For you
ſhal paſſe ouer Iordan, to poſſeſſe the Land, which the Lord
your God wil geue you, that you may haue and poſſeſſe it.
32 † See therfore that you fulfil the ceremonies and iudgementes, which I ſhal ſette this day in your ſight.

CHAP. XII.

Al idolatrie, and whatſoeuer apperteineth therto muſt be deſtroyed. 5. Sacrifices, tithes, and donaries muſt be offered in the ſpecial place, 15. Eating fleſh they muſt not eate the bloud. 29. In no caſe to imitate the idolatrie of gentiles.

1 THESE are the preceptes and iudgementes, that you
muſt do in the Land, which the Lord God of thy fathers
wil geue thee, to poſſeſſe it al the daies, that thou ſhalt goe
2 vpon the earth. † Subuert al places, wherein the nations,
which you ſhal poſſeſſe, worshipped their goddes vpon the
high mountaines, and hilles, and vnder euerie tree ful of
3 leaues. † Ouerthrow their altares, and breake their ſtatues,
their groues burne with fire, and their Idols hewe al to
4 peeces: deſtroy their names out of thoſe places. † You ſhal
5 not doe ſo to the Lord your God: † but :: to the place, which
the Lord your God hath choſen of al your tribes, to put his
6 name there and to dwel in it, ſhal you come: † and ſhal offer
in that place your holocauſtes and victimes, the tithes and
firſt fruites of your handes, and your vowes and donaries,
7 the firſt borne of your oxen and ſheepe. † And you ſhal eate
there in the ſight of the Lord your God: and you ſhal reioyce
in al thinges, whereunto you ſhal put your hand, you and
your houſe, wherein the Lord your God hath bleſſed you.
8 † You ſhal not doe there the thinges, that we doe here this
9 day :: euerie man that which ſeemeth good to him ſelf. † For
vntil this preſent time you are not come to reſt, and to the
10 poſſeſſion, which the Lord your God wil geue you. † You
ſhal paſſe ouer Iordan, and ſhal dwel in the Land, which the
Lord your God wil geue you, that you may haue reſt from al
11 enemies round about: and may dwel without al feare, † in
the place, which the Lord your God ſhal chooſe, that his
name may be therin. Thither ſhal you bring al the thinges,
that I command you, holocauſtes, and hoſtes, and tithes, and
the firſt fruites of your handes: and whatſoeuer is the principal in the giftes, that you ſhal vowe to our Lord. † There

:: Peculiar place appropriate to Gods ſeruice.

::In the deſert they could not obſerue the ceremonies of the Law: but comming to reſt they were bound to kepe al one ſette forme of holie rites.

ſhal

shal you feaſte before the Lord your God, you and your
ſonnes and daughters, men ſeruantes and wemen ſeruantes,
and the Leuite, that dwelleth in your cities. for he hath no
other part and poſſeſſion among you. † Beware thou offer 13
not thy holocauſtes in euerie place, that thou shalt ſee: † but 14
in that, which our Lord shal chooſe, in one of thy tribes
shalt thou offer hoſtes, and shalt doe what thinges ſoeuer I
command thee. † But if thou wilt eate, and the eating of 15
flesh delight thee, kil, and eate according to the bleſſing of
the Lord thy God, which he hath geuen thee in thy cities:
whether it be vncleane, that is to ſay, blemished and feeble:
or cleane, that is to ſay, ſound and without blemish, ſuch as
is lawful to be offered, as the doa and the hart, shalt thou
eate it, † only without eating of the bloud, which thou shalt 16
power out vpon the earth as water. † Thou canſt not eate 17
in thy townes the tithe of thy corne, and wine, and oyle, the
firſt borne of thy heardes and cattel, and al thinges that thou
voweſt, and that thou wilt offer voluntarily, and the firſt
fruites of thy handes: † but before the Lord thy God shalt 18
thou eate them in the place, which the Lord thy God shal
chooſe, thou and thy ſonne and thy daughter, and man ſeruant,
and woman ſeruant, and the Leuite, that dwelleth in
thy cities: and thou shalt reioyce and be refreshed before
the Lord thy God in al thinges, whereunto thou shalt extend
thy hand. † Take heede thou forſake not the Leuite al the 19
time that thou liueſt in the land. † When the Lord thy God 20
shal haue dilated thy borders, as he hath ſpoken to thee, and
thou wilt eate the flesh, that thy ſoule deſireth: † and if the 21
place be farre of, which the Lord thy God shal chooſe, that
his name may be there, thou shalt kil of the heardes and
cattel, which thou haſt as I haue commanded thee, and shalt
eate in thy townes, as it pleaſeth thee. † As the doa is eaten 22
and the hart, ſo shalt thou eate them: both the cleane and
vncleane shal eate in common. † This onlie beware, that 23
thou eate not the bloud, for their bloud is for the ſoule: and
therfore thou muſt not eate the ſoule with the flesh: † but 24
vpon the earth thou shalt power it as water, † that it may 25
be wel with thee and thy children after thee, when thou
shalt doe that which pleaſeth in the ſight of our Lord. † But 26
the thinges which thou haſt ſanctified, and vowed to our
Lord, thou shalt take vp, and shalt come to the place, which

27 our Lord ſhal chooſe: † and ſhalt offer thy oblations the
fleſh and the bloud vpon the altar of the Lord thy God: the
bloud of thy hoſtes thou ſhalt power on the altar: and the
28 fleſh thy ſelf ſhalt eate. † Obſerue and heare al thinges that
I command thee, that it may be wel with thee and thy children
after thee for euer, when thou ſhalt doe that which is
29 good and pleaſing in the ſight of the Lord thy God. † When
the Lord thy God ſhal haue deſtroyed before thy face the
nations, that thou entreſt in to poſſeſſe, and thou ſhalt poſſeſſe
30 them, and dwel in their land: † beware leſt thou imitate
them, after they be ſubuerted at thy entring in, and thou
require their ceremonies, ſaying: As theſe nations haue worſhipped
31 their goddes, ſo wil I alſo worſhippe. † Thou ſhalt
not doe in like maner to the Lord thy God. For al the abominations,
that our Lord doeth abhorre, haue they done to
their goddes, offering their ſonnes and daughters, and burning
32 them with fyre. † What I command thee, " that onlie
doe to our Lord: neither adde any thing, nor diminiſh.

ANNOTATIONS.

CHAP. XII.

32 *That only do to our Lord.*] VVheras the Gentiles offered their ſonnes and daughters (v. 31.) and other abominable ſacrifices to Idols, God commandeth his people to offer thoſe things only, which are preſcribed by the law, and neither to imolate anie other thing, nor exclude anie thing appointed by the ſame law for ſacrifice. As for other preceptes, it is likewiſe forbid to adde or diminiſh anie thing that may corrupt the law: but was euer lawful for Superiors, to adde more preceptes agreable, and not contrarie to the former. So King Dauid eſtabliſhed a new law that ſuch as ſtayed with the baggage, ſhould haue like portion of the praye, with thoſe that fought in battel. 1. Reg. 30. And our Sauiour by his preſence (Ioan 10.) approued the feaſt of dedication, inſtituted long after Moyſes law. 1. Machab, 4.

No hoſtes lawful in ſacrifice but ſuch as the law appointed

New precepts may be added, not contrarie to the former.

CHAP. XIII.

Falſe Prophets muſt be ſlaine, 6. how nere ſoeuer they be in kinred, or freindſhipe. 12. The whole citie that ſhal permite falſe doctrin muſt be vtterly deſtroyed, men, beaſtes, and al moueables, and neuer be built againe.

1 IF there riſe in the middes of thee a prophete, or one that
ſaieth he hath ſeene a dreame, and foretel a ſigne and a
2 wonder, † and it come to paſſe which he ſpake, and he ſay
to thee: :: Let vs goe, and folow ſtrange goddes, which thou
3 knoweſt not, and let vs ſerue them: † thou ſhalt not heare

:: Noueltie in Religion is a marke of idolatrie or hereſie.

the wordes of that prophete or dreamer: for the Lord your
God tempteth you, that it may appeare whether you loue him
or no, with al your hart, and with al your ſoule. † Folow the 4
Lord your God, and feare him, and keepe his commandementes,
and heare his voice: him you ſhal ſerue, and to him
you ſhal cleaue. † And that prophete or forger of dreames 5
ſhal be ſlaine: becauſe he ſpake that he might auert you from
the Lord your God, which brought you out of the Land of
Ægypt, and redemed you from the houſe of ſeruitude: that
he might make thee to erre from the way, that the Lord thy
God commanded thee: and thou ſhalt take away the euil
out of the middes of thee. † If thy brother the ſonne of thy 6
mother, or thy ſonne or daughter, or thy wife that is in thy
boſome, or thy freind, whom thou loueſt as thy ſoule, wil
perſwade thee ſecretly, ſaying: Let vs goe, and ſerue ſtrange
goddes, which thou knoweſt not, nor thy fathers, † of al 7
nations round about, that be nigh or farre, from the beginning
vnto the end of the earth, † conſent not to him, 8
nor heare him, neither let thyne eie ſpare him to pitie and
hide him, † but :: forthwith thou ſhalt kil him. let thy 9
hand be firſt vpon him, and after thee al the people lay hand
on him. † With ſtones ſhal he be ſtoned to death: becauſe 10
he would haue withdrawen thee from the Lord thy God,
which brought thee out of the Land of Ægypt, from the
houſe of ſeruitude: † that al Iſrael hearing may feare, and 11
may doe no more any thing like to this. † If in one of thy 12
cities, which the Lord thy God ſhal geue thee to inhabite,
thou heare ſome ſay: † There are gone forth :: children of 13
Belial out of the middes of thee, and haue auerted the inhabitants
of their citie, and haue ſaid: Let vs goe, and ſerue
ſtrange goddes which you know not: † inquire carefully, 14
and diligently, the truth of the thing being looked into, if
thou finde it certaine that is ſaid, and that this abomination
is in act committed, † thou ſhalt forthwith ſtrike the inhabitantes 15
of that citie in the edge of the ſworde, and ſhalt
deſtroy it and al thinges that are in it, vnto the very beaſtes.
† What ſtuffe alſo ſoeuer there is, thou ſhalt gather together 16
in the middes of the ſtreates therof, and ſhalt burne it with
the citie it ſelfe, ſo that thou conſume al thinges to the Lord
thy God, and it be a heape for euer: it ſhal be built no more,
† and there ſhal nothing ſticke in thy hand of that anathema: 17
:: that

:: Euerie priuat man is not commanded, nor warrented by this to kil: but euerie one is bound to informe the Magiſtrate, and ſo by order of iuſtice to procede againſt the wicked.

:: Such as wil not indure diſcipline are called *children of Belial*, that is, *without yoke.*

∷ that our Lord may be turned from the wrath of his furie,
and may haue mercie on thee, and multiplie thee as he ſware
18 to thy fathers, † when thou ſhalt heare the voice of the Lord
thy God, keeping al his preceptes, which I command thee this
day, that thou mayeſt doe that which is pleaſing in the ſight
of the Lord thy God.

CHAP. XIIII.

Gentiles maner of mourning for the dead is prohibited. 3. Likewiſe to eate things vncleane, with mention of certaine cleane and vncleane beaſtes, 9. fiſhes, 11. and birdes. 21. Alſo preceptes of pietie, clemencie, paying tithes, firſt fruites, 27. nouriſhing of Leuites, ſtrangers, orphanes, and widowes.

1 BE YE the children of the Lord your God: you ſhal not
2 cutte your ſelues, nor make bauldnes for the dead. † be-
cauſe thou art a holie people to the Lord thy God: and he
choſe thee to be his peculiar people of al nations, that are
3 vpon the earth. † Eate not the thinges that are vncleane.
4 † This is the beaſt, that you ought to eate, The oxe, and the
5 ſheepe, and the goate, † the hart and the doa, the buffle,
the chamois, the pygargue, the wilde beefe, the cameloparde.
6 † Euerie beaſt, that diuideth the hoofe in two partes, and
7 cheweth the cudde, ſhal you eate. † But of them, that chew
the cudde, and diuide not the hoofe, theſe you ſhal not eate,
as the camel, the hare, the cherogril: becauſe they chew the
cudde, and diuide not the hoofe, they ſhal be vncleane to you.
8 † The ſwine alſo becauſe it diuideth the hoof, and cheweth
not the cudde, ſhal be vncleane. their fleſh you ſhal not eate,
9 and their carcaſſes you ſhal not touche. † Theſe ſhal you
eate of al that abide in the waters: Such as haue finnes and
10 ſcales, eate: † them that are without finnes and ſcales, eate
11 not, becauſe they are vncleane. † Al birdes that are cleane
12 eate. † The vncleane eate not: to witte, the eagle, and the
13 grype, and the oſprey, † the ringtaile, and the vulture and
14 kite according to their kinde: † and al of the rauens kinde,
15 † and the oſtriche, and the owle, and the ſterne, and the
16 hawke according to his kinde: † the herodian and the
17 ſwanne, and the ſtorke, † and the diuer, the porphyrion,
18 and nightcrow, † the onocratal, and the charadrion, euerie
19 one in their kinde: the lapwing alſo and the batte. † And
20 al that creepeth and hath litle winges, ſhal be vncleane, and
21 ſhal not be eaten. † Al that is cleane, eate. † But what-

ſoeuer is dead of it ſelfe, eate not therof. :: To the ſtranger,
that is within thy gates, geue it to eate, or ſel it to him: be-
cauſe thou art the holie people of our Lord thy God. Thou
shalt :: not boyle a kidde in the milke of his damme. † The 22
tenth part thou shalt ſeperate of al thy fruites that ſpring in
the earth euerie yeare, † and thou shalt eate in the ſight of 23
our Lord thy God in the place, which he shal chooſe, that his
name may be inuocated therin, the tithe of thy corne, and
wine, and oile, and the firſt borne of thy heardes and sheepe:
that thou mayeſt lerne to feare our Lord thy God at al time.
† But when the way, and the place which our Lord thy God 24
shal chooſe, are farre, and he hath bleſſed thee, and thou
canſt not carie al theſe thinges thither, † thou shalt ſel, and 25
bring al into a price, and shalt carie it in thy hand, and shalt
goe to the place, which our Lord thy God shal chooſe: † and 26
thou shalt buy with the ſame money whatſoeuer pleaſeth
thee, either of heardes, or of sheepe, wine alſo and ſicere,
and al that thy ſoule deſireth: and thou shalt eate before our
Lord thy God, and shalt feaſt, thou and thy houſe: † and 27
the Leuite that is within thy gates, beware thou forſake him
not, becauſe he hath no other part in thy poſſeſſion. † The 28
third yeare thou shalt ſeparate an other tenth of al thinges,
that growe to thee at that time: and shalt lay it vp within
thy gates. † And the Leuite shal come that hath no other 29
part nor poſſeſſion with thee, and the ſtranger and pupil and
widow, that are within thy gates, and shal eate and be filled:
that our Lord thy God may bleſſe thee in al the workes of thy
handes that thou shalt doe.

::If theſe thĩgs were vncleane by nature they were not lawful for anie nation to eate, but being only forbid to the Iewes ſheweth, that this prohibition was ceremonial, only for that time and people.

:: Al ſhew of crueltie to be auoided. Myſtically this prefigured, that Chriſt (for the ſimilitude of ſinful fleſh ſignified by a kidde) ſhould not be ſlaine in his infancie. *S. Tho.* 1. 2. *q.* 102. *a.* 6. *ad* 4.

CHAP. XV.

Remiſſion of debtes in the ſeuenth yeare to the Iſraelites, but not to ſtrangers. 4. Albeit there wil alwayes be ſome poore, yet they muſt ſo lend to their needie bretheren, that none be forced to begge. 12. A bought ſeruant that is an hebrew muſt be ſet free in the ſeuenth yeare, 16. except he deſire to ſerue ſtil. 19. The firſtborne in al cattel muſt be conſecrated to God, without making priuate profite therof.

IN the ſeuenth yeare thou shalt make a remiſſion, † which 1 2
shal be celebrated in this order. He to whom any thing is
owing of his freind or neighbour and brother, can not aske
it againe, becauſe it is the yeare of remiſſion of our Lord.
† Of the ſeiourner and ſtranger thou shalt exact: of thy 3
countrie

countrie man and neighbour thou ſhalt not haue power to
4 require it. † And :: needie perſon and begger there ſhal be
none among you: that our Lord thy God may bleſſe thee in
5 the land, which he wil geue thee in poſſeſſion. † Yet ſo if thou
heare the voice of our Lord thy God, and keepe al thinges
that he hath bid, and which I command thee this day, he wil
6 bleſſe thee, as he hath promiſed. † Thou ſhalt lend to manie
nations, and thy ſelfe ſhalt borrow of no man. Thou ſhalt
haue dominion ouer verie manie nations, and no man ſhal
7 haue dominion ouer thee. † If one of thy brethren that abideth
within the gates of thy citie in the land, which our
Lord thy God wil geue thee, come to pouertie: thou ſhalt not
8 harden thy hart, nor cloſe thy hand, † but ſhalt open it to the
poore man, and ſhalt lend him, that which thou perceiueſt he
9 hath neede of. † Beware leſt perhaps an impious cogitation
ſteale in vpon thee, and thou ſay in thy hart: The ſeuenth
yeare of remiſſion draweth nigh; & turne away thy eies from
thy poore brother denying to lend him that which he asketh:
leſt he crie againſt thee to our Lord, and :: it become a ſinne
10 vnto thee. † But thou ſhalt geue to him: neither ſhalt thou
doe any thing craftely in releuing his neceſſities: that our
Lord thy God may bleſſe thee at al times, and in al thinges
11 whereunto thou ſhalt put thy hand. † There ſhal not want
poore in the land of thy habitation: therfore I command thee
that thou open thy hand to thy needie and poore brother,
12 that liueth in the Land. † When thy brother an Hebrew
man, or Hebrew woman is ſold to thee, and hath ſerued thee
ſix yeares, in the ſeuenth yeare, thou ſhalt let him goe free:
13 † and to whom thou geueſt freedom, thou ſhalt in no caſe
14 ſuffer him to depart emptie: † but geue him his wayfare of
thy flockes, and of thy barne floore, and thy preſſe, wherwith
15 our Lord thy God ſhal bleſſe thee. † Remember that
thy ſelf alſo didſt ſerue in the Land of Ægypt, and our Lord
thy God made thee free, and therfore doe I now command
16 thee. † But if he ſay: I wil not depart: becauſe he loueth
thee, and thy houſe, and feeleth that he is wel with thee:
17 † thou ſhalt take an awle, and bore through his eare in the
dore of thy houſe, and he ſhal ſerue thee for euer. to thy woman
18 ſeruant alſo thou ſhalt doe in like maner. † Turne not
away thine eies from them, when thou makeſt them free:
becauſe he hath ſerued thee ſix yeares after the wages of an

:: The Iſraelites were boũd to do their endeuour that none ſhould be needie among them: notwithſtanding for exerciſe of loue & charitie Gods prouidence ſuffered ſome to be poore. v. 7. & 11.

:: He that can and wil not feede his neighboure in extremitie, killeth him. *S. Amb. li. 2. de Offic. c. 7.*

hireling: that our Lord thy God may bleſſe thee in al the
workes that thou doeſt. † Of the firſt borne, that come 19
forth in thy heardes and ſheepe, whatſoeuer is of the male
ſexe, thou ſhalt ſanctifie to our Lord thy God. Thou shalt
not worke with the firſt borne of an oxe, and thou shalt not
sheare the firſt borne of thy ſheepe. † In the ſight of our 20
Lord thy God shalt thou eate them euerie yeare in the place,
that our Lord shal chooſe, thou and thy houſe. † But if it 21
haue blemish, and be either lame, or blind, or in any part dif-
figured or feeble, it shal not be immolated to our Lord thy
God. † but within the gates of thy citie shalt thou eate it: 22
as wel the cleane as the vncleane in like maner shal eate them
as the doa, and the hart. † This onlie shalt thou obſerue, 23
that their bloud thou eate not, but power it out on the earth
as water.

CHAP. XVI.

Three more ſolemne feaſtes to be kept euerie yeare, Paſch, 9. Pentecoſt, 13. and the feaſt of tabernacles, 18. Iuſt Iudges to be appointed in euerie citie. 21. Al occaſions of Idolatrie to be auoyded.

The reſt of the feaſtes are mentioned *Leuit. 23. Num. 28. & 29.*
:: Here only three of the principal.
1.
:: Paſch.

OBSERVE the moneth of new corne, and :: the firſt 1
of the ſpring time, that thou mayeſt make the Phaſe to
our Lord thy God: becauſe in this moneth our Lord thy God,
brought thee out of Ægypt by night. † And thou shalt im- 2
molate the Phaſe to our Lord thy God, of sheepe, and of
oxen in the place, which our Lord thy God shal chooſe, that
his name may dwel there. † Thou shalt not eate in it leue- 3
ned bread: Seuen daies shalt thou eate without leuen, the
bread of affliction, becauſe in feare didſt thou come out of
Ægypt: that thou mayeſt remember the day of thy comming
out of Ægypt, al the dayes of thy life. † Leuened shal not ap- 4
peare in al thy coaſtes for ſeuen daies, and there shal not re-
mayne of the fleſh of that which was immolated at euen the
firſt day vntil morning. † Thou canſt not immolate the 5
Phaſe in euerie one of thy cities, which our Lord thy God
wil geue thee; † but in the place, which our Lord thy God 6
shal chooſe, that his name may dwel there: thou shalt immo-
late the Phaſe at euen at the going downe of the ſunne, when
thou cameſt out of Ægypt. † And thou shalt boyle, and eate 7
it in the place, which our Lord thy God shal chooſe, and in
the morning ryſing vp thou shalt goe into thy tentes. † Six 8
daies

daies ſhalt thou eate azymes: and in the ſeuenth day, becauſe
it is the collection of our Lord thy God, thou ſhalt doe no
9 worke. † Seuen weekes ſhalt thou number thee from that
10 day wherein thou didſt put the ſickle to the corne, † and
thou ſhalt celebrate the feſtiual day of weekes to our Lord
thy God, a voluntarie oblation of thy hand, which thou ſhalt
11 offer according to the bleſſing of our Lord thy God: † and
thou ſhalt feaſt before our Lord thy God, thou, & thy ſonne,
and thy daughter, and thy man ſeruant, and thy woman ſeruant,
and the Leuite that is within thy gates, and the ſtranger
and pupil and widow, which abide with you: in the place
which our Lord thy God ſhal chooſe, that his name may
12 dwel there: † and thou ſhalt remember that thou waſt a ſeruant
in Ægypt: and thou ſhalt keepe and doe the thinges
13 that are commanded. † The ſolemnitie alſo of Tabernacles
thou ſhalt celebrate ſeuen daies, when thou haſt gathered thy
14 fruite of the barne floore and the preſſe: † and thou ſhalt
feaſt in the feſtiuitie, thou, thy ſonne, and thy daughter,
thy man ſeruant and woman ſeruant, the Leuite alſo and
ſtranger, and pupil and widow that are within thy gates.
15 † Seuen daies ſhalt thou celebrate the feaſtes to our Lord
thy God in the place, which our Lord ſhal chooſe: and our
Lord thy God wil bleſſe thee in al thy fruites, and in euerie
16 worke of thy handes, and thou ſhalt be in ioye. † Three
times in a yeare ſhal al thy male appeare in the ſight of our
Lord thy God in the place which he ſhal chooſe: in the solemnitie
of Azymes, in the ſolemnitie of weekes, and in the
ſolemnitie of Tabernacles. There ſhal not appeare before
17 our Lord any emptie: † but euerie one ſhal offer according
to that he hath, according to the bleſſing of our Lord his
18 God, which he ſhal geue him. † Iudges and maiſters ſhalt
thou appoynt in al thy gates, which our Lord thy God ſhal
geue thee, in euerie of thy tribes: that they may iudge the
19 people with iuſt iudgement, † and not decline to either part.
Thou ſhalt not accept perſon, nor giftes: becauſe that giftes
blinde the eies of the wiſe, and change the wordes of the
20 iuſt. † :: Iuſtly ſhalt thou purſew that which is iuſt: that
thou mayeſt liue and poſſeſſe the Land, which our Lord thy
21 God ſhal geue thee. † Thou ſhalt plante no groue, nor any
22 tree neere the altar of our Lord thy God. † Neither ſhalt
thou make nor ſette to thy ſelf a ſtatue: which thing our
Lord thy God hateth.

2. Pentecoſt.

3. Feaſt of Tabernacles.

:: It is not ynough to doe that is iuſt except it be donne iuſtly, to a good end, for loue of iuſtice.

CHAP. XVII.

Perfect hoſtes, not mamed nor defectiue, muſt be offered to God, Idolaters ſtoned to death: 8. VVhen inferior iudges differ, the cauſe muſt be decided, by the High Prieſt in conſiſtorie. Who is warranted not to erre therin, and al are bound to obey his ſentence. 14. The dutie alſo of a king (whom in future time God wil condeſcend to geue them) is deſcribed, with ſpecial charge to receiue the law of God at the Prieſtes handes.

THOV ſhalt not immolate to our Lord thy God a 1
ſheepe, and an oxe, wherein there is blemiſh, or any
fault: becauſe it is abomination to our Lord thy God.
† When there ſhal be found with thee within one of 2
thy gates, which our Lord thy God ſhal geue thee,
man or woman that do euil in the ſight of our Lord thy God,
and tranſgreſſe his couenant, † that they goe and ſerue 3
ſtrange goddes, and adore them, the ſunne and the moone,
and al the hoſte of heauen, which thinges I commanded
not: † and this is told thee, and hearing it thou haſt inquired 4
diligently, and found it to be true, and the abomination is
committed in Iſrael: † thou ſhalt bring forth the man and 5
the woman, that haue committed that moſt heynous thing,
to the gates of thy citie, and they ſhal be ſtoned. † At the 6
mouth of two, or three witneſſes ſhal he periſh that is to be
ſlaine. Let no man be killed, one onlie geuing teſtimonie a-
gainſt him. † The hand of the witneſſes ſhal be firſt to kil 7
him, and the hand of the reſt of the people ſhal be layd on
laſt: that thou mayeſt take away the euil out of the middes
of thee. † " If thou perceiue that the iudgement with thee 8
be hard and doubtful betwen bloud and bloud, cauſe and
cauſe, leproſie and not leproſie: and thou ſee that the wor-
des of the iudges within thy gates doe varye: ariſe, and goe
vp to the place, which our Lord thy God ſhal chooſe. † And 9
thou ſhalt come to the prieſtes of the Leuitical ſtocke, and to
:: the iudge, that ſhal be at that time: and thou ſhalt aske of
them, " who ſhal ſhew thee the truth of the iudgment.
† And thou ſhalt do whatſoeuer they, that are :: preſidentes
of the place, which our Lord ſhal chooſe, ſhal ſay and
teach thee, † according to his law; and thou ſhalt folow 11
their ſentence: neither ſhalt thou decline to the right hand
nor to the left hand. † But " he that ſhal be proude, refuſing 12
to obey the commandement of the Prieſt, which at that time
miniſtreth

:: In the councel of Prieſtes one ſupreme Iudge, which was the High Prieſt. v. 12.

:: There were not manie preſidentes at once, but in ſucceſſion, one after an other.

miniſtreth to our Lord thy God, and the decree of the iudge,
that man ſhal die, and thou ſhalt take away the euil out of
13 Iſrael: † and the whole people hearing ſhal feare, that none
14 afterward ſwel in pride. † When thou art entred the Land,
which our Lord thy God wil geue thee, and doeſt poſſeſſe
it, and dwelleſt in it, and ſayeſt: I wil ſette a king ouer me, as
15 al nations haue round about: † him ſhalt thou ſette, whom
our Lord thy God ſhal chooſe of the number of thy brethren.
A man of an other nation that is not thy brother, thou canſt
16 not make king. † And when he is made, he ſhal not multiplie to him ſelfe horſes, nor lead backe the people into
Ægypt, taking high courage for the number of his horſemen,
eſpecially whereas our Lord hath commanded you that in no
17 caſe you returne any more the ſame way. † He :: ſhal not
haue manie wiues, that may allure his minde, nor huge
18 weightes of ſiluer and gold. † And after he ſhal ſitte in the
throne of his kingdome, he ſhal copie to him ſelfe the
Deuteronomie of this Law in a volume, :: taking the copie
19 of the prieſtes of the Leuitical tribe, † and he ſhal haue it
with him, and ſhal reade it al the dayes of his life, that he
may learne to feare our Lord his God, and keepe his wordes
20 and ceremonies, that are commanded in the law. † And that
his hart be not lifted vp into pride ouer his brethren, nor
decline to the right ſide or the left ſide, that he may reigne a
long time, and his ſonnes ouer Iſrael.

:: Pluralitie of wiue is not here forbid; for king Dauid tranſgreſſed not this precept hauing more then one or two: but Salomon offended in multiplying manie wiues. *S. Aug. q. 27. in Deut.*

:: Temporal good Princes take the law, and word of God, at the Prieſts handes.

ANNOTATIONS.

CHAP. XVII.

8. *If the iudgement be hard.*] For a ful and aſſured deciſion of al controuerſies, God here inſtituted to his people a ſupreme Tribunal, that in caſe inferior Iudges varied in iudgement, recourſe might be had to the Councel of Prieſtes, where one chiefe Iudge, the High Prieſt, was appointed to geue ſentence, and al others commanded to receiue and obey the ſame.

Supreme Iuge of controuerſies.

9. *vvho shal shevv the truth.*] God ſo aſſiſted this conſiſtorie with his ſpirite of truth, that their ſentence was infallible: though otherwiſe they might erre, either in life, or in priuate opinion. VVherfore, our Sauiour diſtinguiſhing betwen their publique doctrin, and their workes, taught the people, that forſomuch as the Scribes and Phariſees ſate in Moyſes chaire, and yet tranſgreſſed Gods commandmentes, euerie one ſhould *obſerue and doe as they ſaide: but not doe according to their vvorkes.* *Mat. 23.* And S. Iohn aſcribeth the true ſentence geuen by Caiphas in the councel, to his office of High Prieſt, ſaying: (Ioan. 11.) *He ſaid not this of him ſelfe, but being the high prieſt of that yeare, he prophecied that* IESVS *should die for the nation and to gather into one the children of God.*

Sentence of the Iewes conſiſtorie infallible.

The high prieſt was chief Iudge.

Proteſtantes friuolous euaſion.

English Bible. 1603.

of God. VVhere the high prieſt by vertue and priuilege of his office, vttered the truth, which him ſelfe neither meant nor vnderſtood. And this happened when the Law and Prieſthood of the Iewes was to decline & geue place to Chriſts new ordinance, and therfore no doubt God euer directed the ſentence of the high Prieſt: and moſt ſpecially now Chriſt preſerueth the Apoſtolique See from error in faith, and in general decrees touching manners: yea though the chiefe viſible Iudge were as wicked as Caiphas. And therfore the Proteſtantes euaſion is friuolous, limiting the prieſts ſentence to binde the ſubiectes, *ſo long as he is the true miniſter of God, and pronounceth according to his vvord.* For except God aſſiſted him, that he ſhould pronounce according to his word, and ſo al men reſt ſatisfied, ſubmitting them ſelues to his ſentence, the controuerſie ſhould be endles, and this conſiſtorie nothing worth: but ſtil be new examinations, and new iudgementes, whether the former were according to Gods word or no.

Pride in priuate opinion puniſhed with death.

12. *He that ſhal be proude.*] This alſo conuinceth, that al were bound to accept of the high prieſts ſentence, the law condemning him of pride, that *refuſed to obey the commandment of the Prieſt, vvhich at that time miniſtred to our Lord;* and for his diſobedience puniſhing him with death.

CHAP. XVIII.

In ſteed of other inheritance Prieſtes and Leuites haue prouiſion by Sacrifices and oblations. 9. Al ſuperſtition to be auoided. 15. Perpetuitie of prophetes, and finally one ſpecial PROPHET (*towit,* CHRIST) *is promiſed. 20. Falſe prophetes muſt be ſlaine.*

THE prieſtes and Leuites, and al that are of the ſame 1
tribe, shal haue no part nor inheritance with the reſt of
Iſrael, becauſe they shal eate the ſacrifices of our Lord, and
his oblations, † and nothing els shal they receiue of the 2
poſſeſſion of their brethren: for our Lord him ſelfe is their
inheritance, as he hath ſpoken to them. † This shal be the 3
right of the prieſtes from the people, and from them that
offer victimes: whether they immolate oxe, or sheepe, they
shal geue to the prieſt the shoulder and the mawe: † the firſt 4
fruites of corne, of wine, and oile, and a part of the woolle of
their sheepe shearing. † For him hath our Lord choſen of 5
al thy tribes, that he might ſtand, and miniſter to our Lord
he and his ſonnes for euer. † If a Leuite goe out of one of 6
thy cities of al Iſrael in the which he dwelleth, and would
come deſiring the place which our Lord shal chooſe, † he 7
shal miniſter in the name of our Lord his God, as al his brethren
the Leuites, that shal ſtand at that time before our
Lord. † He shal receiue the ſame portion of meates, that 8
the reſt doe: beſide that, which in his owne citie is dew to
him by ſucceſſion from his fathers. † When thou art entred 9
the Land, which our Lord thy God shal geue thee, beware

thou be not willing to imitate the abominations of thoſe
10 nations. † Neither let there be found in thee any that shal
expiate his ſonne, or daughter, making them to paſſe through
the fyre: or that demandeth of ſouthſayers, and obſerueth
11 dreames and diuinations, neither let there be a ſorcerer, † nor
inchanter, nor that conſulteth with pithone, or diuiners,
12 and ſeeketh the truth of the dead. † for al theſe thinges our
Lord abhorreth, and for theſe abominations wil he deſtroy
13 them at thy entring in. † thou shalt be perfect, and without
14 ſpotte with our Lord thy God. † Theſe nations, whoſe land
thou shalt poſſeſſe, heare ſouthſayers and diuiners: but thou
15 art otherwiſe inſtructed of our Lord thy God. † ″ A PROPHET of thy nation and of thy brethren like vnto me, wil
16 our Lord thy God raiſe vp to thee: him thou shalt heare, † as
thou didſt requeſt of our Lord thy God in Horeb, when the
aſſemblie was gathered, and ſaidſt: I wil no more heare the
voice of our Lord my God, and this exceding great fire I wil
17 ſee no more, leſt I die. † And our Lord ſaid to mie; They
18 haue ſpoken al thinges wel. † A prophete wil I rayſe vp to
them out of the middes of their brethren like to thee: and
I wil put my wordes in his mouth, and he shal ſpeake al
19 thinges that I shal command him. † but he that wil not heare
his wordes, which he shal ſpeake in my name, I wil be the
20 reuenger. † And the prophet that being depraued with arrogancie wil ſpeake in my name, the thinges :: that I did not
command him to ſay, :: or in the name of ſtrange goddes,
21 shal be ſlaine. † And if in ſecrete cogitation thou anſwer:
How shal I vnderſtand the word, that our Lord ſpake not?
22 † This ſigne thou shalt haue: That which the ſame prophete
foretelleth, in the name of the Lord and cometh not to paſſe:
that our Lord hath not ſpoken, but by the arrogancie of
his minde the prophet hath forged it: and therfore thou
shalt not feare him.

:: This ſorte of falſe prophetes ſignified Heretikes, that preach falſe things in Chriſts name.

:: Theſe prefigured Apoſtataes, which renouncing Chriſt, expreſly profeſſe falſe goddes.

ANNOTATIONS.

CHAP. XVIII.

15. *A* PROPHET *of thy nation.*] Amongſt other places this plainly proueth that the ſame wordes in holie Scripture may haue diuers literal ſenſes. For firſt the coherence of the text ſheweth, that God here promiſed to geue his people an other extraordinarie prophet, after Moyſes death, of their owne nation: as wel to take away occaſion of ſeeking to ſouthſayers, diuiners, and other prophane prophetes of falſe goddes, ſtrictly forbidden in the wordes

The ſame wordes may haue diuers literal ſenſes.

going immediatly before; as in approbation of their conuenient deſire, mentioned in the wordes folowing, to heare Gods wil, not by him ſelf, nor by an Angel, but by Moyſes, who was now ſhortly to be taken from them. And ſo this promiſe was firſt performed in Ioſue, ſucceding next after Moyſes in gouernment. And as neede required God ceaſſed not to ſend more prophetes beſides their ordinarie Prieſts Againe this place is alſo vnderſtood of Chriſt our Sauiour, chief Prophete, and maſter of al prophetes; S Peter ſo expounding it; *Act. 3. v. 22. & 23.*

CHAP. XIX.

Certaine cities of refuge muſt be aſſigned for caſual manſlaughter. 11. Wilful murther puniſhed by death without remiſſion, 15. ſo it be conuinced by two or three witneſſes. 16. Falſe witneſſes puniſhed with the paine, which the crime obiected deſerueth.

VVHen our Lord thy God hath deſtroyed the nations, 1
whoſe land he wil deliuer to thee, and thou
doeſt poſſeſſe it, and dwelleſt in the cities and houſes therof:
† three cities ſhalt thou ſeparate to thee in the middes of the 2
Land, which our Lord thy God wil geue thee in poſſeſſion,
† :: preparing diligently the way: and thou ſhalt diuide the 3
whole prouince of thy Land equally into three partes: that
he which for murder is a fugitiue, may haue neere at hand,
whither to eſcape. † This ſhal be the law of the murderer 4
that fleeth, whoſe life is to be ſaued: He that ſtriketh his
neighbour vnwitting, and that is proued yeſterday and the
day before to haue had no hatred againſt him: † but to haue 5
gone with him ſimply vnto the wood to cutte wood, and in
cutting the wood of axe ſlipped out of his hand, and the
yron falling from the handle ſtrooke his freind, and killed
him: he ſhal flee to one of the cities aforeſaid, and liue: † leſt 6
perhaps the next kinſeman of him, whoſe bloud was ſhed,
pricked with ſorow, purſew, and apprehend him if the way
be too long, and ſtricke his life, that is not guiltie of death,
becauſe he is proued to haue had no hatred before, againſt
him that was ſlaine. † Therfore I command thee, that thou 7
ſeparat three cities of equal diſtance one from an other. † And 8
when our Lord thy God ſhal haue dilated thy borders, as he
ſware to thy fathers, and ſhal geue thee al the Land, that he
promiſed them, († yet ſo, if thou keepe his commandementes, 9
and do the thinges which I command thee this day,
that thou loue our Lord thy God, and walke in his wayes at
al time) thou ſhalt adde to thee other three cities, and ſhalt
duble the number of the three cities aforeſaid: † that inno- 10

:: The way to the cities of refuge were paued, and markes ſet for direction, that he which fled might not erre in his way.

cent

cent bloud be not ſhed in the middes of the Land, which
our Lord thy God wil geue thee to poſſeſſe, leſt thou be guiltie
11 of bloud. † But if any man hating his neighbour, lie in wayte
for his life, and riſe and ſtrike him, and he die, and he flee to
12 one of the cities aforeſaid, † the ancientes of his citie ſhal
ſend, acd take him out of the place of refuge, and ſhal deliuer
him into the hand of the kinſeman of him, whoſe bloud was
13 ſhed, and he ſhal die. † :: Thou ſhalt not pitie him, and thou
ſhalt take away the guiltie bloud out of Iſrael, that it may be
14 wel with thee. † Thou ſhalt not take, and transferre thy
neighbours boundes, which thy predeceſſours did ſette in
thy poſſeſſion, which our Lord thy God wil geue thee in the
15 Land, that thou ſhalt receiue to poſſeſſe. † One witneſſe
ſhal not ſtand againſt any man, whatſoeuer ſinne, or wickedneſſe
it be: but in the mouth of two or three witneſſes ſhal
16 euerie word ſtand. † If a lying witneſſe ſtand againſt a man,
17 accuſing him of preuarication, † both of them, whoſe the
cauſe is, ſhal ſtand before our Lord in the ſight of the prieſtes
18 and the iudges that ſhal be in thoſe daies. † And when ſearching
moſt diligently, they ſhal finde that the falſe witnes
19 hath ſaid a lie againſt his brother: † they ſhal render to him
as he meant to doe to his brother, and thou ſhalt take away
20 the euil out of the middes of thee: † that others hearing
may haue feare, and may not be bold to doe ſuch things.
21 † :: Thou ſhalt not pitie him, but life for life, eie for eie,
tooth for tooth, hand for hand, foote for foote ſhalt thou
exacte.

:: This was ſayd to the whole people who muſt not intreate for the murderers pardon: but the kinſmen of him that was ſlaine, might remitte the puniſhment.

:: This pertained to the Iudge: who without partialitie muſt do iuſtice.

CHAP. XX.

Lawful warres are to be vndertaken with corege and confidence. 5. Such as for ſpecial cauſes may be diſcoreged, muſt be diſmiſſed from the field, 10. VVhat to be obſerued towardes the enimie. 19. VVhat trees may not be cut downe, and what ſorte may be, for the vſe of warres.

IF thou goe forth to warre againſt thyne enemies, and ſee 1
the horſe men and chariottes, and the multitude of the aduerſaries
hoſte greater then thou haſt, thou ſhalt not feare
them: becauſe the Lord thy God is with thee, which brought
thee out of the Land of Ægypt. † And when the battel is 2
now at hand, the prieſt ſhal ſtand before the armie, and ſhal
ſpeake to the people thus: † Heare Iſrael, you this day ioyne 3
battel againſt your enemies, let not your hart feare, be not

affrayd, retire not, neither dread them: † becauſe our Lord 4
your God is in the middes of you, and wil fight for you againſt
your aduerſaries, to deliuer you from danger. † The Captaines 5
alſo through euerie bande in the hearing of the hoſte
ſhal proclaime: ∴ what man is there, that hath built a new
houſe, and hath not dedicated it? let him goe, and returne
into his houſe, leſt perhaps he die in the battel, and an other
dedicate it. † What man is there that hath planted a vineyard, 6
and hath not as yet made it to be common, wherof al
men may lawfully eate? let him goe, and returne into his
houſe: leſt perhaps he die in the battel, and an other man execute
his office. † What man is there, that hath deſpouſed a 7
wife, and not taken her? let him goe, and returne into his
houſe, leſt perhaps he die in the warre, and an other take
her. † Theſe thinges being ſaid they ſhal adde the reſt, and 8
ſhal ſpeake to the people: What man is there feareful, and
fainte harted? let him goe, and returne into his houſe, leſt he
make the hartes of his brethren to feare, as him ſelfe is frighted
with feare. † And when the Captaines of the hoſt ſhal 9
hold their peace, and make an end of ſpeaking, euerie man
ſhal prepare their bandes to fight. † If at anie time thou 10
come to winne a citie, thou ſhalt firſt offer peace. † If they 11
receiue it, and open the gates to thee, al the people that is
therein, ſhal be ſaued, and ſhal ſerue thee vnder tribute.
† But if they wil not make peace, and ſhal beginne battel against 12
thee, thou ſhalt aſſalt it. † And when our Lord thy 13
God ſhal deliuer it into thy hand, thou ſhalt ſtrike al, that is
therein of the male ſexe, in the edge of the ſword, † excepting 14
wemen and children, the cattel and other thinges, that
are in the citie. Al the praye thou ſhalt diuide to the armie,
and thou ſhalt eate of the ſpoiles of thine enemies, which
our Lord thy God ſhal geue thee. † So ſhalt thou doe to al 15
cities, that be verie farre from thee, and be not of theſe cities,
which thou ſhalt receiue in poſſeſſion. † But of thoſe cities, 16
that ſhal be geuen thee, thou ſhalt ſuffer none at al to liue:
† but ſhalt kil them in the edge of the ſword, to witte, the 17
Hetheite, and Amorrheite, and Chananeite, the Pherezeite,
and Heueite, and Iebuſeite, as our Lord thy God hath commanded
thee: † leſt perhaps they teach you to doe al the abominations, 18
which them ſelues did worke to their goddes:
and you ſinne againſt our Lord your God. † When thou haſt 19
beſieged

∴ Men poſſeſſed with ſuch deſires haue not like valure to good ſouldiars. And by worde or example often diſcorege others. So in ſpiritual warfare, we muſt not be addicted to worldlie profites, or pleaſures.

C

beſieged a citie a long time, and haſt compaſſed it with mu-
nition to winne it, thou ſhalt not cutte downe the trees, that
may be eaten of, neither ſhalt thou ſpoile the countrie round
about with axes: becauſe it is a tree, and not a man, neither
20 can it increaſe the number of warryers againſt thee. † But if
there be any trees not fruitful, but wilde, and apt for other
vſes, cutte them downe, and make engines, vntil thou take
the citie, which fighteth againſt thee.

CHAP. XXI.

How to ſeeke out a ſecrete murtherer. 10. Women taken in battel may be maried, and afterwardes can not be ſold nor made bondwemen. 15. The eldeſt ſonne may not be depriued of his birthright for hatred of his mother. 18. A ſtubburne ſonne muſt be ſtoned to death. 22. When one is hanged on a gibbet, he muſt be taken downe the ſame day, and buried.

1 WHEN there ſhal be found in the Land, which
our Lord thy God wil geue thee, the corps of a
man ſlaine, and he that is guiltie of the murder is not knowne
2 † thy ancientes, and iudges ſhal goe forth, and meaſure from
the place of the corps the diſtance of euerie citie round a-
3 bout: † and which they ſhal perceiue to be neerer then the
reſt, the ancientes of that citie ſhal take an heifer out of the
heard, that hath not drawen yoke, nor ploughed the ground,
4 † and ſhal bring her to a rough and ſtonie valley, that neuer
was ploughed, nor receiued ſeede: and in it they ſhal ſtrike
5 of the necke of the heifer: † and the prieſtes the ſonnes of
Leui ſhal come, whom our Lord thy God hath choſen to mi-
niſter to him, and to bleſſe in his name, and at their word e-
uerie matter dependeth, and whatſoeuer is cleane or vncle-
6 ane muſt be iudged. † And the ancientes of that citie ſhal
come to the ſlaine perſon, and ſhal waſh their handes ouer
7 the heifer, that was ſtrooken in the valley, † and ſhal ſay:
Our handes did not ſheede this bloud, :: nor our eies ſee it.
8 † be merciful to thy people Iſrael, whom thou haſt redemed
o Lord, and impute not innocent bloud in the middes of thy
people Iſrael. And the guilte of bloud ſhal be taken from
9 them: † and thou ſhalt be free from the innocents bloud, that
was ſhed, when thou ſhalt haue done that which our Lord
10 hath commanded thee. † If thou goe forth to fight againſt
thyne enemies, and our Lord thy God deliuer them in thy
11 hande and thou leade them away captiue, † and ſeeſt in
the

:: By this ceremonie and abiuration they purged them ſelues, that they were not negligent in doing iuſtice.

the number of the captiues a beautiful woman, and loueſt
her, and wilt haue her to wife, † thou ſhalt bring her into 12
thy houſe: who ſhal ſhaue of her hare, and payre her nailes,
† and put of the rayment, wherein ſhe was taken: and ſitting 13
in thy houſe, ſhal mourne her father and mother one moneth:
and afterward thou ſhalt enter vnto her, and ſhalt ſleepe
with her, and ſhe ſhal be thy wife. † But if afterward ſhe 14
content not thy mynde, thou ſhalt let her goe free, neither
canſt thou ſel her for money, nor oppreſſe her by might: be-
cauſe thou haſt humbled her. † If a man haue two wiues, 15
one beloued, and the other hated, and they haue begotten
children by him, and the ſonne of the hated be the firſtborne,
† and he meaneth to diuide his ſubſtance among his ſonnes: 16
he can not make the ſonne of the beloued the firſt borne, and
preferre him before the ſonne of the hated, † but the ſonne 17
of the hated he ſhal acknowledge for the firſt borne, and
ſhal geue to him of thoſe thinges, which he hath, al duble:
for this is the beginning of his children, & to this are dew the
firſt brith rightes. † If a man begette a ſtubbourne and fro- 18
ward ſonne, that wil not heare the commandementes of his
father and mother, and being chaſtened, contemneth to be
obedient: † they ſhal take him, and bring him to the an- 19
cientes of his citie, and to the gate of iudgement, † and 20
ſhal ſay to them: This our ſonne is froward and ſtubborne,
he contemneth to heare our admonitions, he geueth himſelf
to comeſſation, and to ryote and banketinges: † the people 21
of the citie ſhal ſtone him: and he ſhal die, that you may
take away the euil out of the middes of you, and al Iſrael
hearing it may be afrayde. † When a man hath offended ſo 22
that he is to be puniſhed by death, and being condemned to
die is hanged on a gybbet: † his bodie ſhal not remaine vpon 23
the tree, but the ſame day ſhal be buried: becauſe he is ∷ ac-
curſed of God that hangeth on a tree: and thou ſhalt not
contaminate thy Land, which our Lord thy God geueth thee
in poſſeſſion.

∷ Myſtically,
he is curſed
that perſiſteth
in ſinne, as it
were hanging
on the tree, by
which our firſt
parents ſinned

CHAP. XXII.

Pietie towardes neighboures. 5. neither ſexe may vſe the apparel of the other. 6. crueltie to be auoided euen towardes birdes, 8. batlement about the rooſe af a houſe. 9. Things of diuers kindes not to be mixed. 12. cordes in the hemes of a cloke. 13. Trial and puniſhment of adulterie and of deflowring virgines. 30. the ſonne may not marie his ſtepmother.

THOV

1 THOV ſhalt not ſee thy brothers oxe, or ſheepe ſtraying,
and paſſe by: but ſhalt bring it backe to thy brother,
2 † although thy brother be not nigh, and thou know him
not: thou shalt bring them vnto thy houſe, and they ſhal be
with thee vntil thy brother ſeeke them, and receiue them.
3 † In like manner ſhalt thou doe with his aſſe, and with his
rayment, and with euerie thing of thy brothers, that shal be
loſt: if thou finde it, neglect it not as perteyning to an other.
4 † If thou ſee thy brothers aſſe or oxe to be fallen in the way,
thou shalt not contemne it, but shalt lift it vp with him.
5 † A woman ſhal not be clothed with mans apparel, neither
ſhal a man vſe womans apparel: for he is abominable before
6 God that doeth theſe thinges. † If walking by the way
thou finde a birdes neſt in a tree or on the ground, and the
damme ſitting vpon the young or the egges: thou shalt not
7 hold her with her young, † but shalt let her goe, taking the
young and holding them: that it may be wel with thee, and
8 thou mayeſt liue a long time. † When thou buildeſt a new
houſe, thou shalt make :: a batlement to the roofe round
about: leſt bloud be ſhed in thy houſe, and thou be guiltie
9 an other ſlipping, and falling headlong. † Thou shalt not
ſowe thy vineyard with diuerſe ſeede: leſt both the ſeede
which thou didſt ſow, and the thinges that grow of the vine-
10 yard, :: be ſanctified together. † Thou ſhalt not plough
11 with an oxe and aſſe together. † Thou ſhalt not weare a
12 garment that is wouen of wolle and linnen. † Thou shalt
make litle cordes in the hemme at the foure corners of thy
13 cloke, wherwith thou shalt be couered. † If a man marrie
14 a wife, and afterward hate her, † and ſeeke occaſions to put
her away, obiecting vnto her a verie il name, and ſay: I tooke
this wife, and companying with her: I found her not
15 a virgin: † her father and mother shal take her, and shal
carie with them the ſignes of her virginitie to the ancientes
16 of the citie that are in the gate: † and the father shal ſay:
I gaue my daughter vnto this man to wife: whom becauſe he
17 hateth, † he layeth vnto her a verie il name, ſo that he ſayeth:
I found not thy daughter a virgin: and behold theſe are the
ſignes of my daughters virginitie. they shal ſpread the veſture
18 before the ancientes of the citie: † and the ancientes of that
19 citie shal take the man, and beate him, † condemning him
beſides in a hundred ſicles of ſiluer, which he shal geue to

:: Their houſes had flat roofes as manie of our churches, pallaces, and caſtles, where battlements are neceſſarie for danger of falling when, anie walke theron.

:: For correction of ſo couetous a mind the whole fruicte muſt be offered to pious vſes. *Theodoret. q. 23. in Deut.*

the wenches father, becauſe he hath infamouſely ſpred a
verie il name vpon a virgin of Iſrael: and he shal haue her
to wife, and can not put her away al the daies of his life.
† But if it be true which he obiected, and virginitie be not 20
found in the wench: † they shal caſt her forth without the 21
doores of her fathers houſe, and the men of her citie shal
ſtone her to death, and ſhe ſhal die: becauſe ſhe hath done
wickednes in Iſrael, to fornicate in her fathers houſe: and
thou shalt take away the euil out of the middes of thee. † If 22
a man lie with an others mans wife, both shal die, that is to
ſay, the aduouterer and the aduoutereſſe: and thou shalt
take away the euil out of Iſrael. † If a man haue deſpouſed 23
a maide that is a virgine, and ſome man finde her in the citie,
and lie with her, † thou shalt bring forh both of them to 24
the gate of that citie, and they shal be ſtoned: the maide, becauſe
ſhe cried not, being in the citie: the man, becauſe he
hath humbled his neighbours wife. and thou shalt take away
the euil from the middes of thee. † But if the man finde 25
the maide that is deſpouſed, in the field, and taking her, lie
with her, he alone shal die: † the maide shal ſuffer nothing, 26
neither is she guiltie of death: for as a theefe ryſeth againſt his
brother, and taketh away his life, ſo alſo did the maide ſuffer.
† she was alone in the field: she cried, and there was no man 27
to deliuer her. † If a man finde a maide that is a virgin, which 28
hath not a ſpouſe, and taking her lie with her, and the matter
come into iudgement: † he that lay with her, shal geue to 29
the father of the maide fiftie ſicles of ſiluer, and shal haue her
to wife, becauſe he hath humbled her: he can not put her
away al the daies of his life. † No man shal take his fathers 30
wife, nor reuele his couering.

CHAP. XXIII.

Eunuches, baſtardes, Moabites, & Ammonites may not enter into the Church. 7. Idumeans, and Ægyptians may be admitted. 9. Obſeruation of ſpiritual and corporal cleannes. 15. other preceptes concerning fugitiues, 17. fornication, 19. Vſurie. 21. Vowes, 24. and eating other mens grapes or corne.

AN :: eunuch that hath his ſtones broken, or cutte of, 1
& his yeard cutte away, shal not enter into the church
of our Lord. † Mamzer, that is to ſay, one borne of a com- 2
mon woman, shal not enter into the church of our Lord,
vntil the tenth generation. † The :: Ammonite, and the 3
Moabite

:: Such as are barrẽ in good workes can not enter into Gods houſe. *Theod. q. 25. in Deut.*

::Theſe natiõs not able to

Moabite yea after the tenth generation shal not enter into
4 the church of our Lord, for euer: † becauſe they would not
meete you with bread and water in the way, when you came
out of Ægypt: and becauſe they hyred againſt thee Balaam,
the ſonne of Beor of Meſopotamia in Syria, to curſe thee:
5 † and our Lord thy God would not heare Balaam, and he
turned his curſing into thy bleſſing, for that he loued thee.
6 † Thou shalt not make peace with them, neither doe thou
7 ſeeke their good al the daies of thy life for euer. † Thou
shalt not abhorre the Idumeite, becauſe he is thy brother:
nor the Ægyptian, becauſe thou waſt a ſtranger in his land.
8 † They that are borne of them, in the third generation shal
9 enter into the church of our Lord. † When thou goeſt forth
againſt thyne enemies to battel, thou shalt keepe thy ſelf
10 from al euil thing. † If there be among you a man, that is
polluted in a dreame by night, he shal goe forth without the
11 campe, † and shal not returne, before he be washed with
water at euen: and after ſunne ſette he shal returne into the
12 campe. † Thou shalt haue a place without the campe, whi-
13 ther thou mayeſt goe to the neceſſities of nature, † carying
on thy girdle a piked inſtrument. & when thou ſitteſt downe,
thou shalt digge round about, and with the earth that is dig-
14 ged vp shal couer † that which thou art eaſed of (for our
Lord thy God walketh in the middes of thy campe, to deliuer
thee, and to geue thyne enemies vnto thee) and let thy campe
be holie, and let no filthines appeare therein, leſt he forſake
15 thee. † Thou shalt not deliuer the ſeruant to his Maiſter,
16 that is fled to thee. † he shal dwel with thee in the place,
that shal pleaſe him, and in one of thy cities shal he reſt: vexe
17 him not. † There shal be no whoore of the daughters of
18 Iſrael, nor whooremonger of the ſonnes of Iſrael. † Thou
shalt not offer the hire of a ſtrompet, nor the price of a dogge,
in the houſe of our Lord thy God, whatſoeuer it be that thou
haſt vowed: becauſe both is abomination before our Lord thy
19 God. † Thou shalt not lend to thy brother money to vſurie,
20 nor corne, nor any other thing: † but :: to the ſtrãger. And to
thy brother thou shalt lend, that which he needeth without
vſurie: that our Lord thy God may bleſſe thee in al thy worke
21 in the Land, which thou shalt enter to poſſeſſe. † When
thou haſt vowed a vow to our Lord thy God, thou shalt not
ſlacke to pay it: becauſe our Lord thy God wil require it.

hurt the children of Iſrael, neither by denying ordinarie curteſies, nor by force, nor by hyring Balaã to curſe them, yet inuegling them with carnal ſinnes, ſignified obſtinate peruerſe ſinners, that neuer amending can neuer be rightly receiued into the Church of God.

::Onlie lawful enemies are here called ſtrangers: where therfore is iuſt cauſe of warre, there only it is lawful to exerciſe vſurie. *S. Amb. li. de Tobia. c. 15.*

::Vowes binde where other-wiſe was no obligation.

and if thou delay, it shal be reputed to thee for ſinne. † :: If 22
thou wilt not promiſe, thou shalt be without ſinne. † But 23
that which is once gone out of thy lippes, thou shalt obſerue,
and shalt doe as thou haſt promiſed to our Lord thy God, and
haſt ſpoken with thy proper wil and thyne owne mouth.
† Entring into thy neighbours vineyarde, eate grapes as much 24
as shal pleaſe thee: but carrie none out with thee. † If thou 25
enter into thy freindes corne, thou shalt breake the eares,
and rubbe them in thy hand: but with a ſikcle thou shalt not
reape.

CHAP. XXIIII.

Diuorce permitted to auoide greater euil. 5. The newly maried muſt not goe to warre. 7. He that traterouſly ſelleth a man muſt be slaine, 8. diſobedience to Prieſtes incurreth leproſie. 10. Such things may not be taken to pledge, as can not be wel ſpared. 14. Poore laborers muſt be preſently payed. 16. not one punished for an others fault, but right iudgement to al, 18. and liberal almes to the poore.

IF a man take a wife, and haue her, and she finde not grace 1
before his eies for ſonne lothſomenes: he shal write a bil
of diuorce, and shal geue it in her hand, and " dimiſſe her out
of his houſe. † And being departed when she shal haue mar- 2
ried an other husband, † and he alſo hateth her, and hath 3
geuen her a bil of diuorce, and hath dimiſſed her out of his
houſe, or is deade: † the former husband can not take her 4
againe to wife: becauſe she is polluted, and is made abomi-
nable before our Lord: leſt thou make thy Land to ſinne,
which our Lord thy God shal deliuer thee to poſſeſſe.
† When a man hath lately taken a wife, he shal not goe forth 5
to battel, neither shal any publique neceſſitie be inioyned
him, but he shal attend to his owne houſe without fault,
that one yeare he may reioyce with his wife. † Thou shalt 6
not take for a pledge the nether, or the vpper milſtone: be-
cauſe :: he hath pledged his life to thee. † If any man be 7
taken ſoliciting his brother of the children of Iſrael, and
ſelling him take a price, he shal be ſlaine, and thou shalt take
away the euil from the middes of thee. † Obſerue diligently 8
that thou incurre not the plague of leproſie, but thou shalt
doe whatſoeuer the prieſtes of the Leuitical ſtocke shal teach
thee, according to that, which I haue commanded them, and
fulfil thou it carefully. † Remember what our Lord your 9
God

::This hebrew phraſe ſignifieth, that pledging the thing wherin the meanes of life conſiſteth is as if he pledged his life.

God did to Marie, in the way when you came out of Ægypt.
10 † When thou ſhalt require of thy neighbour any thing, that
he oweth thee, thou ſhalt not enter into his houſe to take a-
11 way a pledge: † but thou ſhalt ſtand without, and he ſhal
12 bring forth to thee that which he hath. † but if he be poore,
13 the pledge ſhal not lodge with thee that night, † but forth-
with thou ſhalt reſtore it to him before the going downe of
the ſunne: that ſleeping in his rayment, he may bleſſe thee,
14 & thou mayeſt haue iuſtice before our Lord thy God. † Thou
ſhalt not denie the hyre of the needie, and poore man thy
brother, or the ſtranger, that dwelleth with thee in the land,
15 and is within thy gates: † but the ſame day thou ſhalt pay
him the price of his labour, before the going downe of the
ſunne, :: becauſe he is poore, and there withal ſuſteyneth his
life: leſt he crie againſt thee to our Lord, and it be reputed
16 to thee for a ſinne. † The fathers ſhal not be ſlaine for the
children, nor the children for the fathers, but euerie one ſhal
17 die for his owne ſinne. † Thou ſhalt not peruert the iudge-
ment of the ſtranger and the pupil, neither ſhalt thou take
18 away the widowes rayment for a pledge. † Remember that
thou didſt ſerue in Ægypt, and our Lord thy God deliuered
thee from thence Therfore I command thee that thou doe
19 this thing. † When thou haſt reaped the corne in thy field,
and forgetting haſt left a ſheafe, thou ſhalt not returne to
take it away: but thou ſhalt ſuffer the ſtranger, and the pupil,
and the widow to take it away, that our Lord thy God may
20 bleſſe thee in al the worke of thy handes. † If thou haue
gathered the fruites of thy oliue trees, whatſoeuer remaineth
on the trees, thou ſhalt not returne to gather it: but ſhalt
21 leaue it to the ſtranger, the pupil, and the widow. † If thou
make vintage of thy vineyard, thou ſhalt not gather the
cluſters that remaine, but they ſhal goe to the vſes of the
22 ſtranger, the pupil, and the widow. † Remember that thou
alſo didſt ſerue in Ægypt, and therfore I command thee that
thou doe this thing.

::In caſe the laborer ſuſteyneth his life by his dailie wages, then not to pay him is in effect to kil him. and ſuch ſinne crieth to God for reuenge.

ANNOTATIONS.

CHAP. XXIIII.

1. *Dimiſſe her.*] VVhether this diuorce was tollerated as a leſſe ſinne, to auoide a greater, as S. Hierom. (*li. 1. in Mat. c. 5. & li 3. in c. 19.*) S. Chryſoſtom. (*ho. 12. in Mat. 5.*) and others teach; or diſpenſed withal, and ſo made

VVhether the band of mariage could be looſed or no in the old law, amongſt Chriſtiãs it can not be diſſolued.

No not for adultrie.

lawful to the Iewes, which is alſo probabtle, for hat none of the holie Prophetes did euer reprehend it; ſure it is, that Chriſt either by correcting a fault, or by recalling a former diſpenſation, reſtored the inſolubilitie of mariage to the firſt inſtitution, ſaying: (*Mat. 19.*) *That vvhich God huth ioyned together, let not man ſeparate.* Further anſwering the Phareſes, concerning this law: that *Moyſes for the hardnes of your hart permitted you to dimiſſe your vviues: but from the beginning it vvas not ſo.* And albeit he alloweth ſeparation of man and wife for fornication, yet for no cauſe neither of them can marie againe, ſo long as the other liueth. As S. Auguſtin (*li. 1. de adulter. coningijs. c. 11. & 12.*) by conference of three Euangeliſtes wordes touching this point, plainly ſheweth, concluding that *for ſo much as holie Scripture calleth him* (that taketh a woman ſo dimiſſed) *not a husband, but an adulterer, ſhe is ſtil his vvife, by vvhom for fornication ſhe vvas dimiſſed.* Likewiſe he proueth by S. Paules doctrin. (*Rom. 7. & 1. Cor. 7.*) that though diuorce be made for adultrie, yet neither the guiltie nor innocent partie can marie an other, for the Apoſtle ſaieth: *a vvoman is vnder the lavv of her husband, ſo long as he liueth, if her husband be dead, ſhe is looſed from his lavv. Therfore her husband liuing, ſhe ſhal be called an aduoutreſſe, if ſhe be vvith an other man. If ſhe part let her remaine vnmaried, or be reconciled to her husband. A vvoman is bond to* “ *the lavv ſo long time, as her husband lieth,* &c. Theſe wordes of the Apoſtle (ſayeth “ he, *li. 2. c. 4.*) ſo often repeted, ſo often inculcated, are true, are liuelie, are ſound, “ are plaine. A woman beginneth not to be the wife of a later huſhand, except ſhe “ ceaſe to be the wife of the former And ſhe caeſeth to be the wife of the former, “ if he die, not if he (or ſhe) committe adultrie. Therfore a wife is lawfully dimiſſed for fornication, but the bond of the former remaineth, for which cauſe he is guiltie of adultrie, that marieth her that is dimiſſed, yea though it be for fornication. Thus and much more ſayeth. S. Auguſtin in the ſame, & in other bookes. And al the ancient fathers, and lerned ſchoolmen teach vniformly, that nothing but bodilie death can looſe the band of Mariage conſummate; nor of vnconſummate, but death, or ſolemne vow in an approued rule of religion.

Only before conſummatiõ Mariage is diſſolued by ſolemne vow in Religion.

CHAP. XXV.

Puniſhment afflicted according to the fault, but ſo that he which is beaten haue not aboue fourtie ſtripes. 4. The oxes mouth not be mooſeled that treadeth corne. 5. A maried man dying without iſſue, his brother muſt marie the widow. 11. The wife that taketh her huſbands aduerſarie by priuities muſt loſe her hand. 13. no falſe weightes, nor meaſures to be kept. 17. Amelicites muſt be vtterly deſtroyed.

IF there be a controuerſie betwen ſome, and they cal vpon 1
the iudges: whom they shal perceiue to be iuſt, to him they
shal geue the price of iuſtice: whom impious, him they shal
condemne of impietie. † And if they ſee that the offender be 2
worthie of ſtripes: they ſhal caſt him downe, & ſhal cauſe him
to be beaten before them. According to the meaſure of the
ſinne shal the meaſure alſo of the ſtripes be: † yet ſo, that they 3
exceede not the number of fourtie: leſt thy brother depart
fowly torne before thyne eies. † Thou ſhalt ∷ not mooſel the 4
mouth

∷ S. Paul expoundeth this of the ſpiritual laborer in Gods Church.

mouth of the oxe that treadeth out thy corne in the flore.
5 † When brethren ſhal dwel together, & one of them die without
children, the wife of the deceaſed ſhal not marie to another:
but ″ his brother ſhal take her, and rayſe vp the ſeede of
6 his brother: † and the firſt borne ſonne of her he ſhal cal by
7 his name, that his name be not aboliſhed out of Iſrael. † But if
he wil not take his brothers wife, that by law is dew to him,
the woman ſhal goe to the gate of the citie, and cal vpon the
ancientes, and ſay: My huſbandes brother wil not rayſe vp his
8 brothers ſeede in Iſrael: nor take me to his wife. † And
forthwith they ſhal cauſe him to be ſent for, and ſhal aske
9 him. If he anſwer: I wil not take her to wife: † the woman
ſhal come to him before the ancientes, and ſhal take of his
ſhoe from his foote, and ∷ ſpitte in his face, and ſay: So ſhal
it be done to the man, that buildeth not his brothers houſe.
10 † And his name ſhal be called in Iſrael ∷ The houſe of the
11 vnſhodde. † If two men fal at wordes betwixt them ſelues,
and one beginne to brawle againſt the other, and the wife of
the one willing to deliuer her huſband out of the hand of the
14 ſtronger, put forth her hand, and take his priuities: † thou
ſhalt cutte of her hand, neither ſhalt thou be moued with
13 any pitie vpon her. † Thou ſhalt not haue diuerſe weightes
14 in thy bagge, a greater and a leſſe: † neither ſhal there be in
15 thy houſe a greater buſhel and a leſſe. † Thou ſhalt haue a
weight iuſt and true, and thy buſhel ſhal be equal and true:
that thou mayeſt liue a long time vpon the Land, which our
16 Lord thy God ſhal geue thee. † For thy Lord abhorreth him,
17 that doth theſe thinges, and deteſteth al iniuſtice. † Remember
what ∷ Amalec did to thee in the way when thou cameſt
18 out of Ægypt: † how he mette thee: & ſtroke the hindemoſt
of thy armie, which being wearie reſted them ſelues, when
thou waſt ſpent with famine and labour, and he feared not
19 God. † Therfore when our Lord thy God ſhal geue thee
reſt, and ſubdewe al nations round about in the Land, which
he hath promiſed thee: thou ſhalt deſtroy his name vnder
heauen. Beware thou forget it not.

that he muſt haue his maintenãce for his trauel. 1. *Cor.* 9. & 1. *Tim.* 5 It was alſo ment of oxen, ſo it hath two literal ſẽſes. *Theod. q* 31. *in Deut.*

∷ He that diſdaineth to honour his brother is iuſtly deſpiſed.

∷ A laſie familie & vnprofitable to the cõmõwealth. Myſtically, Paſtors and Doctors muſt beget ſpiritual children to Chriſt, not to them ſelues; & ſo they are called Chriſtians, not Paulians, whom S. Paul conuerted. And he that is elected by the church to ſpiritual functiõ, & neglecteth his dutie, is worthie of reproch and infamie. *S. Aug. li.* 32. *c.* 10. *cont. Fauſt. Manich.*

∷ Amalec firſt impugned Iſrael after they had paſſed the redſea. *Exo.* 17.

ANNOTATIONS.

CHAP. XXV.

5. *His brother ſhal take her.*] This proueth euidently that the prohibition, not to marie the brothers wife (*Leuit.* 18.) was a poſitiue law, binding only

Mariage with the brothers wife, he dying without iſſue.

when the firſt brother dying left iſſue. For dying without iſſue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. ſo Booz maried Ruth. Neither was it contrarie, but agreable to the law of nature, to marie the brothers wife when he was dead without iſſue, as is before noted. *Gen.* 38.

Ruth. 3. & 4.

CHAP. XXVI.

Firſt fruites muſt be offered in ſpecial place aſsigned to Gods ſeruice, profeſſing of gratitude for the land poſſeſſed according to Gods promiſe. 12. Likewiſe tithes of the third yeare, 16. with concluſion, that the people promiſe to obſerue al the preceptes of God, and ſo doing he wil protect and proſper them.

The third leſſon in Maſſe on Imber Saturday in whitſunweke.

AND when thou art entred into the Land, which our 1
Lord thy God wil geue thee to poſſeſſe, and haſt ob-
teyned it, and dwelleſt in it: † thou ſhalt take firſt of al thy 2
fruites, and put them in a maunde, and ſhalt goe to the place,
which our Lord thy God ſhal chooſe, that his name may be
inuocated there: † and thou ſhalt goe to the prieſt, that ſhal 3
be in thoſe daies, and ſay to him: I profeſſe this day before
our Lord thy God, that I am entred into the Land, for the
which he ſware to our fathers, that he would geue it vs. † and 4
the prieſt taking the maund at his hand, ſhal ſette it before
the altar of our Lord thy God: † and thou ſhalt ſpeake in the 5
ſight of our Lord God: :: The Syrian perſecuted my father,
who deſcended into Ægypt, and ſeiourned there in a verie
ſmale number and grew into a nation greate and ſtrong and
of an infinite multitude. † And the Ægyptians afflicted vs, 6
and perſecuted vs laying on moſt grieuous burdens: † and 7
we cried to our Lord the God of our fathers: who heard
vs, and reſpected our affliction, and labour, and diſtreſſe:
† and brought vs out of Ægypt in a ſtrong hand, a ſtretched 8
out arme, in great terrour, in ſignes and wonders: † and 9
brought vs into this place, and deliuered to vs this Land flow-
ing with milke and honie. † And therfore now I offer firſt 10
fruites of the Land, which our Lord hath geuen me. And
thou ſhalt leaue them in the ſight of our Lord thy God, ado-
ring our Lord thy God. † And thou ſhalt feaſt in al the good 11
thinges, which our Lord thy God hath geuen to thee, and thy
houſe, thou and the Leuite, and the ſtranger that is with thee
† When thou haſt finiſhed the tithe of al thy fruites, in :: the 12
third yeare of tithes thou ſhalt geue to the Leuite, and the
ſtranger,

:: Laban purſued Iacob, when he parted from Meſopothamia of Syria. *Gen.* 27.

The firſt leſſō in Maſſe on Imber Saturday in Lent.

:: The people payed euerie

ſtranger, and the pupil, and the widow, that they may eate
13 within thy gates, and be filled: † and thou ſhalt ſpeake in
the ſight of our Lord thy God: I haue brought that which
is ſanctified out of my houſe, and haue geuen it to the Leuite
and the ſtranger, and the pupil and the widow, as thou haſt
commanded me: I haue not tranſgreſſed thy commandements
14 nor forgotten thy preceptes. † I haue not eaten of them
in my mourning, nor ſeparated them in any vncleannes, nor
ſpent of them any thing in funerals. I haue obeyed the voice
of our Lord my God, and haue done al thinges as thou didſt
15 command me. † Looke from thy ſanctuarie, and thy high
habitation of heauen, and bleſſe thy people Iſrael, and the
Land, which thou haſt geuen vs, as thou ſwareſt to our fathers,
16 a land flowing with milke and honie. † This day our
Lord thy God hath commanded thee to doe theſe commandmentes
and iudgementes: that thou keepe and fulfil them
17 with al thy hart, and with al thy ſoule. † :: Thou haſt choſen
our Lord this day, to be thy God, and to walke in his
waies, and keepe his ceremonies, and preceptes and iudgementes,
18 and obey his commandement. † And our Lord
hath choſen thee this day, that thou ſhouldeſt be his peculiar
people, as he hath ſpoken to thee, and thou ſhouldeſt keepe
19 al his commandementes: † and make thee higher then al nations
which he created, to his prayſe, and name, and glorie:
that thou mayeſt be a holie people of our Lord thy God, as he
hath ſpoken.

yeare two tithes: firſt to the Leuites: the ſecond for entertaining trauelers to & from Ieruſalē & euerie third yeare, a third tith for relief of the poore inhabitantes.

:: Mutual pact betwen God & his peoples that they ſeruing him, he wil reward them.

CHAP. XXVII.

Gods commandmentes muſt be written in plaſtred ſtones. An Altar erected, and Sacrifices offered. 12. Obſeruers of the commandments muſt be bleſſed, and tranſgreſſors curſed. 14. With the forme of curſing idolaters, and diuers other enormious ſinners.

The third part Gods promiſes & threates, for keeping or breaking his commandments.

1 AND Moyſes and the ancientes of Iſrael commanded
the people, ſaying: Keepe euerie commandment that
2 I command you this day. † And when you are paſſed ouer
Iordan into the Land, which our Lord thy God wil geue
thee, thou ſhalt erect great ſtones, and ſhalt poliſh them
3 with plaſter, † that thou mayeſt write on them al the wordes
of this law, when thou haſt paſſed ouer Iordan: that thou
mayeſt enter into the Land, which our Lord thy God wil geue
thee, a land flowing with milke and honie, as he ſware to thy

fathers. † When therfore you are paſſed Iordan, erect the 4
ſtones which I command you this day in mount Hebal, and
thou ſhalt poliſh them with plaſter: † and thou ſhalt build 5
there an altar to our Lord thy God of ſtones, which yron hath
not touched, † and of ſtones not faſhioned nor poliſhed: 6
and thou ſhalt put vpon it holocauſtes to our Lord thy God,
† and ſhalt immolate pacifique hoſtes, and eate there, and 7
feaſte there before our Lord thy God. † And thou ſhalt write 8
vpon the ſtones al the wordes of this law plainely and cleerly.
† And Moyſes and the prieſtes of the Leuitical ſtocke 9
ſaid to al Iſrael: Attend, and heare Iſrael: This day thou art
made the people of our Lord thy God: † thou ſhalt heare his 10
voice, and doe the commandementes and iuſtices, which I
command thee. † And Moyſes commanded the people in 11
that day, ſaying: † :: Theſe ſhal ſtand to bleſſe the people, 12
vpon mount Garizim, when you are paſt Iordan: Simeon,
:: Leui, Iudas, Iſſachar, Ioſeph, and Beniamin. † And ouer 13
againſt them theſe ſhal ſtand to curſe on mount Hebal. Ruben,
Gad, and Aſer, and Zabulon, Dan and Nephthali:
† And the :: Leuites ſhal pronounce, and ſay to al the men 14
of Iſrael with a high voice: † Curſed be the man that maketh 15
a grauen and molten thing, the abomination of our
Lord, the worke of the handes of artificers, and ſhal put it
:: in ſecrete. and al the people ſhal anſwer, and ſay: Amen.
† Curſed be he that honoureth not his father and mother. 16
and al the people ſhal ſay: Amen. † Curſed be he that remoueth 17
his neighbours boundes. and al the people ſhal ſay:
Amen. † Curſed be he that maketh the blinde to goe amiſſe 18
in his iourney. and al the people ſhal ſay: Amen. † Curſed 19
be he that peruerteth the iudgement of the ſtranger, of the
pupil and the widow. and al the people ſhal ſay: Amen.
† Curſed be he that ſleepeth with his fathers wife, and reuealeth 20
the couer of his bedde. and al the people ſhal ſay:
Amen. † Curſed be he that lyeth with any beaſt. and al the 21
people ſhal ſay: Amen. † Curſed be he that ſleepeth with 22
his ſiſter, the daughter of his father, or of his mother. and al
the people ſhal ſay: Amen. † Curſed be he that ſleepeth 23
with his mother in law. and al the people ſhal ſay: Amen.
† Curſed be he that ſecretely ſtriketh his neighbour. and al 24
the people ſhal ſay: Amen. † Curſed be he that taketh giftes, 25
to kil the ſoule of innocent bloud. and al the people ſhal ſay:
Amen.

:: The ancientes of euerie tribe.

:: The Leuites proper office was to bleſſe.

:: But by occaſion of ſinne their office was alſo to pronounce curſes.

:: Though the ſinnes were ſecrete, yet the offenders were curſed: publique ſinnes were alſo publikely puniſhed.

26 **Amen. † Curſed be he that obydeth not in the wordes of**
this law, and fulfilleth them not in worke. and al the people
ſhal ſay: Amen.

CHAP. XXVIII.

Diuers bleſsings are promiſed to the obſeruers of Gods commandmentes. 15. and curſes threatned to tranſgreſſors.

1 BVT if thou wilt heare the voice of our Lord thy God,
that thou doe and keepe al his commandementes, which
I command thee this day, our Lord thy God wil make thee
2 higher then al nations, that be on the earth. † And :: al theſe
bleſſinges shal come vpon thee, and ouertake thee: yet ſo if
3 thou heare his preceptes. † Bleſſed ſhalt thou be in the citie,
4 and bleſſed in the field. † Bleſſed shal be the fruite of thy
wombe, and the fruite of thy ground, and the fruite of thy
cattel, the troupes of thy heardes, & the foldes of thy sheepe.
5 † Bleſſed shal thy barnes be, and bleſſed :: thy remaines.
6 † Bleſſed ſhalt thou be comming in and going out.
7 † Our Lord wil geue thyne enemies, that riſe vp againſt thee,
to fal downe in thy ſight: one way they shal comme againſt
8 thee, and ſeuen wayes they shal flee from thy face. † Our
Lord wil ſend forth bleſſing vpon thy cellars, and vpon al the
workes of thy handes: and wil bleſſe thee in the land, that
9 thou shalt receiue. † Our Lord wil rayſe thee vp vnto him
ſelf to be a holie people, as he ſware to thee: If thou keepe
the commandmentes of our Lord thy God, and walke in his
10 waies. † And al the people of the earth shal ſee that the name
of our Lord is inuocated vpon thee, and they shal feare thee.
11 † Our Lord wil make thee abound with al goodes, with the
fruite of thy wombe, and the fruite of thy cattel, with the
fruite of thy land, which our Lord ſware to thy fathers that
12 he would geue thee. † Our Lord wil open his moſt excellent
treaſure, the heauen, that it may geue rayne to thy land
in due ſeaſon: and wil bleſſe al the workes of thy handes.
And thou shalt lend to many nations, and thy ſelf shalt take
13 lone of no man. † And our Lord ſhal make thee :: the heade,
and not thr taile: and thou shalt be alwaies aboue, and not
vnder: :: yet ſo, if thou wilt heare the commandmentes of
our Lord thy God which I command thee this day, and keepe
14 and doe them, † and decline not from them neither to the
right hand, nor to the left, nor folow ſtrange goddes, nor

:: Temporal bleſſings belonged to ſenſual people of the old teſtament: now the poore in ſpirite are bleſſed, that mourne, and ſuffer perſecution for truth and iuſtice.

:: The poore beīg releeued of thy ſuperfluitie shal bleſſe thee.

:: Thou ſhalt rule ouer others & none ouer thee.

:: Yet alwaies with this condition: if thou ſerue God.

:: Thus moſt cōmonly ſinners were curſed in the old Teſtament, but ſuch as now ſerue not God rightly, and yet proſper in this world, ſhal in a moment deſcend into hel. *Iob.* 21.

ſerue them. † But if thou wilt not heare the voice of our 15
Lord thy God, to keepe, and doe al his commandmentes and
ceremonies, which I command thee this day, :: al theſe curſes
shal come vpon thee, and ouertake thee. † Curſed shalt thou 16
be in the citie, curſed in the field. † Curſed shal thy barne 17
be, and curſed thy remaines. † Curſed shal be the fruite of 18
thy wombe, and the fruite of thy ground, the heardes of thy
oxen, and the flockes of thy sheepe. † Curſed shalt thou be 19
comming in, and curſed going out. † Our Lord shal ſend 20
vpon thee famine & hunger, and rebuke vpon al the
workes, which thou shalt doe: vntil he conſume, and deſtroy
thee quickly, for thy moſt wicked inuentions, wherein thou
haſt forſaken me. † Our Lord ſette the peſtilence vpon thee, 21
vntil he conſume thee out of the land, which thou shalt enter
in to poſſeſſe. † Our Lord ſtrike thee with pouertie, with 22
the feuer and cold, with burning and heate, and with corrupt
ayre and blaſting, and purſew thee til thou perish. † Be the 23
heauen, that is ouer thee, of braſſe: and the ground, that
thou treadeſt, of yron. † Our Lord geue duſt for rayne vpon 24
thy land, and ashes deſcend from heauen vpon thee, til thou
be conſumed. † Our Lord deliuer thee to fal downe before 25
thyne enemies. one way goe thou forth againſt them, and flee
ſeuen, and be thou diſperſed through out al the kingdomes
of the earth. † and be thy carcaſſe meate to al the fowles of 26
the ayre, and beaſtes of the earth, and be there none to driue
them away. † Our Lord ſtrike thee with the boile of Ægypt, 27
and the part of thy bodie, by the which dung is caſt out, with
ſcabbe alſo and itche: ſo that thou canſt not be cured: † Our 28
Lord ſtrike thee with madnes & blindnes and furie of minde,
† and grope thou at midday as the blinde is wont to grope 29
in the darke, and direct not thy wayes. And at al times ſuſteyne
thou wrong, and be thou oppreſſed with violence,
neither haue thou any to deliuer thee. † Take thou a wife, 30
and an other ſleepe with her. Build thou a houſe, and dwel
not therin. Plant thou a vineyard, and take not the vintage
there of. † Be thy oxe immolated beforre thee, and thou not 31
eate therof. Be thy aſſe taken away in thy ſight, and not reſtored
to thee. Be thy sheepe geuen to thyne enemies, and be
there none to helpe thee. † Be thy ſonnes and thy daughters 32
deliuered to an other people, thyne eies ſeing, and daſeling
at the ſight of them al the day, and be there no ſtrength in

thy

33 thy hand. † The fruites of thy land, and al thy laboures let
a people eate, which thou knoweſt not: and be thou alwaies
34 ſuſteyning calumnie, and oppreſſed al dayes, † and aſtoni-
shed at the terrour of thoſe thinges, which thyne eies shal
35 ſee. † Our Lord ſtrike thee with a verie ſore botche in the
knees and shankes, and be thou vncurable from the ſole of
36 the foote vnto the toppe of thy head. † Our Lord shal
bring thee, and thy King, whom thou shalt appoint ouer thee,
vnto a nation, which thou and thy fathers know not: and
there thou shalt ſerue ſtrange goddes, wood and ſtone.
37 † And thou shalt be deſtroyed for a prouerbe and fable to
38 al peoples, vnto whom our Lord shal bring thee in. † Thou
shalt caſt much ſeede into the ground, and gather litle: be-
39 cauſe the locuſtes shal deuoure al thinges. † Thou shalt plant
a vineyard, and digge, and the wine thou shalt not drinke,
nor gather any thing therof: becauſe it shal be waſted with
40 wormes. † Thou shalt haue oliues in al thy borders, and
shalt not be anointed with the oyle: becauſe they shal droppe
41 away, & perish. † Thou shalt begette ſonnes and daughters,
and shalt not enioy them: becauſe they shal be ledde into
42 captiuitie. † Al thy trees and the fruites of thy ground the
43 blaſting shal conſume. † :: The ſtranger that liueth with
thee in the Land, shal aſcend ouer thee, and shal be higher:
44 and thou shalt deſcend downeward, and be inferior. † He
shal lend thee, and thou shalt not lend him. He shal be as
45 the head, and thou shalt be the tayle. † And al theſe curſes
shal come vpon thee, and purſewing shal ouertake thee, til
thou perish: becauſe thou heard not the voice of our Lord
thy God, nor kept his commandmentes and ceremonies
46 which he commanded thee. † And they shal be in thee as
47 ſignes and wonders, and in thy ſeede for euer: † becauſe
thou didſt not ſerue our Lord thy God in ioy, and gladnes of
48 hart, for the abundance of al thinges. † Thou shalt ſerue
thine enemie, whom our Lord wil ſend vpon thee, in hunger,
and thirſt, and nakednes, and al penurie: and he shal put an
49 yron yoke vpon thy necke, til he conſume thee. † Our Lord
wil bring vpon thee a Nation from a farre, and from the vt-
termoſt endes of the earth, in likenes of an eagle that flieth
with vehemencie: whoſe tongue thou canſt not vnderſtand:
50 † a verie malapert Nation, that wil attribute nothing to the
51 ancient, nor haue pitie on the litle one, † and wil deuoure

:: After manie other plagues and punishments, at laſt the Iewes refuſing and perſecutīg Chriſt, were reiected, and Gentiles called into the Church, and aduanced aboue them. *Theod. q. 34. in Deut.*

the fruite of thy cattel, and the fruites of thy Land: vntil
thou periſh, and wil not leaue thee wheate, wine, and oile,
heardes of oxen, and flockes of ſheepe: vntil it deſtroy thee,
† and conſume thee in al thy cities, and thy ſtrong and highe 52
walles be deſtroyed, wherin that hadſt confidence in al thy
Land. Thou ſhalt be beſieged within thy gates in al thy Land,
which our Lord thy God wil geue thee: † and thou ſhalt 53
eate the fruite of thy wombe, and the fleſh of thy ſonnes and
of thy daughters, which our Lord thy God ſhal geue thee,
in the diſtreſſe and vaſtation wherwith thyne enemie ſhal
oppreſſe thee. † The man that is delicate in thee, and very 54
riotious, ſhal much enuie his owne brother, and his wife,
that lieth in his boſome, † ſo that he ſhal not geue them of 55
the fleſh of his children, which he wil eate: becauſe he hath
nothing els in the ſiege and penurie, wherwith thine enemies
ſhal waſte thee within al thy gates. † The tender and delicate 56
woman, that could not goe vpon the ground, nor ſette
downe her foote for ouer much nicenes and tendernes, wil
enuie her husband, that lyeth in her boſome, vpon the fleſh
of her ſonne, and daughter, † and the filthines of the after 57
birthes, that come forth from the middes of her thighes, and
vpon the children that are borne the ſame howre. for they
ſhal eate them ſecretely becauſe of the penurie of al thinges,
in the ſiege and vaſtation, wherwith thine enemie ſhal oppreſſe
thee within thy gates. † Vnleſſe thou keepe, and doe 58
al the wordes of this law, that be written in this volume,
and feare his name glorious and terrible, that is. Our
Lord thy God: † our Lord ſhal increaſe thy plagues, and 59
the plagues of thy ſeede, greate plagues and continuing,
ſore infirmities and perpetual. † and he ſhal turne vpon thee 60
al the afflictions of Ægypt, which thou didſt feare, and they
ſhal cleaue to thee. † Moreouer alſo al the diſeaſes, and plagues, 61
that be not written in the volume of this law, our Lord
wil bring vpon thee, til he conſume thee: † and you ſhal remaine 62
few in number, which before was as the ſtarres of heauen
for multitude, becauſe thou heardſt not the voice of our
Lord thy God. † And as before our Lord reioyced vpon you, 63
doing good to you, and multiplying you: ſo he ſhal reioyſe
deſtroying and ſubuerting you, ſo that you may be taken
away from the Land, which thou ſhalt enter to poſſeſſe.
† Our Lord ſhal diſperſe thee into al peoples, from the far- 64

theſt partes of the earth to the endes therof: and there thou
ſhalt ſerue ſtrange goddes, which thou art ignorant of and
65 thy fathers, woode and ſtone. † In thoſe nations alſo thou
ſhalt not be quiet, neither ſhal there be reſting for the ſteppe
of thy foote. For our Lord wil geue thee a feareful hart, and
66 daſeling eies, and a ſoule conſumed with penſiſenes: † and
thy life ſhal be as it were hanging before thee. Thou ſhalt
67 feare night and day, and thou ſhalt not truſt in thy life. † In
the morning thou ſhalt ſay: Who wil graunt me euening? and
at euening: Who wil grant me morning? for the fearefulnes
of thy hart, wherwith thou ſhalt be terrified, and for thoſe
68 thinges, which thou ſhalt ſee with thine eies. † Our Lord
ſhal bring thee againe with ſhippes into Ægypt by the way,
wherof he ſaid to thee that thou ſhouldeſt ſee it no more.
There ſhalt thou be ſould to thine enemies for bondmen and
bondweomen, and no man ſhal bye you.

CHAP. XXIX.

A couenant and oath is made betwen God and his people (with commemoration of ſundrie benefites by them receiued) that keping his law they ſhal be more bleſſed: and breaking the ſame ſhal ſuſteine the threatned puniſhmentes.

1 THESE are the wordes of the couenant which our Lord
commanded Moyſes to make with the children of Iſrael
in the Land of Moab: beſide that couenant which he
2 made with them in Horeb. † And Moyſes called al Iſrael,
and ſaid to them: you ſaw al thinges, that our Lord did before
you in the Land of Ægypt to Pharao, and to al his ſeruantes,
3 and to his whole land, † the great tentations, which
thine eies haue ſeene, thoſe mightie ſignes, and wonders,
4 † and our Lord :: hath not geuen you a hart to vnderſtand,
and eies to ſee, and eares that can heare, vnto this preſent
5 day. † He hath brought you fourtie yeares by the deſert: your
garmentes are not worne out, neither are the ſhoes of your
6 feete conſumed with age. † Breade you haue not eaten, wine
and ſicer you haue not drunke: that you might know that I
7 am the Lord your God. † And you came to this place: and
there came forth Sehon the King of Heſebon, and Og the
King of Baſan, meeting vs to fight. And we ſtroke them,
8 † and tooke their land, and deliuered it in poſſeſſion to Ruben
9 and Gad, and the half tribe of Manaſſes. † Keepe therfore

:: For ſinnes paſt God letteth ſome runne into reprobate ſenſe, permitting them to their owne freewil, who being voide of grace wilfully obdurate them ſelues. *Theod. q. 37. in Deut.*

fore the wordes of this couenant, and fulfil them : that you
may vnderſtand al thinges that you doe. † You ſtand this 10
day al before our Lord your God, your princes, and tribes,
and ancientes, and doctors, al the people of Iſrael, † your 11
children and your wiues, and the ſtrangers that abide with
thee in the campe, beſides the cutters of wood, and them,
that carie water : † that thou mayeſt paſſe in the couenant 12
of our Lord thy God, and in the oath which in this day our
Lord thy God maketh with thee : † that he may rayſe thee 13
vp a people to him ſelfe, and he be thy God as he hath ſpoken
to thee, and as he ſware to thy fathers, Abraham, Iſaac, and
Iacob. † Neither with you onlie doe I make this couenant, 14
and confirme theſe oathes, † but with al that be preſent and 15
abſent. † For you know how we dwelt in the Land of Ægypt, 16
and how we haue paſſed through the middes of nations,
which paſſing through † you haue ſeene their abominations 17
and filth, that is to ſay, their Idols, wood and ſtone, ſiluer and
gold, which they worshipped. † Leſt perhaps there be among 18
you man or woman, familie or tribe, whoſe hart is turned
away this day from our Lord God, to goe and ſerue the goddes
of thoſe Nations: and there be among you :: a roote bringing
forth gal and bitternes. † And when he shal heare the wordes 19
of this oath, he bleſſe him ſelfe in his hart, ſaying : I shal haue
place, and walke in the prauitie of my hart: and the :: drunken
take to her the thirſtie, † and our Lord forgeue him not: 20
but then his furie moſt ſpecially fume, and his zeale againſt
that man, and al the curſes ſitte vpon him, that be written in
this volume : and our Lord aboliſh his name vnder heauen,
† and conſume him vnto perdition out of al the tribes of 21
Iſrael, according to the curſes, that are conteyned in the
Booke of this law and couenant. † And the generation folowing 22
shal ſay, and the children that shal be borne from
thence forth, and the ſtrangers, that shal come from a farre,
ſeeing the plagues of that Land, and the infirmities, wherwith
our Lord hath afflicted it, † burning it with brimſtone, 23
and heate of the ſalt, ſo that it can no more be ſowen, nor
any grene thing ſpring therof, after the example of the ſubuerſion
of Sodom and Gomorrha, Adama, and Seboim,
which our Lord ſubuerted in his wrath and furie. † And al 24
the Nations shal ſay : Why hath the Lord done thus to this
Land? what is this exceding wrath of his furie? † And they 25

:: A mind ſecretly infected with idolatrie.

::The appetite drunken with pleaſures thirſteth ſtil more.

shal

ſhal anſwer: Becauſe they forſooke the couenant of the Lord,
which he made with their fathers, when he brought them
26 out of the Land of Ægypt: † and they haue ſerued ſtrange
goddes, and adored them, whom they knew not, and to
27 whom they had not beene deſigned: † therfore the furie
of the Lord was wrath againſt this Land, to bring vpon it al
28 the curſes, that are written in this volume: † and he hath
caſt them out of their land, in wrath and furie, and in verie
great indignation, and hath throwen them into a ſtrange
29 land, as this day it is proued. † Thinges hidden, :: to our Lord
God: which are manifeſt, to vs and to our children for euer,
that we may doe al the words of this Law.

:: Secrete thinges are knowne to God, manifeſt thīges to men *Theod. q. 38. in Deut.*

CHAP. XXX.

If the children of Iſrael, offending and falling into the forſaide curſes ſhal repent, God wil reſtore them to his bleſsings againe. 11. leauing it in their powre to ſerue him if they wil, 17. and therfore warneth them that the impenitent ſhal aſſuredly periſh, becauſe hauing life and death, bleſsing and curſing propoſed, they chooſe the worſe.

1 THERFORE when al theſe wordes ſhal be come vpon
thee, the bleſſing or curſing, which I haue ſette forth
before thee: & thou be touched with repentance of thy hart
in al nations, into which our Lord thy God diſperſed thee,
2 † and ſhalt returne to him, and obey his commandmentes, as
I this day command thee, with thy children, in al thy hart,
3 and in al thy ſoule: † our Lord thy God wil bring thee againe
from thy captiuitie, and haue mercie vpon thee, and gather
thee againe out of al the peoples, into which he diſperſed
4 thee before. † If thou be diſperſed as farre as the poles of
heauen, thence wil our Lord thy God draw thee backe,
5 † and wil take thee to him, and bring thee into the Land,
which thy fathers poſſeſſed, and thou ſhalt obteyne it: and
bleſſing thee, wil make thee to be :: of a greater number,
6 then were thy fathers. † Our Lord thy " God wil circumciſe
thy hart, and the hart of thy ſeede: that thou mayeſt loue
oure Lord thy God in al thy hart, and in al thy ſoule, that
7 thou mayeſt liue. † And al theſe curſes he wil turne vpon
8 thine enemies, and them that hate and perſecute thee. † But
thou ſhalt returne, and heare the voice of our Lord thy God,
and ſhalt doe al the commandmentes which I command
9 thee this day: † and our Lord wil make thee abound in al

:: Some ſinners through great repentance become more vertuous, and are more rewarded then ſome that offended leſſe.

the

the workes of thy handes, in the iſſue of thy wombe, and in
the fruite of thy cattel, in the fertilitie of thy ground, and in
the plentie of al thinges. For our Lord wil returne to reioyſe
vpon thee in al riches, as he reioyſed in thy fathers: † yet ſo, 10
if thou heare the voice of our Lord thy God, and keepe his
preceptes and ceremonies, which are written in this law:
and returne to our Lord thy God in al thy hart, and in al thy
ſoule. † This commandment, that I command thee this daie, 11
″ is not aboue thee, nor ſo farre of, † nor ſituated in heauen 12
that thou maieſt ſay: Which of vs is able to aſcend vnto
heauen to bring it to vs, that we may heare and fulfil it in
worke? † Nor placed beyond the ſea: that thou mayeſt pre- 13
tend, and ſay: Which of vs can paſſe ouer the ſea, and bring
it euen vnto vs: that we way heare, and doe that which is
commanded? † But the word is very neere thee, in thy 14
mouth and in thy hart, to doe it. † Conſider that I haue 15
″ ſet before thee this day life and good, and contrariewiſe
death and euil: † that thou mayeſt loue our Lord thy God, 16
and walke in his waies, and keepe his commandmentes and
ceremonies and iudgementes: and thou mayeſt liue, and he
multiplie thee, and bleſſe thee in the Land, which thou ſhalt
enter to poſſeſſe. † But if thy hart be auerted, and thou wilt 17
not heare, and deceaued with errour thou adore ſtrange
goddes, and ſerue them: † I foretel thee this day that thou 18
ſhalt periſh, and abide a litle time in the Land, which paſſing
ouer Iordan, thou ſhalt enter to poſſeſſe. † ″ I cal for wit- 19
neſſes this day heauen and earth, that I haue propoſed to you
life and death, bleſſing and curſing. ∵ Chooſe therfore life,
that both thou mayeſt liue, and thy ſeede: † and mayeſt loue 20
our Lord thy God, and obey his voice, and cleaue to him (for
he is thy life, and the length of thy daies) that thou mayeſt
liue in the Land, for the which our Lord ſware to thy fathers,
Abraham, Iſaac, and Iacob, that he would geue it them.

∵ God gaue man libertie to chooſe, what he would folow. *S. Amb. in Pſal.* 40. *v.* 10

ANNOTATIONS.

CHAP. XXX.

By grace men are made able to kepe Gods cōmandments

6. *God wil circumciſe thy hart.*] Moſt true it is, that of our ſelues, without Gods grace none can kepe or fulfil the commandmentes. But he, whoſe hart God doth circumciſe, is therby made able to loue God with al his hart, and with al his ſoule. And except ſome hartes were thus circumciſed, and ſo made able to loue God aboue al, and conſequently their neighboures, God ſhould not performe his promiſe, that he wil circumciſe the hart of ſome.

S. Aug. de nat. et grat. c. 69. et q. 54. in Deut. Theod q. 38. in Deut. S. Cypri. li. 3. c. 52. ad Quir. S. Amb. in Pſal. 40.

11. *Is not aboue thee.*] VVhen thou art ſtirred vp, aſſiſted, and indued with Gods grace, the commandment of God *is not* (then) *aboue thee,* nor farre of from thee, but very nere thee, in thy mouth (to confeſſe God, and his truth) and in thy hart, to do it. But you wil aske: How then cometh it to paſſe, that manie hauing receiued ſufficient grace, yet do not kepe Gods commandmentes? God him ſelf anſwereth:

So the commandmentes are not impoſſible.

15. That he *hath ſet before thee life and good, and contrarivviſe death and euil;* he inuiteth and helpeth, yet forceth thee not: he geueth thee powre & abilitie, helping and not deſtroying thy freewil, that thou maiſt loue our Lord thy God, walke in his wayes, and kepe his commandements. But if thy hart be auerted and (v. 17.) *thou vvilt not heare,* thou ſhalt periſh. Againe God inculcateth:

Freewil.

19. *I cal for vvitneſſes heauen and earth,* that I haue *propoſed* to you life and death, bleſſing and curſing. *Chooſe* therfore life &c. VVhat Doctor can teach more plainly the poſſibilitie of keeping Gods commandmentes; and frewil in man, then this text of holie Scripture?

CHAP. XXXI.

Moyſes ſubſtituteth Ioſue his ſucceſſour in temporal gouernment. 9. deliuereth the law to the Prieſtes. 16. God fortelleth that the people wil often forſake him, and that he wil puniſh them. 19. commandeth Moyſes to write a canticle, (an abrigement of the Law) eaſie to be remembred. 25. and in further teſtimonie againſt them, the Leuites muſt put this booke in the arke of couenant.

The fourth part. An exhortation to ſerue God, with predictiō of their often ſinnes and puniſhmentes.

1 MOYSES therfore went, and ſpake al theſe wordes
2 to al Iſrael, † and ſaid to them: I am this day a hundred and twentie yeares old, I can not :: goe out and come
in any longer, eſpecially wheras our Lord alſo hath ſaid to me:
3 Thou ſhalt not paſſe ouer this Iordan. † Our Lord therfore thy God wil paſſe ouer before thee: he wil deſtroy al
theſe nations in thy ſight, and thou ſhalt poſſeſſe them: and
this Ioſue ſhal paſſe ouer before thee, as our Lord hath ſpoken.
4 † And our Lord ſhal doe to them as he did to Sehon and Og
the kinges of the Ammorheites, and to their land, and ſhal
5 deſtroy them. † Therfore when our Lord ſhal haue deliuered
theſe alſo to you, you ſhal doe in like manner to them as I
6 haue commanded you. † Doe manfully, and be ſtrengthned:
feare not, neither tremble ye at their ſight: becauſe our Lord
thy God him ſelfe is thy conductor, and wil not leaue, nor
7 forſake thee. † And Moyſes called Ioſue, and ſaid to him
before al Iſrael: Take courage, and be ſtrong: for thou ſhalt
bring in this people into the Land, which our Lord ſware
that he would geue to their fathers, and thou ſhalt diuide it
8 by lotte. † And our Lord that is your conductor, him ſelfe

:: He meaneth that he cā not exerciſe the office of a captaine general, and bring the people into the promiſed land.

wil be with thee: he wil not leaue, nor forſake thee: feare
not, neither dread thou. † Moyſes therfore wrote this law, 9
and deliuered it to the prieſtes the ſonnes of Leui, which
caried the arke of the couenant of our Lord, and to al the
ancientes of Iſrael. † And he commanded them ſaying: After 10
ſeuen yeares, in the yeare of remiſſion, in the ſolemnitie of
tabernacles, † when al come together out of Iſrael, to ap- 11
peare in the ſight of our Lord thy God in the place, which
our Lord ſhal chooſe, thou ſhalt read the wordes of this law
before al Iſrael, they hearing, † and the people being aſſem- 12
bled together, as wel men as wemen, children, and ſtrangers,
that are within thy gates: that hearing they may learne, and
feare our Lord your God, and keepe, and fulfil al the wordes
of this law. † Their children alſo who now are ignorant, that 13
they may heare, and feare our Lord their God, al the daies that
they liue in the Land, which paſſing ouer Iordan you goe to
obteyne. † And our Lord ſaid to Moyſes: Behold the daies of 14
thy death are nigh: cal Ioſue, and ſtand ye in the tabernacle
of teſtimonie, that I may command him. Moyſes therfore
and Ioſue went, and ſtoode in the tabernacle of teſtimonie,
† and our Lord appeared there in the piller of a cloude: 15
which ſtood in the entring of the tabernacle. † And our 16
Lord ſaid to Moyſes: Behold thou ſhalt ſleepe with thy fa-
thers, and this people ryſing vp wil fornicate after ſtrange
goddes in the Land, to the which it entreth to dwel therein:
there wil they forſake me, and wil make the couenant, which
I haue made with them, of none effect. † And my furie ſhal 17
be wrath againſt them in that day: and I wil forſake them,
and wil hide my face from them, and they ſhal be deuou-
red: al euils and afflictions ſhal finde them, ſo that they
ſhal ſay in that day: In truth becauſe God is not with me,
theſe euils haue found me. † But I wil hide, and keepe cloſe 18
my face in that day, for al the euils, which they haue done,
becauſe they haue folowed ſtrange goddes. † Now therfore 19
write vnto you ∷ this canticle, and teach the children of Iſ-
rael: that they know it by hart, and ſing it by mouth, and
this ſong be vnto me for ∷ a teſtimonie among the children
of Iſrael. † For I wil bring them into the Land, for the which 20
I ſware to their fathers, flowing with milke and honie. And
when they haue eaten, and are ful, and fatte, they wil turne
away to ſtrange goddes, and ſerue them: and wil detract
from

∷ Meeter is more eaſily kept in memorie then proſe.

∷ And ſo by this Canticle they are conuinced that they were a-

21 from me, and make my couenant of none effect. † After
that manie euils and afflictions ſhal haue found them, this
canticle ſhal anſwer them for a teſtimonie, which no obli-
uion ſhal take away out of the mouth of their ſeede. For I
know their cogitations, what thinges they are about to doe
this day, before that I bring them into the Land, which I
22 haue promiſed them. † Moyſes therfore wrote the canticle,
23 and taught it the children of Iſrael. † And our Lord com-
manded Ioſue the ſonne of Nun, and ſaid: Take courage, and
be ſtrong: for thou ſhalt bring the children of Iſrael into the
24 Land, which I haue promiſed, and I wil be with thee † Ther-
fore after that Moyſes wrote the wordes of this law in a vo-
25 lume, and finiſhed it: † he commanded the Leuites, that
26 caried the arke of the couenant of our Lord, ſaying: † Take
this booke, and put it in the ſide of the arke of the couenant
of our Lord your God: that it may be for a teſtimonie againſt
27 thee. † For I know thy contention, and thy moſt ſtiffe
necke. Whiles I yet liue and goe in with you, you haue done
alwayes contenciouſly againſt our Lord: how much more
28 when I ſhal be dead? † Gather to me al the ancientes by
your tribes, and your doctors, and I wil ſpeake theſe wordes
in their hearing, and wil inuocate againſt them heauen and
29 earth. † For I know that after my death you wil doe wic-
kedly, and wil decline quickly from the way, that I haue
commanded you: and euils ſhal come vpon you in the later
times, when you ſhal doe euil in the ſight of our Lord, to
30 prouoke him by the workes of your handes. † Moyſes ther-
fore ſpake, in the hearing of the whole aſſemblie of Iſrael, the
wordes of this ſong, and finiſhed it euen to the end.

bundantly forwarned, not to breake couenãt with God.

The eleuenth prophecie in the office before Maſſe on Eaſter eue. And the third on whitſuneue.

CHAP. XXXII.

A Canticle of the Law, wherin the people are exhorted to ſerue God, for his perfect goodnes, for his ſingular benefites, for their former ingratitude, and for his mercie ſtil mixed with his punishmentes. 44. Al which being earneſtly commended to them to remember and teach their children, 48. Moyſes is commanded to goe into a mountaine, whence he ſhal ſee the promiſed land, but not enter into it.

The canticle at Laudes on Saturday.

1 HEARE ye [a] heauens what thinges I ſpeake, the earth
heare the wordes of my mouth.

2 † My [b] doctrine grow together as raine, my ſpeach flow
as the dew, as it were a ſhower vpon the herbe, and as it were
droppes vpon the graſſe.

[a] Al thinges in heauen and in earth teſtifie, that God dealeth wel with his people.

[b] Doctrine doth fructifie in good ſoules as raine & dew in the ground.

† Becauſe

c. Mans firſt dutie is to praiſe God.

3 † [c] Becauſe I wil inuocate the name of our Lord: geue magnificence to our God.

4 † The workes of God be perfect, and al his waies iudgementes: God is faithful, and without any iniquitie, iuſt and right.

d. The next, to acknowledge his owne ſinnes & defectes

5 † They [d] haue ſinned to him, and not his children in filthines: a froward and peruerſe generation.

6 † Theſe thinges doeſt thou render to our Lord thou fooliſh and vnwiſe people? Is not he thy father, that hath poſſeſſed thee, and made, and created thee?

7 † Remember the old daies, thinke vpon euerie generation: aske thy father, and he wil declare to thee: thy elders, and they wil tel thee.

e. At the towre of Babel.

f. Iſrael being but one people poſſeſſed the inheritance of ſeuen other nations.

8 † When the higheſt [e] diuided the nations: when he ſeparated the ſonnes of Adam, he appointed the limites of people according to [f] the number of the children of Iſrael.

9 † But our Lords part, is his people: Iacob the corde of his inheritance.

g. God choiſe Iſrael to be his peculiar people of mere grace and protected them.

10 † He [g] found him in a deſert land, in a place of horrour, and of waſt wildernes: he ledde him about, and taught him: and kept him as the apple of his eye.

11 † As the eagle prouoking her young to flie, and houering ouer them, hath he ſpred his winges, and he hath taken him, and caried him on his ſhoulders.

12 † Our Lord onlie was his guide: and there was not with him a ſtrange God.

h. Bees without mens induſtrie made honie in the rockes.

i. Oliue trees proſpered in ſtonie places.

13 † He placed him ouer an high land: that he might eate the fruites of the fieldes, that he might ſucke [h] honie out of the rocke, and [i] oile out of the hardeſt ſtone.

14 † Butter from the heard, and milke of the ſheepe with the fatte of lambes, and of rammes the ſonnes of Baſan: and bucke goates with the marow of wheate, and might drinke the bloud of the grape moſt pure.

k. Temporal proſperitie occaſion of the Iewes reuolting from God

15 † The [k] beloued was made groſſe, and ſpurned: made groſſe, fatted, dilated, he left God his maker, and departed from God his ſaluation.

16 † They prouoked him in ſtrange goddes, and in abominations ſtirred him to anger.

l. Noueltie allureth carnal people to idolatrie and hereſie.

17 † They immolated to diuels and not to God, to goddes, which they knew not: there came [l] new & freſh ones, whom their fathers worſhipped not.

18 † God that begatte thee thou haſt forſaken, and haſt " forgotten our Lord thy creatour.

19 † Our Lord ſaw, and was moued to wrath: becauſe his ſonnes and daughters prouoked him.

20 † And he ſaid: [m] I wil hide my face from them, and wil conſider their laſt: for it is a peruerſe generation, and vnfaithful children.

21 † They [n] haue prouoked me in that, which was no God, and haue angred me in their vanities: and I wil prouoke them in that, which is no people, and in [o] a fooliſh nation wil I anger them.

22 † A fyre is kindled in my wrath, and ſhal burne euen to the loweſt partes of hel: and ſhal deuoure the earth with her ſpring, and ſhal burne the foundations of mountaines.

23 † I wil heape euils vpon them, and myne arrowes I wil ſpend in them.

24 † They ſhal be conſumed with famine, and birdes ſhal deuoure them with moſt bitter biting: the teeth of beaſtes wil I ſend vpon them, with the furie of thoſe that traile vpon the ground, and creepe.

25 † Without ſhal the ſword deuoure them, & within fearefulnes, the young man and the virgin together, the ſucking child with the old man.

26 † I ſaid: Where are they? I wil make their memorie to ceaſe from among men.

27 † But [p] for the wrath of the enemies I haue differred: leſt perhaps their enemies might be proude, and would ſay: Our mightie hand, and not the Lord, hath done al theſe thinges.

28 † A nation without counſel is it, and without wiſedome.

29 † O that they were [q] wiſe, and vnderſtoode, and would prouide for their laſt.

30 † How ſhould one purſew a thouſand, and two put ten thouſand to flight? was it not therfore, becauſe their God ſold them, and our Lord incloſed them?

31 † For our Lord is not as their goddes: [r] our enemies alſo are iudges.

32 † Of the vineyard of Sodom, is their vineyard, and of the ſuburbes of Gomortha: their grape the grape of gall, and the cluſters moſt bitter.

33 † The gall of dragons their wine, and the venime of Aſpes vncurable.

† Are

[m] For their peruerſnes God withdrew his helpe from them.

[n] God firſt loueth, before anie man loueth him, but men firſt forſake God, before he forſake them.

[o] The Iewes reputed moſt Gẽtiles fooliſh yet now they are inferior to al.

[p] For iuſt cauſes God ſome times differreth puniſhment.

[q] True wiſdome *conſidereth* thinges paſt, *vnderſtandeth* things preſent, and *prouideth* for things to come.

[r] Al infideles confeſſe more Maieſty in the true God and in his Religiõ, then in their owne.

Are not theſe thinges laid vp with me, and ſighed in my treaſures? 34

† Reuenge is myne, and I wil repay them in time, that their foote may ſlide: the day of perdition is at hand, and the times make haſt to be preſent. 35

† Our Lord wil iudge his people, and wil haue mercie on his ſeruantes: he ſhal ſee that their hand is weakened, and [ſ] the ſhut vp alſo haue fayled, and the reſidew be conſumed. 36

[ſ]. Euen ſuch offenders as thinck them ſelues ſecure, eſcape not.

† And he ſhal ſay: Where are their goddes, in whom they had confidence. 37

† Of whoſe victimes they did eate fatte, and dranke the wine of their libamentes: [t] Let them ariſe, and help you, and protect you in neceſſitie. 38

[t]. It is vnpoſſible that falſe goddes ſhould helpe their folowers in neceſſitie.

† See ye that I am onlie, and there is no other God beſides me: I wil kil, and I wil make to liue: I wil ſtrike, and I wil heale, and there is none that can deliuer out of my hand. 39

† I wil lift vp my hand to heauen, and wil ſay: I liue for euer. 40

† If I ſhal whette my ſword as the lightening, and my hand take iudgement: I wil repay vengeance to myne enemies, and them that hate me wil I requite. 41

† I wil embrew my arrowes with bloud, and my ſword ſhal deuoure fleſh, of the bloud of the ſlaine and of captiuitie, of [v] the bare head of the enemies. 42

[v]. The vaine counſel of the wicked being detected ſhal be puniſhed.

† You gentiles " prayſe his people, becauſe he wil reuenge the bloud of his ſeruantes: and wil repay vengeance vpon their enemies, and wil be propitious to the land of his people. 43

† Moyſes therfore came and ſpake al the wordes of this canticle in the eares of the people, he and Ioſue the ſonne of 44
Nun. † And he finiſhed al theſe wordes, ſpeaking to the children 45
of Iſrael. † and he ſaid to them: Sette your hartes on al 46
the wordes, which I teſtifie to you this day: that you command them to your children to keepe and to doe, and to fulfil
al thinges of this law that are written: † for not in vaine are 47
they commanded you, but that euerie one ſhould liue in them: which doing you may continew a long time in the Land, which paſſing ouer Iordan you enter to poſſeſſe.
† And our Lord ſpake to Moyſes in the ſame day, ſaying: 48
† Goe vp into this mount Abarim, that is to ſay, of paſſages, 49
into mount Nebo, which is in the Land of Moab againſt Iericho: and ſee the Land of Chanaan, which I wil deliuer to

the

7

the children of Iſrael to obteyne, and die thou in the mount.
50 † Which going vp vnto thou ſhalt be ioyned to thy peoples,
as Aaron thy brother died in mount Hor, and was layd to his
51 people: † becauſe you did preuaricate againſt me in the
middes of the children of Iſrael at the Waters of contradiction in Cades of the deſert of Sin: and you did not ſan-
52 ctifie me among the children of Iſrael. † Ouer againſt ſhalt
thou ſee the Land, and ſhalt not enter into it, which I wil
geue to the children of Iſrael.

ANNOTATIONS.

CHAP. XXXII.

18. *Forgotten our Lord.*] Caluin (*li.* 1. *Inſtit. c.* 11. *parag.* 9.) contending that it is idolatrie, to worſhip Chriſt in his picture, ſaieth the idolatrie committed about the molten calfe (*Exod.* 32.) conſiſted in worſhipping the true God in that image of a calfe: affirming that *the Ievves vvere not ſo inconſiderate, as not to remember, that it vvas God vvhich had brought them out of the Land of Ægypt.* Quite contrarie to this text, which ſaieth: God that begate thee thou haſt forſaken, and *haſt forgotten* our Lord thy creator. Caluin therfore was either ignorant or forgetful, that the Holie Ghoſt here chargeth them, to haue forſaken and forgotten God the Creator; or els (which is worſe) Knowing and remembring it, he was moſt impudent in auouching the contrarie.

Caluin contradicteth the holie Scripture.

43. *Praiſe his people.*] In the people of the Iewes were alwayes ſome good, & worthie of praiſe, that ſerued God; and ſometimes ſuffered perſecution for iuſtice; whoſe bloud God promiſed here to reuenge, and for their ſakes to be merciful to others. Al which we ſee was performed, in that God reduced them from captiuitie, and conſerued them after in their countrie til Chriſts time. for ſo he was *propitious to the land of his people.*

Alwaies ſome good in the Church of the old Teſtamẽt,

CHAP. XXXIII.

Moyſes bleſſing the tribes of Iſrael (Simeon omitted) prophecyeth particularly of euerie one. 26. *Againe exhorteth them, that as God hath choſen them his peculiar people, ſo they loue and honour him their onlie God.*

1 THis is :: the bleſſing, wherwith Moyſes the man of God bleſſed the children of Iſrael, before his death.

2 † And he ſaid: Our Lord ″ came from Sinai, and from Seir is he riſen to vs: he hath appeared from mount Pharan, and with him thouſãdes of Sainctes. In his right hand a fyrie law.

3 † He hath loued the peoples, al the ſaintes are in his hand: and they that approch to his feete, ſhal receiue of his doctrine.

4 Moyſes commanded vs a law, the inheritance of the multitude of Iacob.

:: The ancient fathers expound theſe bleſſinges rather of the Church of Chriſt, then of the Iewes Synagogue. *S. Aug. q.* 56. *Theod. q.* 44. *in Deut.*

† He ſhal be king with the moſt right, the princes of the 5
people being aſſembled with the tribes of Iſrael.

† Liue Ruben, and die he not, and be he litle in number. 6

† This is the bleſſing of Iudas: Heare Lord the voice of 7
Iudas, and bring him in vnto his people: his handes ſhal fight
for him, and he ſhal be his helper againſt his aduerſaries.

† To Leui alſo he ſaid: Thy perfection, and thy doctrine 8
be to thy holie man, whom thou haſt proued in tentation,
and iudged at the Waters of contradiction. † He that :: ſaid 9
to his father, and to his mother: I know you not; and to his
brethren: I know you not: & they knew not their children.
Theſe kept thy word, and obſerued thy couenant, † thy 10
iudgementes o Iacob, and thy law o Iſrael: they ſhal put in-
cenſe in thy furie, and holocauſt vpon thyne altar. † Bleſſe 11
Lord his ſtrength, and receiue the workes of his handes.
Strike the backes of his enemies, and they that hate him, let
them not riſe vp.

:: The prieſtlie tribe muſt eſpecially preferre Gods ſeruice before their neereſt kinred.

† And to Beniamin he ſaid: The beſt beloued of our Lord 12
:: ſhal dwel confidently in him: as in a bride chamber al the
day ſhal he abide, and betwen his ſhoulders ſhal he reſt.

:: The Temple was built in the tribe of Beniamin, which God more ſpecially protected, and ſo they dwelt more ſecurely. *Theod. q. 45. in Deut.*

† To Ioſeph alſo he ſaid: Of the bleſſing of our Lord be 13
his land, of the fruites of heauen, and the dew, & the depth
lying vnderneth. † Of the pomes of the fruites of the ſunne 14
and moone, † of the toppes of the old mountaynes, of the 15
pomes of the eternal hilles: † and of the fruites of the earth, 16
and of the fulnes therof. The bleſſing of him, that appeared
in the buſh, come vpon the head of Ioſeph, and vpon the
crowne of the nazarite among his brethren. † His beautie 17
as of the firſt borne of an oxe, his hornes the hornes of an
vnicorne: in them ſhal he winow the Nations euen to the
endes of the earth. theſe are the multitudes of :: Ephraim,
and theſe the thouſandes of Manaſſes.

:: Ephraim is preferred before his elder brother, agreable to their granfathers prophetical bleſſing. *Gen. 48.*

† And to Zabulon he ſaid: Reioyſe Zabulon in thy going 18
out, and Iſſachar in thy tabernacles. † They ſhal cal the peo- 19
ples to the mountaine: there ſhal they immolate the victimes
of iuſtice. Who ſhal ſucke the inundation of the ſea as milke,
and the hidden treaſures of the ſandes.

† And to Gad he ſaid: Bleſſed be Gad in breadth: as a 20
lion hath he reſted, and taken the arme and the toppe of the
head. † And he ſaw his principalitie, that in his part the do- 21
ctor was repoſed: which was with the princes of the people,

and did the iuſtices of our Lord, and his iudgement with Iſrael.

22 † To Dan alſo he ſaid: Dan a lions whelpe, he ſhal flow largely from Baſan.

23 † And to Nephthali he ſaid: Nephthali shal enioy abundance, and ſhal be ful of the bleſſinges of our Lord: the ſea and the ſouth he shal poſſeſſe.

24 † To Aſer alſo he ſaid: Bleſſed be Aſer in children, be he acceptable to his brethren, and dippe he in oile his foote.

25 † His ſhoe yron and braſſe. As the daies of thy youth, ſo alſo thy old age.

26 † There is no other God as the God of the righteſt: the mounter of heauen is thy helper. By his magnificence the

27 cloudes runne hither and thither, † his habitation is aboue, and vnder the euerlaſting armes: he shal caſt out the enemie from thy face, and shal ſay: Be deſtroyed.

28 † :: Iſrael shal dwel confidently, and alone. The eie of Iacob in the land of corne and wine, and the heauens shal be miſtie with dew.

29 † Bleſſed art thou Iſrael: who is like to thee o people, that art ſaued in our Lord? the ſhield of thy helpe, and the ſword of thy glorie: thy enemies shal denie thee, and thou shalt treade their neckes.

:: The ſinne of Zābri a prince of Simeons tribe, in freſh memorie (*Nu.* 25.) ſemeth to be the cauſe, why this tribe is not partilarly bleſſed, but only in general with al Iſrael.

ANNOTATIONS.

CHAP. XXXIII.

2. ***Came from Sinai.***] According to the hiſtorie Moyſes recounteth here three benefites. Firſt that God gaue the Law in Sinai. (*Exod.* 20.) Secondly, he cured thoſe which were bitten with ſerpentes nere to Seir. (*Num.* 21.) Thirdly in mount Pharan he appointed Seuentie ancientes to aſſiſt Moyſes in iudgementes (*Num.* 11.) But according to the Myſterie, which ſpecially is intended, S. Auguſtin (*q.* 56. *in Deut.*) ſaieth this prophecie is not to be negligently paſſed ouer. For it euidently appeareth that this benediction perteineth to a new people, whom Chriſt our Lord hath ſanctified, in whoſe perſon Moyſes ſpake and not in his owne. So in this prophetical and proper ſenſe (ſaieth this Doctor) our Lord and Sauiour cometh from *Sinai*, which is interpreted *tentation*, when he paſſed the tentation of his paſſion and death, *Heb* 2. *v.* 18. Chriſt riſeth from *Seir*, interpreted *hearie*, for that in the ſimilitude of the fleſh of ſinne, euen of ſinne, he damned ſinne in the fleſh. *Rom.* 8. *v.* 3. He appeareth from mount *Pharan* interpreted *fruitful mountaine*, in that he geueth abundance of grace in his Church of the new Teſtament; which is a citie ſet vpon a hil. *Mat.* 5.

The prophetical ſenſe of theſe bleſsiges is more certaine, & more euident, then the hiſtorical.

CHAP. XXXIIII.

The fifth part. The death, burial and ſingular praiſe of Moyſes.

Moyſes ſeeth the promiſed land, but is not ſuffered to goe into it, 5. He dieth at the age of 120. yeares. God burieth his bodie ſecretly, and al Iſrael mourne for him thirtie dayes. 9. Ioſue repleniſhed (by impoſition of Moyſes handes) with the ſpirite of God ſuccedeth. 10. But Moyſes for his ſpecial familiaritie with God, and for moſt wonderful miracles is commended aboue al other Prophetes.

MOYSES therfore went vp from the champion of 1
Moab vpon mount Nebo, into the toppe of Phaſga
againſt Iericho: and our Lord ſhewed him :: al the land of
Galaad as farre as Dan, † and al Nephthali, and the land of 2
Ephraim and Manaſſes, and al the Land of Iuda vnto the vtmoſt
ſea, † and the ſouth part, and the bredth of the plaine 3
of Iericho a citie of palmetrees as farre as Segor. † And our 4
Lord ſaid to him: This is the Land, for the which I ſware to
Abraham, Iſaac, and Iacob, ſaying: To thy ſeede wil I geue
it. Thou haſt ſeene it with thyne eies, and ſhalt not paſſe ouer
to it. † And Moyſes the ſeruant of our Lord died there, in the 5
land of Moab, our Lord commanding it: † and he buried him 6
in the valley of the Land of Moab againſt Phogor: and :: no
man hath knowne his ſepulchre vntil this preſent day.
† Moyſes was an hundred and twentie yeares old when he 7
died: his eie was not dimme, neither were his teeth moued.
† And the children of Iſrael mourned him in the champion 8
countrie of Moab thirtie daies: and the daies of their mourning
that mourned for Moyſes were accompliſhed. † And 9
Ioſue the ſonne of Nun was repleniſhed with the ſpirit of
wiſedome, becauſe Moyſes did put his handes vpon him.
And the children of Iſrael obeied him, and did as our Lord
commanded Moyſes. † And there roſe no more a prophete 10
in Iſrael as Moyſes, whom our Lord had knowen face to
face, † in al ſignes and wonders, which he ſent by him, to doe 11
in the Land of Ægypt to Pharao, and to al his ſeruantes, and
to his whole Land, † and al the ſtrong hand, and great meruailes, 12
which Moyſes did before al Iſrael.

:: God eleuated his viſiue powre aboue nature to ſee ſo farre.

:: Onlie Angels (whoſe miniſterie God vſed herein) knew the place of his burial: leſt the Iewes prone to idolatrie might haue honored him for God.

The end of the fiue bookes of Moyſes, conteining the Law.

THE SECOND PART OF THE OLD TESTAMENT: CONTEINING HISTORICAL BOOKES.

The argument of the booke of Ioſue.

Hiſtor: Scholaſt.

VVHETHER *Ioſue himſelf writ this booke (which is the common opinion) or ſome other, it was euer held vndoubtedly by al, for Canonical Scripture: and according to the diſtribution of the whole Bible into* Legal, Hiſtorical, Sapiential, and Prophetical *Bookes, this is the firſt of the hiſtorical ſorte. But as the fiue procedent called* Legal, *beſides the* Law, *comprehend alſo the hiſtorie of the Church, from the beginning of the world nere* 2500. *yeares, and withal conteine much diuine* Wiſdome, *&* Prediction *of thinges to come: ſo theſe bookes now folowing called* Hiſtorical, *and likewiſe the* Sapiential *and* Prophetical *enſuing after, participate each with others in their ſeueral argumentes: euerie one more or leſſe inducing Gods ſeruantes to keepe his* Law; *recording thinges donne; teaching what is moſt meete to be donne; and foreſhewing before hand, thinges donne afterwardes, or which yet ſhal come to paſſe. So this booke doth not only ſet forth the Actes of Ioſue, who ſucceded Moyſes in tẽporal gouernment of Gods people, commanding and directing them by lawe and wiſedome; but alſo the ſame* thinges donne by him, and his verie name *(as S. Hierom, & other Fathers teach)* prefigure our Lord IESVS Chriſt. *For in Hebrew* IEHOSVA *is the name both of this Capitaine General, the leader of the Iſraelites ouer Iordan into the Land of promiſe, and of our Lord and* SAVIOVR, *who by his Baptiſme, and other Sacramentes bringeth his people of al Nations, into the true Land of the liuing, where is life and felicitie euerlaſting. Touching therfore the hiſtorie, theſe foure ſpecial thinges are here deſcribed. Firſt, the paſſage of the Iſraelites ouer Iordan. In the fiue firſt chapters. Secondly, their conqueſt of the promiſed Land. In the ſeuen chapters folowing. Thirdly, the partition of the ſame Land amongſt nine Tribes and a half. from the. 13. chap. to the 22. Fourthly, In the three laſt chapters, the returne of the other two Tribes and a half to their poſſeſſions, on the eaſt ſide of Iordan; with Ioſues laſt admonition to them al, to ſerue God ſincerly; and his, and Eleazars death.*

S. Hiero. Epiſt. ad Paulin. S. Amb. in Pſal. 47 S. Aug. li. 12 c. 31. & li. 16. c. 19. contra. Fauſt. Manich.

VVhoſoeuer was author, the authoritie of this booke is certaine.

Bookes of holie Scripture principally treating of ſeueral argumentes, yet in the ſame participat ech ſorte with others.

The cõtentes of this booke.

Diuided into foure partes.

THE BOOKE OF IOSVE, IN HEBREW IEHOSVA.

CHAP. I.

Ioſue encoreged by our Lord, 10. admoniſheth the people to prepare themſelues to paſſe ouer Iordan; 12. and al the able men of the tribes of Ruben, Gad, and half Manaſſes to march armed before the reſt. 16. Al promiſe to doe whatſoeuer he commandeth.

The firſt part. Of the paſſage of Iſrael ouer Iordan.

AND it came to paſſe after the death 1
of Moyſes the ſeruant of our Lord,
that our Lord ſpake to Ioſue the ſonne
of Nun, the miniſter of Moyſes, and
ſaid to him: † Moyſes my ſeruant is 2
deade: ariſe, and paſſe ouer this Iordan
thou and al the people with thee,
into the Land, which I wil geue to the
children of Iſrael. † Euerie place, the ſteppe of your foote 3
ſhal treade, wil I deliuer to you, as I haue ſpoken to Moyſes.
† From the deſert and Libanus vnto the great riuer Euphrates, 4
al the land of the Hetheites vnto the great ſea againſt the
going downe of the ſunne, ſhal be your border. † No man 5
ſhal be able to reſiſt you al the daies of thy life: as I haue
beene with Moyſes, ſo wil I be with thee: I wil not leaue,
nor forſake thee, † Take courage, and be ſtrong: for thou 6
ſhalt by lotte diuide to this people the Land, for the which
I ſware to their fathers, that I would deliuer it to them.
† Take courage therfore, and be very ſtrong: that thou keepe 7
and doe al the Law, which Moyſes my ſeruant hath commanded
thee: decline not from it to the right hand or to the
left, that thou mayeſt vnderſtand al thinges which thou
doeſt. † Let not the volume of this law depart from thy 8
mouth: but thou ſhalt meditate in it daies and nightes, that
thou

thou maieſt keepe and doe al thinges that be written in it:
9 then ſhalt thou direct thy way, and vnderſtand it. † Behold
I command thee, take courage, and be ſtrong. Feare not, and
dreade not: becauſe the Lord thy God is with thee in al the
10 thinges to whatſoeuer thou ſhalt goe. † And Ioſue comman-
ded the princes of the people, ſaying: Paſſe through the middes
11 of the campe, and command the people, and ſay: † Prepare
for your ſelues :: victuals: for after the third day you ſhal
paſſe ouer Iordan, and ſhal enter to poſſeſſe the Land, which
12 our Lord your God wil geue you. † To the Rubenites alſo
13 and Gaddites, and halfe tribe of Manaſſes he ſaid: † Re-
member the word, which Moyſes the ſeruant of our Lord
commanded you, ſaying: Our Lord your God hath geuen
14 you reſt, and al this Land. † Your wiues, and children, and
cattel ſhal tarie in the Land, which Moyſes deliuered to you
beyond Iordan: but paſſe you ouer armed before your bre-
15 thren, al that are ſtrong of hand, & fight for them, † vntil our
Lord geue reſt to your brethren as to you alſo he hath geuen,
and they alſo poſſeſſe the Land which our Lord your God wil
geue them: and ſo returne into the Land of your poſſeſſion,
and you ſhal dwel in it, which Moyſes the ſeruant of our Lord
gaue you beyond Iordan, againſt the ryſing of the ſunne.
16 † And they made anſwer to Ioſue, and ſaid: Al thinges, that
thou haſt commanded vs we wil doe: and whither ſoeuer
17 thou ſhalt ſend vs, we wil goe. † As we obeyed Moyſes in
al thinges, ſo wil we obey thee alſo: only be our Lord thy
18 God with thee, as he was with Moyſes. † He that ſhal gaine-
ſay thy mouth, and not obey al thy wordes, that thou ſhalt
command him, let him die. thou only take courage, and doe
manfully.

:: Beſides Manna, which yet ceaſſed not, they might if they would prouide other meate: prefiguring that in the primitiue Church, it ſhould be lawful to vſe legal ceremonies, with euangelical rites for a time, til the old law were buried with honour.

CHAP. II.

Two diſcoueres ſent into Hiericho are hid, and concealed by Rabab': 8. and vpon piomiſe of like ſafetie to her whole ſamilie, 21. ſhe helpeth them ſecretly away.

1 THERFORE Ioſue the ſonne of Nun ſent from Setim
two men, to ſpie in ſecrete: and ſaid to them: Goe, and
view the Land, and the citie of Iericho. Who going entred
into the houſe of a woman a harlot, named Rahab, and reſted
2 with her. † And it was told the king of Iericho, and ſaid:
Behold there are men come in hither by night of the children
of

of Iſrael, to ſpie the Land. † And the king of Iericho ſent to 3
Rahab, ſaying: Bring forth the men, that came to thee, and
are entred into thy houſe: for they be ſpies, and are come to
view al the Land. † And the woman taking the men, hid 4
them, and ſaid: I confeſſe they came to me, but :: I knew not
whence they were: † and when the gate was a ſhutting in 5
the darke, and they withal went out, I know not whither
they be gone: purſew quickly, and you ſhal ouertake them.
† But ſhe made the men to goe vp into the roofe of her 6
houſe, and couered them with the ſtalke of flaxe, which was
there. † And they that were ſent, folowed them, the way that 7
leadeth to the ford of Iordan: and they being gone out the
gate forwith was ſhutte. † Neither were they yet a ſleepe 8
that lay hidde, and behold the woman went vp to them, and
ſaid: † I know that the Lord hath geuen this Land to you: for 9
your terrour is fallen vpon vs, and al the inhabitantes of the
Land are become fainte. † We haue heard that the Lord 10
dried vp the water of the Redſea at your entring, when you
came out of Ægypt: and what thinges you did to the two
kinges of the Amorrheites, that were beyond Iordan: Sehon
and Og, whom you ſlew. † And hearing theſe thinges we 11
greatly feared, and our hart fainted, neither did there remaine
ſpirite in vs at your entring in: for the Lord your God he is
God in heauen aboue, & in the earth beneth. † Now therfore 12
ſweare to me by the Lord, that as I haue done mercie with
you, ſo you alſo doe with my fathers houſe: and you geue me
a true ſigne, † that you ſaue my father and mother, my bre- 13
thren and ſiſters, and al thinges that be theirs, and deliuer our
ſoules from death. † Who anſwered her: Be our liues for 14
you vnto death, only if thou betray vs not. And when our
Lord ſhal haue deliuered vs the land, we wil doe in thee mer-
cie and truth † She therfore did let them downe by a corde 15
out of a window: for her houſe ioyned faſt to the wall. † And 16
ſhe ſaid to them: Goe vp to the mountaines, leſt perhaps they
meete you returning: and there lie hid three daies, til they
returne, and ſo you ſhal goe on your way. † Who ſaid to her: 17
We ſhal be quitte from this oath, wherwith thou haſt ſworne
vs: † if we entring the Land, there be this purple corde a 18
ſigne, and thou tie it in the window, by the which thou haſt
let vs downe: and gather thy father and mother, and brethren
and al thy kindred into thy houſe. † He that ſhal goe forth 19
of the

:: Notwithſtanding this officious lie, (which is a venial ſinne) S. Paul, *Heb.* 11. and S. Iames (*c.* 2.) teſtifie, that ſhe was iuſtified by her faith in God, and by good workes towards theſe men. *S. Aug. cont. Mendac. c.* 17. *See Annot. Iac.* 2. *v.* 25.

of the doore of thy houſe, his bloud ſhal be vpon his head,
and we ſhal be quitte. But the bloud of al, that ſhal be with
thee in the houſe, ſhal redound vpon our head, if any man
20 touch them. † But if thou wilt betray vs, and vtter this talke
abroade, we ſhal be quitte from this oath, wherwith thou
21 haſt adiured vs. † And ſhe anſwered: As you haue ſpoken,
ſo be it done, and diſmiſſing them to goe, ſhe hong the purple
22 corde in the window. † But they walking came to the
mountaines, and taried there three dayes, til they returned
that purſewed them: for ſeeking euerie way, they found them
23 not. † Who being entred into the citie, the diſcouerers returned, and came downe from the mountaine: and paſſing ouer
Iordan, they came to Ioſue the ſonne of Nun, and told him al
24 thinges that had chanced to them, † and ſaid: Our Lord
hath deliuered al this land into our handes, and al the inhabitantes therof are ouerthrowen with feare.

CHAP. III.

After three dayes abode by the bankes of Iordan, 3. the Prieſtes with the Arke of God entering firſt into the riuer, 15. the vpper part miraculouſly ſtandeth and ſwelleth, the lower running away, they goe into the midde chanel, and there ſtay, whiles al the people paſſe ouer drie foote.

1 IOSVE therfore ryſing vp in the night‿, remoued the
campe: and departing from Setim, they came to Iordan,
he, and al the children of Iſrael, and abode there for three
2 dayes. † Which being paſſed, the herauldes went through
3 the middes of the campe‿, † and beganne to proclaime‿:
:: When you ſhal ſee the arke of couenant of our Lord your
God, and :: the prieſtes of the Leuitical ſtocke carying it‿,
4 ryſe you alſo, and folow them going before: † and let there
be betwen you and the arke the ſpace of two thouſand cubites: that you may ſee it a farre of, and know which way
you may goe: becauſe you haue not walked by it before: and
5 beware you approch not to the arke. † And Ioſue ſaid to the
people‿: Be ſanctified: for to morrow our Lord wil doe a-
6 mong you merueilous thinges. † And he ſaid to the prieſtes:
Take vp the arke of the couenant, & goe before the people.
Who fulfilling his commandementes, tooke it, and walked
7 before them. † And our Lord ſaid to Ioſue: This day wil I
beginne to exalt thee before al Iſrael: :: that they may know
8 as I was with Moyſes, ſo am I with thee alſo. † And doe

:: In place of the cloud, and piller of fire, the arke is now caried for their guid and direction.

:: It perteined to the Leuites office to carie the arke. *Num.* 4. but in this ſpecial ſeruice & miraculous paſſage the Prieſtes did carie it: ſo the greater may do the office of the leſſe, not contrariwiſe.

:: God ſhewed by this miracle, that Ioſue had ſpecial commiſsion from him, and that vnder his gouernment the people ſhould proſper.

thou″ command the prieſtes, that carie the arke of the teſtament,
and ſay to them: When you ſhal be entred into part of
the water of Iordan, ſtand in it. † And Ioſue ſaid to the children 9
of Iſrael: Come hither, and heare the word of our Lord
your God. † And againe he ſaid: In this you ſhal know that 10
our Lord the liuing God is in the middes of you, and ſhal deſtroy
in your ſight the Chananeite and Hetheite, the Heueite
and Pherezeite, the Gergeſeite alſo and the Iebuſeite, and the
Amorrheite. † Behold the arke of the couenant of the Lord 11
of al the earth ſhal goe before you into Iordan. † Prepare 12
twelue men of the tribes of Iſrael, one of euerie tribe. † And 13
when the prieſtes that carie the arke of the Lord of the
whole earth ſhal ſette the ſteppes of their feete in the waters
of Iordan, the waters, that are beneath, ſhal runne downe
and decay: and thoſe that come from aboue, ſhal ſtand together
in one heape. † Therfore the people went out of their 14
tabernacles, to paſſe ouer Iordan: and the prieſtes, that caried
the arke of the couenant, went on before them. † And 15
they being entered into Iordan, and their feete dipped in part
of the water (and Iordan in the harueſt time had filled the
bankes of his chanel) † the waters that came downeward 16
ſtoode in one place, and like a mountaine ſwelling vp appeared
farre from the citie, that is called Adom to the place of
Sarthan: but thoſe that were beneth, ranne downe into the
Sea of the wildernes (which now is called the dead ſea) vntil
they wholy dacayed. † And the people went againſt Iericho: 17
and the prieſtes that caried the arke of the couenant of our
Lord, ſtoode girded vpon the drie ground in the middes of
Iordan, and al the people paſſed ouer through the drie
chanel.

ANNOTATIONS.

CHAP. III.

An obiection for laihead-ſhip of the Church.

Anſwer.

8. *Command the prieſtes.*] Becauſe Ioſue commanded the prieſtes to take the arke, and ſtand with it in Iordan; for that alſo (*chap.* 5) he miniſtred, or appointed others to miniſter, the Sacrament of Circũciſion; Likewiſe (*chap.* 8.) bleſſed the people; and (*chap.* 24.) renewed Gods couenant with them; Engliſh Proteſtantes inferre, that he was chief ſuperior in ſpiritual cauſes; and therfore lay princes are ſupreme heades, & gouerners of the Church immediatly vnder God. But none of theſe actions, nor al put together do proue their purpoſe. For notwithſtanding he very lawfully did theſe, and other like thinges, yet he had

Moyſes chief both in ſpiritual and temporal authoritie. which was after diuided betwen the high Prieſt & temporal Prince.

The high prieſt ſuperiour.

Ioſue executed Gods wil, not by ſpiritual iuriſdictiō, but with ſubordination to the high prieſt.

had a ſpiritual ſuperior in earth, which was Eleazar the high prieſt For Moyſes being extraordinarie ſuperior of al, both in ſpiritual and temporal cauſes, the ordinarie prieſthood, and ſpiritual ſupremacie was eſtabliſhed in Aaron and his ſonnes, as appeareth *Leuit.* 8. *Num.* 20. and other places: and the temporal gouernment after Moyſes was geuen to Ioſue, ſucceding to him (*Num.* 27.) not in al, but *in part of his glorie* (or authoritie) his whole honour (or power) being deſtributed betwen the high Prieſt, and the temporal Prince, as learned Theodoret (*q.* 48 *in Num.*) noteth vpon the ſacred text; expreſly diſtinguiſhing their offices (*v.* 21.) that *Eleazar the prieſt should conſult our Lord for him* (and ſo receiue anſwer *in doctrin and veritie, Exod.* 28. *Leuit.* 8.) and that *Ioſue should goe out and goe in, and al the children of Iſrael vvith him* (that is, lead and gouerne the people) *at Eleazars vvord.* VVhere it is manifeſt that Ioſue was not ſet ouer Eleazar, but Eleazar ouer him. That therfore which Ioſue did in ſpiritual affaires, was in ſubordination to the high prieſt; by whoſe direction, approbation, or ratihabition, he commanded ſome of the prieſtes to carie the arke, and with it to goe into Iordan, and coming into the midde chanel to ſtand there, whiles al the armie and people paſſed ouer: alſo gaue order that al ſhould be circumciſed; bleſſed the people; read the law; and after godlie exhortations, renewed the couenant betwen God and them; al in way of execution of Gods wil & cōmandementes, not by anie pretended iuriſdiction in ſpiritual thinges.

Exod. 4. 5. 6. &c. Deut. 17.

Chap. 5. 8. 21. 23. 24.

Other good princes haue alſo much aduanced religion, but not taken ſupremacie in ſpiritual cauſes.

In like ſorte manie other good temporal Princes, as wel in the old as the new Teſtament, haue diſpoſed and executed diuers thinges perteining to Gods ſeruice: their office requiring that they ſhould ſet forward, maintaine and defend true faith and religion. Eſpecially Chriſtian Princes, of whom Eſai propheciced (*chap.* 49.) that *Kinges should be foſter fathers, and Queenes the nources of the Church.*

Conformably wherto S. Auguſtin teacheth (*li.* 3. *c.* 51. *cont. Creſcon*) that Kinges, in that they are Kinges, ſerue God by commanding good thinges, and forbidding euel, not only perteining to humaine ſocietie, but alſo belonging to Gods religion. To this effect Conſtantin the great did manie religious actes: yea euen thoſe thinges which our aduerſaries wreſt to their owne ſenſe, ſhew euidently his due ſubmiſſion to his ſpiritual paſtors. As when vrged by the Donatiſtes peruerſe importunitie, and being deſirous (as S. Auguſtin teſtifieth, *Epiſt.* 166.) to bridle ſo great impudencie, he heard and iudged Biſhop Cecilians cauſe, after other Biſhops ſentence for him againſt the heretikes; where he both gaue iudgement agreable to the Biſhops, and yet pleading pardon, excuſed himſelf for this fact. VVhich had not neded, if he had bene the ordinarie or competent iudge. Optatus alſo writeth (*li.* 1. *cont. Parmen.*) that the ſame Emperour Conſtantin exclamed againſt the appellantes in theſe wordes: *O rabida furoris audacia! ſicut in cauſis Gentilium fieri ſolet, appellationem interpoſuerunt.* O outragious boldnes of furie! like as in cauſes of Gentiles is wont, they haue interpoſed an appeal. The like good offices did Iuſtinian, and Charles the great, and manie other Chriſtian Emperours and Kinges; for which they are much renowmed in the whole Church; and ſome haue benne honoured for their religious zele, with glorious titles geuen to them and their ſucceſſors. To the Kinges of Spaine, from the time of Alſonſus King of Caſtil, aboue eight hundred yeares agone, for expelling the Arians, was geuen the title of *Cathoque* as Michael Ritins a Neapolitan writeth. To the French Kinges the title of *moſt Chriſtian,* from the time of Philip the Emperour, about 400. yeares ſince, for expelling the Albigenſes, as recordeth Nicholaus Gillius. To our King Henrie the eight of England, for his booke of the Sacramentes againſt Luther, Pope Leo the tenth gaue the title: *Defender of the faith.*

Veniam petituros

For maintaining Catholique religion againſt heretikes, the kings of Spaine haue the title *Catholique.* The French Kinges, *moſt. Chriſtian.* Kinges of England, *Defenders of the faith.*

An. Do. 1521.

CHAP. IIII.

In memorie of their miraculous paſſage, twelue chief men, of the twelue tribes, take ſo manie great ſtones from the middes of Iordan, 9. and put other twelue, where the prieſtes ſtood with the arke. 18. The waters returne to their former courſe. And the twelue ſtones are erected for a monument.

VVHo being paſſed ouer, our Lord ſaid to Ioſue: 1
† Chooſe twelue men one in euerie tribe: † and 2
command them that they take vp out of the middes of the 3
chanel of Iordã, where the feete of the prieſtes ſtoode, twelue
moſt hard ſtones, which you ſhal put in the place of the
campe, where you ſhal pitch tentes this night. † And Ioſue 4
called twelue men, whom he had choſen out of the children
of Iſrael, one of euerie tribe, † and he ſaid to them: Goe 5
before the arke of our Lord your God to the middes of Iordan,
and carrie from thence euerie man a ſtone on your
ſhoulders, according to the number of the children of Iſrael,
† that it may be :: a ſigne among you: and when your children 6
ſhal aske you to morrow, ſaying: What meane theſe
ſtones? † You ſhal anſwer them: The waters of Iordan decayed 7
before the arke of the couenant of our Lord, when
it paſſed ouer the ſame: therfore were theſe ſtones ſette for
a monument of the children of Iſrael for euer. † The children 8
of Iſrael therfore did as Ioſue commanded them, carying
out of the chanel of Iordan twelue ſtones, as our Lord
had commanded him, according to the number of the children
of Iſrael, vnto the place, wherein they camped, and there
they ſette them. † Other twelue ſtones alſo Ioſue put in 9
the middes of the chanel of Iordan, where the prieſtes
ſtoode, that caried the arke of the couenant: and they be
there vntil this preſent day. † But the prieſtes that caried 10
the arke, ſtoode in the middes of Iordan, til al thinges were
accompliſhed, which our Lord had commanded Ioſue, to
ſpeake to the people, and Moyſes had ſaid to him. And the
people made haſt, and paſſed ouer. † And when they had al 11
paſſed ouer, the arke alſo of our Lord paſſed ouer, the prieſtes
alſo went before the people. † The children of Ruben alſo 12
and Gad, and the half tribe of Manaſſes, went armed before
the children of Iſrael, as Moyſes had commanded them:
† and fourtie thouſand fighting men by troupes, and bandes, 13

:: Is not the forme of a croſſe as conueniẽt a ſigne, to put chriſtians in mind, how our Sauiour redemed vs, as theſe ſtones were to the Iewes, how God brought their fathers ouer Iordan?

marched

marched through the plaine and champion countrie of the
14 citie of Iericho. † In that day our Lord magnified Ioſue be-
fore al Iſrael, that they ſhould feare him, as they had feared
15 16 Moyſes, whiles he yet liued. † And he ſaid to him: † Com-
mand the prieſtes, that carie the arke of the couenant, that
17 they comme vp out of Iordan. † Who commanded them,
18 ſaying: Come ye vp out of Iordan. † And when they that
caried the arke of the couenant of our Lord, were come vp,
and began to treade on the drie ground, the waters returned
into their chanel, and ranne as they were wont before.
19 † And the people came vp out of Iordan, the tenth day of the
firſt moneth, and camped in Galgal againſt the Eaſt ſide of
20 the citie of Iericho. † The twelue ſtones alſo, which they
had taken out of the chanel of Iordan, Ioſue ſette in Galgal,
21 † and ſaid to the children of Iſrael: When your children ſhal
aske their fathers to morrow, and ſhal ſay to them: What
22 meane theſe ſtones: † You ſhal teach them, and ſay: By the
23 drie chanel did Iſrael paſſe ouer this Iordan, † your Lord God
drying the waters therof in your ſight, vntil you paſſed ouer:
24 † as he had done before in the readſea, which he dried til
25 we paſſed throuh: † that al the people of the earth may learne
the moſt ſtrong hand of our Lord, that you alſo may feare our
Lord your God.

CHAP. V.

The kinges of Chanaan are ſore frighted with the newes of Iſraels paſſage ouer Iordan. 2. Circumciſion is againe commanded, and obſerued, which had bene ommitted in the deſert fourtie yeares. 10 They make their Paſch. 12. Manna ceaſeth. 13. And an Angel appeareth to Ioſue.

1 THERFORE after that al the kinges of the Ammorrhei-
tes, which dwelt beyond Iordan at the weſt ſide, and
al the kinges of Chanaan, which poſſeſſed the places nigh to
the great ſea, had heard that our Lord had dried the ſtreames
of Iordan before the children of Iſrael, til they paſſed ouer,
their hart failed, and there remained no ſpirit in them, fea-
2 ring the entring of the children of Iſrael. † At that time our
Lord ſaid :: to Ioſue: Make thee kniues of ſtone, and cir
3 cumciſe :: the ſecond time the children of Iſrael. † He did
that which our Lord had commanded, and he circumciſed
4 the children of Iſrael in the hil of the prepuces. † And this
is the cauſe of the ſecond circumciſion: Al the people, that

:: See annotations. c. 3. v. 8.

:: Circũciſion had bene omitted fourtie yeares, whiles they were in the deſerte, alwayes vncertaine when to march, & ſo it is now commanded the ſecond time.

came out of Ægypt of the malekinde, al the fighting men,
died in the deſert by the long circuites of the way, † who 5
were al circumciſed. But the people that was borne in the
deſert, † during the fourtie yeares of the iourney in the wide 6
wildernes was incircumciſed: til they were conſumed that
had not heard the voice of our Lord, and to whom he had
ſworne before, that he would not ſhew them a land flowing
with milke and honie. † The children of theſe ſucceded in 7
the place of the fathers, and were circumciſed of Ioſue: for
they were in the prepuce euen as they were borne, neither
had any circumciſed them in the way. † And after that they 8
were al circumciſed, they abode in the ſame place of the
campe, vntil they were whole. † And our Lord ſaid to Ioſue: 9
This day haue I taken away the reproch of Ægypt from you.
And the name of that place was called Galgal, vntil this preſent day. † And the children of Iſrael abode in Galgal, & they 10
made the Phaſe, the fourtenth day of the moneth at euen in
the champion of Iericho: † and they did eate of the corne 11
of the Land the next day, azyme loaues and * polét of the ſame
yeare. † And Manna failed after they did eate of the corne of 12
the Land, neither did the children of Iſrael vſe that meate any
more, but they did eate of the corne of the preſent Land of
Chanaan. † And when Ioſue was in the field of the citie of 13
Iericho, he lifted vp his eies, and ſaw a man ſtanding againſt
him, holding a drawen ſword, and he went to him, and ſaid:
Art thou ours, or our aduerſaries? † Who anſwered: No: but 14
I am a :: prince of the hoſt of our Lord, and now I come.
† Ioſue fel flatte on the ground. And " adoring he ſaid: What 15
ſpeaketh my Lord to his ſeruant? † " Looſe, ſayth he, thy 16
ſhoe from thy feete: for the place wherein thou doſt ſtand, is
holie. And Ioſue did as it was commanded him.

* Furmentie.

:: Not God, but of Gods hoſte.

ANNOTATIONS.

CHAP. V.

Religious honour due to Angels.

15. *Adoring.*] Ioſue knowing that the perſon which appeared, was an Angel and not God, nor a man, neither adored him with godlie honour, for that had bene idolatrie, nor with ciuil, for that perteineth to wordlie and temporal excellencie, and is not competent to ſacred thinges, eſpecialy to immortal and glorious ſpirites; and therfore the honour he did to this Angel, was religious honour infinitly inferior to diuine, and yet much greater then ciuil.

See Annot. Exo. 20.

Holie places.

16. *Looſe thy ſhoe.*] The Angel did not only accept of the honour donne vnto him, but alſo required more, ſhewing that the verie place was holie for his preſence, being otherwiſe the common field of Iericho.

CHAP.

CHAP. VI.

Some prieſtes carying the arke, others ſounding Iubilee trumpetes, armed men going before, and the reſt of the people folowing, goe euerie day once, ſix dayes together, and the ſeuenth day, ſeuen times, round about Iericho. 16. at laſt al making a great ſhoote, the walles fal downe, and they entering in kil and deſtroy al (22. ſauing Rahab and her kinred.) The gold, ſiluer, braſſe, and iron are brought into the treaſurie. 26. And he is curſed that ſhal build the citie againe.

The ſecond part. Of conquering the Land of promiſe.

1 AND Iericho was ſhut and fenſed, for feare of the children
of Iſrael, and no man durſt goe out or come in.
2 † And our Lord ſaid to Ioſue: Behold I haue geuen into thy
handes Iericho, and the king therof, and al the valiant men.
3 † :: Goe round about the citie al you that be men of warre
4 once a day: ſo ſhal you doe ſix daies. † And the ſeuenth day the
prieſtes ſhal take vp the ſeuen trumpettes, which are vſed in
the Iubilee, and ſhal goe before the arke of the couenant: and
you ſhal goe about the citie ſeuen times, and the prieſtes ſhal
5 ſound with trumpetes. † And when the voice of the trumpet
ſhal ſound in length and with a broken tune, and ſhal ſound in
your eares, al the people ſhal crie together with a verie greate
ſhoote, and the walles of the citie ſhal fall to the ground, and
6 they ſhal enter in euerie one at the place againſt which they
ſhal ſtād. † Ioſue therfore the ſonne of Nun called the prieſtes,
and ſaid to them: Take vp the arke of the couenant: and let
ſeuen other prieſtes take vp the ſeuen trūpettes of the iubilees,
7 and march before the arke of our Lord. † To the people alſo
he ſaid: Goe, and cōpaſſe the citie, the armed going before the
8 arke of our Lord. † And when Ioſue had ended his wordes,
and the ſeuen prieſtes ſounded with ſeuen trumpettes before
9 the arke of the couenant of our Lord, † and al the armed hoſte
went before, the reſt of the cōmō people folowed the arke,
10 and al places ſounded with the trumpettes. † But Ioſue had
commanded the people, ſaying: You ſhal not crie, neither
ſhal your voice be heard, nor any word goe out of your
mouth: vntil the day come wherin I ſhal ſay to you: Crie, and
11 ſhoote. † Therfore the arke of our Lord went about the
citie once a day, and returning into the campe, abode there.
12 † Ioſue therfore ryſing in the night, the prieſtes tooke the
13 arke of our Lord, † and ſeuen of them ſeuen trumpettes,
which are vſed in the iubilee: and they went before the arke
of our Lord walking and ſounding: and the armed people
went

:: God appointed this long and ſolemne proceſſion to the end it might appeare, that the walles of Iericho fel not by chance, nor by force of mans induſtrie, but by the mightie hand of God.

went before them, and the reſt of the common people fo-
lowed the arke, and they ſounded with trumpettes. † And 14
they went round about the citie the ſecond day once, and
returned into the campe. So did they ſix daies. † But the 15
ſeuenth day, ryſing vp early, they went about the citie, as it
was ordained, ſeuen times. † And when in the ſeuenth going 16
about the prieſtes ſounded with the trumpettes, Ioſue ſaid to
al Iſrael: Make a ſhoote: for our Lord hath deliuered to you
the citie: † and let this citie be anathema: and al thinges 17
that are in it, to our Lord. onlie Rahab the harlot let her liue,
with al that be with her in the houſe: for ſhe hidde the meſ-
ſengers whom we ſent. † But you beware you touch not 18
ought of thoſe thinges, that are commanded, and be guiltie
of preuarication, and :: al the campe of Iſrael be vnder ſinne,
and be trubled. † But whatſoeuer gold or ſiluer there ſhal 19
be, and of braſen veſſels and yron, let it be conſecrated to our
Lord, layd vp in his treaſures. † Therfore al the people ma- 20
king a ſhoote, and the trumpettes ſounding, after that the
voice and the ſound thundred in the eares of the multitude,
the walles forthwith fell: and euerie man went vp by the
place, that was againſt him: and they tooke the citie,
† and killed al thinges that were in it, from man to woman, 21
from the infant to the old man. The oxen alſo and ſheepe,
and the aſſes they ſtroke in the edge of the ſword. † But to 22
the two men that had bene ſent for ſpies, Ioſue ſaid: Goe
into the houſe of the woman the harlotte, and bring her
forth, and al thinges that be hers, as you aſſured her by oath.
† And the young men going in, brought out Rahab, and her 23
parentes, her brethren alſo and al her ſtuffe and kinred, and
made them to tarie without the campe. † But the citie, and 24
al thinges, that were found therein they burnt; except the
gold and ſiluer, and braſen veſſels, and yron, which they con-
ſecrated vnto the treaſurie of our Lord. † But Rahab the 25
harlotte and the houſe of her father, and al that ſhe had, Ioſue
cauſed to liue, and they dwelt in the middes of Iſrael vntil
this preſent day: for that ſhe hidde the meſſengers, which
he had ſent to view Iericho. At that time, Ioſue pronounced
a curſe, ſaying: † :: Curſed be the man before our Lord, that 26
ſhal rayſe vp and build the citie of Iericho. In his firſt borne
lay he the fundations therof, and in the laſt of his children
ſette he vp the gates therof. † Our Lord therfore was with
Ioſue, and his name was bruited in al the earth.

:: Manie are held guiltie of ſinne, and are iuſtly puniſhed for the fact of one or few, either becauſe they cõſented, or concealed, or neglected to puniſh the offenders: or els they ſuffer temporal affliction for their warning to abhorre ſinne, & for increaſe of their merite. *S. Aug. q. 8. & 9. in Ioſue.*

:: Hiel fel into this curſe for reparing Iericho. 3. Reg. 16. v. 34.

CHAP.

CHAP. VII.

For the ſinne of Achan, reſeruing ſecretly to himſelf certaine money, and other precious thinges, the Iſraelites are beaten in battel. 13. But the offender being found out, and ſtoned to death, Gods wrath is turned from them.

1 BVT the children of Iſrael tranſgreſſed the commandment,
& vſurped of the anathema. For Achan the ſonne
of Charmi, the ſonne of Zabdi, the ſonne of Zare of the tribe
of Iuda, tooke ſomewhat of the anathema: and our Lord was
2 angrie againſt the children of Iſrael. † And when Ioſue ſent
from Iericho men againſt Hai, which is beſide Bethauen,
at the Eaſt ſide of the towne of Bethel, he ſaid to them: Goe
vp, and view the Land: who accompliſhing his commandmentes,
3 viewed Hai. † And returning they ſaid to him: Let
not al the people goe vp, but let two or three thouſand men
goe, and deſtroy the citie: why ſhal al the people be vexed in
4 vaine againſt verie few enemies? † There went vp therfore
three thouſand fighting men. Who immediatly turning
5 their backes, † were ſtrooken of the men of the citie of
Hai, and there fel of them :: ſix and thirtie men: and the aduerſaries
purſewed them from the gate as farre as Sabarim,
and they ſtricke them flying away by the deſcent: and the
hart of the people was much afrayd, and melted like vnto
6 water. † But Ioſue rent his garmentes, and fel flatte on the
ground before the arke of our Lord vntil euening, as wel he
as al the ancientes of Iſrael: and they caſt duſt vpon their
7 heades, † and Ioſue ſaid: Alas ô Lord God, why wouldeſt
thou bring this people ouer the riuer of Iordan, to deliuer vs
into the handes of the Amorrheite, and to deſtroy vs, would
8 God as we beganne, we had taried beyond Iordan. † My Lord
God what ſhal I ſay, ſeeing Iſrael turning their backes to
9 their enemies? † The Chananeites ſhal heare of it, and al
the inhabitantes of the Land, and being gathered together
in a plumpe ſhal compaſſe vs about, & ſhal deſtroy our name
from the earth: and what wilt thou doe to thy greate name?
10 † And our Lord ſaid to Ioſue: Ariſe, :: why lieſt thou
11 flatte on the ground? † Iſrael hath ſinned, and tranſgreſſed
my couenant: and they haue taken of the anathema, and
haue ſtolen and lyed, and haue hid it among their veſſel.
12 † Neither can Iſrael ſtand before his enemies, and he ſhal
flee them: becauſe he is polluted with the anathema. I wil

:: So God tempered his puniſhment that but few were ſlaine, and afterwards gaue the towne to the Iſraelites without loſſe of any of their men.

:: Prayer wil not auaile til iuſtice be firſt donne.

be no more with you, til you diſpatch him, that is guiltie of
this wicked fact. † Ariſe, ſanctifie the people, and ſay to 13
them: Be ſanctified againſt to morrow: for thus ſaith our
Lord God of Iſrael: There is anathema in the middes of thee
o Iſrael: thou canſt not ſtand before thyne enemies, til he be
deſtroyed out of thee that is contaminated with this wicked
fact. † And you ſhal come in the morning euerie one by 14
your tribes: and what tribe ſoeuer the lote ſhal finde, it ſhal
come by the kindredes therof, the kinred by the houſes, and
the houſe by the men. † And whoſoeuer he be that ſhal be 15
taken in this fact, he ſhal be burnt in the fyre with al his ſubſtance,
because he hath tranſgreſſed the couenāt of our Lord,
and hath done abomination in Iſrael. † Ioſue therfore ryſing 16
in the morning, made Iſrael to come by their tribes, and it
was found the tribe of Iuda. † Which being preſented by 17
the families therof, it was found the familie of Zare. Preſenting
that alſo by the houſes, he found it Zabdi: † whoſe 18
houſe diuiding into euerie man, he found Achan the ſonne
of Charmi, the ſonne of Zabdi: the ſonne of Zare of the
tribe of Iuda. † And Ioſue ſaid to Achan: My ſonne, geue 19
glorie to our Lord God of Iſrael, and confeſſe, and tel me
what thou haſt done, hide it not. † And Achan anſwered
Ioſue, and ſaid to him: In deede I haue ſinned to our Lord
the God of Iſrael, and thus and thus haue I done. † For I ſaw 21
among the ſpoiles a cloke of ſcarlet verie good, and two hundred
ſicles of ſiluer, and a golden rule of fiftie ſicles: and coueting
I tooke it away, and hid it in the ground againſt the
middes of my tabernacle, and the ſiluer I couered with the
earth digged vp. † Ioſue therfore ſent miniſters: who running 22
to his tabernacle, found al thinges hid in the ſame place,
and the ſiluer withal. † And taking it away out of the tent, 23
brought it to Ioſue, and to al the children of Iſrael, and
threw it before our Lord. † Ioſue therfore taking Achan 24
the ſonne of Zare, and the ſiluer and the cloke, and the
golden rule, his ſonnes alſo and daughters, his oxen and aſſes,
and ſheepe, and the tabernacle it ſelf, and al the ſtuffe: (and
al Iſrael with him) they brought them to the valley of Achor:
† where Ioſue ſaid: Becauſe thou haſt diſturbed vs, our Lord 25
diſturbe thee in this day. And al Iſrael ſtoned him: and al
thinges that were his, were conſumed with fyre. † And 26
gathered together vpon him a greate heape of ſtones, which
remaineth

remaineth vntil this preſent day. And the furie of our Lord
was auerted from them. And the name of that place was
called, The valley of Achor, vntil this day.

CHAP. VIII.

By ſtratageme of an ambuſhment the citie of Hai is taken and burned, and al the inhabitantes ſlaine. 29. the king hanged. 30. An Altar built, Sacrifice offered, 32. the law written in ſtones, the people bleſſed, and the bleſſinges and curſinges read before them al.

1 AND our Lord ſaid to Ioſue: Feare not, neither doe
thou dread: take with thee al the multitude of fighting
men, and ryſing goe vp vnto the towne of Hai. behold I
haue deliuered into thy hand the King therof, & the people,
2 and the citie and the land. † And thou ſhalt do to the citie
of Hai, and to the King therof, as thou haſt done to Iericho,
and to the King therof: but the praye and al the cattel you
ſhal ſpoyle for your ſelues: :: lay ambuſhmentes to the citie
3 behind it. † And Ioſue aroſe, and al the hoſte of the men of
warre with him, to goe vp into Hai: and thirtie thouſand
4 choſen valiant men he ſent in the night, † and commanded
them, ſaying: Lay ambuſhmentes behinde the citie: neither
5 retyre you farre of: and you ſhal al be readie. † But I and
the reſt of the multitude, which is with me, wil goe vp on the
contrarie ſide againſt the citie. And when they ſhal iſſue out
againſt vs, as we did before, we wil flee, and turne our
6 backes: † til purſewing they be drawen forward farre from
7 the citie: for they wil thinck that we flee as before. † We
therfore fleeing, and they purſewing, you ſhal riſe out of the
ambuſhmentes, and ſhal waiſt the citie: and our Lord your
8 God wil deliuer it into your handes. † And when you ſhal
take it, burne it, and you ſhal doe al thinges ſo, as I haue
9 commanded. † And he diſmiſſed them away, and they went
on to the place of the ambuſhment, and ſate betwen Bethel
and Hai, at the Weſt ſide of the citie of Hai. But Ioſue that
10 night ſtayed in the middes of the people, † and ryſing early
he muſtered his ſoldiars, and went vp with the ancientes in
the fronte of the hoſte, enuironed with the ayde of the fight-
11 ing men. † And when they were come, and were gone vp
directly againſt the citie, they ſtoode on the North ſide of the
citie, betwen which and them was a valley in the middes.
12 † And :: fiue thouſand men had he choſen, and ſette in the

:: Deceiptes & ſtratagemes are lawful in iuſt warre; but not falſhood, nor breach of promiſe. *S. Aug. q. 10. in Ioſue.*

:: Theſe fiue thouſād were

of the thirtie thouſand, which were firſt ſent. v. 3. The other 25000 ioyned with Ioſues troupe, & entered into the citie.

embuſhmentes betwen Bethel and Hai on the Weſt ſide of
the ſame citie: † but al the reſt of the hoſte went in battel 13
aray on the North ſide, ſo that the laſt of the multitude did
reach to the Weſt ſide of the citie. Ioſue therfore went that
night, and ſtoode in the middes of the valley. † Which 14
when the King of Hai had ſeene, he made haſt in the mourning,
and iſſued forth with al the hoſt of the citie, and bent
his armie toward the deſert, being ignorant that there lay
embuſhmentes ſecretly behind his backe. † But Ioſue, 15
and al Iſrael gaue backe, feyning feare, and fleeing by the
way of the wildernes. † But they cried alowde together, and 16
encouraging one an other, purſewed them. And when they
were gone from the citie, † and ∷ not one remained in the 17
citie of Hai and Bethel, that purſewed not Iſrael (euen as
they had ruſhed out leauing the townes open,) † our Lord 18
ſaid to Ioſue: ∷ Lift vp the ſhield, that is in thy hand, againſt
the citie of Hai, for I wil deliuer it to thee. † And when he 19
had lifted vp his ſhield againſt the citie, the embuſhementes,
that lay hidde, roſe vp immediatly: and going to the citie,
tooke and burnt it. † And the men of the citie, that purſewed 20
Ioſue, looking backe and ſeeing the ſmoke of the citie
riſe vp euen to heauen, they could no more flee hither and
thither: eſpecially whereas they, that had feyned running
away, and went toward the wildernes, moſt valiantly reſiſted
againſt the purſewers. † And Ioſue and al Iſrael ſeeing that 21
the citie was taken, and the ſmoke of the citie roſe vp, returning
he ſtroke the men of Hai. † For they alſo that had 22
taken and burnt the citie, iſſuing out of the citie againſt their
owne men, beganne to ſtrike the enemies in the middes of
them. When the aduerſaries therfore were ſlaine on both
ſides, ſo that none of ſo great a multitude was ſaued, † they 23
tooke the King of the citie of Hai aliue, and preſented him
to Ioſue. † Therfore al being ſlaine, that had purſewed 24
Iſrael fleeing to the deſertes, and falling by the ſword in the
ſame place, the children of Iſrael returning ſtoke the citie.
† And there were that fel that ſame day from man vnto woman, 25
twelue thouſand men, al of the citie of Hai. † But 26
Ioſue plucked not in his hand, which he had ſtrethched forth
on high, holding the ſhield til al the inhabitantes of Hai
were ſlaine. † And the cattel and the praye of the citie the 27
children of Iſrael diuided among them, as our Lord had commanded

∷ Not one fitte to beare armes was left.

∷ He lift his ſhield vpon a long pike or lance, that it might be ſene farre of.

28 manded Ioſue. † Who burnt the citie, and made it a heape
29 for euer: † the king alſo therof he hong on a gibbet vntil
euening and the going downe of the ſunne. And he commanded,
and they tooke downe his corps from the gibbet:
and threw it in the verie entring of the citie, heaping vpon it
a great heape of ſtones, which remaineth vntil this preſent
30 day. † Then Ioſue built an altar to our Lord the God of Iſrael
31 in mount Hebal, † as Moyſes the ſeruant of our Lord had
commanded the children of Iſrael, and it is written in the
volume of the law of Moyſes: an Altar of vnhewed ſtones
which yron hath not touched; and he offered vpon it holocauſtes
32 to our Lord, and immolated pacifique victimes. † And
he wrote vpon ſtones the Deuterenomie of the law of Moyſes,
which he had ordered before the children of Iſrael.
33 † And al the people, and the ancientes, and the princes and
iudges ſtoode on both ſides of the arke, in the ſight of the
prieſtes that caried the arke of the couenant of our Lord, as
wel the ſtranger as alſo the man of the ſame countrie. the half
Deut. 27. part of them beſide mount Garizim, and halfe beſide mount
Hebal, as Moyſes the ſeruant of our Lord had commanded.
34 And firſt in deede he :: bleſſed the people of Iſrael. † After
this he reade al the wordes of the bleſſing & the curſing, and
35 al thinges that were written in the volume of the law. † Nothing
of thoſe thinges, which Moyſes had commanded, did
he leaue vntouched; but he repeated al thinges before al
the multitude of Iſrael, the wemen and children and ſtrangers,
that dwelt among them.

:: Al ſuperiors may bleſſe their ſubiectes, Princes their people; and parentes their children.

CHAP. IX.

Other nations fearing Iſrael ioyne their forces to fight againſt them, 3. but the Gabaonites ſend embaſſadors, feyning craftily to come farre of, 14. With whom Ioſue and the ancientes of Iſrael make league binding it by oath. 16. within three dayes they are detected to be nere inhabitantes. VVherupon the people murmur againſt their princes. VVho yet for their oath, let the Gabaonites liue. 20. only making them and their progenie perpetual ſeruantes, to cutte wood, and carie water.

1 VVHICH thinges being heard, al the kinges beyond
Iordan, that dwelt in the mountaines and champion
countries, in the places by the ſea ſide and the ſhore of
the great ſea, they alſo that dwelt beſide Libanus, the Hetheite
and Amotreite, the Chananeite, the Pherezeite, and

the Heueite, and the Iebuſeite, † were gathered, to fight 2
againſt Ioſue and Iſrael with one minde, and one ſentence.
† But they that dwelt in Gabaon, hearing al thinges that 3
Ioſue had done to Iericho and Hai: † ſubtelly deuiſing tooke 4
prouiſion for them ſelues, laying old ſackes vpon their aſſes,
and bottels of wine rent and ſowed againe, † and ſhoes very 5
old which for a ſhew of oldeneſſe were clouted with ſpeckes,
putting on them old garmentes: the loaues alſo, which they
caried for prouiſion by the way, were heard, and broken into
peeces: † and they went on to Ioſue, who then abode in 6
the campe at Galgal, and ſaid to him, and withal to al Iſrael:
We are come from a farre countrie, deſirous to make peace
with you. And the children of Iſrael anſwered them, and ſaid:
† Leſt perhaps you dwel in the Land which is dew to vs by 7
lotte, and we can not enter a league with you. † But they ſaid 8
to Ioſue: We are thy ſeruantes. To whom Ioſue ſaid: Who
are you? and whence came you? † they anſwered: From a 9
very farre countrie are thy ſeruantes come in the name of
the Lord thy God. For we haue heard the fame of his might,
al thinges that he did in Ægypt, † and to the two kinges of 10
the Amorrheites that were beyond Iordan, Sehon the king
of Heſebon, and Og the king of Baſan, that were in Aſtaroth:
† and our ancientes, and al the inhabitantes of our 11
Land ſaid to vs: Take in your handes victuals for a very long
way, and goe meete them, and ſay: We are your ſeruantes,
enter a league with vs. † Behold, theſe loaues we tooke 12
hotte, when we departed from our houſes to come to you,
now they are become drie, and broken for ouer much oldeneſſe.
† the bottels of wine we filled being new, now they 13
are burſt & diſſolued. The garmentes and ſhoes that we haue
vpon vs, and which we haue on our feete, for the length of
the long way are worne, and almoſt conſumed. † They tooke 14
therfore of their victuals, and :: asked not the mouth of our
Lord. † And Ioſue made peace with them, and entring a 15
league promiſed that they ſhould not be ſlaine: the princes
alſo of the multitude ſware to them. † But three daies after 16
that the league was made, they heard that they dwelt nigh,
and they ſhould be among them. † And the children of Iſrael 17
remoued the campe, and came into their cities the third day,
whoſe names are theſe, Gabaon, and Chaphira, and Beroth,
and Chariathiarim. † And they ſtroke them not, becauſe 18
the

:: In ſuch a caſe they ought to haue conſulted God, to witte, the high Prieſt putting on the Ephod & Rationale, ſhould haue prayed at the dore of the tabernacle.

the princes of the multitude had ſworne in the name of our
Lord the God of Iſrael. Therſore al the common people
19 murmured againſt the princes. † Who anſwered them: We
haue ſworne to them in the name of our Lord the God of
20 Iſrael, and therſore we may not touch them. † But this we
wil doe to them: Let them be reſerued in dede aliue, leſt the
wrath of God be ſtirred againſt vs, if we shal be forſworne:
21 † but ſo let them liue, that for the vſes of the whole multi-
tude they hew wood, and carie in water. Who ſpeaking theſe
22 thinges, † Ioſue called the Gabaonites, and ſaid to them:
Why would you deceiue vs by fraude to ſay: We dwel very
farre of from you, wheras you are in the middes of vs?
23 † Therſore you shal be vnder a curſe, and there shal not faile
of your ſtocke a hewer of wood, and a carier of water into
24 the houſe of my God. † Who anſwered: It was told vs thy
ſeruantes, that the Lord thy God had promiſed Moyſes his
ſeruant, that he would deliuer you al the Land, and would
deſtroy al the inhabitantes therof. Therfore we feared ex-
cedingly and prouided for our liues, cōpelled by your terrour,
25 and we tooke this counſel. † And now we are in thy hand:
that which ſeemeth vnto thee good and right, doe to vs.
26 † Ioſue therfore did as he had ſaid, and deliuered them from
the hand of the children of Iſrael, that they should not be
27 ſlaine. † And he decreed in that day, that :: they should be in
the miniſterie of al the people, and of the altar of our Lord,
hewing wood, and carying water, vntil this preſent time, in
the place which our Lord hath choſen.

where our Lord appointed to ſpeake vnto him. *Exo. 29 v. 42* It was alſo ordained. *Num. 27. v. 21.* that Eleazar should cōſult our Lord, when anie thing was to be donne by Ioſue, which omittīg to do they were deceiued by theſe Gabaonites.

:: In theſe Gabaonites of Chanaans race was fulfilled Noes prophecie. *Gen. 9.* that *Chanaan should be a ſeruant to his brethren.*

CHAP. X.

Fiue kinges of the Amorrheites beſieging Gabaon, becauſe it is confederate with Iſrael, 6. Ioſue with his armie defeateth theirs, killing and purſewing them. 11. manie alſo are ſlaine with haile ſtones. 12, At the prayer of Ioſue the ſunne and moone ſtand ſtil the ſpace of one day. 22. The fiue kinges are hanged on gibbetes. 28. He taketh alſo and ſubdueth diuers cities. 40. and countries.

1 VVHICH thinges when Adoniſedec king of Ieru-
ſalem had heard, to witte, that Ioſue had taken
Hai, and had ſubuerted it (for as he had done to Iericho & the
king therof, ſo did he to Hai, & their king) and that the Ga-
2 baonites were fled to Iſrael, and were their confederates, † he
was ſore afrayd. For Gabaon was a great citie, and one of

the kinglie cities, and greater then the towne of Hai, and al
their men of warre moſt valiant. † Therfore Adoniſedec 3
king of Ieruſalem ſent to Oham king of Hebron, and to Pharam
king of Ierimoth, to Iaphia alſo king of Lachis, and to
Dabir king of Eglon, ſaying: † Come vp to me, and bring 4
ayde, that we may ouercome Gabaon, becauſe it reuolted to
Ioſue, & to the children of Iſrael. † Therfore the fiue kinges 5
of the Amorrheites being aſſembled went vp: the king of
Ieruſulem, the king of Hebron, the king of Ierimoth, the
king of Lachis, the king of Eglon, together with their hoſtes,
& camped about Gabaon, aſſaulting it. † But the inhabitantes 6
of the citie Gabaon which was beſieged, ſent to Ioſue, who
then abode in the campe at Galgal, & ſaid to him: withdraw
not thy handes from the helpe of thy ſeruantes: come vp
quickly and deliuer vs, and bring ayde: for there are aſſembled
againſt vs al the kinges of the Ammorrheites, which dwel in
the mountaines. † And Ioſue went vp from Galgal, and al 7
the hoſte of the men of warre with him moſt valiant men.
† And our Lord ſaid to Ioſue: Feare them not: for I haue de- 8
liuered them into thy handes: none of them ſhal be able to
reſiſt thee. † Ioſue therfore came in vpon them ſodenly, 9
going vp al the night from Galgal † And our Lord trubled 10
them at the ſight of Iſrael: and deſtroyed them with a greate
ſlaugher in Gabaon, and purſewed them by the way of the
aſcent to Bethoron, and ſtroke them vnto Azeca and Maceda
† And when they fled the children of Iſrael, and were in the 11
deſcent of Beth horon, our Lord ſent vpon them greate ſtones
from heauen as farre as Azeca: and there died farre more
with the ſtones of haile, then they whom the children of
Iſrael had ſtrooken with the ſword. † Then ſpake Ioſue to 12
our Lord in the day, that he deliuered the Amorreite in
the ſight of Iſrael, and ſaid before them: Thou Sunne againſt
Gabaon moue not, and thou :: Moone againſt the valley of
Aialon. † And the Sunne and Moone ſtoode ſtil, til the people 13
reuenged themſelues of their enemies. Is not this written
in the booke of the iuſt? The Sunne therfore ſtood ſtil in
the middes of heauen, and haſtened not to goe downe the
ſpace of one day. † There was not before nor :: after ſo long a 14
day, our Lord :: obeying the voice of a man, and fighting for
Iſrael. † And Ioſue returned with al Iſrael into the campe of 15
Galgal. † For the fiue kinges were fled, and had hid themſelues 16
in a

:: Ioſue did thinke if the moone moued the ſunne alſo muſt neceſſarily moue ſo he obtained the ſtay of both.

:: Til after the time this booke was written.

:. God condeſcending to worke ſo great a miracle at the inſtance of his ſeruant.

17 in a caue of the citie of Maceda. † And it was told Ioſue that
the fiue kinges were found lying hid in a caue of the citie of
18 Maceda. † Who commanded them ſaying: Rowle great ſtones
into the mouth of the caue, and ſette induſtrious men, which
19 may keepe them ſhut in: † and ſtand not you ſtil, but purſew
the enemies, and kil al the hindermoſt of them that flee,
neither let them enter into the fortes of their cities, whom
20 our Lord God hath deliuered into your handes. † The aduerſaries
therfore being ſlaine with a great ſlaughter, and almoſt
conſumed to vtter deſtruction, they that could eſcape
21 from Iſrael, ∷ entered into fenſed cities. † And al the hoſte
returned to Ioſue in Maceda, where then the campe was,
ſafe and the ful number: and no man durſt once mutter againſt
22 the children of Iſrael? † And Ioſue commanded, ſaying:
Open the mouth of the caue, and bring forth to me the
23 fiue kinges, that lie hid therin. † And the miniſters did as it
was commanded them: and they brought to him the fiue
kinges out of the caue, the king of Ieruſalem, the king of
Hebron, the king of Ierimoth, the king of Lachis, the king
24 of Eglon. † And when they were brought forth to him, he
called al the men of Iſrael, and ſaid to the princes of the hoſte
that were with him: Goe, and ſette your feete vpon the
neckes of theſe kinges. Who when they had gone, and
troden with their feete the neckes of them lying vnder,
25 † againe he ſaid to them: Feare ye not, neither dread, take
courage and be ſtrong: for ſo wil our Lord doe to al your
26 enemies, againſt whom you fight. † And Ioſue ſtroke, and
ſlew them, and hanged them vpon fiue gibbettes: & they
27 hung vntil euening. † And when the ſunne was downe, he
commanded the ſoldiars to take them downe from the gibbettes.
Who caſt them being taken downe into the caue, wherin
they had lyen hid, & put on the mouth therof great ſtones,
28 which continew vntil this preſent. † The ſame day Ioſue
tooke Maceda and ſtroke it in the edge of the ſword, & killed
the king & al the inhabitantes therof: he left not in it ſo much
as ſmale reliques. And he did to the king of Maceda, as he had
29 done to the king of Iericho. † and he paſſed with al Iſrael from
30 Maceda vnto Lebna, and fought againſt it: † which our
Lord deliuered with the king therof into the handes of Iſrael:
and they ſtroke the citie in the edge of the ſword, and al the
inhabitantes therof: they left not in it anie remaines. And

∷ God ſo diſpoſed, that they ſhould not cõquer al in one yeare: *leſt the land had benne brought into a vvildernes, and beaſtes increaſed againſt them Exod. 23. v. 29.* Morally it ſignifieth, that the children of God muſt be exerciſed in tribulations and mortification leſt vices grow in them. *Procop. in Exod.*

they did to the king of Lebna, as they had done to the king
of Iericho. † From Lebna he paſſed vnto Lachis with al Iſrael: 31
and placing the hoſte round about aſſaulted it. † And 32
our Lord deliuered Lachis into the handes of Iſrael, and he
tooke it the day folowing, and ſtroke it in the edge of the
ſword, and euerie ſoule, that was in it, as he had done
to Lebna. † At that time went vp Horam the king of Gazer, 33
to ayde Lachis: whom Ioſue ſtroke with al his people to vtter
deſtruction. † And he paſſed from Lachis vnto Eglon, and 34
compaſſed it, † and wonne it the ſame day: & ſtroke in the 35
edge of the ſword al the ſoules, that were in it according to al
thinges that he had done to Lachis. † He went vp alſo with 36
al Iſrael from Eglon vnto Hebron, and fought againſt it:
† tooke it, and ſtroke it in the edge of the ſword, the king alſo 37
therof, and al townes of that countrie, & al the ſoules, that
remained in it: he left not therein anie remaynes: as he had
done to Eglon, ſo did he alſo to Hebron, al thinges that he
found in it conſumning with the ſword. † Thence returning 38
vnto Dabir, † he tooke it, and waſted it: the king alſo therof 39
and al the townes round about he ſtroke in the edge of the
ſword: he left not in it anie remaines: as he had done to Hebron
and Lebna and to their kinges, ſo did he to Dabir and
the king therof. † Ioſue therfore ſtroke al the hillie countrie 40
and ſouth and champaine, and Aſedoth with their kinges:
he left not in it anie reliques, but euerie thing that could
breath he ſlew, as our Lord the God of Iſrael had commanded
him, † from Cadesbarne vnto Gaza. Al the Land of Goſen 41
vnto Gabaon, † and al their kinges, and countries he tooke 42
and waſted at one aſſault: for our Lord the God of Iſrael
fought for him. † And he returned with al Iſrael to the place 43
of the campe in Galgal.

CHAP. XI.

Iabin a more principal king ſomoneth other kinges to ioyne with him againſt Iſrael. 6. Ioſue animated with Gods promiſe of victorie, 7. ouerthroweth them al. 16. Subdueth their countries: 12. killeth alſo manie of the giantes ſtocke.

VVHICH thinges when Iabin the king of Aſor 1
had heard, he ſent to Iobab the king of Madon,
and to the king of Semeron, and to the king of Achſaph:
† to the kinges alſo of the North, that dwelt in the mountaines 2

taines and in the plaine againſt the ſouth ſide of Ceneroth,
in the champaine alſo and countries of Dor by the ſea ſide:
3 † the Chananeite alſo on the Eaſt and Weſt, and the Amorrheite
and Hetheite and Pherezeite & Iebuſeite in the mountaines:
the Heueite alſo which dwelt at the foote of Hermon
4 in the Land of Maſpha. † And they iſſued forth al with their
troupes, a people exceeding manie as the ſand, that is in the
ſhore of the ſea, their horſes alſo and chariottes of paſſing
7 5 great multitude. † And al theſe kinges aſſembled together
6 in one at the Waters of Merom, to fight againſt Iſrael. † And
our Lord ſaid to Ioſue: Feare them not: for to morrow this
ſelfe ſame houre wil I deliuer al theſe to be wounded in the
ſight of Iſrael: their horſes thou ſhalt hoghſinew, and their
7 chariottes thou ſhalt burne with fire. † And Ioſue came, and
al the hoſte with him againſt them to the Waters of Merom
8 ſodenly, and ranne in vpon them, † and our Lord deliuered
them into the handes of Iſrael. Who ſtroke them, and purſewed
them as farre as great Sidon, and the Waters of Maſerephoth,
and the field of Maſphe, which is on the Eaſt ſide
therof. Therfore he ſtroke al, ſo that he left no reliques
9 of them: † and he did as our Lord had commanded him,
their horſes he hoghſinewed, and their chariottes he burnt.
10 † And returning immediatly he tooke Aſor: and the king
therof he ſtroke with the ſword. For Aſor in old time among
11 al theſe kingdomes held the principalitie. † And he
ſtroke al the ſoules, that abode there: he left not in it anie
remaines, but to vtter deſtruction he waſted al thinges, and
12 the citie it ſelfe he deſtroyed with fyre. † And al the cities
round about, their kinges alſo he tooke, ſtroke & deſtroyed,
13 as Moyſes the ſeruant of God had commanded him. † Except
the cities, that were ſituated on hilles and higher ground, the
reſt Iſrael burnt: one onlie Aſor verie wel fenſed he conſumed
14 with fyre. † And al the praye of theſe cities and the
cattel the children of Iſrael diuided among them ſelues, al
15 the men being ſlaine. † As our Lord had commanded Moyſes
his ſeruant, ſo did Moyſes command Ioſue, and he accompliſhed
al thinges: he ommitted not of al the commandementes,
not ſo much as one word, which our Lord had commanded
16 Moyſes. † Ioſue therfore tooke al the hillie countrie,
and ſouth, and the land of Goſen, and plaine, and the Weſt
quarter, and the mountaine of Iſrael, and the champaine

countrie therof: † and the part of the mountaine, that goeth 17
vp to Seir as farre as Baalgad by the plaine of Libanus vnder
mount Hermon: al their kinges he tooke, ſtroke, and ſlew.
† ∷ A great time did Ioſue fight againſt theſe kinges. 18
† There was not a citie that did deliuer it ſelfe to the children 19
of Iſrael, except the Heueite, which dwelt in Gabaon: for he
tooke al by fight. † For it was ∷ the ſentence of our Lord, that 20
their hartes ſhould be indurate, and they ſhould fight againſt
Iſrael, and fall, and ſhould not deſerue anie clemencie, and
ſhould periſh, as our Lord had commanded Moyſes. † At 21
that time Ioſue came, and ſlew the Enacimes of the mountaines,
of Hebron, and Dabir, and Anab, and from al the
mountaine of Iuda and Iſrael, and deſtroyed their cities.
† He leift not any of the ſtocke of Enacimes, in the Land of 22
the children of Iſrael: ſauing the cities of Gaza, and Geth,
and Azotus, in the which onlie they were leift. † Ioſue therfore 23
tooke al the Land, as our Lord ſpake to Moyſes, and deliuered
it in poſſeſſion to the children of Iſrael, according to
their partes and tribes. and ∷ the Land reſted from battels.

∷ Theſe warres cõtinued nere ſeuen yeares. as appeareth. *chap. 14. v. 10.*

∷ For their enormious ſinnes God left them in their owne reprobate ſenſe, not impoſing neceſſitie of ſinning, but permitting them to indurate their owne hartes. *See Annot. Exod. 7.*

∷ Hence forth they had not general warres but diuers tribes had particular. as appeareth. *chap. 15. &c.*

CHAP. XII.

Beſides Sehon and Og kinges of Heſebon and Baſan ſlaine by Moyſes, 7. are reckened thirtie one kinges ſlaine by Ioſue.

THESE are the kinges, which the children of Iſrael 1
ſtroke, and poſſeſſed, their Land beyond Iordan toward
the ryſing of the ſunne, from the torrent Arnon vnto mount
Hermon, and al the Eaſt part, that looketh toward the wildernes.
† Sehon the king of the Amorrheites, which dwelt 2
in Heſebon, had dominion from Aroer, which is ſituated
vpon the banke of the torrent Arnon, and of the middel part
in the valley, and of halfe Galaad, as farre as the torrent Iaboc,
which is the border of the children of Ammon. † and from 3
the wildernes vnto the ſea of Ceneroth againſt the Eaſt, and
vnto the Sea of the wildernes, which is the moſt ſalt ſea,
on the Eaſt ſide by the way that leadeth to Beſimoth: and on
the South ſide, which lyeth vnder Aſedoth, as farre as Phaſga.
† The border of Og the king of Baſan, of the remnant of 4
the Raphaims who dwelt in Aſtaroth, and in Edrai, and had
dominion in mount Hermon, and in Salecha, and in al Baſan,
vnto the borders † of Geſſuri, and Machati, and of the halfe 5
part of Galaad: the borders of Sehon the king of Heſebon.

Num. 21.
Deut. 3.

† Moyſes

6 † Moyſes the ſeruant of our Lord, and the children of Iſrael
ſtroke them, and Moyſes deliuered their Land in poſſeſſion
to the Rubenites, and Gadites, and the half tribe of Manaſſes.
7 † Theſe are the Kinges of the Land, whom Ioſue ſtroke and
the children of Iſrael beyond Iordan on the Weſt ſide, from
Balaalgad in the field of Libanus, vnto the mount, part whereof
goeth vp into Seir: and Ioſue deliuered it in poſſeſſion
8 to the tribes of Iſrael, to euerie one their portions, † as wel
in the mountaines as in the plaine and champaine countries.
In Aſedoth, and in the wildernes, and in the ſouth was the
Hetheite and the Amorrheite, the Chananeite, and the Pherezeite,
9 the Heueite, and the Iebuſeite. † The king of Iericho
one: the king of Hai, which is on the ſide of Bethel,
10 one: † the king of Ieruſalem one, the king of Hebron one,
11 12 † the King of Ierimoth one, the King of Lachis one, † the
13 King of Eglon one, the King of Gazer one, † the King of
14 Dabir one, the King of Gader one, † the King of Herma
15 one, the King of Hered one, † the King of Lebna one, the
16 King of Adullam one, † the King of Maceda one, the King
17 of Bethel one, † the King of Taphua one, the King of Opher
18 19 one, † the King of Aphec one, the King of Saron one, † the
20 King of Madon one, the King of Aſor one † the King of
21 Semeron one, the King of Acſaph one, † the King of Thenac
22 one, the King of Mageddo one, † the King of Cades one, the
23 King of Iachanan one, † the King of Carmel one, the King
of Dor, and of the prouince of Dor one, the King of the Nations
24 of Galgal one, † the King of Therſa one: al the
Kinges :: thirtie one.

:: Moyſes ſlew two kinges, & Ioſue thirtie one.

CHAP. XIII.

The third part: Partitiõ of the land among nine tribes & a half.

God commandeth Ioſue to diuide the land (deſcribing the limites therof) amongſt nine tribes and a half. 8. With a recapitulation of the partes already geuen, on the other ſide Iordan, to the other two tribes and a half. The tribe of Leui (v. 14. & 33.) hath their prouiſion in other maner.

1 IOSVE was old, and ſtriken in age, and our Lord ſaid to
him: Thou art old, and of a great age, and there is a verie
2 large countrie left, which is not yet diuided by lotte: † to
3 witte, al Galilee, Philiſthijm, and al Geſſuri. † From the
trubled riuer, that watereth Ægypt, vnto the borders of Accaron
againſt the North: the Land of Chanaan, which is diuided
vnto fiue Lordes of the Philiſthiimes, the Gazeites, the

Azotians, the Aſcalonites, the Getheites, and the Accaronites.
† But on the South ſide are the Heueites, al the Land 4
of Chanaan, and Maara of the Sidonians as farre as Apheca,
and the borders of the Amorrheite, † and his confines. The 5
countrie alſo of Libanus againſt the Eaſt from Baalgad vnder
mount Hermon, til thou enter into Emath. † Of al that dwel 6
in the mountaine from Libanus, vnto the Waters Maſerephoth,
and al the Sidonians. I am he that wil deſtroy them
from the face of the children of Iſrael. :: Let it come therfore
into a portion of the inheritance of Iſrael, as I haue commanded
thee. † And now diuide the Land in poſſeſſion to the 7
nine tribes, and to the half tribe of Manaſſes, † with the 8
which Ruben & Gad haue poſſeſſed the Land, which Moyſes
the ſeruant of our Lord deliuered to them beyond the ſtreames
of Iordan, on the eaſt ſide. † From Aroer, which is ſituate 9
on the banke of the torrent Arnon, and in the middes
of the valley, and al the champayne of Medaba, as farre as
Dibon: † and al the cities of Cehon, the King of the Amorrheite, 10
which reigned in Heſebon vnto the borders of the
children of Ammon. † And Galaad, and the border of Geſſuri 11
and Maccati, and al mount Hermon, and al Baſan, as
farre as Salecha, † al the Kingdome of Og in Baſan, which 12
reigned in Aſtaroth and Edrai, he was of the reliques of the
Raphaims: and Moyſes ſtroke, and deſtroyed them. † And 13
the children of Iſrael would not deſtroy Geſſuri and Machati:
and they haue dwelt in the middes of Iſrael vntil this preſent
day. † But to the tribe of Leui he gaue no poſſeſſion: but the 14
ſacrifices and victimes of our Lord the God of Iſrael, that is
his inheritance, as he ſpake to him. † Moyſes therfore gaue 15
poſſeſſion to the children of Ruben according to their kinredes.
† And their border was from Aroer, which is ſituate 16
on the banke of the torrent Arnon, and in the middes of the
valley of the ſame torrent: al the plaine, that leadeth to Medaba,
† and Heſebon, and al their villages, which are in the 17
champayne. Dibon alſo, and Bamothbaal, and the towne
Baalmaon, † and Iaſſa, and Cedimoth, and Mephaath, 18
† and Cariathaim, and Sabama, and Sarathaſar in the mountaine 19
of the Valley. † Bethfogor and Aſedoth, Phaſga and 20
Bethieſimoth, † and al the champayne cities, and al the 21
Kingdomes of Sehon the King of the Amorrheite, that reigned
in Heſebon, whom Moyſes ſtroke with the princes of

Madian:

:: Theſe partes are deſigned though not yet conquered.

Madian: the Heueite, & Recem, and Sur, and Hur, and Rebe
22 Dukes of Sehon inhabitantes of the Land. † And Balaam
the ſonne of Beor the ſoothſayer, did the children of Iſrael
23 kil by the ſword with the reſt that were ſlayne. † And the
riuer of Iordan was made the border of the children of Ruben. This is the poſſeſſion of the Rubenites by their kinredes
24 of cities and villages. † And Moyſes gaue to the tribe of Gad
and to his children poſſeſſion by their kinredes, the diuiſion
25 wherof is this. † The border of Iaſer, and al the cities of Galaad, and the half part of the Land of :: the children of
26 Ammon: as farre as Aroer, which is againſt Rabba: † and
from Heſebon vnto Ramoth, Maſphe and Betonim: and from
27 Manaim vnto the borders of Dabir. † In the valley alſo Bethhara, and Bethnemra, and Socoth, and Saphon the other
part of the Kingdom of Sehon the King of Heſebon: the
end of this alſo is Iordan, vnto the vttermoſt part of the ſea
28 Cenereth beyond Iordan on the eaſt ſide. † This is the poſſeſſion of the children of Gad by their families, their cities,
29 and villages. † He gaue alſo to the half tribe of Manaſſes,
and their children poſſeſſion according to their kinredes,
30 † the beginning wherof is this: from Manaim al Baſan, and
al the kingdoms of Og the King of Baſan, and al the villages
31 of Iair, which are in Baſan, threeſcore townes. † And the
half part of Galaad, and Aſtaroth, and Edrai, cities of the
kingdom of Og in Baſan: to the children of Machir, the
ſonne of Manaſſes to the half part of the children of Machir
32 according to their kinredes. † This poſſeſſiõ diuided Moyſes
in the champayne countries of Moab, beyond Iordan, againſt
33 Iericho on the Eaſt ſide. † But to the tribe of Leui he gaue
no poſſeſſion: becauſe our Lord the God of Iſrael him ſelf is
their poſſeſſion, as he ſpake to them.

:: This part the Amorreites had taken and poſſeſſed; otherwiſe the Iſraelits were prohibited to take anie thĩg from the Ammonites. *Deut 2.*

CHAP. XIIII.

Caleb of the tribe of Iuda (ſeing ſome knew their lottes already, and that the whole land was now to be diuided) 6. demandeth, according to Gods promiſe made by Moyſes (for his true and good report of the ſame land, when he with others viewed it) that Hebron be geuen him, and his ſeede to inherite, 13. which Ioſue confirmeth vnto him.

1 THIS is it, which the children of Iſrael poſſeſſed in the
Land of Chanaan, which Eleazar the prieſt, and Ioſue
the ſonne of Nun, & the princes of the families by the tribes
of Iſrael

of Iſrael gaue to them: † diuiding al thinges by lotte, as our 2
Lord had commanded in the hand of Moyſes, to the nine
tribes, and the half tribe. † For to two tribes and a half 3
Moyſes had geuen poſſeſſion beyond Iordan: beſides the Le-
uites, which receiued no land among their brethren: † but 4
∷ into their place ſucceded the children of Ioſeph diuided
into two tribes, of Manaſſes and Ephraim: neither did the
Leuites receiue other portion in the Land, but cities to inha-
bite, and their ſuburbes to feede their beaſtes and cattel. † As 5
our Lord had commanded Moyſes, ſo did the children of
Iſrael, and they diuided the Land. † Therfore the children 6
of Iuda came to Ioſue in Galgal, and Caleb the ſonne of Ie-
phone the Cenezeite ſpake to him: Thou knoweſt what our
Lord ſpake to Moyſes the man of God concerning me & thee
in Cadesbarne. † Fourtie yeares old was I when Moyſes the 7
ſeruant of our Lord ſent me from Cadesbarne, to view the
Land, and I reported to him that which to me ſemed true.
† But my brethren, that had gone vp with me, diſcouraged 8
the hart of the people: and I neuertheles folowed our Lord
my God. † And Moyſes ſware in that day, ſaying: The Land, 9
which thy foote hath troden, ſhal be thy poſſeſſion, and thy
childrens for euer, becauſe thou haſt folowed our Lord my
God. † Our Lord therfore hath granted me life, as he promi- 10
ſed vntil this preſent day. It is ∷ fourtie and fiue yeares, ſince
our Lord ſpake this worde to Moyſes, when Iſrael walked
through the wildernes: this day am I eightie and fiue yeares
old † ſo luſtie, as I was at that time when I was ſent to view: 11
the ſtrength of that time contineweth in me vntil this day,
as wel to fight as to goe. † Geue me therfore this mountaine, 12
which our Lord promiſed, thy ſelfe alſo hearing it, wherein
are the Enacims, and great cities and fenſed: ∷ if perhaps our
Lord be with me, and I ſhal be able to deſtroy them, as he
promiſed me. † And Ioſue bleſſed him, and deliuered to him 13
Hebron in poſſeſſion. † And from thence forth ∷ Hebron be- 14
longed to Caleb the ſonne of Iephone the Cenezeite, vntil
this preſent day: becauſe he folowed our Lord the God of
Iſrael † The name of Hebron before was called Cariath 15
Arbe: Adam the greateſt among the Enacims was layd there:
and [c] the Land ceaſed from battels.

∷ The Leuites hauing their portions in other maner, yet there were twelue tribes to receiue portiõs by reaſon that Iacob adopted Ioſephs two ſonnes. *Gen.* 48.

∷ After the viewing of the land. *Num.* 13. the Iſraelites remained in the deſert. 38. yeares: ſo they were nere ſeuen yeares in warres.

∷ Gods promiſe is euer ſure on his part, but becauſe it is conditional, if we ſerue him ſincerly, our wil being free, he ſaith: *If perhaps our Lord be vvith me.*

∷ Onlie the countrie of Hebron was geuen to Caleb, for the citie it ſelf and ſuburbes belonged to the Prieſtes. *chap.* 21. *v.* 11.

[c] See before. *chap.* 11. *v.* 23.

CHAP.

CHAP. XV.

The borders of the lotte of Iuda, 13. including Calebs particular inheritance (16. out of which he geueth Cariath Sepher, and his daughter to Othoniel, for winning it:) 21. with the names of the cities therof. 63. the Iebuſeite yet dwelling with Iuda in Hieruſalem.

1 THERFORE the lotte of the children of Iudas by their kinredes was this: From the border of Edom, vnto the deſert of Sin againſt the South, and vnto the vttermoſt part
2 of the ſouth coaſte. † the beginning therof was from the toppe of the moſt ſalt ſea, and from the brinke therof, that
3 looketh to the South. † And it goeth forth againſt the Aſcent of the Scorpion, and paſſeth through into Sina: and ryſeth vp into Cadesbarne, & reacheth into Eſron, aſcending
4 to Addar, and cõpaſſing Carcaa, † and thence paſſing through into Aſemona, and reaching to the Torrent of Ægypt: and the borders therof ſhal be the great ſea. this ſhal be the end
5 of the ſouth coaſt. † But on the Eaſt ſide the beginning ſhal be the moſt ſalt ſea vnto the vtmoſt partes of Iordan: and thoſe places that looke to the North from the brinke of the
6 ſea vnto the ſame riuer of Iordan. † And the border goeth vp into Beth hagla, and paſſeth from the north into Beth Araba: aſcending to the ſtone of Bohen the ſonne of Ruben.
7 † And reaching as farre as the borders of Debera from the Valley of Achor, againſt the North looking toward Galgal, which is oppoſite to the Aſcent of Adommim, on the ſouth ſide of the torrent: and paſſeth the waters, that are called The Fountayne of the ſunne: and the endes therof ſhal
8 be to the Fountayne rogel. † And it aſcendeth by the valley of the ſunne of Ennom on the ſide of the Iebuſeite toward the South, this is Ieruſalem: and thence rearing it ſelf to the toppe of the mountayne, which is againſt Geennom toward the Weſt in the toppe of the Valley of
9 Raphaim againſt the North. † And it paſſeth through from the toppe of the mountaine to the fountaine of the water Nephtoa: and reacheth to the townes of mount Ephron: and bendeth into Baala, which is Cariathiarim, that is to ſay,
10 a citie of wooddes. † And it compaſſeth from Baala againſt the Weſt, vnto mount Seir: and paſſeth by the ſide of mount Iarim toward the North into Cheſlon: and goeth downe
11 into Bethſames, and paſſeth into Thamna. † And it reacheth

toward the North coaſt of a part of Accaron at the ſide: and
bendeth to Sechrona, and paſſeth mount Baala: and cometh
into Iebneel, and is ſhut vp with the end of the great ſea to-
ward the Weſt. † Theſe are the borders of the children of 12
Iudas in circuite in their kinredes. † But to Caleb the ſonne 13
of Iephone he gaue a portion in the middes of the children of
Iudas, as our Lord had commanded him: Cariath Arbe the
father of Enac, that is Hebron. † And Caleb deſtroyed out 14
of it the three ſonnes of Enac, Seſai and Ahiman & Tholmai
of the ſtocke of Enac. † And from thence going vp he came 15
to the inhabitantes of Dabir, which before was called Ca-
riath ſepher, that is to ſay, a citie of letters. † And Caleb 16
ſaid: He that ſhal ſtrike Cariath-ſepher, and take it, I wil geue
him Axa my daughter to wife. † And Othoniel the ſonne 17
of Cenez, the yonger brother of Caleb tooke it: and he gaue
him :: Axa his daughter to wife † Who going together, ſhe 18
was moued by her husband to aske a field of her father, and
ſhe ſighed as ſhe ſate on her aſſe. To whom Caleb ſaid: What
aileth thee? † But ſhe anſwered: Geue me a bleſſing: :: a 19
South and drie Land thou haſt geuen me, ioyne alſo a waterie.
Caleb therfore gaue her a waterie ground aboue & beneath.
† This is the poſſeſſion of the tribe of the children of Iudas 20
by their kinredes. † And the cities from the vttermoſt partes 21
of the children of Iudas by the borders of Edom on the
South: were Gabſeel and Eder and Iagur, † and Cina and 22
Dimona and Adada, † and Cades, and Aſor, and Iethnan, 23
† Ziph and Telem and Baloth, † Aſor the new and Carioth, 24 25
Heſron, this is Aſor. † Amam, Sama, and Molada, † and 26 27
Aſergadda and Haſſemon and Bethpheler, † and Haſerſual 28
and Berſabee and Baziothia † and Baala and Iim an Eſem, 29
† and Eltholad and Ceſil and Harma † and Siceleg, and Me- 30 31
demena and Senſenna, † Labaoth and Selim and Aen and 32
Remon. al the cities twentie nine, and their villages. † But in 33
the champayne countries: Eſtaol and Sarea and Aſena, † and 34
Sanoe & Engannim and Taphua and Enaim, † and Ierimoth, 35
and Adullam, Socho and Azeca, † and Saraim and Adithaim 36
and Gedera and Gederothaim: fourteene cities, and their vil-
lages. † Sanan and Hadaſta and Magdalgad, † Delean and 37 38
Maſepha and Iecthel, † Lachis and Baſcath and Eglon, 39
† Chebbon and Leheman and Cethlis † and Gideroth and 40
Bethdagon and Naama and Maceda: ſixtene cities, and their 41
villages.

:: Though it was prohibited that the nephew ſhould marie his aunt, yet the vncle was not expreſly forbid to marie his neece by Moyſes law. *Leuit.* 18. And albeit there is the ſame degree of conſanguinitie, yet not the ſame incōuenience, by reaſon the ſame perſon remaineth ſubiect, that was inferior before mariage.

:: Becauſe ordinarily the ſouth part of the world is more drie and barren then other partes, a barren place is called a ſouth land, in reſpect of more fertile ground.

42 43 villages. † Labana and Ether and Aſan, † Iephtha and Eſna
44 and Neſib, † and Ceila and Achzib and Mareza: nine cities,
45 and their villages. † Accaron with the townes and villages
46 therof. † From Accaron vnto the ſea: al places that bend
47 toward Azotus and the villages therof. † Azotus with the
townes and villages therof. Gaza with the townes and villages
therof, vnto the torrent of Ægypt, and the great ſea is
48 the border therof. † And in the mountayne: Samir and
49 Iether and Socoth † and Danna and Cariath ſenna, this is
50 51 Dabir: † Anab and Iſtemo and Anim, † Goſen and Olon
52 and Gilo: eleuen cities and their villages. † Arab and Ruma
53 and Eſaan, † and Ianum and Beth thaphua and Apheca,
54 † Athmatha and Cariath-arbe, this is Hebron, and Sior: nine
55 cities and their villages. † Maon and Carmel and Ziph and
56 57 Iota, † Iezrael and Iucadam and Zanoe, † Accain, Gabaa
58 and Thamna: ten cities and their villages. † Halhul, and
59 Bethſur, and Gedor, † Mareth, and Beth-anoth, & Eltecon:
60 ſix cities and their villages. † Cariathbaal, this is Cariathiarim
the citie of woodes, and Arebba: two cities and their
61 villages. † In the deſert Beth-araba, meddin, and Sachacha,
62 † and Nebſan, and the citie of ſalt, and Engaddi: ſix cities,
63 and their villages. † But the Iebuſeite the inhabitant of Ieruſalem
the children of Iudas :: could not deſtroy: and the
Iebuſeite dwelt with the children of Iudas in Ieruſalem vntil
this preſent day.

:: The Iebuſeites kept a ſtrong caſtle in Ieruſalem, til king Dauid tooke it from them. 2. *Reg.* 5.

CHAP. XVI.

The tribe of Ephraim, (younger ſonne of Ioſeph) receiue their lotte. 10. *The Chananeite yet dwelleth with them paying tribute.*

1 THE lotte alſo of :: the children of Ioſeph fel from Iordan
againſt Iericho and the Waters therof, on the eaſt:
the wildernes which goeth vp from Iericho to the moun-
2 taine of Bethel: † and goeth out from Bethel to Luza: and
3 paſſeth the border of Archia, to Atharoth. † And deſcendeth
Weſtward, by the border of Iephleti, vnto the borders of
Beth horon the lower, and to Gazer: and their countries are
4 ended by the great ſea: † and Manaſſes and Ephraim the
5 children of Ioſeph poſſeſſed it. † And the border of the children
of Ephraim was made according to their kinredes: and
their poſſeſſion toward the Eaſt was Ataroth addar vnto
6 Beth-horon the higher. † And the confines goe out vnto the

:: Ruben for the ſinne of inceſt loſing the priuelegies of birthright (*Gen.* 49) Prieſthood was geuen to Leui, the kingdome to Iuda, and duble portiõ to Ioſeph. *Paraphr. Chald.*

ſea: but Machmethath looketh to the North, and it compaſſeth
the borders againſt the Eaſt into Thanath-ſelo: and paſſeth
through on the Eaſt ſide to Ianoe. † and it goeth 7
downe from Ianoe into Ataroth & Naaratha: and it cometh
into Iericho, and goeth out to Iordan. † From Taphua it 8
paſſeth through againſt the ſea into the Valley of reedes, and
the iſſues therof are into the moſt ſalt ſea. this is the poſſeſſion
of the tribe of the children of Ephraim by their families.
† And cities with their villages were ſeparated to the children 9
of Ephraim in the middes of the poſſeſſion of the children
of Manaſſes, † and the children of Ephraim ſlew not 10
the Chananeite, which dwelt in Gazer: and the Chananeite
dwelt in the middes of Ephraim vntil this day tributarie.

CHAP. XVII.

The half tribe of Manaſſes (eldeſt ſonne of Ioſeph) receiue their lotte. 3. including the daughters of Salphaad. 14. With an enlargement of inheritance to the ſame tribes of Ephraim and Manaſſes.

AND this lotte fel to the tribe of Manaſſes (for he is the 1
firſt borne of Ioſeph) to Machir the firſt borne of Manaſſes
the father of Galaad, who was a warlike man, and had
for poſſeſſion Galaad and Baſan: † and to the reſt of the children 2
of Manaſſes according to their families, to the children
of Abiezer, and to the children of Helec, and to the children
of Eſriel, and to the children of Sechem, and to the children
of Hepher, and to the children of Semida. theſe are the children
of Manaſſes the ſonne of Ioſeph, males by their kinredes.
† But Salphaad the ſonne of Hepher the ſonne of Galaad 3
the ſonne of Machir the ſonne of Manaſſes had no
ſonnes, but onlie daughters: whoſe names be theſe, Maala,
and Noa and Hegla and Melcha and Therſa. † And they 4
came in the preſence of Eleazar the prieſt, and of Ioſue the
ſonne of Nun, and of the princes, ſaying: Our Lord commanded
by the hand of Moyſes, that a poſſeſſion ſhould be
geuen vs in the middes of our brethren. And he gaue them
according to the commandement of our Lord a poſſeſſion in
the middes of their fathers brethren. † And the cordes fel 5
to Manaſſes ten, beſide the Land of Galaad and Baſan beyond
Iordan. † For the daughters of Manaſſes poſſeſſed inheritance 6
in the middes of his ſonnes. And the Land of Galaad
fel to the lotte of the children of Manaſſes that remayned.
† And the border of Manaſſes from Aſer, was Machmathath 7

which looketh to Sichem: and goeth out on the right hand
beſide the inhabitantes of the Fountaine of Taphua.
8 † For in the lotte of Manaſſes was fallen the Land of
Taphua, :: which is beſide the borders of Manaſſes,
9 the childrens of Ephraim. † And the border of the
Reede valley went downe into the ſouth of the torrent of
the cities of Ephraim, which are in the middes of the cities
of Manaſſes: the border of Manaſſes on the North of the
10 torrent, and the iſſue therof goeth to the ſea: † ſo that the
poſſeſſion of Ephraim is on the South, and on the North of
Manaſſes, and the ſea incloſeth both, and they be ioyned one
to an other in the tribe of Aſer on the Noth, and in the tribe
11 of Iſſachar on the Eaſt. † And the inheritance of Manaſſes
in Iſſachar and in Aſer was Bethſan and the villages therof,
and Ieblaam with the villages therof, and the inhabitantes of
Dor, with the townes therof, the inhabitantes alſo of Endor
with the townes therof. and in like maner the inhabitantes
of Thenac with the townes therof, and the inhabitantes of
Mageddo with the townes therof, and the third part of the
12 citie of Nopheth. † Neither could the children of Manaſſes
ouerthrow the cities, but the Chananeite began to dwel in
13 :: his Land. † But after that the children of Iſrael grew to
be ſtrong, they ſubdewed the Chananeites, and made them
14 their tributaries, neither did they kil them. † And the children
of Ioſeph ſpake to Ioſue, and ſaid: Why haſt thou geuen
me the poſſeſſion of one lotte and corde, wheras I am of ſo
15 great a multitude, and our Lord hath bleſſed me? † To whom
Ioſue ſaid: If thou be a great people, goe vp into the wood,
and cutte thee roome in the Land of the Pherezeite and Raphaims:
becauſe the poſſeſſion of mount Ephraim is narrow
16 for thee. † To whom the children of Ioſeph anſwered:
We can not goe vp to the mountaines, wheras the Chananeite
that dwel in the champayne countrie, wherein are ſituated
Bethſan with the townes therof, and Iezrael poſſeſſing the
17 middes of the valley, vſe yron chariottes. † And Ioſue ſaid
to the houſe of Ioſeph, of Ephraim and Manaſſes: Thou art
a great people, and of great ſtrength, thou ſhalt not haue one
18 lotte, † but thou ſhalt paſſe to the mountaine, and ſhalt cutte
and make glades for thee to inhabite: and mayeſt procede
farder, when thou haſt ſubuerted the Chananeite, whom
thou ſayeſt to haue yron chariotes, and to be very ſtrong.

:: The land or territorie of Taphua fallĩg to the lotte of Manaſſes, yet Taphua (that is the citie it ſelfe) was the childrens of Ephraim.

:: The Chananeite remained in the Land of Manaſſes, for a time.

CHAP. XVIII.

From the campe of Iſrael in Silo ſurueyers are ſent to diuide the reſt of the Land into ſeuen partes, for the ſeuen tribes yet without portions. 10. *VVhich being donne, Ioſue caſteth lottes for them,* 11. *and the firſt lotte falleth to Beniamim,* 12. *Whoſe part is deſcribed by the limites,* 21. *with the names of the principal cities.*

AND al the children of Iſrael were aſſembled in Silo, 1
and there they pitched the tabernacle of the teſtimony,
and the Land was ſubdewed to them. † But there remained 2
ſeuen tribes of the children of Iſrael, which as yet had not
receiued their poſſeſſions. † To whom Ioſue ſaid: How long 3
are you ſlack with cowardenes, and enter not to poſſeſſe the
Land, which our Lord the God of your fathers hath geuen
you? † Chooſe of euerie tribe three men, that I may ſend 4
them, and they may goe and circuite the Land, and marke it
out according to the number :: of euerie multitude: and
report vnto me that which they haue marked out. † Diuide 5
vnto you the Land into ſeuen partes: let Iudas be in his
boundes on the ſouth quarter, and the houſe of Ioſeph on
the North. † the Land in the middes betwen theſe marke 6
out into ſeuen partes: and you ſhal come hither to me, that
:: before our Lord your God I may caſt the lotte for you:
† for the Leuites part is not among you, but the prieſthood 7
of our Lord is their inheritance. And Gad and Ruben, and
the half tribe of Manaſſes had now receiued their poſſeſſions
beyond Iordan at the Eaſt ſide: which Moyſes the ſeruant of
our Lord gaue them. † And when the men were ryſen vp, 8
that they might goe to marke out the land, Ioſue commanded them, ſaying: Circuite the Land and marke it out,
and returne to me: that here before our Lord, in Silo I may
caſt the lotte for you. † They therfore went on: and going 9
ouer it, diuided it into ſeuen partes, writing it in a volume.
And they returned to Ioſue into the campe in Silo. † Who 10
did caſt lottes before our Lord in Silo, and diuided the Land
to the children of Iſrael into ſeuen partes. † And firſt came 11
vp the lotte of the children of Beniamin by their families, to
poſſeſſe the Land betwen the children of Iudas and the children of Ioſeph. † And their border was againſt the North 12
from Iordan: going forward by the ſide of Iericho on the
north quarter, and thence Weſtward ryſing vp vnto the

:: Not equal but proportionable partes were aſſigned, for ſo it was commanded. *Num. 26. v. 54. To the greater number to geue a greater portion, and to the fewer a leſſe.*

:: After the portions were appointed by mens induſtrie & diſcretion, God confirmed the ſame by lotte, to take away al occaſiõ of diſcontentment.

mountaines, and reaching to the wildernes of Bethauen,
13 † & paſſing through by Luza to the South, the ſame is Bethel:
and goeth downe into Ataroth addar vnto the mountaine,
14 that is on the South of Bethhoron the lower. † And it bendeth
compaſſing againſt the ſea, Southward of the mountaine
that looketh to Bethhoron againſt the South: and the iſſues
therof are into Cariathbaal, which is called alſo Cariathbaal
which is called alſo Cariathiarim, a citie of the children of
Iudas. This is their coaſt againſt the ſea, toward the Weſt.
15 † But on the South from part of Cariathiarim the border
iſſueth forth againſt the ſea, and cometh to the fountaine of
16 the waters of Nephtoa. † And it goeth downe into part of
the mountaine that looketh toward the Valley of the children
of Ennom: and is againſt the north quarter in the vttermoſt
part of the Valley raphaim, And it goeth downe into
Gehennom (that is, the valley of Ennom) by the ſide of the
Iebuſeite to the South: and cometh to the Fountaine of
17 Rogel, † paſſing to the north, and going forth to Enſemes,
18 that is to ſay, the fountaine of the ſunne: † and it paſſeth
vnto the litle hilles, that are againſt the aſcent of Adommim:
and goeth downe to Abenboen, that is, the ſtone of
Boen the ſonne of Ruben: and it paſſeth on the north ſide
to the champaine countries: and goeth downe into the
19 playne, † and paſſeth by againſt the North of Bethagla:
and the iſſues therof are againſt the brincke of the moſt ſalt
ſea on the North in the end of Iordan to the ſouth quarter:
20 † which is the border therof on the Eaſt. This is the poſſeſſion
of the children of Beniamin by their borders round
21 about, and their families. † And their cities were, Iericho
22 and Bethhagla and Vallis Caſis, † Beth Araba and Samaraim
23 24 and Bethel, † and Auim and Aphara and Ophera, † Towne
Emona and Ophni and Gabee: twelue cities, & their townes.
25 26 † Gabaon and Rama and Beroth, † and Meſphe, and Ca-
27 phara, and Amoſa, † and Recem, Iarephel and Tharela,
28 † and Sela, Eleph, and Iebus, which is Ieruſalem, Gabaath
and Cariath: fourteenne cities, and their townes. This is the
poſſeſſion of the children of Beniamin by their families.

CHAP. XIX.

The ſecond lotte falleth to the tribe of Simeon, the ſituation of whoſe inheritance is deſcribed, with the names of their principal cities. 10. The third

in like

in like ſorte, to Zabulon. 17. The fourth to Iſſachar. 24. The fifth to Aſer. 32. The ſixt to Nepthali. 40. And the ſeuenth to Dan. 49. Al the Land being diſtributed among the tribes, with common conſent they geue a ſpecial citie to Ioſue, in the middes of them.

AND the ſecond lotte came forth of the children of 1
Simeon by their kinreddes: and their inheritance was,
† in the middes of the poſſeſſion of the children of Iudas: 2
Berſabee and Sabee and Molada, † and Haſerſual, Bala and 3
Aſem, † and Eltholad, Bethul and Harma, † and Siceleg 4 5
and Bethmarchaboth and Haſerſuſa, † and Bethlebaoth and 6
Sarohen: thirtene cities, and their townes. † Ain and Remmon 7
and Athor and Aſan: foure cities, and their townes:
† al the litle townes round about theſe cities vnto Baalath 8
Beer Ramath againſt the ſouth quarter. This is the inheritance
of the children of Simeon according to their kinredes,
† in the poſſeſſion and corde of the children of Iudas: becauſe 9
it was greater. and therfore the children of Simeon
poſſeſſed in the middes of their inheritance. † And the third 10
lotte fel of the children of Zabulon by their kinredes: and
the border of their poſſeſſion was made as farre as Sarid.
† And it went vp from the ſea and Merala, and came into 11
Debbaſeth: as farre as the torrent, which is againſt Ieconam.
† And it returneth from Sared againſt the Eaſt into the endes 12
of Ceſeleth thabor: and it goeth out to Dabereth, and ryſeth
vp againſt Iaphie. † And thence it paſſeth along to the eaſt 13
ſide of Geth hepher and Thacaſim: and goeth out into Remmon,
Amthar and Noa. † And it compaſſeth to the North 14
of Hanathon: and the iſſues therof are the valley Iephtahel,
† and Cateth and Naalol and Semeron and Ierala and Bethlehem: 15
twelue cities, and their townes. † This is the inheritance 16
of the tribe of the children of Zabulon by their kinredes,
the cities and their litle townes. † The fourth lotte 17
came forth to Iſſachar by their kinredes. † and his inheritance 18
was Iezrael and Caſaloth and Sunem, † and Hapharaim 19
and Sehon, and Anaharath † and Rabboth and Ceſion, 20
Abes, † and Rameth, and Engannim, and Enhadda and 21
Bethpheſes. † And the border therof cometh to Thabor 22
and Seheſema and Bethſames: and their iſſues were Iordan:
ſixtene cities, and their townes. † This is the poſſeſſion of 23
Iſſachar by their kinredes, the cities, and their litle townes.

† And

24 † And the fifth lotte fel to the tribe of the children of Aſer
25 by their kinredes: † and their border was Halcath and Chali
26 and Beten and Axaph, † and Elmelec and Amaad and Meſſal:
and it reacheth to Carmel of the ſea and Sihor and Labanath.
27 † And it returneth againſt the eaſt of Bethdagon: and paſ-
ſeth along to Zabulon and the Valley Iephthael againſt the
North into Bethemec and Nehiel. And it goeth out to the
28 left ſide of Cabul, † and Abran and Rohob and Hamon and
29 Cana, as farre as great Sidon. † And it returneth into Horma
vnto the verie wel fenſed citie Tyre, and vnto Hoſa: and the
iſſues therof shal be into the ſea from the corde of Achziba:
30 † and Amma and Aphec and Rohob. cities twentie two,
31 and their townes. † This is the poſſeſſion of the children of
32 Aſer by their kinredes, and the cities and their townes. † Of
the ſonnes of Nepthali fel the ſixt lotte by their families:
33 † and the border beganne from Heleph and Elon into Saa-
naim, and Adami, which is Neceb, and Iebnael vnto Lecum:
34 and their iſſues vnto Iordan: † and the border returneth
againſt the Weſt into Azanoththabor, and thence goeth out
into Hucuca, and paſſeth along into Zabulon againſt the
South, and into Azer againſt the Weſt, and into Iuda vnto
35 Iordan againſt the riſing of the ſunne. † cities very wel fen-
ſed, Aſſedim, Ser, and Emath, and Reccath and Cenereth,
36 37 † and Edema and Arama, Aſor † and Cedes and Edrai, En-
38 haſor † and Ieron and Magdalel, Horem and Bethanath
39 and Bethſames: ninetene cities, and their townes. † This
is the poſſeſſion of the tribe of the children of Nephthali
40 by their kinredes, the cities and their townes. † To the tribe
of the children of Dan by their families came forth the ſe-
41 uenth lotte: † and the border of their poſſeſſion was Sara
42 and Eſthaol, and Hiriſemes, that is the ſunne. † Selebin and
44 43 Aialon and Iethela, † Elon and Themna and Acron, † El-
45 thece, Gebbethon and Balaath, † and Iud and Bane and Barac
46 and Gethremmon: † and Meiarcon & Arecon, with the bor-
47 der that looketh toward Ioppe, † and is ſhut vp with the ſame
end. And the children of Dan went vp, and fought againſt Le-
ſem, and they tooke it: and they ſtroke it in the edge of the
ſword, and poſſeſſed, and dwelt in it, calling the name of it
48 Leſem Dan, by the name of Dan the father therof. † This
is the poſſeſſion of the tribe of the ſonnes of Dan, by their kin-
49 redes, the cities and their townes. † And when he had made

an end of diuiding the Land by lotte to euerie one by their
tribes, :: the children of Iſrael gaue poſſeſſion to Ioſue the
ſonne of Nun in the middes of them, † according to the 50
commandement of our Lord, the citie which he requeſted,
Thamnath Saraa in mount Ephraim: and he built the citie,
and dwelt in it. † Theſe are the poſſeſſions, which Eleazar 51
the prieſt, and Ioſue the ſonne of Nun, and the princes of the
families, and of the tribes of the children of Iſrael, diuided
by lotte in Silo, before our Lord at the doore of the tabernacle
of teſtimonie, and they parted the Land.

:: Of modeſtie Ioſue would not aſſigne to him ſelf anie place, but the whole people freely granted his requeſt.

CHAP. XX.

Six cities of refuge for ſuch as commit caſual manſlaughter are named, 6. in which remayning til the death of the high prieſt, they may then returne to their proper dwelling place, and be ſafe.

AND our Lord ſpake to Ioſue, ſaying: Speake to the 1
children of Iſrael, and ſay to them: † Separate the ci- 2
ties of the fugitiues, of the which I ſpake to you by the
hand of Moyſes; † that he may flee to them whoſoeuer ſhal 3
ſtrike a ſoule vnwitting: and may eſcape the wrath of the
nigh kinſeman, which is the reuenger of bloud: † when he 4
ſhal be fled to one of theſe cities: he ſhal ſtand before the
gate of the citie, and ſhal ſpeake to the ancientes of that citie
:: thoſe thinges, that may proue him ſelfe innocent: and ſo
they ſhal receiue him, and geue him place to inhabite. † And 5
when the reuenger of the bloud ſhal purſew him, they ſhal
not deliuer him into his handes: becauſe he ſtroke his neighbour
by ignorance, neitheir is he proued to be his enemie two
or three dayes before. † And he ſhal dwel in that citie, til he 6
ſtand before iudgement rendring a cauſe of his fact, and the
high prieſt die, which ſhal be at that time: then ſhal the
manſlaer returne, and enter into the citie and his houſe out
of the which he had fled. † And they appointed Cedes in 7
Galilee of the mount of Nepthali, and Sichem in the mount
of Ephraim, and Cariatharbee, the ſame is Hebron in the
mount of Iuda † And beyond Iordan againſt the Eaſt quarter 8
of Iericho, they appointed Boſor, which is ſituated in
the champaine wildernes of the tribe of Ruben, and Ramoth
in Galaad of the tribe of Gad, and Gaulon in Baſan of the
tribe of Manaſſes. † Theſe cities were appointed to al the 9
children of Iſrael, and to the ſtrangeſrs, that dwelt among
them:

:: At firſt entering it ſufficed to allege in general his innocencie, but after he muſt be tried in particular.

them: that he might flee to them which vnwittingly had
ſtriken a ſoule, and might not die in the hand of the kinſe-
man, coueting to reuenge the bloud ſhed, vntil he might
ſtand before the people to declare his cauſe.

CHAP. XXI.

Cities with ſuburbes are aſsigned to the tribe of Leui. 4. To the ſonnes of Caath by the line of Aaron being prieſtes, thirtenne, 5. to the reſt of Caaths progenie, being Leuites, tenne. 6. To the ſonnes of Gerſon Leuites thirtenne 7. To the ſonnes of Merari Leuites (34. of a lower degree) twelue. 9. With the names of al the cities: 39. in al fourtie eight. 41. So Gods promiſe is fully performed hauing geuen the whole Land to Iſrael in peaceable poſſeſsion.

1 AND the princes of the families of the Leui came to
Eleazar the prieſt, and Ioſue the ſonne of Nun, and to
the chief of the kinredes in euerie tribe of the children of
2 Iſrael: † and they ſpake to them in Silo of the Land of
Chanaan, and ſaid: Our Lord commanded by the hand of
Moyſes, that cities ſhould be geuen vs to inhabite, and their
3 ſuburbes to feede cattel. † And the children of Iſrael gaue
of their poſſeſsions according to the commandement of our
4 Lord, cities and their ſuburbes. † And the lotte came forth
vnto the familie of Caath of the children of Aaron the prieſt
out of the tribe of Iudas, and Simeon, and Beniamin, thirtene
5 cities. † And to the reſt of the children of Caath, that is to
the Leuites, which remayned, out of the tribes of Ephraim,
6 and Dan, and the halfe tribe of Manaſſes, ten cities. † More-
ouer to the children of Gerſon came forth a lotte, that they
should take of the tribes of Iſſachar and Aſer and Neph-
thali, and the halfe tribe of Manaſſes in Baſan, cities in num-
7 ber thirtene. † And to the ſonnes of Merari by their kin-
redes, of the tribe of Ruben and Gad and Zabulon, twelue
8 cities. † and the children of Iſrael gaue to the Leuites cities
and their ſuburbes, as our Lord commanded by the hand of
9 Moyſes, geuing to euerie one by lotte. † Of the tribes of the
children of Iudas and Simeon Ioſue gaue cities: whoſe names
10 be theſe, † to the children of Aaron by the families of Caath
of the Leuitical ſtocke (for the firſt lotte came forth to them)
11 † Cariatharbe the father of Enac, which is called Hebron,
in the mountaine of Iudas, and the ſuburbes therof round
12 about. † But the fieldes and the townes therof he had geuen

to Caleb the ſonne of Iephone to poſſeſſe. † He gaue therfore 13
to the children of Aaron the prieſt Hebron a citie of refuge,
and the ſuburbes therof: & Lobna with the ſuburbes therof: (16
† and Iether and Eſtemo, † and Holon, and Dabir, † and Ain, 14 15
and Ieta, and Bethſames, with the ſuburbes therof: nine cities
of two tribes, as hath bene ſaid. † And of the tribe of the children 17
of Beniamin, Gabaon, and Gabae, † and Anathoth and 18
Almon, with their ſuburbes: foure cities. † Al the cities together 19
of the children of Aaron the prieſt, thirtene, with their
ſuburbes. † But to the reſt by the families of the children of 20
Caath of the Leuitical ſtocke was geuen this poſſeſſion. † Of 21
the tribe of Ephraim, the cities of refuge, Sichem with the
ſuburbes therof in the mountayne of Ephraim, and Gazer
† and Cibſaim, and Beth horon, with the ſuburbes therof, 22
foure cities. † Of the tribe of Dan alſo, Eltheco and Gabathon, 23
† and Aialon and Gethremmon, with the ſuburbes 24
therof, foure cities. † Moreouer of the half tribe of Manaſſes, 25
Thanac and Gethremmon, with their ſuburbes two
cities. † Al the cities ten, and their ſuburbes, were geuen to 26
the children of Caath of the inferiour degree. † To the children 27
of Gerſon alſo of the Leuitical ſtocke he gaue of the half
tribe of Manaſſes the cities of refuge, Gaulon in Baſan, and
Boſram, with their ſuburbes, two cities. † Moreouer of the 28
tribe of Iſſachar, Ceſion, and Dabereth, † and Iaramoth, 29
and Engannim, with their ſuburbes, foure cities. † And of 30
the tribe of Aſer, Maſal and Abdon, † and Helcath, and 31
Rohob, with their ſuburbes, foure cities. † Of the tribe 32
alſo of Nephthali the cities of refuge, Cedes in Galilee:
and Hammoth Dor, and Carthan, with their ſuburbes,
three cities. † Al the cities of the families of Gerſon, 33
thirtene, with their ſuburbes. † And to the children of 34
Merari Leuites of the inferiour degree by their families
was geuen of the tribe of Zabulon, Iecnam and Cartha
† and Damna and Naalol, foure cities with their ſuburbes. 35
† Of the tribe of Ruben beyond Iordan againſt Iericho the 36
cities of refuge, Boſor in the wildernes, Miſor and Iaſer and
Iethſon and Mephaath, foure cities with their ſuburbes.
† Of the tribe of Gad the cities of refuge, Ramoth in Galaad, 37
and Manaim and Heſebon and Iaſer, foure cities with their
ſuburbes † Al the cities of the children of Merari by their 38
families and kinredes, twelue. † Therfore al the cities of the 39

Leuites in the middes of the poſſeſſion of the children of Iſ-
40 rael were fourtie eight † with their ſuburbes, euerie one
41 diſtributed by the families. † And our Lord God gaue to Iſ-
rael :: al the Land, that he had ſworne he would geue to their
42 fathers: and they poſſeſſed it, and dwelt in it. † And peace
was geuen by him on al nations round about: and none of
their enemies durſt reſiſt them, but al were brought into
43 their dominion. † Not ſo much certes as one word, which
he had promiſed, that he would performe vnto them, was
fruſtrate, but al thinges were accompliſhed in deedes.

:: God gaue al the Land in due time, but not al at once, for the cauſes expreſſed. *Exo. 23. v. 29. Deut. 7. v. 22.*

CHAP. XXII.

The tribes of Ruben and Gad, and half Manaſſes returne to their poſſeſſions. 10. VVho building an altar by the ſide of Iordan, the other tribes ſuſpect that they wil make a ſchiſme, and therfore purpoſe to fight againſt them. 13. But firſt ſending an ambaſſage to admoniſh them, 21. they anſwer that they made not an altar, for ſacrifice, but only for a monument, that notwithſtãding they dwel on the other ſide of Iordan, yet they are of the ſame people of God, 30. wherwith al Iſrael is ſatiſfied.

The fourth part. Two tribes & a halfe returne to their poſſeſſions; Ioſues godly admonitions; & his, and Eleazars death.

1 THE ſame time Ioſue called the Rubenites, and Gadites,
2 and the halfe tribe of Manaſſes, † and ſaid to them:
You haue done al thinges that Moyſes the ſeruant of our
Lord cōmanded you: me alſo haue you obeyed in al thinges,
3 † neither haue you left your brethren a long time, vntil this
preſent day, keeping the commandement of our Lord your
4 God. † Therfore becauſe our Lord your God hath geuen
your brethren quietnes and peace, as he promiſed: returne,
and goe into your tabernacles, and to the land of your poſ-
ſeſſion, which Moyſes the ſeruant of our Lord deliuered to
5 you beyond Iordan: † :: alwayes ſo that you keepe atten-
tiuely, and in worke fulfil the commandement, and the law
which Moyſes the ſeruant of our Lord commanded you, that
you loue our Lord your God, and walke in al his wayes, and
obſerue al his commandementes, & cleaue to him, and ſerue
6 him in al your hart, and in al your ſoule. † And Ioſue :: bleſſed
them, and diſmiſſed them. Who returned into their taber-
7 nacles. † And to the halfe tribe of Manaſſes Moyſes had ge-
uen poſſeſſion in Baſan: and therfore to the halfe that re-
mayned, Ioſue gaue a lotte among the reſt of their brethren
beyond Iordan at the Weſt ſide. And when he diſmiſſed them
8 into their tabernacles, & had bleſſed them, † he ſaid to them:

::It perteineth to al magiſtrates, and other ſuperiors to admoniſh their ſubiectes of their dutie towardes God, before al other thinges.

:: Al ſuperiors may impert bleſſing to their ſubiectes.

In much

In much ſubſtance and riches returne to your ſeates, with
ſiluer and gold, braſſe and yron, and varietie of rayment: di-
uide the praye of your enemies with your brethren. † And 9
the children of Ruben, and the children of Gad, and the halfe
tribe of Manaſſes returned, and went from the children of
Iſrael in Silo, which is ſituated in Chanaan, to enter into
Galaad the Land of their poſſeſſion, which they had obtey-
ned according to the commandement of our Lord in the hand
of Moyſes. † And when they were come to the litle banckes 10
of Iordan, into the Land of Chanaan, they built beſide Ior-
dan an altar of an infinite greatnes. † ∷ Which thing when 11
the children of Iſrael had heard, and certaine meſſengers had
reported to them that the children of Ruben, and Gad, and
the halfe tribe of Manaſſes had builded an altar in the Land
of Chanaan, vpon the litle banckes of Iordan, againſt the
children of Iſrael: † they aſſembled al in Silo, that they might 12
goe vp, and fight againſt them. † And in the meane time they 13
ſent to them into the Land of Galaad, Phinees the ſonne of
Eleazar the prieſt, † and ten princes with him, one of euerie 14
tribe. † Who came to the children of Ruben, and Gad, and 15
the halfe tribe of Manaſſes into the Land of Galaad, and ſaid
to them: † This meſſage doth al the people of our Lord ſend 16
to you: What is this tranſgreſſion? Why haue you forſaken
our Lord the God of Iſrael, building a ſacrilegious altar, and
reuolting from the worſhippe of him? † Is it a ſmale thing 17
to you that ∷ you ſinned in Beelphegor, and vntil this pre-
ſent day the ſpotte of this abomination abideth in vs? and
many of the people fel dead. † And you to day haue forſaken 18
our Lord, and to morow his wrath wil rage ∷ againſt al Iſrael.
† But if you thinke the land of your poſſeſſion to be vn- 19
cleane, paſſe to the Land, wherein is the tabernacle of our
Lord, and dwel among vs: only that you depart not from
our Lord, and from our companie, an altar being built beſide
the altar of our Lord God. † Did not Achan the ſonne of 20
Zare tranſgreſs the commandement of our Lord, and his *chap. 7.*
wrath lay vpon al the people of Iſrael? And he was one man,
and I would he alone had periſhed in his wicked fact. † And 21
the children of Ruben, and Gad, and of the halfe tribe of
Manaſſes anſwered the princes of the legacie of Iſrael: † The 22
moſt mightie God our Lord, The moſt mightie God our Lord,
him ſelfe knoweth, and Iſrael together ſhal vnderſtand: If
with

∷ So it behoueth al the ſeruantes of God to ſee in time, that no ſchiſme be made. and therfore orderly to inquire of euerie ſhow of euil. 1. *Theſ.* 5.

∷ Sinnes paſt are imputed to ſuch as fal againe as agrauating their new ſinnes by reaſon of more ingratitude.

∷ As before *chap.* 7. ſo if theſe had bene culpable al Iſrael might feare to be puniſhed, except iuſtice were donne vpon the offenders.

with the mind of preuarication we haue erected this altar, let
23 him not keepe vs, but puniſh vs preſently: † and if we did
it with that minde, that we might lay vpon it holocauſtes,
and ſacrifice, and pacifique victimes, let him ſelfe examine it
24 and iudge: † and not rather with that meaning and delibe-
ration, that we ſaid: To morrow your children wil ſay to our
children: What haue you to doe with our Lord the God of
25 Iſrael? † Our Lord hath put a border betwen vs and you,
O ye children of Ruben, and children of Gad, the riuer Ior-
dan: and therfore you haue no part in our Lord. And by this
occaſion your children ſhal auert our children from the feare
26 of our Lord. We therfore thought it better, † and ſaid: Let
vs build vs an altar, :: not for holocauſtes, nor to offer victi-
27 mes, † but for a teſtimonie betwen vs and you, and our iſſue
and your progenie, that we may ſerue our Lord, and it may
be our right to offer both holocauſtes, and victimes, and pa-
cifique hoſtes: and that your children to morrow ſay not to
28 our children: You haue no part in our Lord. † And if they
wil ſay ſo, they ſhal anſwer them: Behold the altar of our
Lord, which our fathers made, not for holocauſtes, nor for
29 ſacrifice, but for our teſtimonie and yours. † God ſaue vs
from this abomination that we ſhould reuolt from our Lord,
and leaue his ſteppes, erecting an altar to offer holocauſtes,
and ſacrifices, and victimes, beſide the altar of our Lord God,
30 which is erected before his tabernacle. † Which thinges
being heard, Phinees the prieſt, and the princes of the lega-
cie, which were with him, were pacified: and they admitted
moſt willingly the wordes of the children of Ruben, & Gad,
31 and of the halfe tribe of Manaſſes. † And Phinees the prieſt
the ſonne of Eleazar ſaid to them: Now we know that our
Lord is with vs, becauſe you are not culpable of this preua-
rication, and haue deliuered the children of Iſrael from the
32 hand of our Lord. † And he returned with the princes from
the children of Ruben and Gad, out of the Land of Galaad,
into the Land of Chanaan, to the children of Iſrael, and repor-
33 ted to them. † And the ſaying pleaſed al that heard it. And
the children of Iſrael prayſed God, and they did no more ſay,
that they would goe vp againſt them, and fight, and deſtroy
34 the Land of their poſſeſſion. † And the children of Ruben,
& the children of Gad called the altar, which they had built,
Our teſtimonie, that our Lord he is God.

:: In the law of Moyſes was one onlie altar for ſacrifice, for the whole people of God, to auoide ſchiſme and idolatrie. Now in the Church (being in al nations) are manie altares, & but one onlie Sacrifice prefigured by al the former, as S. Auguſtin teacheth *li.* 17. c. 20. *de ciuit.* S. *Leo. Ser.* 8. *de Paſſione.*

CHAP,

CHAP. XXIII.

Ioſue being old admoniſheth the people to keepe Gods commandementes. 12. and to auoide mariages, and al ſocietie with gentiles, leſt falling to idolatrie God as certainly puniſh them, as he hath benne benificial, and bountiful to them.

AND when much time was paſſed, after that our Lord 1
had geuen peace to Iſrael, al the nations being ſubdewed
round about, and Ioſue now verie ancient, and of a
great age: † Ioſue called al Iſrael, and the elders, and the 2
princes and the iudges, and the maiſters, and ſaid to them:
I am old, and farre gone in age: † and you ſee al thinges, 3
that our Lord your God hath done to al the nations round
about, :: how him ſelfe hath fought for you: † and now 4
becauſe he hath by lotte diuided to you al the Land, from the
Eaſt part of Iordan vnto the great ſea, and manie nations yet
remaine: † Our Lord your God wil deſtroy them, and take 5
them away from your face, and you ſhal poſſeſſe the Land, as
he hath promiſed you. † Onlie take courage, and be careful, 6
that you keepe al thinges which be written in the volume of
the law of Moyſes: and decline not from them neither to the
right hand nor to the left: † leſt after that you are entred in 7
to the Gentiles, which ſhal be among you, you ſweare in the
name of their goddes, and ſerue them, and adore them: † but 8
cleaue to our Lord your God: which you haue done vntil this
day. † And then our Lord God wil take away in your ſight 9
the great nations and very ſtrong, and no man ſhal be able to
reſiſt you. † One of you ſhal purſew a thouſand men of the 10
enemies: becauſe our Lord your God him ſelf wil fight for
you, as he hath promiſed. † This onlie beware very dili- 11
gently before hand, that you loue our Lord your God. † But 12
if you wil cleaue to the errour of theſe nations, that dwel among
you, and make mariages with them, and ioyne amitie:
† euen now know ye that our Lord your God wil not deſtroy 13
them before your face, but they ſhal be a pitte and a ſnare for
you, and a ſtumbling blocke at your ſide, and ſtakes in your
eies, til he take you away and deſtroy you from this excellent
Land, which he hath deliuered to you. † Behold I this day 14
enter into the way of al fleſh, and you ſhal know with al your
minde that al the wordes, which our Lord promiſed that he
would performe to you, one is not eſcaped without effect.

:: God fought for the Iſraelites three ma- of wayes: ſometimes alone, they not fighting at al; as when the Ægyptians were drowned in the read ſea: ſometimes they doing his cõmandmentes he apparently aſſiſted them, as in the ſiege of Iericho, the walles miraculouſly fel downe (*c. 6*) & haile ſtones killed their enimies (*chap. 10.*) but moſt times inuiſibly, as wel by geuing them courege, as by ſtriking their enimies with terrour. And al theſe wayes God alſo fighteth for his ſeruantes in ſpiritual warres againſt the diuel, the fleſh, & the world.

15 † Therfore as he hath fulfilled in deede that which he pro-
miſed, and al thinges proſperous haue come: ſo wil he bring
vpon you what euils ſoeuer he hath threatened, til he take
you away and deſtroy you from this excellent Land, which
16 he hath deliuered to you, † becauſe you haue tranſgreſſed
the couenant of our Lord your God, which he hath made
with you, and haue ſerued ſtrange goddes, and adored them:
quickly and in haſt shal the furie of our Lord ryſe againſt you,
and you shal be taken away from this excellent Land, which
he hath deliuered to you.

CHAP. XXIIII.

In conſideration of diuers principal benefites here recited, 14. Ioſue exorteth the people to ſerue God ſincerly, ſeing it is in their choiſe to do wel or euil. 16. they promiſe al true ſeruice and obedience to God. 25. VVherupon he reneweth the pact betwen God and them, writing it in the volume of the law, and erecting a great ſtone in teſtimonie. 29. He dieth and is buried in mount Ephraim. 32. Ioſephs bones are buried in Sichem. 33. Eleazar the high prieſt alſo dieth and is buried in Ephraim.

1 AND Ioſue gathered together al the tribes of Iſrael into
Sichem, and called the ancientes, and princes, and
iudges, and maiſters: and they ſtoode in the ſight of our Lord:
2 † and to the people he ſpake in this maner: Thus ſaith our
Lord the God of Iſrael: Beyond the riuer did your fathers
dwel from the beginning, Thare the father of Abraham, and
3 :: of Nachor: and ″ they ſerued ſtrange goddes. † I tooke
therfore your father Abraham from the coaſtes of Meſopo-
tamia: and brought him into the Land of Chanaan: and mul-
4 tiplied his ſeede, † and gaue him Iſaac: and againe to him
I gaue Iacob and Eſau. Of whom, to Eſau I gaue mount Seir
to poſſeſſe: but Iacob, and his children went downe into
5 Ægypt. † And I ſent Moyſes and Aaron, and ſtroke Ægypt
6 with many ſignes and wonders. † And I brought you and
your fathers out of Ægypt, and you came to the ſea: and the
Ægyptians purſewed your fathers with chariotes and horſe-
7 men, as farre as the Read ſea. † And the children of Iſrael
cried to the Lord: who did put darkenes betwen you and the
Ægyptians, and brought the ſea vpon them, & ouerwhelmed
them. Your eies ſaw al thinges that I did in Ægypt, and you
8 dwelt in the wildernes a great time: † and I brought you
into the Land of the Amorrheites, which dwelt beyond
Iordan. And when they fought againſt you, I deliuered them

:: The Iſraelites deſcended alſo of Nachor, by Rebecca, his ſonnes daughter, the wife of Iſaac. *Gen. 24.*

into your handes, and you poſſeſſed their Land, and ſlew
them. † And there roſe Balac the ſonne of Sephor king of 9
Moab, and fought againſt Iſrael. And he ſent and called
Balaam the ſonne of Beor, that he might curſe you: † and 10
I would not heare him, but contrariwiſe by him I bleſſed you,
and deliuered you out of his hand. † And you paſſed Iordan, 11
and came to Iericho. And the men of that citie fought againſt
you, the Amorrheite, and Pherezeite and Chananeite, and the
Hetheite, and Gergeſeite, and the Heueite, and Iebuſeite:
and I deliuered them into your handes. † And I ſent before 12
you hornettes: and I caſt them forth out of their places, the
two Kinges of the Amorrheites, not in thy ſword and bow.
† And I gaue you the Land, wherein you laboured not, and 13
the cities which you built not, to dwel in them: vineyardes
and oliue trees, which you planted not. † Now therfore 14
feare our Lord and ſerue him with a perfect and verie true
hart: and :: take away the goddes, which your fathers ſerued
in Meſopotamia and in Ægypt, and ſerue our Lord. † But 15
if it like you not to ſerue our Lord, choiſe is geuen you:
chooſe this day that which pleaſeth you, whom you ought
eſpecially to ſerue, whether the goddes, which your fathers
ſerued in Meſopotamia, or the goddes of the Amorrheites,
in whoſe Land you dwel: but I and my houſe wil ſerue our
Lord. † And the people anſwered, and ſaid: God forbid we 16
should leaue our Lord, and ſerue ſtrange goddes. † Our 17
Lord God he brought vs, and our fathers out of the Land of
Ægypt, out of the houſe of ſeruitude: and did in our ſight
great ſignes, and kept vs in al the way, by the which we
walked, and among al the peoples, through which we paſſed.
† And he hath caſt out al the nations, the Amorrheite inhabiter 18
of the Land, which we haue entred. We therfore wil
ſerue our Lord, becauſe he is our God. † And Ioſue ſaid to 19
the people: You can not ſerue our Lord: for God is holie,
and a mightie æmulator, neither wil he pardon your wickednes
and ſinnes. † If you leaue our Lord, and ſerue ſtrange 20
goddes, he wil turne him ſelf, and wil afflict you, and ouerthrow
you after he hath geuen you good thinges. † And the 21
people ſaid to Ioſue: No, it ſhal not be ſo as thou ſpeakeſt,
but we wil ſerue our Lord. † And Ioſue ſaid to the people: 22
You are witneſſes, that your ſelues haue choſen to you our
Lord for to ſerue him. And they anſwered: Witneſſes.

:: Ioſue being a prophet ſaw ſome of their hartes inclined to idoles, though exteriorly they then had none among them. *S. Aug. q. 29. in Ioſue.*

† Now

23 † Now therfore, quoth he, take away ſtrange goddes out
of the middes of you, and incline your hartes to our Lord the
24 God of Iſrael. † And the people ſaid to Ioſue: We wil ſerue
25 our Lord God, and wil be obedient to his preceptes. † Ioſue
therfore in that day :: made a couenant, and propoſed to the
26 people preceptes and iudgementes in Sichem. † He wrote
alſo al theſe wordes in the volume of the law of our Lord:
and he tooke a very great ſtone, and put it vnder the oke, that
27 was in the Sanctuarie of our Lord: † and ſaid to al the people:
Behold this ſtone ſhal be a teſtimonie for you, that :: it hath
heard al the wordes of our Lord, which he hath ſpoken to
you: leſt perhaps hereafter you wil denie, and lye to our Lord
28 your God. † And he diſmiſt the people, euerie one into their
29 poſſeſſion. † :: And after theſe thinges Ioſue the ſonne of
Nun the ſeruant of our Lord died, being a hundred and ten
30 yeares old: † and " they buried him in the coaſtes of his poſſeſſion
in Thamnathſare, which is ſituated in the mountaine
31 of Ephraim, on the North part of mount Gaas. † And Iſrael
ſerued our Lord al the daies of Ioſue, and of the ancientes,
that liued a long time after Ioſue, and that had knowen al
32 the workes of our Lord which he had done in Iſrael. † The
:: bones alſo of Ioſeph which the children of Iſrael had taken
out of Ægypt, they buried in Sichem, in part of the field,
which Iacob had bought of the ſonnes of Hemor the father
of Sichem, for a hundred yong ewes, and it was in the poſſeſſion
33 of the ſonnes of Ioſeph. † Eleazar alſo the ſonne of
Aaron died: and they buried him in Gabaath of Phinees his
ſonne, which was geuen him in mount Ephraim.

Gen. 50.
Exo. 13.

:: This renouation of the ſame couenãt prefigured the law of the new Teſtament. *S. Aug. q. 30. in Ioſue.*

:: To the more confuſion of reaſonable creatures wilfully offending, vnſenſible things are made witneſſes, becauſe they euer obey Gods wil, which is the beſt maner of hearing. *Theod. q. 19. in Ioſue.*

:: If Ioſue writ the reſt of this booke, then Samuel added theſe laſt verſes. *Hiſt. ſchol.*

:: Ioſephs *Mauſoleum* (or famous ſepulchre) remained in Sichem in S. Hieroms time. as he wit-
Hebra. in Gen.
neſſeth. *Tradit. prope finem.*

ANNOTATIONS.
CHAP. XXIIII.

2. *They ſerued falſe goddes.*] It is euident by this place, that Thare, and ſome other progenitors of Iſrael ſometimes ſerued falſe goddes, from which they were reduced: but Abraham was euer preſerued in true religion; and the whole familie of Thare was therfore perſecuted in Chaldea. as S. Auguſtin ſheweth *li. 16. c. 13. de ciuit.* Likewiſe Theodoret, *q. 18. in Ioſue*, and other both ancient and late writers teach the ſame. as is already noted. *pag. 203.*

Thare ſometime ſerued falſe goddes, but Abraham neuer.

30. *They buried.*] In that no mention is made of mourning for Ioſue, S. Hierom noteth a myſterie, and a ſpecial point of Chiſtian doctrin: It ſemeth to me (ſaieth he *Epiſt. de 42. Mauſ. manſ. 33.*) that in Marie prophecie is dead, in Moyſes and Aaron, an end is put to the law and prieſthood of the Iewes. For ſo much as they could neither paſſe into the land of promiſe, nor bring the beleuing people out of the wildernes of this world. And (*Manſ. 34.*) Aaron (ſayeth he) was mourned, (and ſo was Moyſes) Ieſus is not mourned. that is, in the law was deſcent into hel (*called limbus*) in the Goſpel is paſſage to paradiſe:

Before Chriſt none entered into heauen.

THE ARGVMENT OF THE BOOKE OF IVDGES.

A rule for reading hiſtorical bookes.

The Iudges of Iſrael figures of Chriſts Apoſtles:

They were al finally holie men.

The Contents of this booke.

Diuided into three partes.

SAINCT *Hierom geuing this general rule (Epiſt. ad Euſtoch. virg.)* that in reading hiſtorical bookes of holie Scripture, the hiſtorie, as fundation of veritie, is to be loued, but the ſpiritual vnderſtanding rather to be folowed: *agreably therto teacheth (Epiſt ad Paulin.) that* in this booke of Iudges there be as manie figures, as princes of the people. *Neither doth he meane that there were no more, but for example ſake affirmeth that theſe Iudges, raiſed vp after Ioſue, and ſent of God to deliuer the people fallen for their ſinnes into afflictions, were types and figures of the Apoſtles and Apoſtolical men, ſent by Chriſt to propagate and defend his Church of the new Teſtament. For albeit diuers of theſe Iudges were ſometimes great offenders, yet they were reclamed by Gods ſpecial grace, and ſo amending their errors did great thinges, to the ſingular honour of God: and are renowmed among the holie Patriarces and Prophetes, particularly prayſed in holie Scipture, ſaying*: And the Iudges, euerie one by his name, Eccli. 46. whoſe hart was not corrupt: Who were not auerted from our Lord, that their memorie may be bleſſed, and their bones ſpring out from their place, and their name remaine for euer, the glorie of holie men remaining to their children. *After Ioſue therfore, who it ſemeth guided and ruled the people 32. yeares, this booke, written (as is moſt probable) by Samuel, shewing the famouſe Actes of theſe Iudges of Iſrael, proſecuteth the hiſtorie of the Church the ſpace of 288. yeares more. And may be diuided into three partes. Firſt, is deſcribed in general the ſtate of the people, ſometimes wel and ſincerly ſeruing God, other times falling to great ſinnes. in the two firſt chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported. from the third chap. to the 17. Thirdly, other ſpecial accidents, which happened within the ſame time, are recorded. in the laſt fiue chapters.*

THE BOOKE OF
IVDGES,
IN HEBREW SOPHETIM.

CHAP. I.

Vnder a general captaine of the tribe of Iuda, aſsiſted by the tribe of Simeon, Iſrael ſubdueth diuers cities of the gentiles (12. Othoniel taking Cariath ſepher poſseſseth it, and marieth Calebs daughter, obtainig alſo addition of her dowrie) 21. Iebuſeites yet dwel in Hieruſalem with Beniamin, 27. and the Chananeites with diuers of the tribes.

The firſt part. A geneaal recapitulation of the peoples ſtate.

1 AFTER the death of Ioſue the children of Iſrael
:: conſulted our Lord, ſaying: Who ſhal goe vp
before vs againſt the Chananeite, and ſhal be
2 captaine of the warre? † And our Lord ſaid:
:: Iudas ſhal goe vp: behold I haue deliuered the
3 Land into his handes, † And Iudas ſaid to Simeon his brother:
Come vp with me into my lotte, and fight againſt the Chananeite, that I alſo may goe forward with thee into thy lotte.
4 And Simeon went with him. † And Iudas went vp, and our
Lord deliuered the Chananeite, and the Pherezeite into their
5 handes: and they ſtroke in Bezec ten thouſand men. † And
they found Adonibezec in Bezec, and fought againſt him,
6 and ſtroke the Chananeite, and the Pherezeite. † And Adonibezec fled: whom purſewing they tooke, cutting of the ex-
7 treme partes of his handes and feete. † And Adonibezec
ſaid: Seuentie kinges hauing the extreme partes of their
handes and feete cut of, gathered vp the reliques of meates
vnder my table: as I haue done, ſo hath God repayed me. And
8 they brought him into Ieruſalem, and there he died. † Ther-
fore the children of Iudas aſſaulting Ieruſalem, tooke it, and
ſtroke it in the edge of the ſword, ſetting the whole citie on
9 fyre. † And afterward going downe they fought againſt the
Chananeite, which dwelled in the mountaines, and ſouth-
10 ward, and in the champaine countries. † And Iudas going
forward againſt the Chananeite, that dwelled in Hebron (the
name wherof was before time Cariatharbe) ſtroke Seſai,
11 and Ahiman, and Tholmai: † and departing thence went
to the inhabitantes of Dabir, the old name wherof was Ca-
12 riath Sepher, that is, a citie of letters. † And Caleb ſaid: He

:: The maner of conſulting our Lord was by the High prieſt praying in the tabernacle. *Exo. 29. v. 42.*

:: The firſt general captaine after Ioſue, and diuers of the Iudges, were of the tribe of Iuda, but not al, as appeareth in this booke.

that ſhal ſtrike Cariath Sepher, and ſpoile it, I wil geue him
Axa my daughter to wife. † And when Othoniel the ſonne
of Cenez, the yonger brother of Caleb had taken it, he
gaue him Axa his daughter to wife. † Whom going on her 14
way her husband admoniſhed to aſke a field of her father. To
whom, when ſhe had ſighed ſitting on her aſſe, Caleb ſaid:
What aileth thee? † But ſhe anſwered: Geue me a bleſſing, for 15
a drie land thou haſt geuen me: geue me alſo a waterie. Caleb
therfore gaue her a watrie ground aboue, & waterie beneath.
† And the children of the Cineite the coſin of Moyſes went 16
vp from the citie of palmes, with the children of Iudas into
the deſet of his lotte, which is at the ſouth ſide of Arad, and
dwelt with him. † But Iudas went with Simeon his brother, 17
and together they ſtroke the Chananeite that dwelt in Sephaath,
and ſlew him. And the name of the citie was called,
Horma, that is, Anathema. † And Iudas tooke Gaza with the 18
coaſtes therof, & Aſcalon, and Accaron with their boundes.
† And our Lord was with Iudas, and he poſeſſed the mountaines: 19
neither could he deſtroy the inhabitantes of the
valley, becauſe they had manie :: hooked chariotes. † And 20
they gaue to Galeb Hebron, as Moyſes had ſaid, who deſtroyed
out of it the three ſonnes of Enac. † But the Iebuſeite 21
the inhabiter of Ieruſalem the children of Beniamin
deſtroyed not: and the Iebuſeite dwelt with the children of
Beniamin in Ieruſalem vntil this preſent day. † The houſe 22
alſo of Ioſeph went vp into Bethel, and our Lord was with
them. † For when they beſieged the citie, which before was 23
called Luza, † they ſaw a man comming out of the citie, and 24
ſaid to him: Shew vs the entrrance of the citie, and we wil
ſhew thee mercie. † Who when he had ſhewed them, they 25
ſtroke the citie in the edge of the ſword: but that man, and al
his kinred they diſmiſſed. † Who being diſmiſt, went into the 26
Land of the Hetthims, and built there a citie, and called it
Luza: which is ſo called vntil this preſent day. † Manaſſes 27
alſo deſtroyed not Bethſan, and Thanac with their litle
townes, and the inhabitantes of Dor, and Ieblaam, and
Mageddo with their litle townes. And the Chananeite began
to dwel with them. † But after that Iſrael was waxen ſtrong, 28
he made them tributaries, and would not deſtroy them.
† Ephraim alſo killed not the Chananeite, that dwelt in 29
Gazer, but dwelt with him. † Zabulon deſtroyed not the 30
inhabitantes

:: Strong weapons crooked like ſickles made faſt to the chariottes which cut in peeces, men, horſes, and other chariottes that came in their way.

inhabitantes of Cetron, & Naalol: but the Chananeite dwelt
31 in the middes of him, and was made tributarie to him. † Aſer
alſo deſtroyed not the inhabitantes of Accho, and of Sidon,
of Ahalab, and Achazib, and Helba, and Aphec, and Rohob:
32 † and he dwelt in the middes of the Chananeite the inhabiter
33 of that Land, neither did he kil them. † Nepthali alſo deſtroyed
not the inhabitantes of Bethſames, & Bethanath: and
he dwelt in the middes of the Chananeite the inhabiter of
the Land, and the Bethſamites & Bethanites were tributaries
34 to him. † And the Amorrheite ſtraytened the children of Dan
in the mountaine, and gaue them not place to goe downe to
35 the playne: † and he dwelt in mount Hares which is interpreted
ſhelles, in Aialon and Salebim. And the hand of the
houſe of Ioſeph was agrauated, and he became tributarie to
36 him. † And the border of the Amorrheite was from the Aſcent
of the Scorpion, the rocke, and the higher places.

CHAP. II.

An Angel reciting manie benefites of God towardes Iſrael, and their ingratitude, 4. they weepe for their faultes. 10. After the death of Ioſue and other antientes of his time, the people often fal, and repenting are deliuered from afflictions. 19. but ſtil fal againe worſe and worſe.

1 AND the :: Angel of our Lord went vp from Galgal to
the place of weepers, and ſaid: I brought you out of
Ægypt, and haue brought you into the Land, for the which
I ſware to your fathers: and I promiſed that I would not
2 make fruſtrate my couenant with you for euer: † onlie ſo
that you ſhould not make a league with the inhabitantes of
this Land, but ſhould ouerthrow their altares: and you would
3 not heare my voice: why haue you done this? † For the
which cauſe I would not deſtroy them from before your
face: that you may haue enemies, and their goddes may be a
4 ruine vnto you. † And when the Angel of our Lord ſpake
theſe wordes to al the children of Iſrael: they lifted vp their
5 voice, and wept. † And the name of that place was called,
the place of weepers, or of teares: and :: there they immolated
6 hoſtes to our Lord. † Ioſue therfore diſmiſſed the
people, and the children of Iſrael went euerie one into his
7 poſſeſſion, to obtayne it: † and they ſerued our Lord al his
daies, and the daies of the ancientes, of them that liued a long
time after him, and knew al the workes of our Lord, which

:: An Angel taking the forme of a man as before to Ioſue, (*ch. 5.*) ſo now appearing to the people, ſpake to them in the name of God, whoſe meſſenger he was.

:: By ſpecial diſpenſation ſacrifice was ſometimes lawfully offered in other places though the Tabernacle (and afterward the Temple) was the onlie place commanded. *Deut. 12. Ioſue. 22. S. Aug. q. 36. in Iudic.*

he had done with Iſrael. † And Ioſue the ſonne of Nun, the 8
ſeruant of our Lord, died, being a hundred and ten yeares old,
† and they buried him in the borders of his poſſeſſion in 9
Thamnathſare in the mount of Ephraim, on the North ſide
of mount Gaas. † And al that generation was gathered to 10
to their fathers: and there roſe others, that knew not our
Lord, and the workes which he had done with Iſrael. † And 11
the children of Iſrael did euil in the ſight of our Lord, and
ſerued Baalim. † And they left our Lord the God of their 12
fathers, that had brought them out of the Land of Ægypt:
and folowed ſtrange goddes, and the goddes of the peoples,
that dwelt round about them, and adored them: and they
prouoked our Lord to anger, † leauing him, and ſeruing 13
Baal and Aſtaroth. † And our Lord being wrath againſt Iſrael, 14
deliuered them into the handes of ranſackers: who
tooke them and ſold them to the enemies, that dwelt round
about: neither could they reſiſt their aduerſaries: † but whither 15
ſoeuer they had meant to goe, the hand of our Lord was
vpon them, as he ſpake, and ſware to them: and they were
vehemently afflicted. † And our Lord ∴ rayſed vp Iudges, 16
that should deliuer them from the handes of the waſters: but
neither would they heare them, † fornicating with ſtrange 17
goddes, and adoring them. They did quickly forſake the
way, in the which their fathers had gone: and hearing the
commandementes of our Lord, they did al thinges contrarie.
† And when our Lord rayſed vp Iudges, in their daies he was 18
moued with mercie, and heard the groninges of the afflicted,
and deliuered them from the ſlaughter of the waſters. † But 19
after the Iudge was dead, they returned, and did much worſe
things then their fathers had done, folowing ſtrange goddes
ſeruing them, and adoring them. They left not their inuentions,
and the verie hard way, by which they were accuſtomed
to walke. † And the furie of our Lord was angrie againſt 20
Iſrael, & ſaid: Becauſe this nation hath made my couenãt
fruſtrate, which I had made with their fathers, & hath cõtemned
my voice: † I alſo wil not deſtroy the nations which 21
Ioſue did let alone, and died: † that in them I may trie Iſrael, 22
whether they wil keepe the way of the Lord, and walke in it,
as their fathers kept it, or no. † Our Lord therfore left al 23
theſe nations, and would not quickly ouerthrow them, neither
deliuered them into the handes of Ioſue.

These Iudges were extraordinarily raiſed vp to deliuer the people repenting, when they were fallen into afflictiõs for their ſinnes.

CHAP. III.

The people aſſociating them ſelues with Gentiles, againſt whom they ought to fight. 8. are inuaded by forraine kinges: 9. but repenting are deliuered by Othoniel. 12. Falling againe, afflicted, and repenting, 15. are deliuered by Aod, 21. ſecretely killing Eglon their enemie. 31. After him Samgar defendeth Iſrael againſt the Philiſthimes.

The ſecond part.
Of the common peoples often falling to idolatrie, their repentance, and deliuerie.

1 THESE are the Nations, which our Lord left, that in
them he might inſtruct Iſrael, and al that had not kno-
2 wen the warres of the Chananeites: † that afterward their
children might lerne to fight with their enemies, and to be
3 accuſtomed to warre: † the fiue princes of the Philiſthimes,
and the Chananeite, and Sidonian, and Heueite, that dwelt
in mount Libanus, from mount Baal Hermon to the entring
4 into Emath. † And he left them, that in them he might trie
Iſrael, whether they would heare the commandementes of
our Lord, which he had commanded their fathers by the hand
5 of Moyſes, or not. † Therfore the children of Iſrael dwelt
in the middes of the Chananeite, and Hetheite, and Amor-
6 rheite, and Pherezeite, and Heueite, and Iebuſeite: † and
they tooke their daughters to wiues, and them ſelues gaue
their owne daughters to their ſonnes, & ſerued their goddes.
7 † And they did euil in the ſight of our Lord, and forgat their
8 God, ſeruing Baalim and Aſtaroth. † And our Lord being
wrath againſt Iſrael, deliuered them into the handes of Chu-
ſan Raſathaim the king of Meſopotamia, and they ſerued
9 him eight yeares. † And they cried to our Lord: who rayſed
them vp :: a ſauiour, and deliuered them, to witte, Othoniel
10 the ſonne of Cenez, the yonger brother of Caleb: † and the
Spirit of our Lord was in him, and he iudged Iſrael. And he
went forth to fight, and our Lord deliuered into his handes
Chuſan Raſathaim the king of Syria, and oppreſſed him.
11 † And the land reſted :: fourtie yeares, and Othoniel the
12 ſonne of Cenez died. † And the children of Iſrael added to
doe euil in the ſight of our Lord: who ſtrengthned againſt
them Eglon the king of Moab: becauſe they did euil in his
13 ſight. † And he ioyned to him the children of Ammon, and
Amalec: and he went and ſtroke Iſrael, and poſſeſſed the
14 Citie of palmes. † And the children of Iſrael ſerued Eglon
15 the king of Moab eightene yeares: † and afterward they
cried to our Lord: who rayſed vp vnto them a ſauiour called
Aod, the ſonne of Gera, the ſonne of Iemini, who vſed both

:: In manie places we ſee the worde *ſauiour*, and like titles geuen to men, as the ſeruantes and officers of God, who is the proper and principal Sauiour of al. *S. Aug. q. 18. in Iudic.*

:: In theſe 40. yeares are included the eight yeares of their ſeruitude, *v.* 8. & ſo in the reſt of this hiſtorie. otherwiſe the number of yeres agreeth not with the count. 3. *Reg.* 6. *v.* 1.

handes for the right. And the children of Iſrael ſent by him
preſentes to Eglon the king of Moab. † Who made him ſelf 16
a two edged ſword, hauing in the middes a hafte in length
the palme of a hand, and was girded therwith vnder his caſ-
ſocke on the right thigh. † And he preſented the giftes to 17
Eglon the king of Moab. And Eglon was exceeding groſſe.
† And when he had preſented the giftes vnto him, he 18
brought his felowes on the way that came with him. † And 19
returning from Galgal, where the Idols were, he ſaid to the
King: I haue a ſecrete meſſage to thee ô king. And he com-
manded ſilence: and al being gone forth, that were about
him, † Aod went in to him: and he ſate in a ſommer cham- 20
ber alone, and he ſaid: :: A word from God I haue to thee.
Who forthwith roſe out of his throne. † And Aod put forth 21
his left hand, and tooke the dagger from his right thigh, and
faſtened it into his bellie † ſo mightely that the haft folowed 22
the blade in the wound, and was cloſed vp faſt with the
moſt fatte greaſe. Neither did he plucke out the dagger,
but as he had ſtriken ſo leift it in the bodie: and forthwith by
the ſecrete partes of nature the ordure of the bellie came
forth. † But Aod ſhutting the doores of the chamber very 23
diligently, and locking them ſure, † went out by a poſterne 24
doore. And the kinges ſeruantes going in, ſaw the doores of
the chamber ſhut, and they ſaid: Peraduenture he purgeth
his bellie in the ſommer chamber. † And expecting long til 25
they were aſhamed, and ſeeing that no man did open, they
tooke a key: and opening they found their lord on the earth
lying dead. † But Aod, whiles they were trubled, eſcaped, 26
and paſſed by the Place of Idols, whence he had returned. And
he came into Seirath: † and forthwith the trumpet ſounded 27
in the mount of Ephraim: and the children of Iſrael went
downe with him, him ſelf going in the front. † Who ſaid to 28
them: Folow me: for our Lord hath deliuered our enemies the
Moabites into our handes. And they went downe after him,
and occupied the fordes of Iordan, which bring ouer into
Moab: and they ſuffered no man to paſſe: † but they ſtroke 29
the Moabites at that time, about ten thouſand, al ſtoute and
ſtrong men, none of them could eſcape. † And Moab was 30
humbled that day vnder the hand of Iſrael: and the Land
reſted eightie yeares. † After him was Samgar the ſonne of 31
Anath, who ſtroke, of the Philiſthimes ſix hundred men with
the culter of a ploughe: and he alſo defended Iſrael.

:: Aod hauing ſpecial inſpiration from God to do this fact, (as S. Auguſtin noteth vpon theſe wordes. *q* 20. *in Iudic.*) is not to be imitated by priuat men. See *Num.* 25. *v.* 11.

CHAP. IIII.

Againe the people ſinning are oppreſſed, and crying to God, 4. by direction of Debbora a propheteſſe, Barac fighteth againſt Siſara their enemie. 15. Who ſtricken with feare, and fleeing away, 17. Iahel pretending his ſaftie killeth him in her houſe.

1 AND the children of Iſrael added to doe euil in the ſight
2 of our Lord after the death of Aod, † and our Lord deliuered
them into the handes of Iabin the king of Chanaan,
which reigned in Aſor: and he had a captaine of his armie
3 named Siſara, and he dwelt in Haroſeth of the gentiles. † And
the children of Iſrael cried to our Lord: for he had nine
hundred yron hooked chariottes, and for twentie yeres had
4 vehemently oppreſſed them. † And there was one Debbora
a propheteſe the wife of Lapidoth, which :: iudged the people
5 at that time. † And ſhe ſate vnder a palme tree, which was
called by her name, betwen Rama and Bethel in the mount
of Ephraim: and the children of Iſrael went vp to her for
6 al iudgement. † Who ſent, and called Barac the ſonne of Abinoem
of Cedes in Nepthali: and ſhe ſaid to him: Our
Lord God of Iſrael hath commanded thee, Goe, and lead an
armie into mount Thabor, and thou ſhalt take with thee ten
thouſand fighting men of the children of Nepthali, and of
7 the children of Zabulon: † and I wil bring vnto thee in the
place of the Torrent Ciſon, Siſara the prince of the hoſte of
Iabin, and his chariotes, and al the multitude, and wil deliuer
8 them in thy hand. † And Barac ſaid to her: If thou come
with me, I wil goe: If thou wilt not come with me, I wil
9 not goe. † Who ſaid to him: I wil goe in deede with thee,
but at this time the victorie ſhal not be imputed to thee,
becauſe Siſara ſhal be deliuered into the hand of a woman.
Debbora therfore aroſe, and went with Barac into Cedes.
10 † Who calling vnto him Zabulon and Nepthali, went vp
with ten thouſand fighting men, hauing Debbora in his companie.
11 † And Haber the Cineite was in time paſt departed
from the reſt of the Cineites his brethren of Hobab, the coſin
of Moyſes: and had pitched his tentes vnto the valley, which
12 is called Sennim, and was nere Cedes. † And it was told
Siſara, that Barac the ſonne of Abinoem was gone vp into
13 mount Thabor: † and he gathered nine hundred yron hooked
chariottes, and al his armie from Haroſeth of the gentiles

:: Being a propheteſſe ſhe reſolued hard and obſcure thinges, but exerciſed no iuriſdiction in anie cauſes, for that belonged to the councel of Prieſtes and of ſeuentie ancientes, where the high prieſt was the chief Iudge. *Num.* 11. *Deut.* 17. Spiritually Debbora ſignified the Church & Barac chriſtian Princes, who are directed in their warres, and other actions by ſpiritual ſuperiors: as Origen, and other ancient writers expouud this hiſtorie.

to the torrent Ciſon. † And Debbora ſaid to Barac: Ariſe, for 14
this is the day, wherin our Lord hath deliuered Siſara into
thy handes: behold he is thy leader. And Barac went downe
from mount Thabor, and ten thouſand fighting men with
him. † And our Lord terrified Siſara, and al his chariotes, 15
and al the multitude in the edge of the ſword at the ſight of
Barac: in ſo much, that Siſara leaping downe from his cha-
riote, fled a foote, † and Barac purſewed the chariotes flee- 16
ing, and the armie vnto Haroſeth of the gentiles, and al the
multitude of the enemies was vtterly deſtroyed. † But Siſara 17
fleeing came to the tent of Iahel the wife of Haber the Ci-
neite. for there was peace betwixt Iabin the king of Aſor, and
the houſe of Haber the Cineite. † Iahel therfore going forth 18
to meete Siſara, ſaid to him: Come in-to me my Lord, come
in, feare not. Who being entred into her tabernacle, and co-
uered of her with a cloke, † ſaid to her: Geue me, I beſeech 19
thee, a little water, for I am very thirſtie. Who opened a bottle
of milke, and gaue him to drinke, and couered him. † And 20
Siſara ſaid to her: Stand before the doore of the tabernacle,
and when any ſhal come asking thee, and ſaying: Is there
any man here? Thou ſhalt ſay: There is none. † :: Iahel ther- 21
fore the wife of Haber tooke a nayle of the tabernacle, ta-
king withal a hammer alſo: and going in ſecretely, and with
ſilence ſhe put the naile vpon the temple of his head, and ſtri-
king it with the hammer, faſtened it into his braine euen to
the ground: who ioyning deepe ſleepe and death together,
faynted, and died. † And behold Barac folowing Siſara 22
came: & Iahel going forth to meete him, ſaid to him: Come,
and I wil ſhew thee the man whom thou ſeekeſt. Who when
he was entered in vnto her, ſaw Siſara lying dead, and the
nayle faſtened in his temples. † Therfore God that day hum- 23
bled Iabin the king of Chanaan before the children of Iſrael:
† which increaſed daily, and with ſtrong hand oppreſſed 24
Iabin the king of Chanaan, til they deſtroyed him.

:: VVho is this woman ful of confidence, piercing the temples of the enimies head with a naile, but the faith of the Church deſtroying the diuels kingdomes with the croſſe of chriſt? *S. Aug. li. 12. c. 32. cont. Fauſt. Manich.* Iabel alſo prefigured our B. Ladie who cruſhed the ſerpentes head.

CHAP. V.

The Canticle of Debbora and Barac geuing thankes after their victorie.

AND Debbora and Barac the ſonne of Abinoem ſang in 1
that day, ſaying:

† You that of Iſrael haue voluntarily offered your liues to 2
peril, :: bleſſe our Lord.

:: The greater bleſſe the leſſe

3 † Heare you kinges, and geue eare ye princes: I am, :: I am ſhe, that wil ſing to our Lord, I wil chaunte to our Lord the God of Iſrael.

4 † Lord when thou wentſt out of Seir, and didſt paſſe by the countries of Edom, the earth was moued, & the heauens and cloudes diſtilled waters.

5 † The mountaines melted before the face of our Lord, and Sinai before the face of our Lord God of Iſrael.

6 † In the daies of Samgar the ſonne of Anath, in the daies of Iahel the pathes reſted: and they that went by them, walked by bywaies.

7 The valiantes in Iſrael ceaſed, and reſted: vntil Debbora aroſe, a mother roſe in Iſrael.

8 Our Lord choſe new warres, and the gates of the enemies him ſelfe ſubuerted: ſhield and ſpeare if there appeared among fourtie thouſand of Iſrael.

9 † My hart loueth the princes of Iſrael: you that of your owne good wil offered your ſelues to danger, bleſſe our Lord.

10 † You that ride vpon your :: faire aſſes, and ſitte in iudgement, and walke in the way, ſpeake.

11 † Where the chariottes were frushed together, and the armie of the enemie was ſuffocated, there let the iuſtices of our Lord be told, and his clemencie toward the valiantes of Iſrael: then did the people of our Lord goe downe to the gates, and obteyned the principalitie.

12 † Ariſe, ariſe Debbora, ariſe, ariſe, and ſpeake a canticle: Ariſe Barac, and apprehend thy captiues thou ſonne of Abinoem.

13 The remnant of the people is ſaued, our Lord hath fought in the valiantes.

14 Out from Ephraim he deſtroyed them into Amalec, and after him out from Beniamin into thy peoples O Amalec: Out from Machir there deſcended princes, and out from Zabulon they that led the armie to fight.

15 † The captaines of Iſſachar were with Debbora, and folowed the ſteppes of Barac, who as it were into a headlong and bottomeles pitte gaue him ſelf to danger: Ruben being diuided againſt it ſelf, there was found contention of couragious perſons.

16 Why dwelleſt thou betwen the two boundes, that thou mayeſt heare the whiſtlinges of the flockes? Ruben being

by imparting ſpiritual benefites, ſo God, and ſuperiors bleſſe their ſubiectes. Men bleſſe God, & the leſſe their betters, by geuing thankes, and prayſes.

:: She inculcateth that ſhe muſt ſo much more praiſe God for this victorie, becauſe he forſhewed it by her, & by her directed the general captaine Barac, leſt it might be aſcribed either to wiſdome or valure of anie man.

:: Thoſe that ſubdew their bodies to the ſpirite ride vpon fayre aſſes Origen, *hom. 6. in c. 5. Iudic.*

diuided againſt it ſelf, there was found contention of couragious men.

17 † Galaad reſted beyond Iordan, and Dan gaue him ſelf to ſhippes: Aſer dwelt in the ſea ſhore, and abode in hauens.

18 † But Zabulon and Nepthali offered their liues to death in their countrie of Merome.

19 † The kinges came and fought, the kinges of Chanaan fought in Thanac beſides the waters of Mageddo, and yet going a praying they tooke nothing.

20 † From heauen they fought againſt them: the ſtarres remayning in their order and courſe, fought againſt Siſara.

21 † The torrent of Ciſon drew their carcaſſes, the torrent of Cadumim, the torrent of Ciſon: my ſoule tread downe the ſtrong ones.

22 † The hoofes of the horſes fel of, the ſtrongeſt of the enemies fleeing violently, and falling downe headlong.

23 † Curſe ye the land of Meroz, ſaid the Angel of our Lord: Curſe the inhabitantes therof, becauſe they came not to help our Lord, to aide his moſt mightie ones.

24 † :: Bleſſed among wemen be Iahel the wife of Haber the Cineite, and bleſſed be ſhe in her tabernacle.

:: Iahel the figure was bleſſed amongſt women: much more the moſt holie virgin mother of God is bleſſed aboue al wemen.

25 † To him that asked water ſhe gaue milke, and in the phial of princes ſhe offered butter.

26 † Her left hand ſhe put to the naile, and her right hand to the ſmithes hammer, and ſtroke Siſara, ſeeking in his head a place for the wound, and pierceing valiantly through his temple.

27 † Betwen her feete he fel: he failed, and died: he was rowled before her feete, and he lay without life and miſerable.

28 † Looking through a window, his mother howled: & ſhe ſpake out of a higher chamber: Why lingereth his chariote to come backe? wherfore are the feete of his waggans ſlow?

29 † One wiſer then the reſt of his wiues, anſwered theſe wordes to her mother in law:

30 † Peraduenture now he diuideth the ſpoyles, and the fayreſt of the wemen is choſen for him: garmentes of ſundrie colours are deliuered to Siſara for a praye, and diuerſe furniture is laid together to adorne the neckes.

31 † So periſh al thine enemies O Lord: but they that loue thee, as the Sunne ſhineth in his ryſing, ſo let them glitter.

32 † And the Land reſted for fourtie yeares.

CHAP.

CHAP. VI.

The people falling againe to ſinne, are oppreſſed by the Madianites. 12. An Angel appearing to Gedeon, ſendeth him to deliuer Iſrael, 17. confirming his miſſion by miracle. 25. So he firſt deſtroyeth Baals altar. 34. then gathereth an armie againſt Idolaters. 36. and is aſſured againe of Gods protection by two miracles in a fleece of woolle.

1 AND the children of Iſrael did euil in the ſight of our
Lord: who deliuered them into the hand of Madian
2 ſeuen yeares, † & they were ſore oppreſſed of them. And they
made them ſelues dennes and caues in the mountaines, and
3 very wel fenſed places to reſiſt. † And when Iſrael had
ſowen, Madian came vp and Amalec, and the reſt of the Eaſt
4 nations: † and pitching their tentes by them waſted al thinges
as they were in the blade vnto the entring of Gaza: and
they left nothing at al in Iſrael that perteyned to mans life,
5 not ſheepe, not oxen, not aſſes. † For they and al their flockes
came with their tabernacles, and like vnto locuſtes filled al
places, an inumerable multitude of men, and of camels, waſting
6 whatſoeuer they touched. † And Iſrael was ſore humbled
7 in the ſight of Madian. † And he cried to our Lord deſiring
8 helpe againſt the Madianites. † Who ſent vnto them
:: a man that was a prophet, and he ſpake: Thus ſayeth our
Lord the God of Iſrael: I made you to come vp out of Ægypt,
9 and brought you out of the houſe of ſeruitude, † and deliuered
you out of the handes of the Ægyptians, and of al the
enemies, that afflicted you: and I caſt them out at your entring,
10 and deliuered you their Land. † And I ſaid: I the Lord
your God, feare not the goddes of the Amorrheites, in whoſe
11 land you dwel. And you would not heare my voice. † And
an Angel of our lord came, and ſate vnder an oke, that was
in Ephra, and perteyned to Ioas the father of the familie of
Ezri. And when Gedeon his ſonne did threſh and purge
12 wheate in a winepreſſe, to flee Madian, † the Angel of our
Lord appeared to him, and ſaid: Our Lord be with thee ô
13 moſt valiant of men. † And Gedeon ſaid to him: I beſech
thee my Lord, if our Lord be with vs, why haue theſe euils
apprehended vs? where are his meruelous workes, which
our fathers haue told vs, and ſaid: Out of Ægypt did our Lord
bring vs? but now our Lord hath forſaken vs, and deliuered
14 vs into the hande of Madian. † And our Lord looked
toward

:: S. Auguſtin (q 31. *in Iudic.*) ſuppoſeth that this meſſenger ſent from God called *a man & a prophete* (for the forme, wherin he appeared). was the ſame Angel which ſate vnder the oke and ſent Gedeon to deliuer Iſrael. v. 11. 12. &c.

toward him, and ſaid: Goe in this thy ſtrength, and thou ſhalt
deliuer Iſrael out of the hand of Madian: know that I haue
ſent thee. † Who anſwering ſaid: I beſech thee, my Lord, 15
wherein ſhal I deliuer Iſrael? behold my familie is the meaneſt
in Manaſſes, and I the leaſt in my fathers houſe. † And our 16
Lord ſaid to him: I wil be with thee: and thou ſhalt ſtrike
Madian as it were one man. † And he ſaid: If I haue found, 17
quoth he, grace before thee, geue me a ſigne that it is thou
which ſpeakeſt to me. † Neither depart thou hence, til I 18
returne to thee, bringing a ſacrifice, and offering ∷ to thee.
Who anſwered: I wil tarie thy coming. † Gedeon therfore 19
went in, and boyled a kidde, and of a buſhel of flowre
baked vnleuened loaues: and putting the fleſh in a basket,
and the broth of the fleſh into a potte, he caried al vnder
the oke, and offered to him. † To whom the Angel of our 20
Lord ſaid: Take the fleſh and the vnleuened loaues, and put
them vpon that rocke, and powre out the broth theron.
And when he had done, † the Angel of our Lord ſtretched 21
forth the tippe of the rodde, which he held in his hand, and
touched the fleſh and the vnleuened loaues: and there aroſe
a fyre from the rocke, and conſumed the fleſh, and the leuened
loaues: and the Angel of our Lord vaniſhed from his
eies. † And Gedeon ſeeing that it was the Angel of our 22
Lord, ſaid: Alas my Lord God: that I haue ſeene the Angel
our Lord face to face. † And our Lord ſaid to him: Peace 23
be with thee: feare not, thou ſhalt not die. † And Gedeon 24
built there ∷ an altar to our Lord, and called it, our Lords
peace, vntil this preſent day. And when he was yet in
Ephra, which is of the familie of Ezri, † that night our 25
Lord ſaid to him: Take a bullocke of thy fathers, and an other
bullocke of ſeuen yeares, and thou ſhalt deſtroy the altar of
Baal, which is thy fathers: and cut downe the groue, that is
about the altar: † and thou ſhalt build an altar to the Lord 26
thy God in the toppe of this rocke, whereupon thou didſt lay
the ſacrifice before: and thou ſhalt take the ſecond bullocke,
and ſhalt offer an holocauſte vpon a pile of the wood, which
thou ſhalt cut downe out of the groue. † Gedeon therfore 27
taking to him ten men of his ſeruantes, did as our Lord had
commanded him. But fearing his fathers houſe, and the men
of that citie, he would not doe it by day, but accompliſhed al
thinges by night. † And when the men of that towne were 28
riſen

∴ He meant not to offer ſacrifice to the Angel, but that either the Angel, or himſelfe in preſence of the Angel, ſhould offer it to God and ſo in dede the Angel partly directed him what to do, partly executed the office himſelfe, by touching the oblation with his rodde; and miraculouſly bringing fire to conſume the ſacrifice.

∷ An altar for a monument, not for ſacrifice.

riſen in the morning, they ſaw the altar of Baal deſtroyed,
and the groue cut downe, and the other bullocke laid vpon
29 the altar, which then was built. † They ſaid one to an other:
Who hath done this? And when they inquired for the author
of the fact, it was ſaid: Gedeon the ſonne of Ioas did al theſe
30 thinges. † And they ſaid to Ioas: Bring forth thy ſonne hither,
that he may die: becauſe he hath deſtroyed the altar of
31 Baal, and hath cut downe his groue. † To whom he anſwered:
Why are you reuengers of Baal, that you fight for him?
he that is his aduerſarie, let him die before to morrow light
appeare: if he be God, reuenge he him ſelf, on him that hath
32 rayſed his altar. † From that day Gedeon was called :: Ierobaal,
becauſe Ioas had ſaid: Let Baal reuenge him ſelf on him,
33 that hath rayſed his altar. † Therefore al Madian, and
Amalec, and the eaſt peoples were gathered together, and paſſing
34 ouer Iordan, camped in the vaile Iezrael. † But the ſpirit
of our Lord reueſted Gedeon, who ſounding with a trumpet
35 called together the houſe of Abiezer, to folow him. † And
he ſent meſſengers into al Manaſſes, which it ſelfe alſo did
folow him: and other meſſengers into Aſer and Zabulon and
36 Nepthali, which mette him. † And Gedeon ſaid to God: If
37 thou ſaue Iſrael by my hand, as thou haſt ſpoken, † I wil putte
this fleece of wool on the floore: if there ſhal be :: dew in
the fleece onlie, and on al the ground drienes, I ſhal know
that by my hand, as thou haſt ſpoken, thou wilt deliuer Iſrael.
38 † And it came ſo to paſſe. And ryſing in the night wringing
39 the fleece, he filled a veſſel with the dew. † And he ſaid
againe to God: Let not thy furie be angry againſt me if I tempt
once againe, ſeeking a ſigne in the fleece. I deſire that the
fleece onlie may be drie, and al the ground wette with dew.
40 † And God did that night as he had requeſted: and there was
drienes in the fleece onlie, and dew on al the ground.

:: The ſtrength of Baal, or ſtronger then Baal.

:: Dew firſt in the fleece and after on the ground ſignified grace and true religion firſt in one people, after in al nations. *Sainct Amb. Ser. 13. de Natal Dom. Venr. Beda. qq. in Iudic. c. 4.* Alſo Chriſts Incarnation without detriment of his mothers virginitie, of whoſe grace al are repleniſhed *S. Bernard. ho. 2. in Miſſus eſt.*

CHAP. VII.

Gedeon marching with thirtie two thouſand men, al that are fearful, and that drinke water kneeling are dimiſſed, & onlie three hundred that drinke litle remaine. 9 By a Madianites dreame Gedeon is encouraged. 16 By a ſtratageme the enemie is frighted & ouerthrowne. 24. The Ephraites kil Oreb and Zeb.

1 THEREFORE Ierobaal, which is alſo Gedeon, ryſing in the night, and al the people with him, came to the fountaine that is called Harad, and the campe of Madian was

in the valley on the North ſide of the high hil. † And our 2
Lord ſaid to Gedeon: There is much people with thee, nei-
ther ſhal Madian be deliuered into their hand: leſt Iſrael
glorie againſt me, and ſay: By myne owne force I am deliue-
red. † Speake to the people, and proclame in al their hea- 3
ring: He that is fearful and timorous, let him returne. And
they departed from mount Galaad, and there returned two
and twentie thouſand men, and onlie ten thouſand remained.
† And our Lord ſaid to Gedeon: Yet there is a great multi- 4
tude, leade them to the waters, and there I wil proue them:
and of whom I ſhal tel thee that he goe with thee, let him
goe: whom I ſhal forbid to goe, let him returne. † And when 5
the people were come downe to the waters, our Lord ſaid to
Gedeon: They that ſhal lappe the water with their tongues,
as dogges are wont to lappe, thou ſhalt ſeparate them apart:
but they that ſhal drinke bowing downe their knees, ſhal be
on the other part. † The number therfore of them that had 6
lapped watter, their hand caſting it to their mouth, was three
hundred men: and al the reſt of the multitude had drunck
kneeling. † And our Lord ſaid to Gedeon: In the three 7
hundred men, that lapped water, I wil deliuer you, and geue
Madian in thy hand: but let al the reſt of the multitude re-
turne into their place. † Taking therfore victuals and trum- 8
pettes according to the number, al the reſt of the multitude
he commanded to depart to their tabernacles: and him ſelfe
with the three hundred gaue him ſelfe to the battel. And the
campe of Madian was beneath in the valley. † The ſame 9
night our Lord ſaid to him: Ariſe, and goe downe into the
campe: becauſe I haue deliuered them into thy hand. † But 10
if thou be afraid to goe alone, let Phara thy ſeruant goe
downe with thee. † And when thou ſhalt heare what they 11
ſpeake, then ſhal thy handes be ſtrengthned, and thou ſhalt
goe downe more ſecure to the enemies campe. He therfore
went downe and Phara his ſeruant into part of the campe,
where the watch was of men in armes. † But Madian and 12
Amalec, and al the Eaſt peoples lay ſcattered in the valley, as a
multitude of locuſtes: their camels alſo were innumerable, as
the ſand that lieth in the ſea ſhore. † And when Gedeon was 13
come, one told his neighbour:: a dreame: & in this manner he
reported that which he had ſeene: I ſaw a dreame, & there ſe-
med to me as it were a harth loafe of barlie to roll, & to come
into the

::Obſeruation of dreames is generally forbid. *Leuit.* 19.

into the campe of Madian: and when it was come to the ta-
bernacle, it ſtroke it, and ouerthrew it, and beate it al flatte
14 with the earth. † He to whom he ſpake, anſwered: This
is no other thing, but the ſword of Gedeon the ſonne
of Ioas the man of Iſrael. For the Lord hath deliuered Ma-
15 dian into his handes, and al their campe. † And when
Gedeon had heard the dreame, and the interpretation therof,
he adored: and tutned to the campe of Iſrael, and ſaid: Ariſe
ye, for our Lord hath deliuered the campe of Madian into our
16 handes. † And he diuided the three hundred men into three
partes, and gaue them trumpettes in their handes, and
:: emptie pitchers, and lampes in the middes of their pitchers.
17 † And he ſaid to them: What you ſhal ſee me doe, that doe
ye: I wil enter into part of the campe, and that which I ſhal
18 doe folow you. † When the trumpet ſhal ſound in my hand,
doe you alſo ſound and crie together round about the campe:
19 To our Lord :: and to Gedeon. † And Gedeon went in, and
the three hundred that were with him, into part of the campe,
the watch of midnight beginning, and rayſing vp the watch
men they began to ſound with their :: trumpettes, and to
20 clappe the pitchers one againſt an other. † And when they
ſounded in three places round about the campe, and had
broken the pitchers, they held the lampes in the left handes,
and with the right they ſounded the trumpettes, and cried:
21 The ſword of our Lord and of Gedeon: † ſtanding euerie
one in his place round about the enemies campe. Therfore
the whole campe was trubled, and crying out and howling
22 they fled: † and the three hundred men neuertheles per-
ſiſted ſounding with the trumpettes. And our Lord ſent in
the ſword in al the campe, and they murdered one an other,
23 † fleeing as farre as Bethſetta, and the brinke of Abelmehula
in Tebbath. But the men of Iſrael of Nephthali, and Aſer
ſhoutting together, and al Manaſſes purſewed Madian.
24 † And Gedeon ſent meſſengers into al mount Ephraim,
ſaying: Come downe to meete Madian, and take the waters
before them to Bethbera and Iordan. And al Ephraim ſhou-
ted, and tooke the waters before them and Iordan vnto
25 Bethbera. † And two men that were apprehended of Madian,
Oreb, and Zeb: Oreb he ſlew in the Rocke of Oreb, Zeb in
the Preſſe of Zeb. And they purſewed Madian, carying the
heades of Oreb and Zeb to Gedeon beyond the ſtreames
of Iordan.

v. 26. Deut. 18 v. 10. yet here, and in other places, it is euident, God would haue ſome obſerued. *See Annot. Gen. 40.*

:: Theſe thinges were ridiculous (ſaieth venerab. Beda *c. 5. qq. in Iudic.*) if they had not bene terrible to the enemies.

:: It is no derogation to God, that honour is alſo geuen to his ſeruantes.

:: Trumpetes ſignified preachers of Chriſt, pitchers the bodies of Martyres, & lampes their vertues and miracles. *Vener. Beda. qq. in Iudic. c. 5.*

CHAP. VIII.

The Ephraimites quarreling becauſe they were not called to the warres, are pacified by Gedeon. 4. The men of Soccoth and Phanuel denying victuals for the campe, Gedeon (in the meane time (10.) ouerthrowing the enemie) 15. reuengeth their reprochful contempt. 18. killeth Sebee and Salmana. 22. refuſeth dominion, 24. but receiueth as a gift, the Iewels taken in the praye. 27. maketh therof an Ephod, which turneth to the ruine of his familie, 30. Hauing ſeuentie ſonnes by his wiues, and one by a concubine, dieth in good old age. 33. and the people fal againe to idolatrie.

AND the men of Ephraim ſaid to him: What is this that 1
thou didſt meane to doe, that thou wouldeſt not cal vs
when thou didſt goe to fight againſt Madian? chyding bitterly
and almoſt offering violence. † To whom he anſwered: 2
:: What could I haue done like to that, which you haue done.
Is not the cluſter of Ephraim better then the vintages of
Abiezer? † Into your handes hath our Lord deliuered the 3
princes of Madian, Oreb and Zeb, what could I haue done
the like as you haue done? Which when he had ſpoken, their
ſpirit reſted, wherwith they did ſwel againſt him. † And 4
when Gedeon was come to Iordan, he paſſed ouer it with the
three hundred men, that were with him: and for wearines,
they could not purſew them that fled. † And he ſaid to the 5
men of Soccoth: Geue, I beſeech you, bread to the people,
that is with me, becauſe they are verie faint: that we may
purſew Zebee, and Salmana the kinges of Madian. † The 6
princes of Soccoth anſwered: Peraduenture the palmes of the
handes of Zebee and Salmana are in thy hand, & therfore thou
requireſt that we geue bread to thy armie. † To whom he 7
ſaid: When our Lord therfore ſhal haue deliuered Zebee and
Salmana into my handes, I wil teare your fleſh with the
thornes, and briers of the deſert. † And going vp from 8
thence, he came into Phanuel: and he ſpake to the men of
that place the like thinges. To whom they alſo anſwered,
as the men of Soccoth had anſwered. † He ſaid therfore to 9
them alſo: When I ſhal be returned conquerour in peace,
I wil deſtroy this towre. † But Zebee and Salmana reſted 10
with al their armie. For fiftene thouſand men were remayning of al the troupes of the Eaſt peoples, an hundred and
twentie thouſand fighting men and thoſe that drew ſword,
being ſlayne. † And Gedeon going vp by the way of them, 11

:: A ſoft anſwer breaketh anger: hard ſpeach ſtirreth vp furie *Prou.* 15.

that dwelt in tabernacles, on the Eaſt ſide of Nobe, and
Iegbaa, ſtroke the campe of the enemies, which were ſecure,
12 and ſuſpected no miſchance. † And Zebee and Salmana fled,
whom Gedeon purſewing apprehended, al their hoſte being
13 put out of aray. † And returning from the battel before
14 ſunne ryſing, † he tooke a boy of the men of Soccoth: and
he asked him the names of the princes and ancientes of Soccoth,
15 and he deſcribed ſeuentie ſeuen men. † And he came
to Soccoth, and ſaid to them: Behold Zebee, and Salmana
concerning whom you vpbraided me, ſaying: Peraduenture
the handes of Zebee and Salmana are in thy handes, and
therfore thou deſireſt that we geue bread to the men that be-
16 wearie, and are fainte. † He tooke therfore the ancientes of
the citie, and thornes and briers of the deſert, and tore them
with the ſame, and cut the men of Soccoth into pieces.
17 † The tower alſo of Phanuel he ouerthrew, killing the inhabitantes
18 of the citie. † And he ſaid to Zebee and Salmana:
What manner of men were they, whom you ſlew in Thabor?
Who anſwared: Like vnto thee, and one of them as it were
19 the ſonne of a king. † To whom he anſwered: They were
my brethren, the ſonnes of my mother. Our Lord liueth, that
20 if you had ſaued them, :: I would not kil you. † And he ſaid
to Iether his eldeſt ſonne: Ariſe, and kil them. Who drew not
out his ſword: for he was afraid, becauſe he was yet a boy.
21 † And Zebee and Salmana ſaid: Doe thou riſe, and runne
vpon vs: becauſe according to his age is the ſtrength of a man.
Gedeon roſe vp, and ſlew Zebee and Salmana: and he tooke
the ornamentes and boſſes, wherwith the neckes of kinges
22 camels are wont to be adorned. † And al the men of Iſrael
ſaid to Gedeon: :: Rule thou ouer vs, and thy ſonne, and thy
ſonnes ſonne: becauſe thou haſt deliuered vs from the hand
23 of Madian. † To whom he ſaid: I wil not rule ouer you,
neither ſhal my ſonne rule ouer you, but our Lord ſhal rule
24 ouer you. † And he ſaid to them: One petition I requeſt of
you: Geue me the earlettes of your praye. For the Iſmalites
25 were accuſtomed to haue golden earlettes. † Who anſwered:
we wil geue them moſt willingly. And ſpreading a mantel
on the ground, they caſt on it the earlettes of the praye:
26 † and the weight of the earlettes that he deſired, was a thouſand
fiue hundred ſicles of gold, beſides the ornamentes, and
iewels, and purple veſture, which the kinges of Madian were

:: Zebee and Salmana were not of anie of the ſeuen nations, whom God commanded to deſtroy and therfore Gedeon might haue ſpared their liues, if he would.

:: Kinges may do anie thing not contrarie to the law: but Iudges & Dukes may onlie do according to the law. See. 1. Reg. 8.

wont to vſe, and beſides the golden chaines of the camels,
† And Gedeon made therof an Ephod, and put it in his citie 27
Ephra. And al Iſrael did fornicate in it, and it became a ruine
to Gedeon and to al his houſe. † But Madian was humbled 28
before the children of Iſrael, neither could they any more lift
vp their neckes: but the land reſted for fourtie yeares,
wherin Gedeon ruled. † Ierobaal therfore the ſonne of Ioas 29
went, and dwelt in his owne houſe: † and he had ſeuentie 30
ſonnes, which came out of his thigh, becauſe he had manie
wiues. † And his :: concubine, which he had in Sichem, 31
bare him a ſonne named Abimelec. † And Gedeon the ſonne 32
of Ioas died in a good old age, & was buried in the ſepulchre
of his father in Ephra of the familie of Ezri. † But after that 33
Gedeon was dead, the children of Iſrael were auerted, and did
fornicate with Baalim. And they made a couenant with Baal,
that he should be their God: † neither did they remember our 34
Lord their God, which deliuered them out of the handes of al
their enemies round about: † neither did they mercie with 35
the houſe of Ierobaal Gedeon, according to al the benefites
that he had done to Iſrael.

:: His handmaide or ſeruant not a harlotte: to wit, ſuch a one as had not the priuiledge of a wife. as *Gen. 25. v. 6.*

CHAP. IX.

Abimelech Gedeons concubins ſonne killeth his brethren, 7. onlie the yongeſt eſcapeth, & by a parable expoſtulateth the iniurie donne to his fathers houſe. 23. Shortly the Sichemites deteſt Abimelech. 26. Gaal conſpireth againſt him, but is ouercome. 50. Finally Abimelech is wounded to death by a woman.

AND :: Abimelech the ſonne of Ierobaal went into 1
Sichem to his mothers brethren and ſpake to them,
and to al the kinred of the houſe of his mothers father,
ſaying: † Speake to al the men of Sichem: whether is better 2
for you, that ſeuentie men haue dominion ouer you al the
ſonnes of Ierobaal, or that one man haue dominion ouer
you? and withal conſider that I am your bone, and your fleſh.
† And his mothers brethren ſpake of him to al the men of 3
Sichem, al theſe wordes, and inclined their hartes after Abimelech,
ſaying: He is our brother. † And they gaue him ſeuentie 4
weight of ſiluer out of the temple of Baalberit. Who
hyred therewith vnto him ſelf needie men and vagaboundes,
and they folowed him. † And he came into his fathers houſe 5
in Ephra, and murdered his brethren the ſonnes of Ierobaal
ſeuentie

:: This ſonne of Gedeon by his ſeruant prefigured Antichriſt: who wil perſecute the Church and reigne for a while: but in the end ſhal be deſtroyed. S. Beda c. 6. qq in *Iudic.*

an vſurper.

ſeuentie men, vpon one ſtone: and there remayned Ioatham
6 the youngeſt ſonne of Ierobaal, and was hidde. † And al the
men of Sichem aſſembled together al the families of the citie
of Mello: and they went & made Abimelech king, beſide the
7 oke, that ſtood in Sichem. † Which being told to Ioatham,
he went, :: and ſtoode in the toppe of mount Garizim: and
lifting vp his voice, he cried, and ſaid: Heare me ye men
8 of Sichem, ſo as God may heare you. † " The trees went to
anointe a king ouer them: and they ſaid to the :: oliue tree:
9 Reigne ouer vs. † Which anſwered: Can I forſake my fat-
nes, which both goddes do vſe, and men, and come to be
10 promoted among the trees? † And the trees ſaid to the
11 :: figge tree: Come, and take the kingdome ouer vs. † Which
anſwered them: Can I forſake my ſweetenes, and my moſt
ſweete fruites, and go to be promoted among the other trees?
12 † And the trees ſpake to the :: vine: Come, and reigne ouer
13 vs. † Which anſwered them: Can I forſake my wine, that
chereth God and men, & be promoted among the other trees?
14 † And the trees ſaid to :: the * rhamnus: Come, and reigne
15 ouer vs. † Who anſwered them: If in deede you make me
your king, Come, and reſt vnder my ſhadow: but if you
meane it not, let there fyre iſſue forth of the rhamnus, and
16 deuoure the ceders of Libanus. † Now therfore, if you haue
wel, and without ſinne appointed Abimelech king ouer you,
and haue dealt wel with Ierobaal, and with his houſe, and
haue requitted him the like for his benefites, who fought
17 for you, † and put his life in dangers, that he might deliuer
18 you from the hand of Madian, † who now are riſen againſt
my fathers houſe, and haue killed his ſonnes ſeuentie men
vpon one ſtone, and haue made Abimelech the ſonne of his
handmaide king ouer the inhabitantes of Sichem, becauſe he
19 is your brother. † If therfore you haue dealt wel, and with-
out fault with Ierobaal, and his houſe, reioyſe this day in
20 Abimelech, and reioyſe he in you. † But if vniuſtly: let there
fyre iſſue forth from him, and conſume the inhabitantes of
Sichem, and towne of Mello: and let there fire goe forth
from the men of Sichem, and from the towne of Mello, and
21 deuoure Abimelech. † Which thinges when he had ſaid, he
fled, and went into Bera: and dwelt there for feare of Abi-
22 melech his brother. † Abimelech therfore reigned ouer Iſrael
23 three yeares. † And our Lord ſent :: a verie euil ſpirit betwen
Abimelech

* brierre bramble or thiſtle.

:: True paſtores in the time of Antichriſt wil ſtill auouch the truth and the right of the Church.

:: Oyle ſpiritually ſignifieth the grace of the Holie Ghoſt, making peace of conſcience in mens ſoules towardes God.

:: The ſwetnes of Gods law producing good workes.

:: Contemtible in outward ſhew, but bringing forth liquour of meruelous force; which ſorte of workes God is moſt delighted withal: and men moſt admire. *Pſal. 85*

:: The rhamnus ſignifieth baſe and ambicious men.

:: God doth ſuggeſt only

Abimelech and the inhabitantes of Sichem: Who began to
deteſt him, † and to lay the wickednes of the murdering of 24
the ſeuentie ſonnes of Ierobaal, and the ſheading of their
bloud vpon Abimelech their brother, and vpon the reſt of the
princes of the Sichimites, that had holpen him. † And they 25
ſette an ambuſhment againſt him on the toppe of the moun-
taines: and whiles they taryed for his coming, they com-
mitted robberies, taking prayes of them that paſſed by: and it
was told Abimelech. † And Gaal the ſonne of Obed came 26
with his brethen, and paſſed into Sichem. At whoſe coming
the inhabitantes of Sichem taking courage, † iſſued forth 27
into the fieldes, waſting the vineyardes, and treading the
grapes: and gathering companies of muſicions went into the
temple of their god, and in their bankettes and cuppes curſed
Abimelech, † Gaal the ſonne of Obed crying: Who is Abi- 28
melech, and what is Sichem, that we ſhould ſerue him? Is he
not the ſonne of Ierobaal, and hath made Zebul his ſeruant
prince ouer the men of Emor the father of Sichem? Why then
ſhal we ſerue him? † would God that ſome man would geue 29
this people vnder my hand, that I might take Abimelech out
of the way. And ſome ſaid to Abimelech: Gather together a
multitude of an armie, and come. † For Zebul the prince of 30
the citie, hearing the wordes of Gaal the ſonne of Obed, was
very wrath, † and ſent meſſengers ſecretely to Abimelech, 31
ſaying: Behold, Gaal the ſonne of Obed is come into Sichem
with his brethren, and rayſeth the citie againſt thee † Ariſe 32
therfore in the night with the people, that is with thee, and
lie hidde in the field: † and betimes in the morning at ſunne 33
ryſing, ſette vpon the citie. And when he iſſueth forth a-
gainſt thee with his people, do to him what thou ſhalt be able.
† Abimelech therfore aroſe with al his armie in the night, and 34
laide ambuſhementes nere to Sichem in foure places. † And 35
Gaal the ſonne of Obed went forth, & ſtoode in the entrance
of the gate of the citie. And Abimelech roſe, and al his armie
with him from the place of the ambuſhmentes. † And when 36
Gaal had ſeene the people, he ſaid to Zebul: Behold a multi-
tude cometh downe from the mountaines. To whom he an-
ſwered: Thou ſeeſt the ſhadowes of the mountaines as it
were heades of men, and with this errour thou art deceiued.
† Againe Gaal ſaid: Behold there cometh downe people from 37
the nauel of the land, and one trouppe cometh by the way,

good cogitations: as remorſe of conſcience in the Sechemites, for their ingratitude towardes Gedeon and for ſo wicked and cruel a murder of his ſonnes. wherupon they begāne to deteſt Abimelec and, ſo hatred grew betwen him & them, which is a moſt euil ſpirite. but their former ſinne, not God, was the cauſe therof. *S. Aug. q. 45. in Iudic.*

38 that looketh to the oke. † To whom Zebul ſaid: Where is
now thy mouth, wherwith thou didſt ſpeake? Who is Abimelech
that we ſhould ſerue him? Is not this the people,
which thou didſt deſpiſe? Goe forth, and fight againſt him.
39 † Gaal therfore went, the people of the Sichimites looking
40 on, and fought againſt Abimelech, † who purſewed him
fleeing, and driue him into the citie: and there were ſlaine
41 of his part manie, vnto the gate of the citie: † and Abimelech
ſate in Ruma: but Zebul expelled Gaal, and his
companions out of the citie, neither did he ſuffer them to
42 abide in it. † Therfore the day folowing the people went
43 forth into the field. Which being told to Abimelech, † he
tooke his armie, and diuided it into three troupes, ſetting
ambuſhmentes in the fieldes. And ſeeing that the people came
44 out of the citie, he aroſe, & ſet vpon them † with his owne
troupe, oppugning and beſieging the citie: and two troupes
45 ſcattered through the field purſewed the aduerſaries. † Moreouer
Abimelech al that day oppugned the citie: which he
tooke, & killed the inhabitantes therof, and deſtroyed it, ſo
46 that he :: ſowed ſalt in it. † Which when they had heard
that dwelt in the towre of Sichem, they entered into the
temple of their god Berith, where they had made a couenant
with him, and therof the place had taken his name, which
47 was exceding wel fenſed. † Abimelech alſo hearing that the
48 men of the towre of Sichem were gathered together, † he
went vp into mount Selmon with al his people: and taking
an axe, he cut of the bough of a tree, and laying it on his
ſhoulder & carying it, he ſaid to his companions: That which
49 you ſee me do, doe ye out of hand. † They therfore cutting
of boughes from the trees, euerie man as faſt as he could,
folowed their captaine. Who compaſſing the forte burnt it:
and ſo it came to paſſe, that with the ſmoke and the fyre a
thouſand perſons were ſlaine, men and wemen together, of
50 the inhabitantes of the towre of Sichem. † And Abimelech
departing thence came to the towne of Thebes, which compaſſing
51 he beſieged with his armie. † And there was in the
middes of the citie an high towre, to the which were fled
both men and wemen together, and al the princes of the
citie, the gate being ſhut very ſtrongly, and they ſtanding
vpon the batlementes of the towre by the bulwarkes.
52 † And Abimelech coming nere the towre, fought manfully:

:: For more reuenge he ſowed the citie with ſalte, which maketh ground barren, *Theod. q. 17. in lib. Iudic.*

and approching to the doore, endeuoured to put fire vnder it:
† and behold one woman caſting from aboue a peece of a 53
milſtone, :: daſhed it againſt the head of Abimelech, and
brake his brayne. † Who called by and by his eſquire, and 34
ſaid to him: Draw out thy ſword, and ſtrike me: leſt perhaps
it be ſaid that I was ſlaine of a woman. Who doing as he was
commanded ſlew him. † And when he was dead, al that 55
were with him of Iſrael, returned into their ſeates: † and 56
God repayed the euil, that Abimelech had done againſt his
father, killing his ſeuentie brethren. † The Sichemites were 57
alſo rewarded for that which they had wrought, and the
curſe of Ioatham the ſonne of Ierobaal came vpon them.

:: Euels ſhal betide the vniuſt man to deſtruction. *Pſal.* 139.

ANNOTATIONS.

CHAP. IX.

Vngratful peo ple render iniuries for benefites.

Infidels promote wicked men to authoritie.

Abimelech a figure of Antichriſt.

8. *The trees went to annoint a king.*] According to the hiſtorie Ioatham Gedeons youngeſt ſonne, by a parable iuſtly expoſtulateth the iniurie donne by the Sichemites to his fathers houſe, in preferring a baſe bound womans ſonne, and cruelly murdering the reſt of his ſonnes: who with much trauel, and manie dangers of his owne life, had deliuered them from ſeruitude. But in the ſpiritual ſenſe, which (as the ancient fathers note) is chiefly intended, Idolaters and Heretikes are reproued, who rather accept of vniuſt vſurpers, that wil ſerue their licentious appetites, and mantaine vice and wickednes, then to be ruled by iuſt and lawful Superiors, appointed by Gods ordinance, indued with grace of the Holie Ghoſt (ſignified by *the oliue tree;*) ſuch as bring forth wholſome ſwete vertues (ſignified by *the figge tree;*) and are repleniſhed with admirable fortitude (ſignified by the vine tree:) and in their places ſet vp baſe, ambitious, cruel, and crabbed ſpirites, ſignified by the bramble, or brere. Thus Nemrod, Abimelech, Mahomet, and innumerable other tyrantes haue benne aduanced, & eſpecially Antichriſt *ſhal be extolled aboue al that is called God, or is vvorſhipped,* and ſhal moſt cruelly perſecute al Chatholiques, that wil not conforme them ſelues to his procedings. But in fine (as here is prefigured in Abimelech) *fire ſhal riſe againſt this bramble Antichriſt, and ſhal deuoure him and al his together.* S. Beda. qq. *in lib. Iudic. c. 6.*

2. Theſſ. 2.

CHAP. X.

Thola ruleth in Iſrael twentie three yeares. 3. Iair twentie two. 6. The people fal againe to idolatrie, are afflicted by the Philiſthimes, and Ammonites. 10. they crie to God for helpe, who biddeth them cal for helpe to the goddes whom they haue ſerued. 16. but crying ſtil to God, and throwing away their idoles, he hath compaſsion of them.

AFTER Abimelech there aroſe Ruler in Iſrael Thola the 1
ſonne of Phua the vncle of Abimelech, a man of Iſſachar,
which dwelt in Samir of mount Ephraim: † and iudged 2
Iſrael

Iſrael three and twentie yeares, and died and was buried in
3 Samir. † After him ſucceded Iair the Galaadite, who iudged
4 Iſrael for two and twentie yeares, † hauing thirtie ſonnes ſitting
vpon thirtie aſſe coltes, & princes of thirtie cities, which
of his name were called Hauoth Iair, that is, the townes
5 of Iair, vntil this preſent day in the Land of Galaad. † And
Iair died; and was buried in the place, which is called
6 Camon. † But the children of Iſrael ioyning new ſinnes to
their old, did euil in the ſight of our Lord, & ſerued the Idols,
Baalim and Aſtaroth, & the goddes of Syria and of Sidon and
of Moab and of the children of Ammon and of the Philiſthimes:
7 and they left our Lord, and did not ſerue him. † Against
whom our Lord being wrath, deliuered them into the
handes of the Philiſthijms and of the children of Ammon.
8 † And they were afflicted, and ſore opreſſed for eightene
yeares, al that dwelt beyond Iordan in the Land of the
9 Amorrheite, which is in Galaad: † in ſo much, that the children
of Ammon paſſing ouer Iordan, waſted Iudas and Beniamin
10 and Ephraim: and Iſrael was afflicted exceedingly. † And
crying to our Lord, they ſaid: We haue ſinned to thee, becauſe
we haue forſaken our Lord God & haue ſerued Baalim.
11 † To whom our Lord ſpake: Haue not the Ægyptians and
the Ammorrheites, and the children of Ammon and the Philiſthijms,
12 † the Sidonians alſo and Amalech and Chanaan
oppreſſed you, & you cried to me, and I deliuered you out of
13 their hand? † And yet you haue forſaken me, and haue worſhipped
ſtrange goddes: therfore I wil not adde to deliuer
14 you any more: † goe and inuocate the goddes which you
haue choſen: let them deliuer you in the time of diſtreſſe.
15 † And the children of Iſrael ſaid to our Lord: We haue ſinned,
render to vs whatſoeuer pleaſeth thee: only now deliuer vs.
16 † In ſaying which thinges, :: they threw away out of their
coaſtes al the idols of ſtrange goddes, and ſerued our Lord
17 God: who ſorowed for their miſeries. † Therfore the children
of Ammon crying together pitcht their tentes in Galaad:
againſt whom the children of Iſrael being aſſembled
18 camped in Maſpha. † And the princes of Galaad ſaid euerie
one to their neighbours: Who of vs ſhal firſt beginne to
fight againſt the children of Ammon, ſhal be the duke of the
people of Galaad.

:: Not euerie one that ſayeth: *Lord, Lord*, but he that doth the wil of God, &c. *Mat. 7.*

CHAP. XI.

Iephte reiected by his brethrens, is intreated by the ancientes of Galaad to returne and fight for them againſt the Ammonites. 12. With whom he firſt pleadeth the cauſe of Iſrael by iuſt reaſons, 26. and long preſcription. But they perſiſting obſtinate, he (30. inconſideratly vowing) 32. ouerthroweth them, 34. and ſacrificeth his onlie daughter.

THERE was at that time Iephte the Galaadite a moſt va- 1
liant man and a warrier, the ſonne of a woman that was
:: an harlot, who was borne of Galaad. † And Galaad had a 2
wife of whom he had ſonnes: who after they were growen,
caſt out Iephthe, ſaying: Thou canſt not be heyre in the houſe
of our father, becauſe thou art borne of an other mother.
† Whom he fleeing and auoyding, dwelt in the Land of Tob: 3
and there were gathered to him needie men, and theeuiſh, and
folowed him as their prince. † In thoſe dayes the children of 4
Ammon fought againſt Iſrael. † who preſſing ſore vpon them, 5
the ancientes of Galaad went to take Iephte out of the Land
of Tob to helpe them: † and they ſaied to him: Come and be 6
our prince, and fight againſt the children of Ammon. † To 7
whom he anſwered: Are not you they that hated me, and caſt
me out of my fathers houſe, and now are come to me forced
by neceſſitie. † And the princes of Galaad ſaid to Iephte: For 8
this cauſe be we now :: come to thee, that thou goe forth
with vs, and fight againſt the children of Ammon, and be the
captaine of al that dwell in Galaad. † Iephte alſo ſaid to them: 9
If you be come to me ſincerly, that I ſhould fight for you
againſt the children of Ammon, and if our Lord deliuer them
into my handes, ſhal I be your prince? † Who anſwered him: 10
Our Lord which heareth theſe thinges, him ſelfe is mediatour
and witnes that we wil doe as we haue promiſed.
† Iephte therfore went with the princes of Galaad, and al 11
the people made him their prince. And Iephte ſpake al his
wordes before our Lord in Maſpha. † And he ſent meſſen- 12
gers to the king of the children of Ammon, which ſhould
ſay in his perſon: What is betwen me and thee, that thou art
come againſt me, to waſt my Land? † To whom he anſwered: 13
Becauſe Iſrael tooke my land, when he aſcended out of Ægypt,
from the coaſts of Arnon vnto Iaboc and Iordan: now
therfore with peace reſtore the ſame to me. † By whom Iephte 14
againe ſent word, and commanded them that they ſhould ſay
to the

:: The hebrew word *Zonah* ſignifieth alſo *an In keeper.*

:: If they had not concurred to his expulſion, it might haue ſufficed to haue ſent for him, but in this caſe the ancientes iudged it meete to goe in perſon, and to intreat him. So Chriſt was reiected by the Iewes, and returneth not to them til in the end of the world they ſhal ſeeke vnto him. *S. Aug. q. 49. in Iudic. poſt mediū.*

15 to the king of Ammon: † Thus ſayth Iephte: Iſrael did not
take the Land of Moab, nor the Land of the children of Am-
16 mon: † but when they aſcended out of Ægypt, he walked
through the deſert vnto the Readſea, and came into Cades.
17 † And he ſent meſſengers to the king of Edom, ſaying: Suf-
Num.20 fer me that I may paſſe through thy land. Who would not
condeſcend to his requeſtes. He ſent alſo to the king of Moab,
who alſo him ſelfe contemned to geue paſſage. He abode
18 therfore in Cades, † and compaſſed the Land of Edom at the
ſide, and the land of Moab: and came againſt the Eaſt quarter
of the Land of Moab, and camped beyond Arnon: neither
would he enter the boundes of Moab: for Arnon is the bor-
19 der of the Land of Moab. † Iſrael therfore ſent meſſengers to
Sehon the king of the Ammorrheites, who dwelt in Heſe-
bon, and they ſaid to him: Suffer me to paſſe through thy land
20 vnto the riuer. † Who alſo him ſelfe deſpiſing the wordes of
Iſrael, ſuffered him not to paſſe through his borders: but ga-
thering an infinite multitude went forth againſt him into
21 Iaſa, and reſiſted ſtrongly. † And our Lord deliuered him into
the handes of Iſrael with al his armie, and he ſtroke him, and
poſſeſſed al the Land of the Ammorrheite the inhabiter of
22 that countrie, † and al the coaſtes therof from Arnon vnto
23 Iaboc, & from the wildernes vnto Iordan. † Our Lord ther-
fore the God of Iſrael ſubuerted the Amorrheite, his people
of Iſrael fighting againſt him, and wilt thou now poſſeſſe his
24 land? † Are not thoſe thinges which ∷ Chamos thy God poſ-
ſeſſed, dew to thee by right? But the thinges that our Lord
God hath obteyned conquerour, ſhal come to our poſſeſſion:
25 † vnleſſe perhaps thou be better then Balac the ſonne of Se-
phor the king of Moab: or canſt ſhew, that he wrangled a-
26 gainſt Iſrael, and fought againſt him, † when he dwelt in He-
ſebon, and the litle townes therof, and in Aroer, and the tow-
nes therof, or in al the cities nere Iordan, for ∷ three hundred
yeares. Wherfore haue you ſo long attempted nothing for re-
27 claime? † Therfore I doe not ſinne againſt thee, but thou
doeſt euil againſt me, denouncing me vniuſt warres. Our Lord
be iudge the arbiter of this day betwen Iſrael, and betwen the
28 children of Ammon. † And the king of the children of
Ammon would not harken to the wordes of Iephte, which
29 he ſent him by the meſſengers. † Therfore the ſpirite of our
Lord came vpon Iephte, and circuiting Galaad, and Manaſſes,

∷ In the opinion of infidels, it ſemed that they poſſeſſed countries by the helpe of falſe goddes, and ſo they thought them ſelues to haue iuſt title. Much more iuſt is the title when God almighty geueth victorie of conqueſt. *S. Aug. q. 48. in Iudic.*

∷ He argueth vpon preſcription of 300. yeares being nere ſo much. for there wanted ſcarce thirtie: being from the conqueſt made by Moyſes (*Num. 21.*) til the time of Iephte about 270. yeares.

Maſpha alſo of Galaad, and thence paſſing to the children of
30 Ammon, † he vowed a vow to our Lord, ſaying: If thou
wilt deliuer the children of Ammon into my handes,
31 † :: whoſoeuer ſhal firſt come forth out of the doores of my
houſe, and ſhal meete me returning with peace from the
children of Ammon, him wil I offer an holocauſte to our Lord.
32 † And Iephte paſſed to the children of Ammon, to fight
againſt them: whom our Lord deliuered into his handes.
33 † and he ſtroke from Aroer til thou come to Mennith,
twentie cities, and as farre as Abel, which is ſette with vine-
yardes, with a very great plague. and the children of Ammon
34 were humbled by the children of Iſrael. † But Iephte retur-
ning into Maſpha to his houſe, his onlie begotten daughter
mette him with tymbrels and daunces. for he had not other
35 children. † Whom when he ſaw, he rent his garmentes,
and ſaid: Wo is me my daughter thou haſt deceiued me, and
thy ſelf art deceiued: for I haue opened my mouth to our
36 Lord, and I can doe no other thing. † To whom ſhe an-
ſwered: My father, if thou haſt opened thy mouth to our
Lord, do vnto me whatſoeuer thou haſt promiſed, the re-
uenge and victorie of thyne enemies being granted to thee.
37 † And ſhe ſaid to her father: This only graunt me which I
deſire: Suffer me that two monethes I may goe about the
mountaines, and :: bewayle my virginitie with my felowes.
38 † To whom he anſwered: Goe. And he diſmiſſed her two
monethes. And when ſhe was gone with her felowes and
companions, ſhe mourned her virginitie in the mountaines.
39 † And the two monethes being expired, ſhe returned to
her father, and he" did to her as he had vowed, who knew
not man. Thence forth a faſhion in Iſrael, and a cuſtome was
40 kept: † that after the compaſſe of a yeare the daughters of
Iſrael aſſemble together, and mourne the daughter of Iephte
the Galaadite foure dayes.

:: This vow was vnlawful, for the law forbiddeth to offer man or woman in ſacrifice. *Exo.* 34. *v.* 20. *Deut.* 12. *v.* 31.

:: In the old teſtament mariage was ordinarily preferred before ſinglelife but in the new, it is better to kepe virginity 1. *Cor.* 7. *v.* 38.

ANNOTATIONS.

CHAP. XI.

Iephte offended in vowing

39. *Did to her as he had vowed.*] VVhether Iephte did wel or no in ſacrificing his daughter, hauing vowed to offer in ſacrifice whoſoeuer (or whatſoeuer) ſhould firſt mete him returning with victorie, as it hapened ſhe did, is a great and hard queſtion, ſaieth S. Auguſtin (*q. 49. in lib. Iudic*) and not eaſily decided, the holie ſcripture neither approuing nor reprouing his fact. Neuertheles by conference of other ſcriptures and diſcourſe of reaſon, he iudgeth it moſt probable that

Iephte offended in vowing without ſpecial warrant from God, to ſacrifice, that which by the law was not ſacrificable; yet ſinned not in performing his vow, but rather pacified God therby, whoſe wil it ſemed to be, that for puniſhment of his ſinne he ſhould ſacrifice his daughter, becauſe by his diuine prouidence ſhe firſt mette him: and the omiſſion might rather haue benne for his natural loue towards his onlie childe, then for the vnlawfulnes of the ſacrifice: ſeing it once pleaſed God to command Abraham to immolate his ſonne Iſaac, though when it came to execution, he forbade the ſame, appointing an other hoſte in place of the childe, which here he did not. Neither was it iniurious to the daughter, ſeing ſhe, as al mankinde, muſt once die when God appointeth. Yea further ſhe offered her ſelf freely (which ſemed to be by Gods inſtinct) willing her father to do to her whatſoeuer he had promiſed to God. This is the ſumme of S. Auguſtins large diſcourſe. Likewiſe S. Ambroſe (*li. 3. de Officiis c. 12.*) ſuppoſeth aſſuredly that this prince Iephte offended in vowing vnaduiſedly, for it alſo repented him, when his daughter firſt mette him: yet that with *godlie feare and dreade* he performed to his owne bitter paine that which he had promiſed: inſtituting an anniuerſarie lamentation of his daughter, for a warning to poſteritie of more circumſpection in making vowes. S. Hierom alſo (*li. 1. aduerſ. Iouinian.*) approueth their opinion that ſay: It was Gods ordinance Iephte ſhould feele the errour of his vnaduiſed vow, by the death of his daughter, for a document to others. The very ſame teacheth S. Chriſoſtom, (*ho. 14. ad pop. Antioch.*) that God would haue this errour to be thus puniſhed, that others might be warned from vowing the like. S. Gregoire Naziazen (*orat. de Machabeis*) preferring the martyrdome of the ſeuen brothers and their mother, befor this ſacrifice of Iephte as *more aduiſed, and more honorable*, yet condemneth not this, but recounteth it amongſt other commendable actes. Theodoret (*q. 19. in Iudic.*) and al the aforeſaid fathers do highly commend the daughters promptnes in offering her ſelf to be ſacrificed, which either much extenuated her fathers fault, or wholly iuſtified his fact. Thus the ancient fathers moderate their cenſures. Yet a new gloſſer of the Engliſh Bible without ſcruple ſayeth, that by his raſh vow, *and vvicked performance his victorie vvas defaced*; and againe, that he was ouercome *vvith blinde Zele, not conſidering* whether the vow was lawful or no.

vndiſcretly. But not in performing his vow as ancient fathers thinke more probable.

S. Auguſtin.

S. Ambroſe.

S. Hierom.

S. Chryſoſtom.

S. Gregorie Nazianzen.

Theodoret.

Bible 1603.

Proteſtants cenſure.

CHAP. XII.

Ephraites riſing againſt Iephte, fourtie two thouſand of them are ſlaine. 8. Abeſan is Iudge. 11. After him Ahialon 13. Then Abdon.

1 BVT behold in Ephraim there aroſe a ſedition. For they
paſſing againſt the North, ſaid to Iephte: Going to fight
againſt the children of Ammon, why wouldſt thou not cal
vs, that we might goe with thee? Therfore we wil burne thy
2 houſe. † To whom he anſwered: I and my people were at
great ſtrife againſt the children of Ammon: and I called you,
3 that you ſhould ayde me, and you would not doe it. † Which
I ſeeing :: put my life in myne owne handes, and paſſed to
the children of Ammon, and our Lord deliuered them into
my handes. What haue I deſerued, that you riſe againſt me in
4 battel. † Therfore al the men of Galaad being called to him,

:: That, is expoſed my ſelf to danger truſting to Gods helpe & myn owne handes, when others would not aſſiſt me.

he fought

he fought againſt Ephraim: and the men of Galaad ſtroke
Ephraim, becauſe he had ſaid: : Galaad is a fugitiue of
Ephraim, and dwelleth in the middes of Ephraim and Manaſſes.
† And the Galaadites tooke the fordes of Iordan, by 5
the which Ephraim was to returne. And when there had
come to the ſame one of the number of Ephraim, fleeing, and
had ſaid: I beſech you let me paſſe: The Galaadites ſaid to
him: Art thou not an Ephraite? Who ſaying: I am not: † they 6
asked him: Say then Schibboleth, which is interpreted an
Eare of corne. Who anſwered, Sibboleth, not being able by
the ſame letter to expreſſe, an eare of corne. And immediatly
being apprehended they killed him in the very paſſage of
Iordan. And there fel at that time of Ephraim two and fourtie
thouſand. † Therfore Iephte the Galaadite iudged Iſrael 7
ſix yeares: and he died, and was buried in his citie of Galaad.
† After him Abeſan of Bethlehem iudged Iſrael: † who had 8 9
thirtie ſonnes, and as manie daughters, which he ſending
abrode, gaue to huſbandes, and tooke wiues for his ſonnes of
the ſame number, bringing them into his houſe. Who iudged
Iſrael ſeuen yeares: † and died and was buried in Bethlehem. 10
† To whom ſucceeded Ahialon a Zabulonite: and he iudged 11
Iſrael ten yeares: † and he died and was buried in Zabulon. 12
† After him Abdon iudged Iſrael, the ſonne of Illel a Pharathonite:
† who had fourtie ſonnes, and of them thirtie nephewes, 13 14
mounting vpon ſeuentie aſſe coltes, and he iudged
Iſrael eight yeares: † and he died, and was buried in Pharathon 15
of the Land of Ephraim, in the mount of Amalec.

: Iephte being of Manaſſes tribe the Ephraites enuied his glorie and calumniouſly obiected that he and his followers were fugitiues ſo raiſed a tumulte to their owne loſſe.

CHAP. XIII.

The people fal againe to idolatrie and are afflicted by the Philiſthims. 3. An Angel fortelleth Manue his wife, that she ſhal haue a ſonne, and that he ſhal be a Nazareite from his birth. 11. confirmeth the ſame to Manue. 16. They offer ſacrifice to God. 24. The childe is borne, called Samſon, and bleſſed of God.

AND againe the children of Iſrael did euil in the ſight of 1
our Lord: who deliuered them into the handes of the
Philiſthimes fourtie yeares. † And there was a certaine man 2
of Saraa, and of the ſtocke of Dan, named Manue, hauing a
wife barren. † To whom an Angel of our Lord appeared, 3
and ſaid to her: Thou art barren and without children: but
thou ſhalt conceiue & beare a ſonne. † beware therfore that 4

thou :: drinke not wine & ſicer, nor eate any vncleane thing:
5 † becauſe thou ſhalt conceiue and beare a ſonne, whoſe head
the raſer ſhal not touch: for he ſhal be a Nazareite of God,
:: from his infancie, and from his mothers wombe, and he
ſhal beginne to deliuer Iſrael from the handes of the Phili-
6 ſtijmes. † Who when ſhe was come to her huſband, ſaid to
him: A man of God came to me, hauing an Angelical con-
tenance, exceeding terrible. Whom when I had asked, who
he was, and whence he came, and by what name he was cal-
7 led, he would not tel me: † but this he anſwered: Behold
thou ſhalt conceiue and beare a ſonne: beware thou drinke
not wine, nor ſicer, and that thou eate not any vncleane
thing: for the child ſhal be the Nazereite of God from his
infancie, and from his mothers wombe vntil the day of his
8 death. † Manue therfore prayed to our Lord, and ſaid: I
beſech thee ô Lord, that the man of God, whom thou didſt
ſend, may come againe, and teach vs what we ought to doe
9 concerning the child, that ſhal be borne. † And our Lord
heard Manue praying, and the Angel of our Lord appeared
againe to his wife ſitting in the field. but Manue her huſband
10 was not with her. Who when ſhe had ſeene the Angel, † ha-
ſtened, and ranne to her huſband: and ſhe told him, ſaying:
Behold " the man hath appeared to me, whom I ſaw before.
11 † Who roſe, and folowed his wife: and comming to the man,
ſaid to him: Art thou he that didſt ſpeake to the woman?
12 And he anſwered: I am. † To whom Manue, when, ſayd he,
thy word ſhal be fulfilled, what wilt thou that the child doe?
13 or from what ſhal he keepe him ſelf? † And the Angel of
our Lord ſaid to Manue: From al thinges, which I haue ſpo-
14 ken to thy wife, let him refraine him ſelf: † and whatſoeuer
groweth of the vineyard, let him not eate: wine and ſicer let
him not drinke, let him not eate any vncleane thing: and
whatſoeuer I haue commanded her, let him fulfil and keepe.
15 † And Manue ſaid to the Angel of our Lord: I beſech thee
that thou condeſcend to my petitions, and let vs :: make to
16 thee a kidde of goates. † To whom the Angel anſwered: If
thou conſtraine me, I wil not eate thy breade: but if thou
wilt make holocauſt, offer it to our Lord. And Manue knew
17 not that it was an Angel of our Lord. † And he ſaid to him:
What is thy name, that, if thy word ſhal be fulfilled, we may
18 honour thee? † To whom he anſwered: Why askeſt thou

:: Abſtinence not only from thinges vncleane by the law but alſo from wine and ſider was a preparation to the childe, who ſhould abſtaine from them al his life.

:: Other Nazerites obſerued a preſcripte rule of abſtinence for a time only *Num, 6.* but Samſon al his life; as a more perfect figure of Chriſt.

:: Manue taking the Angel for a holie prophete iuſtly thought he would not admitte, nor cōmand anie thing but that was lawful. And ſo did as the Angel appointed him, though he was no prieſt, nor the place proper to ſacrifice, but by extraordinarie diſpenſation.

my name, which is merueilous? † Manue therfore tooke a 19
kidde of the goates, and the libamentes, and put them vpon
a rocke,offering to our Lord, who doeth meruelous thinges:
and he and his wife looked on. † And when the flame of 20
the altar aſcended into heauen, the Angel of our Lord aſcended
together in the flame. Which when Manue and his wife
had ſeene, they fel flatte on the ground, † and the Angel of 21
our Lord appeared to them no more. And forthwith Manue
vnderſtood that it was an Angel of our Lord, † and he ſaid to 22
his wife: Dying we ſhal die, becauſe we haue ſeene ∷ God.
† To whom his wife anſwered: If our Lord would haue killed 23
vs, he would not haue taken of our handes holocauſtes
and libamentes, neither would he haue ſhewed vs al theſe
thinges,nor haue told vs theſe thinges that are to come.† She 24
therfore bare a ſonne, and called his name Samſon. And the
child grewe, and our Lord bleſſed him. † And the Spirit of 25
our Lord beganne to be with him in the campe of Dan
betwixt Saraa and Eſthaol.

∷ Though Manue ſaw not God in his owne perſon, yet ſeing him in his meſſenger feared death. *S. Aug. q. 54. in Iudic.*

ANNOTATIONS.

CHAP. XIII.

Proteſtantes either contradict themſelues, or teach Arrianiſme.

10. *The man hath appeared.*] Al ancient fathers and Catholique writers ſay, this was an Angel, which appeared in the forme of a man, and it is plaine by the text. Yet ſome proteſtantes wil haue this perſon to be Chriſt, *the eternal vvord of God.* VVho afterwardes became man. And neuertheles where by & by (v. 16.) he admoniſheth Manue to offer ſacrifice to God, they note that *he ſought not his ovvne honour but Gods, vvhoſe meſſenger he vvas:* either plainly contradicting themſelues, or els teaching Arrianiſme, as though the Sonne of God were not God; or inferiour to God the Father.

Bible 1603.

CHAP. XIIII.

Samſon deſirous to marrie a Philiſthime woman 5. by the way killeth a lion. 8. In whoſe mouth after few dayes, finding honey, 12. he propoſeth therof a riddle to the Philiſthiims for a Wager: 15. which reueling to his wife, ſhe telleth it to his aduerſaries. 19. He killeth and ſpoyleth thirtie men, ſo payeth the wager: and his Wife taketh an other man.

SAMSON therfore went downe into Thamnatha, and 1
ſeeing there a woman of the daughters of the Philiſthims,
† he went vp, and told his father and his mother, ſaying: I 2
ſaw a woman in Thamnatha of the daughters of the Philiſthijms:
which I beſech you take for me to wife. † To whom 3
his

his father and mother ſaid: :: Is there not a woman among
the daughters of thy bretheren, and in al my people, that
thou wilt take a wife of the Philiſthijms, which are vncir-
cumciſed? And Samſon ſaid to his father: Take this for me:
4 becauſe ſhe hath pleaſed mine eyes. † But his parentes knew
not that the thing was done of our Lord, and he ſought an
occaſion againſt the Philiſthims. for at that time the Phili-
5 ſthiims had dominion ouer Iſrael. † Samſon therfore went
downe with his father and mother into Thamnatha. And
when they were come to the vineyardes of the towne,
there appeared a lions whelpe cruel, and roaring, and mette
6 him. † And the Spirit of our Lord came vpon Samſon,
and he tore the lion, as if he ſhould teare a kidde into peeces,
hauing nothing at al in his hand: and this thing he would not
7 tel to his father and mother. † And he went downe and
8 ſpake to the woman, that had pleaſed his eies. † And after
ſome dayes returning to take her, he went aſide to ſee the
carcaſſe of the lion, and behold there was a ſwarme of bees
9 in the mouth of the lion and a honie combe. † Which when
he had taken in his handes, he did eate in the way: and co-
ming to his father and mother, he gaue them part, who alſo
them ſelues did eate: neither would he for al that tel them,
that he had taken the honie from the bodie of the lion.
10 † His father therfore went downe to the woman, and made
his ſonne Samſon a feaſt. for ſo yong men were accuſto-
11 med to doe. † When the citizens therfore of that place had
ſeene him, they gaue him thirtie companions to be with
12 him. † To whom Samſon ſpake: I wil propoſe you a riddle,
which if you ſhal ſolue me within the ſeuen dayes of the
feaſt, I wil geue you thirtie ſindones, and as many coates:
13 † but if you ſhal not be able to ſolue it, you ſhal geue
me thirtie ſindones, and cotes of the ſame number. Who
anſwered him: Propound the riddle, that we may heare it.
14 † And he ſaid to them: Out of the eater came forth meate,
and out of the ſtrong iſſued forth ſweetenes. neither could
15 they for three dayes ſolue the propoſition. † And when the
ſeuenth day was come, they ſaid to the wife of Samſon:
Speake to thy huſband, and vſe perſwaſion to him, that he
tel thee what the riddle ſignifieth. Which thing :: if thou
wilt not doe, we wil burne thee, and thy fathers houſe: haue
you therfore called vs to the bridal that you might ſpoyle vs?

:: It was prohibited (*Deut*. 7. v. 3. to make mariage with the Gentiles, but God ſome times diſpenſed: as here it appeareth he did. v. 4.

:: By threates they made her betray her

huſband: and neuertheles deſtroyed both her and her father. *cha.* 15. *v.* 6. ſo perſecuters of the Church deale with ſuch, as trayterouſly or of frailtie ſerue their turne.

† Who shed teares before Samſon, and complained ſaying: 16
Thou hateſt me, and loueſt me not: therfore the probleme,
which thou haſt propounded to the ſonnes of my people,
thou wilt not expound to me. But he anſwered: I would not
tel it to my father and mother: and can I tel it to thee? † The 17
ſeuen daies therfore of the feaſt ſhe wept before him: and at
the length the ſeuenth day for that she moleſted him he
expounded it. Who immediately told her countrie men.
† And they told it him the ſeuenth day before the going 18
downe of the ſunne: What is ſweeter then honie, and what
ſtronger then a lyon? Who ſaid to them: If you had not
ploughed with my hayfer, you had not found out my propoſition. † The Spirit therfore of our Lord came vpon him, 19
and he went downe to Aſcalon, and ſtroke there thirtie men,
whoſe garmentes being taken away he gaue to them, that
had ſolued the probleme. And being exceding wrath he went
vp into his fathers houſe: † but his wife tooke a husband 20
one of his freindes and bridal companions.

CHAP. XV.

Samſon tying firebrandes to foxes tayles burneth the Philiſthiims corne. 6. they burne his wife and her father. 8. he beateth them and hideth himſelfe. 10. His owne countrimen to get peace with the Philiſthimes, take and bind him, ſo meaning to deliuer him. 14. but he breaketh the cordes, and with the iaw bone of an aſſe killeth a thouſand of his enemies. 18. Being exceding drie, is refreshed with water, from the tooth of the ſame iaw.

AND after a certaine time, when the dayes of wheate 1
harueſt were at hand, Samſon came, meaning to viſite
his wife, and he brought her a kidde of goates. And when he
would enter into her chamber as he was wont, her father prohibited him, ſaying: † I thought that thou hadſt hated her, 2
and therfore I deliuered her to thy freind: but she hath a
ſiſter, which is yonger & fayrer then she, let this be thy wife
in ſteade of her. † To whom Samſon anſwered: From this 3
day there shal be no fault in me againſt the Philiſthimes: for I
wil doe you euils. † And he went, and :: caught three hun- 4
dred foxes, and he coupled them tayle to tayle, and tyed fyrebrandes in the middes: † which kindling with fyre, he let 5
them goe, that they might runne abroade hither and thither.
Who immediately went on into the corne of the Philiſthimes.

:: Being Iudge of the people he had helpe of others to take ſo manie foxes with nettes, or o-

Which

Which being ſette on fire, both the corne now caried toge-
ther, and that which yet ſtoode in the ſtalke, was al burnt, in
ſo much, that the flame conſumed the vineyardes alſo and
6 the oliuetes. † And the Philiſthijmes ſaid: Who hath done
this thing? To whom it was ſaid: Samſon the ſonne in law
of the Thamnathate: becauſe he tooke his wife, and gaue
her to an other, he hath wrought theſe thinges. And the
Philiſthims went vp, and burnt both the woman and her fa-
7 ther. † To whom Samſon ſaid: Although you haue done
theſe thinges, notwithſtanding yet wil I require reuenge of
8 you, and then I wil reſt. † And he ſtroke them with a great
plague, ſo that aſtonied they laid the calfe of the leg vpon the
thigh. And going downe he dwelt in the caue of the rocke
9 Etam. † Therfore the Philiſthijms going vp into the Land of
Iuda camped in the place, which afterward was called Lechi,
that is, the iaw bone, where their armie was ſpred abrode.
10 † And they of the tribe of Iuda ſaid to them: Why are you
come vp againſt vs? Who anſwered: That we may bind Sam-
ſon, we are come, and may repay him the thinges that he hath
11 wrought againſt vs. † There went downe therfore three
thouſand men of Iuda, to the caue of the flint Etam, and ſaid
to Samſon: knoweſt not thou that the Philiſthijms reigne
ouer vs? Why wouldeſt thou doe this thing? To whom he
12 ſaid: As they did to me ſo haue I done to them. † To bind
thee, quoth they, we are come, and to deliuer thee into
the handes of the Philiſthijms. To whom Samſon: Sweare,
13 quoth he, & promiſe me that you kil me not. † They ſaid: We
wil not kil thee, but wil deliuer the bound. And they bound
him with two new cordes, and tooke him from the rocke
14 Etam. † Who when he was come to the place of the Iawe-
bone and the Philiſthijms ſhouting were come againſt him,
the Spirit of our Lord fel vpon him: and as flax is wont to
be conſumed at the ſauour of fyre, ſo the bandes wherwith
15 he was bound, were diſſipated and looſed. † And finding
a iawe bone, to witte, the iawe bone of an aſſe, which
lay there, catching it, :: he ſlewe therwith a thouſand men,
16 † and ſaid: In the iawe bone of an aſſe, in the iawe of the
colt of ſhe aſſes haue I deſtroyed them, and haue ſtrooke a
17 thouſand men. † And when he had ended theſe wordes
ſinging, he threw the iaw bone out of his hand, and called the
name of that place Ramathlechi, which is interpreted the

therwiſe, being great ſtore in that countrie.

:: A notorious miracle to kil ſo manie with ſo meane a weapon without other helpe of man. And by common reaſon as vncredible, as the great myſteries of Catholique Religion.

lifting vp of the iawbone. † And being very thirſtie, he 18
cried to our Lord, and ſaid: Thou haſt geuen in the hand of thy ſeruant this very great ſaluation and victorie: and behold I die for thirſt, and shal fal into the handes of the vncircumciſed. † Our Lord therfore :: opened a great tooth in the 19
iawe of the aſſe, & there iſſued out of it waters. which being drunke, he refreſhed his ſpirit, and receiued ſtrength againe. Therfore the name of that place was called: The fountaine of him that inuocated from the iawbone, vntil this preſent day. † And he iudged Iſrael in the daies of the Philiſthijms 20
twentie yeares.

:: It was a greater miracle to draw water out of a drie bone, then out of the earth or ſtones: but al things are poſſible to God, which he pleaſeth to do.

CHAP. XVI.

Samſon enuironed in a citie taketh away the gates, and carieth them on his ſhoulders into a mountaine. 4. Is at laſt deceiued by Dalila, 21. his eyes put out, and ſcornfully abuſed. 26. But finally God reſtoring his ſtrength, he ſtriking two pillers the houſe falleth, and with himſelf, killeth three thouſand Philiſthiims.

HE went alſo into Gaza, and ſaw there a woman that 1
was * an harlot, and went in vnto her. † Which when 2
the Philiſthiims had heard, and it was bruted among them, that Samſon was entered into the citie, they compaſſed him, keepers being ſette in the gate of the citie: and there al the night wayting with ſilence, that in the morning they might kil him going out. † But Samſon ſlept vntil midnigt, and 3
then ariſing he :: tooke both the leaues of the gate, with their poſtes and locke, and laying them on his ſhoulders, caried them to the toppe of the mountaine, which looketh toward Hebron. † After theſe thinges he loued a woman, 4
which dwelt in Valley Sorec, and she was called Dalila.
† And the princes of the Philiſthiims came to her, and ſaid: 5
Deceiue him, and learne of him, wherein he hath ſo great ſtrength, and how we may be able to ouercome him, and being bound to afflict him. which if thou shalt doe, we wil geue thee euerie one a thouſand and an hundred peeces of ſiluer. † Dalila therfore ſpake to Samſon: Tel me, I beſech 6
thee, wherein thy greateſt ſtrength is, and what it is wherewith being bound thou canſt not breake forth. † To whom 7
Samſon anſwered: If I shal be bound with ſeuen cordes of ſinewes not yet drie, and moyſte as yet, I shal be weake as other men. † And the princes of the Philiſthimes brought 8

* or, an Inkeeper.

:: For ſuch admirable ſtreingth the hethniſh people thought Samſon to be Hercules. *S. Aug. li.18.c.19. ciuit.* But he was in deede farre ſtronger then they feaned of Hercules, who they ſaid, was not able to fight againſt two: whereas Samſon alone killed a thouſand with the iawbone of an aſſe. *c.15. v.15.*

vnto her ſeuen cordes, as he had ſaid: with the which ſhe
9 bound him, † ambuſhementes lying ſecretely in wayte neere
her, and in the chamber expecting the end of the thing, and
ſhe cried to him: The Philiſthijms vpon thee Samſon. Who
brake the bandes, as if a man ſhould breake a thread of toe
twyned with ſpittle, when it hath taken the ſauor of fyre:
10 and it was not knowen wherein his ſtrength was. † And
Dalila ſaid to him: Behold thou haſt deluded me, and haſt
ſpoken falſe: now at the leaſt tel me wherwith thou mayeſt
11 be bound. † To whom he anſwered: If I ſhal be bound with
new cordes, that were neuer occupied, I ſhal be weake, and
12 like to other men. † With the which Dalila againe bound
him, and cried: The Philiſthijmes vpon thee Samſon, ambuſhementes
being prepared in the chamber. Who did ſo breake
13 the bandes as threades of linnen cloth. † And Dalila ſaid to
him againe: How long deceiueſt thou me, and ſpeakeſt falſe?
Shew wherewith thou mayeſt be bound. To whom Samſon
anſwered: If thou platte ſeuen heares of my head with a
heare laſe, and faſten a nayle tyed round about them in the
14 ground, I ſhal be weake. † Which when Dalila had done,
ſhe ſaid to him: The Philiſthijms vpon thee Samſon. Who
ryſing vp from ſleepe drew out the nayle with the heares and
15 the heare laſe. † And Dalila ſaid to him: How doeſt thou ſay
that thou loueſt me, whereas thy mind is not with me? Theſe
three times thou haſt lied to me, & wouldeſt not tel wherein
16 thy greateſt ſtrength is. † And when ſhe moleſted him, and
continually hong vpon him for many daies, not geuing him
ſpace to reſt, his ſoule faynted, and was wearied euen vnto
17 death. † Then opening the truth of the thing, he ſaid to her:
There neuer came yron vpon my head, becauſe I am a Nazareite,
that is to ſay, conſecrated to God from my mothers
wombe: if my head ſhal be ſhauen, ∷ my ſtrength ſhal depart
from me, and I ſhal fayle, and ſhal be as other men.
18 † And ſhe ſeing that he had confeſſed to her al his minde,
ſent to the princes of the Philiſthijms and willed them: Come
vp yet once more, for now he hath opened his hart to me.
Who went vp taking with them the money which they had
19 promiſed. † But ſhe made him to ſleepe vpon her knees, and
to lay his head in her boſome. And ſhe called a barber, and
ſhaued his ſeuen heares, and beganne to driue him away, and
thruſt him from her: for immediately the ſtreingth departed
from

∷ Supernatural ſtreingth, or grace departeth when any leaue the rule of their profeſſion.

from him: † and ſhe ſaid: The Philiſthijms vpon thee Sam- 20
ſon. Who aryſing from ſleepe, ſaid in his mind: I wil goe
forth as I did before, and wil ſhake my ſelf, not knowing that
our Lord was departed from him. † Whom when the Phili- 21
ſthijmes had apprehended, forthwith they plucked forth his
eies, and led him to Gaza bound with chaynes, and being
ſhut vp in priſon they made him grinde. † And now his hea- 22
res had begone to grow againe, † and the princes of the 23
Philiſthijms aſſembled in one, that they might immolate ma-
gnifical hoſtes to Dagon their god, and might feaſt, ſaying:
Our God hath deliuered our enemie Samſon into our handes.
† Which thing the people alſo ſeing, prayſed their god, and 24
ſaid the ſame thinges: Our God hath deliuered our aduerſarie
into our handes, who deſtroyed our countrie, and killed verie
manie. † And reioyſing through out their bankettes, when 25
they had now taken their good cheere, they commanded that
Samſon should be called, and should play before them. Who
being brought out of priſon played before them, and they
made him to ſtand betwen two pillers. † Who ſaid to the 26
ſeruant that gouerned his ſteppes: Suffer me to touch the
pillers, on which al the houſe ſtayeth, and let me leane vpon
them, and reſt a litle. † And the houſe was ful of men and 27
wemen, and there were al the princes of the Philiſthijms,
alſo from the roofe and higher part, about three thouſand of
both ſexe beholding Samſon playing. † But he inuocating 28
our Lord, ſaid: Lord God remember me, & reſtore now to me
myne old ſtrength my God, that I may ∷ reuenge me of myne
enemies, and for the loſſe of two eies may receiue one re-
uenge. † And taking both the pillers, on which the houſe 29
reſted, and holding the one in his right hand, and the other in
his left, † he ſaid: " Let me die with the Philiſthijms. And 30
the pillers being ſtrongly ſhaken, the houſe fel vpon al the
princes, and the reſt of the multitude, that was there: and he
killed manie moe dying, then before he had killed liuing.
† And his brethren going downe and al his kindred, they 31
tooke his bodie, and buried it betwixt Saraa and Eſthaol in
the ſepulchre of his father Manue, and he iudged Iſrael
twentie yeares.

∷ He deſired to be reuenged, not of rancour of mind but of zele of iuſtice. And ſo al the elect & glorified Sainctes deſire reuẽge. *Luc. 18. v. 8.* *Apoc. 6. v. 10.*

ANNOTATIONS. CHAP. XVI.

Samſon excuſed in killing

30. *Let me die vvith the Philiſthiims.*] Manie thinges do iuſtifie Samſons fact in killing himſelf with the Philiſthiims. Firſt it appeareth by the miracle, that

God

God directly and extraordinarily concurred by reſtoring in that moment his admirable ſtreingth, that he could pull downe two ſuch pillers. And conformably we may gather, that God inſpired his mind to attempt this fact, and ſo he erred not, but obeyed God herein: as S. Auguſtin noteth. *li. 1. c. 21. & 26. de ciuit. Dei.* Secondly he was moued with zele of Gods honour, hearing the Idolaters praiſe their falſe god Dagon. Thirdly, he had a good and pure intention to reuenge him ſelfe for Gods more glorie, praying to him for reſtauration of ſtreingth. Fourthy he did not directly deſire to kil himſelfe, but to kil the Philiſthims, though himſelſe muſt alſo die with them. And in this act eſpecially he was a figure of Chriſt, who chiefly by his death conquered his enemies.

himſelfe with his enemies.

Samſon a figure of Chriſt.

CHAP. XVII.

Michas and his mother cauſe a grauen, and a molten idol to be made of ſiluer. 5. He maketh one of his ſonnes prieſt for the idol, 10. and for the ſame purpoſe hyreth alſo a Leuite.

The third part.
Of certaine accidentes which happened in the time of the Iudges.

1 THERE was at that time a certaine man of mount
2 Ephraim named Michas, † who ſaid to his mother:
The thouſand and hundred ſiluer peeces, which thou hadſt
ſeparated to thy ſelfe, and concerning the which thou didſt
ſweare in my hearing, behold I haue, and they are with me.
3 To whom ſhe ſaid: Bleſſed be my ſonne to the Lord. † He
therfore rendred them to his mother, who had ſaid to him:
I haue conſecrated and vowed this ſiluer to the Lord, that my
ſonne may receiue it of my hand, and make :: a grauen and
4 :: a molten (god) and now I deliuer that to thee. † He rendred
them therfore to his mother: who tooke two hundred
ſiluer peeces and gaue them to the ſiluerſmith, that he might
make of them a grauen and a molten (god) which was in the
5 houſe of Michas. † Who ſeparated alſo therein a litle houſe
to the God, and made an Ephod, and Theraphim, that is to
ſay, a prieſtlie veſtiment, and idoles: and he :: filled the hand
6 of one of his ſonnes, and he became his prieſt. † In thoſe
daies there was not a king in Iſrael, but euerie one did that,
7 which ſemed right to him ſelf. † There was alſo an other
yong man of Bethelem Iuda, of the kinred therof: and he
8 was a Leuite, and dwelt there. † And going forth out of the
citie of Bethelehem, he would ſeiourne whereſoeuer he
ſhould find it comodious for him. And when he was come
into mount Ephraim, making his iourney, and had turned
9 aſide a little into the houſe of Michas, † he was demanded
of him whence he came. Who anſwered: I am a Leuite
of Bethlehem Iuda, and I goe to dwel where I ſhal be
10 able, and ſhal perceiue it to be profitable for me. † And

:: In hebrew *peſel vmaſſecah,* in Latin *ſculptile & conflatile, a grauen & molten thing* an image or forme made in mettle for a god, and ſo called, *v. 5.* was in dede an idol of Gentilitie, and nothing at al againſt ſacred Images of Chriſt and his Sainctes in the Catholique Church. wherof more is noted. *Gen. 31. Exo. 20.*

:: Annointed his hādes with oyle, as was preſcribed. *Exo. 29. Leu. 8.* But ſuch an apiſh imitation

Michas ſaid: Abide with me, and be to me a father and a
prieſt, and I wil geue thee euerie yeare tenne ſiluer peeces,
and duble liuerie, and the thinges that be neceſſarie for
victual. † He was content, and abode with the man, and was 11
vnto him as one of his ſonnes. † And Michas filled his hand, 12
and had the yong man for a prieſt with him, ſaying: † Now 13
I know that God wil do me good [b] hauing a prieſt of the
Leuitical kinde.

CHAP. XVIII.

First ſending ſpies to diſcouer, 11 ſix hundred armed men of the tribe of Dan goe to ſeeke poſſeſſions. 14. By the way they take the idol, and idolatrical prieſt from Michas. 27. ſurpriſe the towne of Lais, 30. and there ſet vp idolatrie.

IN thoſe dayes there was not a king in Iſrael, and the tribe 1
of Dan ſought poſſeſſion for it ſelfe, that it might dwel
therein: for vntil that day it had [c] not receiued a lotte among
the other tribes. † Therfore the children of Dan ſent fiue 2
men of their ſtocke and familie moſt valiant from Saraa and
Eſthaol, that they might view the land, and diligently behold
it, and they ſaid to them: Goe, and conſider the land. Who
going forward when they were come into mount Ephraim,
and had entered into the houſe of Michas, they reſted there:
† and knowing the voice of the yong man the Leuite, and 3
vſing his lodging, they ſaid to him: Who brought thee hither?
What doeſt thou here? For what cauſe wouldeſt thou come
hither? † Who anſwered them: Theſe, and theſe thinges hath 4
Michas done to me, & hath hyred me for wages to be his prieſt.
† And they deſired him that he would conſult [d] the Lord, that 5
they might know whether they ſhould goe on a proſperous
iourney, and the thing ſhould haue effect. † [e] Who anſwered 6
them: Goe in peace: The Lord regardeth your way, and the
iourney that you goe. † The fiue men therfore going came to 7
Lais, & they ſaw the people dwelling in it without any feare,
according to the cuſtome of the Sidonians, ſecure and quiet,
no man at al reſiſting them, & of greate riches, and ſeparated
farre from Sidon and from al men. † And returning to their 8
brethren in Saraa and Eſtaol, and aſking what they had done
they anſwered them: † Ariſe, and let vs goe vp to them: for 9
we haue ſeene the Land exceding rich and plentiful: neglect
not, ſlacke not: let vs goe, and poſſeſſe it, it wil be no labour.

was of no value, where was neither true vocation in the annointed (for he deſcended not of Aaron, but of Moyſes, *chap. 18. v. 30.*) nor authoritie in him that vſed this ceremony.

[b] An Apoſtata Leuite was accounted more ſufficient then an idolatrical prieſt to ſerue an idol. ſo he that is a Prieſt or a Deacon once catholikly conſecrated, is a ſufficient (yea too ſufficient) a miniſter with proteſtantes.

[c] Their whole portiō was aſſigned (*Ioſ. 19.*) but through their owne ſlouth they poſſeſſed litle of it, ſo that hitherto the greateſt part was not receiued.

[d] They ment the falſe god which the apoſtata Leuite ſerued.

[e] The diuel anſwered, as his maner is

10 † We ſhal enter vnto them being ſecure, into a moſt large
countrie, and our Lord wil deliuer to vs the place, wherein
is penurie of nothing, of thoſe thinges that grow on the
11 earth. † There departed therfore from the kinred of Dan,
that is to ſay, from Saraa and Eſthaol ſix hundred men, fur-
12 niſhed with warlike armour, † and going vp they taried in
Cariathiarim of Iuda: which place from that time tooke the
name of the Tentes of Dan, and it is at the backe of Cariathia-
13 rim. † Thence they paſſed into mount Ephraim. And when
14 they were come to the houſe of Michas, † the fiue men, that
before had been ſent to view the Land of Lais, ſaid to the reſt
of their brethren: You know that in theſe houſes there is an
Ephod, and Theraphim, and a grauen, and molten god: See
15 what pleaſeth you. † And when they had turned a litle aſide,
they entred into the houſe of the yong man the Leuite, which
was in the houſe of Michas: and ſaluted him with peaceable
16 wordes. † And the ſix hundred men ſo as they were armed,
17 ſtoode before the doore. † But they, that were entred the
houſe of the yong man, endeuoured to take away the grauen,
the Ephod, and the idols, and molten god, and the prieſt ſtoode
before the doore, the ſix hundred moſt valiant men expecting
18 not farre of. † They therfore that were entred tooke the gra-
uen, the Ephod, the theraphim and molten god. To whom
19 the prieſt ſaid: What doe you? † To whom they anſwered:
Hold thy peace, and put thy finger vpon thy mouth and come
with vs, that we may haue thee for a father, and a prieſt. Whe-
ther is better for thee, that thou be a prieſt in the houſe of one
20 man, or in one tribe and familie in Iſrael? † Which when he
had heard, he agreed to their wordes, and tooke the Ephod,
21 and idols, and grauen god, and departed with them. † Who
when they went forward, and had made the children and the
22 cattel to goe before them, and al that was percious, † and
were now farre from the houſe of Michas, the men that dwelt
23 in the houſe of Michas crying out together folowed, † and
at their backe began to ſhoute. Who looking backe, ſaid
24 to Michas: What meaneſt thou? Why doeſt thou crie? † Who
anſwered: My Goddes, which I made me, you haue taken
away, and the prieſt, and al that I haue, and doe you ſay:
25 What aileth thee? † And the children of Dan ſaid to him:
Beware thou ſpeake no more vnto vs, and there come vnto
thee men prouoked in mind, and thou with al thy houſe

obſcurly, ſome times truly & ſometimes falſly.

perish. † And ſo they went on their iourney begone. But 26
Michas ſeing that they were ſtronger then he, returned into
his houſe. † And the ſix hundred men tooke the prieſt, and 27
the thinges which we ſpake of before, and came into Lais to
a people that was quiet and ſecure, and ſtroke them in the
edge of the ſword: and the citie they deliuered to fyre, † no 28
man at al bringing them ſuccour, for that they dwelt farre
from Sidon, and had with no men anie ſocietie and affayres.
And the citie was ſituated in the countrie of Rohob: which
building agayne they dwelt in it, † calling the name of the 29
citie Dan, according to the name of their father, whom Iſrael
had begotten, which before was called Lais. † And they 30
ſette vp to themſelues the :: grauen idol, and Ionathan the
ſonne of Gerſon the ſonne of Moyſes, and his ſonnes prieſtes
in the tribe of Dan, vntil the day of their captiuitie. † And 31
the idol of Michas remayned with them al the time, that the
houſe of God was in Silo. In thoſe daies there was not a king
in Iſrael.

:: *Peſel, eidolon, ſculptile, the grauen thing,* falſly called god. c. 17. v. 5.

CHAP. XIX.

A Leuite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Beniamin hardly getteth lodging. 25. his wife is there vilanouſly abuſed by wicked men, and in the morning found dead. 29. whereupon her huſband cutteth her bodie, and ſendeth peeces to euerie tribe of Iſrael, requiring them to reuenge the wicked fact.

THERE was a certaine man a Leuite, dwelling on the 1
ſide of mount Ephraim, who tooke a wife of Bethlehem
Iuda: † which left him, and returned vnto her fathers houſe 2
into Bethlehem, and abode with him foure monethes. † And 3
her huſband folowed her, willing to be reconciled vnto her,
and to ſpeake her fayre, and to bring her backe with him,
hauing in his companie a ſeruant and two aſſes: who receiued
him, and brought him into her fathers houſe.
Which when his father in law had heard, and had ſeene him,
he mette him ioyful, † and embraced the man. And the ſonne 4
in law taried in the houſe of his father in law three daies,
eating with him and drinking familiarly. † But the fourth 5
day aryſing before day, he would depart. Whom his father in
law held, and ſaid to him: Taſt firſt a litle bread, & ſtrengthen
thy ſtomacke, and ſo thou ſhalt depart. † And they ſate together, 6
and did eate and drinke. And the father of the yong

woman ſaid to his ſonne in law: I beſech thee that thou tarie
7 here to day, and let vs make merie together. † But he ryſing
vp, beganne as if he would depart. And neuertheles with
much adoe his father in law ſtayed him, and made him to
8 tarie with him. † But when morning was come, the Leuite
prepared to goe his iourney. To whom his father in law
againe: I beſech thee, quoth he, that thou take a litle meate,
and making thy ſelf ſtrong, til the day be farder ſpent, afterward
thou mayeſt depart. They did eate therfore together.
9 † And the yong man aroſe, that he might ſette forward with
his wife and his ſeruant. To whom his father in law ſpake
againe: Conſider that the day is more declining to the weſt,
and draweth nigh to euening: tarie with me to day alſo, and
ſpend the day in mirth, and to morrow thou ſhalt depart that
10 thou mayſt goe into thy houſe. † His ſonne in law would
not condeſcend to his wordes: but forthwith went forward,
and came ouer againſt Iebus, which by an other name is called
Ieruſalem, leading with him two aſſes loden, and his
11 :: concubine. † And now they were come nigh to Iebus and
the day changed into night: & the ſeruant ſaid to his maiſter:
Come, I beſech thee, let vs turne into the citie of the Iebuſeites,
12 and tarie in it. † To whom his maiſter anſwered: I wil
not enter into the towne of a ſtrange nation, which is not of
13 the children of Iſrael, but I wil paſſe as farre as Gabaa: † and
when I ſhal come thither, we wil lodge in it, or at the leaſt in
14 the citie of Rama. † They paſſed therfore by Iebus, and went
on their iourney begone, and the ſonne went downe to them
15 byſide Gabaa, which is in the tribe of Beniamin: † and they
turned into it, that they might lodge there. Whither when
they were entred, they ſate in the ſtreate of the citie, and no
16 man would receiue them to lodge. † And behold there appeared
an old man, returning out of the field and from his
worke in the euening, who him ſelf alſo was of mount
Ephraim, and dwelt as a ſtranger in Gabaa, but the men of
17 that countrie were the children of Iemini. † And lifting vp
his eies, the old man ſaw the man ſitting with his fardels in
the ſtreate of the citie, and ſaid to him: Whence comeſt thou?
18 and whither goeſt thou? † Who anſwered him: We departed
from Bethlehem Iuda, and we goe to our place, which is
on the ſide of mount Ephraim, from whence we went into
Bethlehem: and now we goe to the houſe of God, and none

:: She was his lawful wife and ſo called. v. 1. & 9. yet alſo is called concubine becauſe ſhe had no dawrie, nor as yet enioyed the priuiledges of a miſtris in her huſbands houſe.

wil receiue vs vnder his roofe, † hauing ſtraw and hay for 19
prouender of the aſſes, and bread and wine for the vſe of my
ſelf and of thy handmaid, and of the ſeruant that is with me:
we lacke nothing but lodging. † To whom the old man 20
anſwered: Peace be with thee, I wil geue al thinges that are
neceſſarie: only, I beſech thee, tarie not in the ſtreate. † And 21
he brought him into his houſe, and gaue prouender to his
aſſes: and after they had waſhed their feete, he receiued them
to a bankette. † They making merie, and after the labour of 22
their iourney, refreſhing their bodie with meate and drinke,
there came men of that citie, the children of Belial (that is
to ſay, without yoke) and beſetting the old mans houſe, beganne
to knocke at the doores, crying to the maiſter of the
houſe, and ſaying: Bring forth the man, that entred into thy
houſe, that we may abuſe him. † And the old man went out 23
to them, and ſaid: Doe not ſo brethren, doe not this euil: becauſe
this man is entered to my lodging, and ceaſe from this
folie: † I haue a daughter that is a virgin, and this man hath 24
a concubine, I wil bring them forth to you, that you may
humble them, & fulfil your luſt: only, I beſeche you, worke
not this wickednes againſt nature on the man. † They would 25
not agree to his wordes. which the man ſeing, he brought
forth his concubine to them, and he deliuered her to them to
be illuded: whom when they had abuſed al the night, they
let her goe in the morning. † But the woman, when the 26
darkenes departed, came to the doore of the houſe, where
her lord lodged, and there fel downe. † Morning being 27
come, the man aroſe, and opened the doore, that he might
finiſh his iourney begone: and behold his concubine lay before
the doore, her handes ſpredde on the threſhold. † To 28
whom he, thinking that ſhe tooke her reſt, ſpake: Ariſe, and
let vs walke. Who anſwering nothing, perceiuing that ſhe
was dead; he tooke her, and laid her vpon his aſſe, & returned
into his houſe. † Which when he was entered vnto, he tooke 29
a ſword, and cutting the carcaſſe of his wife with her bones
into twelue partes and peeces, he ſent them into al the borders
of Iſrael. † Which when euerie one had ſeene, they 30
cried together: There was neuer ſuch a thing done in Iſrael
from that day, when our fathers aſcended out of Ægypt, vntil
this preſent time: geue ſentence, and decree in common what
is needeful to be done.

CHAP. XX.

Al the other tribes fighting againſt Beniamin, 13. becauſe they wil not puniſh the malefactors, 21. haue the worſe, 25. alſo the ſecond time. 29. but the third time the Beniamites are al ſlaine ſauing ſix hundred men.

1 THERFORE al the children of Iſrael went forth, and
were gathered together, as it were one man, from Dan
to Berſabee, and the Land of Galaad, to our Lord in Maſpha:
2 † and al the corners of the people, and al the tribes of Iſrael
aſſembled into the church of the people of God foure hundred
3 thouſand footemen warriers. († Neither were the
children of Beniamin ignorant that the children of Iſrael
were come vp into Maſpha.) And the Leuite the huſband of
the woman that was killed being asked, how ſo great wickednes
4 had beene cōmitted, † anſwered: I came into Gabaa
of Beniamin with my wife, and there I tooke my lodging:
5 † and behold the men of that citie by night beſette the houſe
wherein I taried, meaning to kil me, and vexing my wife
6 with incredible furie of luſt, finally she died. † Whom being
taken I did cutte into peeces, and ſent the partes into al the
borders of your poſſeſſion: becauſe neuer was there ſo heinous
an offenſe, and ſo greate an abomination done in Iſrael.
7 † You are al preſent the children of Iſrael, determine what
8 you ought to doe. † And al the people ſtanding, anſwered as
it were by the word of one man: we wil not depart into our
9 tabernacles, neither ſhal any man enter into his houſe: † but
10 this wil we doe in common againſt Gabaa. † Let ten men be
choſen of an hundred out of al the tribes of Iſrael, and an
hundred of a thouſand, and a thouſand of ten thouſand, to
bring victuals for the armie, and that we may fight againſt
Gabaa of Beniamin, & render to it for the wicked fact, which
11 it deſerueth. † And al Iſrael aſſembled to the citie, as it were
12 one man with one minde, and one counſel: † and they ſent
meſſengers to al the tribe of Beniamin, which ſhould ſay: Why
13 is there ſoe great abomination found in you? † Deliuer the
men of Gabaa, that haue committed this heinous fact, :: that
they may die, and the euil may be taken away out of Iſrael.
Who would not heare the commandment of their brethren
14 the children of Iſrael: † but out of al cities, which were of
their lotte, they aſſembled into Gabaa, to ayde them, and to
15 fight againſt al the people of Iſrael. † And there were found

:: Omiſſion & contempt to puniſh hainous crimes is a iuſt cauſe to make warre againſt anie people.

fiue and twentie thouſand of Beniamin of them that drew
ſword, beſide the inhabitantes of Gabaa, † which were 16
ſeuen hundred moſt valiant men, ſo fighting with the left
hand as with the right: and ſo directly caſting ſtones with
ſlinges, that they could ſtrike a heare alſo, and the ſtroke of
the ſtone ſhould not be caried awry on either part. † Of the 17
men of Iſrael alſo, beſide the children of Beniamin, were
found foure hundred thouſande of them that drew ſwordes,
& were prepared to fight. † Who riſing came into the houſe 18
of God, that is, into Silo: and they conſulted God, and ſaid:
Who ſhal be in our armie general of the battel againſt the
children of Beniamin? To whom our Lord anſwered: Let
:: Iudas be your captayne. † And forthwith the children of 19
Iſrael aryſing in the morning, camped beſide Gabaa: † and 20
thence proceeding to fight againſt Beniamin, beganne to
aſſault the citie. † And the children of Beniamin iſſuing out 21
of Gabaa, ſlew of the children of Iſrael that day two and
twentie thouſand men. † Agayne Iſrael hauing confidence 22
:: in their ſtrength and number, ſette the armie in aray in the
ſame place, wherein they had fought before: † yet ſo that 23
they did firſt goe vp and weepe before our Lord vntil night:
and conſulted him, and ſaid: Shal I procede any more to fight
againſt the children of Beniamin my brethren, or not? To
whom he anſwered: :: Goe vp to them, and enter battel.
† And when the children of Iſrael the next day had proceded 24
againſt the children of Beniamin to battel, † the children of 25
Beniamin brake forth out of the gates of Gabaa: and meeting
them they raged with ſo great a ſlaughter againſt them, that
they ouerthrew eightene thouſand men that drew ſword.
† For the which thing al the children of Iſrael came into the 26
houſe of God, and ſitting wept before our Lord: and they
faſted that day vntil euening, and offered to him holocauſtes,
and pacifique victimes, † and asked him concerning their 27
ſtate. At that time the arke of the couenant of our Lord was
there, † and :: Phinees the ſonne of Eleazarus the ſonne of 28
Aaron prouoſt of the houſe. They therfore conſulted our
Lord, and ſaid: Shal we goe forth any more to fight againſt
the children of Beniamin our brethren, or reſt? To whom
our Lord ſaid: Goe vp, for to morrow I wil deliuer them into
your handes. † And the children of Iſrael ſette ambuſhmentes 29
round about the citie of Gabaa: † and the third time, 30

:: One of the tribe of Iuda.

:: Being farre more in number & hauing the iuſt cauſe, yet had the worſe, becauſe they truſted in their owne ſtreingth.

:: God alſo puniſhed al Iſrael by this ciuil warre, for ſuffering idolatrie in the tribe of *Dan. cha.* 18. *v.* 30. which they ought to haue puniſhed. *Deut.* 13. *v.* 12.

:: By this it appeareth that this hiſtorie happened not long after the death of Eleazarus. *Ioſ.* 24. *v.* 33. to whom his ſonne Phi-

as once

nees ſuceeded in the ſpiritual Supremacie of the Church.

as once and twiſe, they brought forth their armie againſt
31 Beniamin. † But the children of Beniamin alſo iſſued forth
boldly out of the citie, and purſewed a long way the aduerſaries
fleeing, ſo that they wounded of them, as the firſt day
and the ſecond, and ſlew them turning their backes by two
wayes, wherof the one went into Bethel, and the other into
32 Gabaa, and ouerthrew about thirtie men: † for they thought
to kil them after their accuſtomed maner. Who feyning artificially
as though they fled tooke aduiſe to draw them away
from the citie, & as it were fleing to bring them to the pathes
33 aforeſayd. † Therfore al the children of Iſrael ryſing out of
their ſeates, ſette their armie in battel aray, in the place which
is called Baalthamar. The ambuſhmentes alſo, which were
about the citie, began by litle and litle to open them ſelues,
34 † and to proceede from the Weſt part of the citie. Yea and
other ten thouſand men of al Iſrael prouoked the inhabitantes
of the citie to skirmishes. And the battel grew ſore againſt
the children of Beniamin: and they vnderſtoode not that on
35 euerie ſide deſtruction hong ouer them. † And our Lord
ſtroke them in the ſight of the children of Iſrael, and they
ſlew of them in that day fiue and twentie thouſand, and an
36 hundred men, al warryers and that drew ſword. † But the
children of Beniamin when they ſaw them ſelues to be inferiour,
beganne to flee. Which the children of Iſrael ſeing, gaue
them place to flee, that they might come to the ambuſhmentes
37 prepared, which they had ſette neere the citie. † Who
when they had ſodenly riſen out of their dennes, and Beniamin
turned their backes to the ſleaers, they entred the citie,
38 and ſtroke it in the edge of the ſword. † And the children of
Iſrael had geuen a ſigne to them, whom they had laid in the
ambushementes, that after they had taken the citie, they
ſhould kindle a fire: that the ſmoke aſcending on high, they
39 might ſhew that the citie was taken. † Which when the
children of Iſrael ſaw being in the verie fight (for the children
of Beniamin thought that they fled, and purſewed more
40 inſtantly, hauing ſlaine thirtie men of their armie.) † and
they ſaw as it were a piller of ſmoke to riſe vp from the citie.
Beniamin alſo looking backe, when he ſaw the citie taken,
41 and the flames caried on high: † they that before had feyned
as if they fled, turning their face reſiſted more manfully.
Which when the children of Beniamin had ſene, they were

turned into flight, † and beganne to goe the way of the deſert, 42
the aduerſaries purſewing them thither alſo. But they
alſo that had fyred the citie, mette them. † And ſo it came to 43
paſſe, that on both ſides they were ſlaine of the enemies, neither
was there any reſt of men dying. They fel, and were
ouerthrowen on the eaſt ſide of the citie of Gabaa. † And 44
there were that were ſlaine in the ſame place, eightene thouſand
men, al moſt valiant warryers. † Which when they had 45
ſeene, that were remayning of Beniamin, they fled into the
wildernes, and went on to the rocke, the name wherof is
Remmon. In that flight alſo ſtragling, and going diuers
waies, they ſlew fiue thouſand men. And whereas they went
farder, they purſewed them, and ſlew alſo other two thouſand.
† And ſo it came to paſſe, that al which were ſlaine of 46
Beniamin in diuerſe places, were fiue and twentie thouſand
one hundred fighting men, moſt prompt to warres. † There 47
remayned therfore of al the number of Beniamin that could
eſcape, and flee into the wildernes, ſix hundred men: and
they abode in the Rocke Remmon foure monethes. † But 48
the children of Iſrael retyring, ſtroke al the remaines of the
citie with the ſword from men euen to beaſtes, and al the
cities and villages of Beniamin the deuouring flame did
conſume.

CHAP. XXI.

The tribe of Beniamin is repayred, 8. by foure hundred Virgins reſerued in the ſlaughter of Iabes Galaad. 19. and by other Virgins taken, that come forth of Silo to daunce.

THE children of Iſrael ſware alſo in Maſpha, and ſaid: 1
None of vs ſhal geue of his daughters to the children of
Beniamin to wife. † And they came al to the houſe of God 2
in Silo, and ſitting in his ſight vntil euening, lifted vp their
voice, and with great wayling beganne to weepe ſaying:
Wherfore ô Lord God of Iſrael is this euil done in thy people,
that this day one tribe ſhould be taken away out of vs?
† And on the morrow riſing early, they built an altar: and 4
offered there holocauſtes, and pacifique victimes, and ſaid:
† Who hath not aſcended in the hoſte of our Lord of al the 5
tribes of Iſrael? For they had bound them ſelues with a great
othe, when they were in Maſpha, that they ſhould be ſlayne
which had beene wanting. † And the children of Iſrael being 6

:: moued with repentance vpon their brother Beniamin,
beganne to ſay: One tribe is taken away out of Iſrael,
7 † whence ſhal they take wiues? For we haue al ſworne in
common, that we wil not geue our daughters to them.
8 † Therfore they ſaid: Who is there of al the tribes of Iſrael,
that went not vp to our Lord into Maſpha? And behold the
inhabitantes of Iabes Galaad were found not to haue bene in
9 that armie. († At that time alſo when they were in Silo,
10 none of them was found there.) † They ſent therfore ten
thouſand the ſtrongeſt men, and commanded them: Goe,
and ſtrike the inhabitantes of Iabes Galaad in the edge of the
11 ſword, as wel their wiues as their litle ones. † And this ſhal
be it which you ſhal obſerue: Al of the male kinde, and we-
men, that haue knowen men, kil ye, but the virgins reſerue.
12 † And there were found of Iabes Galaad foure hundred vir-
gins, that knew not mans bedde, and they brought them to
13 the campe in Silo, into the Land of Chanaan. † And they
ſent meſſengers to the children of Beniamin, that were in
Rocke Remmon, and commanded them that they ſhould
14 receiue them in peace. † And the children of Beniamin came
at that time, and there were geuen vnto them wiues of the
daughters of Iabes Galaad: but others they found not, which
15 they might geue them in like maner. † And al Iſrael was
very ſorie, and repented for the killing of one tribe out of
16 Iſrael. † And the ancientes ſaid: What ſhal we doe to the
reſt, that haue not taken wiues? For al the wemen in Benia-
17 min are dead. † And we muſt very carefully, and with great
ſtudie prouide, that one tribe be not deſtroyed out of Iſrael.
18 † For our owne daughters we can not geue them, being
bound with an oath and a curſe, wherby we ſaid: Curſed be
he that ſhal geue to Beniamin anie of his daughters to wife.
19 And they tooke counſail, and ſaid: Behold there is an anni-
uerſaire ſolemnitie of our Lord in Silo, which is ſituate on
the North of the citie of Bethel, on the Eaſt ſide of the way,
that goeth from Bethel to Sichem, and on the South of the
20 towne of Lebona. † And they commanded the children of
Beniamin, and ſaid: Goe, and lie hidde in the vineyardes.
21 † And when you ſhal ſee the daughters of Silo come forth
after the maner to lead daunſes, iſſue forth ſodenly out of the
vineyardes, and catch of them euerie one his wife, and goe
22 into the Land of Beniamin. † And when their fathers ſhal

:: Leſt either iuſtice be ouer ſharpe, or mercie too relaxe, with great art of diſcretion, gouernours muſt obſerue *mercie iuſtly aduiſing, and diſcipline piouſly chaſticing. S. Greg. li. 1. Epiſt. 24.*

come, and their brethren, and ſhal beginne to complaine
againſt you, and to chide, we wil ſay to them : Haue pittie on
them: for they tooke them not away by the right of warryers
and conquerours, but when they deſired to receiue them,
you gaue them not, and on your part the fault was commit-
ted. † And the children of Beniamin did, as it had beene 23
commanded them: and according to their number, they
tooke away to them ſelues of thoſe that ledde the daunſes,
euerie one his wife : and they went into their poſſeſſion, buil-
ding cities, and dwelling in them. † The children of Iſrael 24
alſo returned by their tribes, and families into their taberna-
cles. In thoſe daies there was not a King in Iſrael : but euerie
one did that :: which ſemed right to him ſelfe.

: In the time of the Iudges the people preſumed more to do *that ſemed to them ſelues right*, or good, though it was nought; which afterwardes the kinges more restrained and puniſhed.

THE ARGVMENT OF THE BOOKE OF RVTH.

AMONGST *other thinges that happened to the people of Iſrael, in the time of the Iudges, this hiſtorie of Ruth, to Witt, her coming from Moab, her conuerſion to true Religion, godlie conuerſation, and mariage with Booz of the tribe of Iuda, is recorded, as a more principal matter. For that not onlie king Dauid, but conſequently alſo our* SAVIOVR, *the Redemer of mankind deſcended from her. VVherby Was foreſignified, that as ſaluation thus proceded from the Gentiles together With the Iewes : ſo the Gentiles are made partakers of the ſame grace. More clerly prophecied, as S. Hierom noteth, by Iſai* (cap. 16.) *ſaying :* Send forth ô Lord the lambe, the Ruler of the earth, from the Rocke of the deſert to the mount of the daughter of Sion. *That is, from Ruth the gentile to Hieruſalem, or rather to the Church. This mariage of Ruth came to paſſe about the time of Abeſan Judge. The booke Was written, as is moſt probable, by Samuel: and is diuided into foure chapters; whoſe contentes folow in their places.*

The hiſtorie of Ruth is regeſtred in holie Scripture, for the genealogie of Dauid, and eſpecially of our Sauiour Chriſt.

Iudic.12.

THE

THE BOOKE OF RVTH.

CHAP. I.

By occaſion of famine Elimelech of Bethleem going with his wiſe Noemi, and two ſonnes, into the Land of Moab, there dieth. 4. His ſonnes marrie wiues of that countrie, and die without iſſue. 6. Noemi returning homewardes hardly perſwadeth one of her daughters in law, to part from her. 15. The other, called Ruth, wil needes goe with her, profeſſing the ſame God and Religion. 19. So theſe two arriue in Betheleem.

1 IN the dayes of one Iudge, when the Iudges ruled,
there came a famine in the Land. And there went
a man of Bethleem Iuda, to ſeiourne in the land of
2 Moab with his wife, and two children. † him ſelf
was called Elimelech, and his wife, Noemi: and his two
ſonnes, the one Mahalon, and the other Chelion, Ephraites
of Bethleem Iuda. And entring into the countrie of Moab,
3 they abode there. † And Elimelech the huſband of Noemi
4 died: and ſhe remained with her ſonnes. † Who tooke wiues
of the Moabites, of the which one was called Orpha, and the
5 other Ruth. And they abode there ten yeares, † and both died,
to witte, Mahalon and Chelion: and the woman remayned de-
6 ſtitute of her two children & her huſband. † And ſhe aroſe to
goe into her countrie with both her daughters in law from
the countrie of Moab: for ſhe had heard that our Lord had
7 reſpected his people, & had geuen them victuals. † She ther-
fore went forth from the place of her peregrination, with
both her daughters in law: and being now ſette in the way
8 to returne into the Land of Iuda, † ſhe ſaid to them: Goe into
your mothers houſe, our Lord doe mercie with you, as you
9 haue done with the dead and with me. † Grant he vnto you
to find reſt in the houſes of your huſbandes, which you ſhal
take. And she kiſſed them. Who lifting vp their voice beganne
10 to weepe, † & to ſay: We wil goe on with thee to thy people.
11 † To whom ſhe anſwered: Returne my daughters, why come
you with me? shal I haue ſonnes any more in my wombe, that
12 you may hope for huſbandes of me? † Returne my daugh-
ters, and goe your wayes: for I am now ſpent with old age,
and not fitte for wedlocke. Although I might conceiue this

night, and beare children, † if you would expect til they 13
grow, and be of mans age, you ſhal be old women before you
marrie. Doe not ſo my daughters, I beſech you: for your diſtreſſe
doth the more greue me, and the hand of our Lord is
come forth againſt me. † Therfore lifting vp their voice, they 14
beganne to weepe agayne, Orpha kiſſed her mother in law,
and returned: Ruth cleaued to her mother in law. † to whom 15
Noemi ſaid: Behold thy kinſewoman is returned to her people,
and ∷ to her goddes, goe with her. † Who anſwered: 16
Be not againſt me, to the end that I should leaue thee and depart:
for whither ſoeuer thou shalt goe, I wil goe: and where
thou ſhalt abide, I alſo wil abide. Thy people my people, and
thy God my God. † The land that ſhal receiue thee dying, in 17
the ſame wil I die: and there wil I take a place for my burial.
Theſe thinges doe God to me, & theſe thinges adde he, if death
onlie ſhal not ſeparate me and thee. † Noemi therfore ſeing, 18
that Ruth with a ſtidfaſt mind had determined to goe forward
with her, would not be againſt it, nor perſwade her any
more to returne to her frendes: † and they went forth 19
together, and came into Bethlehem. Who being entered into
the citie, a brute was quickly ſpred among them: and the
wemen ſaid: This is that Noemi. † To whom ſhe ſaid: Cal 20
me not Noemi (that it to ſay, beautiful) but cal me Mara
(that is to ſay, bitter) becauſe with bitternes hath the Almightie
very much repleniſhed me. † I went forth ∷ ful, 21
and our Lord hath brought me backe emptie. Why therfore
doe you cal me Noemi whom our Lord hath humbled, and
the Almightie hath afflicted? † Noemi therfore came with 22
Ruth the Moabite her daughter in law, from the Land of her
peregrination: and returned into Bethlehem, when barley
was firſt reaped.

∷ Noemi perſwaded not to idolatre, but inſinuated that if Ruth would not returne to her countrie, ſhe muſt alſo leaue the falſe goddes. And ſo ſhe anſwered, that ſhe would ſerue the ſame true God of Iſrael.

∷ She had a huſband and two ſonnes, and ſufficient prouiſion, but now was bereued of them al.

CHAP. II.

Ruth gathering eares of corne in Booz field, 8. he kindly biddeth her tarie with his ſeruantes. 17. At night she returneth carying good quantitie of corne, and part of the meate, which they gaue her, to her mother in law.

AND Elimelech her huſband had a coſin, a mightie man, 1
and of great riches, named Booz. † And Ruth the 2
Moabite ſaid to her mother in law: If thou command, I wil
goe into the field, and gather the eares of corne, that shal
eſcape the handes of the reapers, where ſoeuer I ſhal find the
grace

grace of the father of the houſe fauorable towardes me. To
3 whom ſhe anſwered: Goe my daughter. † She went therfore
and gathered the eares of corne after the backes of the reapers.
And it chanced that the owner of the ſame field was
4 Booz, who was of the kinred of Elimelech. † And behold,
he came out of Bethlehem, and ſaid to the reapers: :: Our
Lord be with you. Who anſwered him: Our Lord bleſſe thee.
5 † And Booz ſaid to the yongman, that was ouerſeer of the
6 reapers: Whoſe maide is this? † To whom he anſwered:
This is that Moabite, which came with Noemi, from the
7 countrie of Moab, † and ſhe deſired that ſhe might gather
the eares of corne that remayne, folowing the ſteppes of the
reapers: and from morning vntil now ſhe ſtayeth in the field,
and not ſo much as for a very moment hath ſhe returned
8 home. † And Booz ſaid to Ruth: Heare me daughter, goe not
into an other field to gather, neither depart thou from this
9 place: but ioyne thy ſelfe to my maides, † and where they
haue reaped, folow. For I haue commanded my ſeruantes,
that no man moleſt thee: but if thou ſhalt thirſt alſo, goe
to the fardels, and drinke the waters, wherof the ſeruantes
10 alſo doe drinke. † who falling on her face and adoring vpon
the ground, ſaid to him: Whence cometh this to me, that
I ſhould find grace before thine eies, and that thou wouldeſt
11 voutſafe to know me a ſtrange woman? † To whom he
anſwered: Al thinges haue beene told me, which thou haſt
done to thy mother in law after the death of thy huſband:
and that thou haſt leift thy parentes, and the land wherein
thou waſt borne, and art come to a people, which before
12 thou knewest not. † Our Lord :: render vnto thee for thy
worke, and God grant thou mayeſt receiue :: a ful reward of
our Lord the God of Iſrael, to whom thou art come, & vnder
13 whoſe winges thou art fled. † Who ſaid: I haue found grace
in thine eies my lord, which haſt comforted me, and haſt ſpoken
to the hart of thy handmaide, which am not like to one
14 of thy maides. † And Booz ſaid to her: When the houre ſhal
come to eate, come hither, and eate bread, and dippe thy
morſel in the vinagre. She therfore ſate at the ſide of the reapers,
and ſhe heaped to her ſelfe polent, and did eate and was
15 filled, and tooke the leauinges. † And from thence ſhe aroſe,
to gleane the eares of corne after her maner. And Booz commanded
his ſeruantes, ſaying: Yea and if ſhe wil reape with
you,

:: The Church vſeth this ſalutation in the holie ſacrifice and other diuine office.

:: Booz doubted not but reward was due to good workes.

:: Yea a ful reward, anſwerable to Ruths pietie: Vvhich muſt be ſpiritual and eternal.

you, forbid her not: † and of your owne handfuls alſo caſt 16
forth of purpoſe, and let them remaine, that she may gather
them without baſhefulnes, and gathering let no man con-
trowle her. † She gleaned therfore in the field vntil euening: 17
& that which she had gathered beating with a rodde & thre-
ſhing she found of barley as it were the meaſure of an ephi,
that is, three buſhels. † Which carying she returned into 18
the citie, and shewed to her mother in law: moreouer she
brought forth, and gaue her of the remaynes of her meate,
wherwith she had beene filled. † And her mother in law ſaid 19
to her: Where haſt thou gathered to day, and where haſt thou
wrought? bleſſed be he that hath had mercie on thee. And
she told her with whom she had wrought: and she told the
mans name, that he was called Booz. † To whom Noemi 20
anſwered: Be he bleſſed of our Lord: becauſe the ſame grace,
which he had shewed to the liuing, he hath kept alſo to the
dead. And agayne she ſaid: The man is our nigh coſin. † And 21
Ruth, This alſo, quoth she, he commanded me, that ſo long
I should ioyne my ſelf to the reapers, til al the corne were
reaped. † To whom her mother in law ſaid: It is better my 22
daughter, that thou goe forth with his maides to reape, leſt
in an other mans field ſome may reſiſt thee. † She therfore 23
ioyned her ſelf to the maides of Booz: and ſo long reaped
with them, til the barley and the wheate were layd vp in
the barnes.

CHAP. III.

Ruth inſtructed by her mother in law ſleepeth at Booz feete, 8. and ſignifiing that she perteyneth to him by the law of affinitie, receiueth a good anſwer, 14. and ſix meaſures of barley.

BVT after that she was returned to her mother in law, 1
she heard of her: My daughter, I wil ſeeke thee reſt, and
wil prouide that it may be wel with thee. † This Booz, to 2
whoſe maides thou art ioyned in the field, is our nigh
kinſman, and this night he wynoweth the barne floore of the
barley. † Wash therfore and annoynte thy ſelf, and put on 3
thy better garmentes, and goe downe into the barne floore,
let no man ſee thee, til he shal haue ended eating & drinking.
† And when he shal goe to ſleepe, marke the place wherein 4
he ſleepeth: and thou shalt come, and diſcouer the mantel
wherwith he is couered toward his feete, and shal caſt thy

ſelf downe and lie there: :: and he wil tel thee what thou
5 muſt doe. † Who anſwered: Whatſoeuer thou ſhalt com-
6 mand, that wil I doe. † And ſhe went downe into the barne
floore, and did al the thinges which her mother in law had
7 commanded her. † And when Booz had eaten, & drunken,
and was made pleaſant, and was gone to ſleepe by the heape
of sheaues, ſhe came cloſely, and diſcouering the mantel, at
8 his feete, layd her ſelf downe. † And behold, when it was
now midnight the man was afrayd, and trubled: and he ſaw
9 a woman lying at his feete, † and ſaid to her: Who art thou?
And she anſwered: I am Ruth thy handmaide: ſpred thy
mantel vpon thy ſeruant, becauſe thou art nigh of kinne.
10 † And he ſaid: Bleſſed art thou of our Lord my daughter,
and the former mercie thou haſt paſſed with the later: be-
cauſe thou haſt :: not folowed yong men either poore or rich.
11 † Feare not therfore, but whatſoeuer thou ſhalt ſay to me,
I wil doe to thee. For al the people that dwelleth within the
gates of my citie, knowe, that thou art a woman of vertue.
12 † Neither doe I denie my ſelf nigh of kinne, but there is an
13 other neerer then I. † Reſt this night: and when morning is
come, if he wil retayne thee by the right of nigh of kindred,
the thing is wel done, but if he wil not, I wil take thee with-
14 out al doubt, our Lord liueth, ſleepe vntil morning. † She
ſlept therfore at his feete til the night was gone. Therfore she
aroſe before men could know one an other, and Booz ſaid:
Beware leſt any man know that thou cameſt hither. † And
15 agayne, Spred, quoth he, thy mantel, wherwith thou art
couered, and hold it with both handes. Who ſpredding and
holding it, he meaſured ſix meaſures of barley, and put it
16 vpon her. Who carying it entred into the citie, † and came
to her mother in law. Who ſaid to her: What haſt thou done
daughter? And she told her al thinges, that the man had done
17 to her. † And she ſaid: Behold ſix meaſures of barley hath
he geuen me, and he ſaid: I wil not haue thee returne emptie
18 to thy mother in law. † And Noemi ſaid: Expect daughter
til we ſee what end the thing wil haue. For the man wil not
ceaſe vntil he haue accompliſhed that which he hath ſpoken.

:: The euent ſhewed that Noemi was inſpired by God to geue ſuch direction to Ruth, & to foretel what Booz would doe.

:: It was very cõmendable that ſhe loued her firſt huſband and mother in law: but more vertue in fleing occaſion of ſinne with young men, and ſeeking to marie according to the law of God with her former huſbands kinſman. *Deut.* 25.

CHAP. IIII.

Booz before the ancientes of the citie (the neerer kinſman refuſing) poſſeſſeth the inheritance of Elimelech, 10. and marieth Ruth. 13. Hath by her a *ſonne, the grandfather of Dauid.* 18. *VVhoſe genealogie by this occaſion is recited, from Phares the ſonne of Iudas the patriarch.*

BOOZ therfore went vp to the gate, and ſate there. And 1
when he had ſeene the nigh kinſman paſſe by, of whom
the talke was had before, he ſaid to him: Turne in a litle
while, and ſitte here: calling him by his name. Who turned
in, and ſate. † And Booz taking ten men of the citie, ſaid to 2
them: Sitte ye here. † Who ſitting downe, he ſpake to the 3
nigh kinſeman: Noemi, who is returned from the countrie
of Moab, wil ſel the part of the field belonging to :: our brother
Elimelech. † Which I would thee to vnderſtand, and 4
would tel thee before al that ſitte, and the ancientes of my
people. If thou wilt poſſeſſe it by the right of nigh kindred:
bye, and poſſeſſe it. but if it pleaſe thee not, tel me the ſame,
that I may know what I ought to doe. For there is no nigh
kinſeman ſauing thee, which art firſt, and me, who am ſecond.
But he anſwered: I wil bye the field. † To whom 5
Booz ſaid: When thou ſhalt bye the field at the womans
hand, thou muſt take alſo Ruth the Moabite, which was
the wife of the deceaſed: that thou mayeſt rayſe vp the
name of thy kinſman in his inheritance. † Who anſwered: 6
I yeld my right of nigh kindred: for I may not aboliſh the
poſteritie of myne owne familie. Doe thou vſe my priuiledge,
which I profeſſe that I doe willingly forgoe. † And 7
:: this in old time was the maner in Iſrael betwen kinſemen,
that if at any time one yelded to an other his right: that the
graunt might be ſure, the man put of his ſhoe, and gaue it
to his neighbour. this was a teſtimonie of yelding in Iſrael.
† Booz therfore ſaid to his kinſeman: Take of thy ſhoe. 8
Which immediatly he looſed from his foote. † But to the an- 9
cientes, and the whole people he ſaid: You are witneſſes this
day, that I haue purchaſed al thinges which were Elimelechs,
and Chelions and Mahalons, Noemi deliuering them: † and 10
haue taken in mariage Ruth the Moabite, the wife of Mahalon,
that I may rayſe vp the name of the deceaſed in his inheritance,
leſt his name be aboliſhed out of his familie and
brethren and people. You, I ſay, are witneſſes of this thing.
† Al the people that was in the gate anſwered, and the an- 11
cientes: We are witneſſes: Our Lord make this woman,
which entereth into thy houſe, as Rachel, and Lia, which
builded

:: Booz calleth his kinſman brother, as Abraham called Lot his brother. *Gen.* 13. being *his Nephew.*

:: See *Deut.* 25. noting here withal, that the penaltie was leſſe, when an other kinſman vndertaking the mariage, the woman was preuēted from complayning before the iudge.

builded the houſe of Iſrael: that ſhe may be an example of
vertue in Ephrata, and may haue a famous name in Bethle-
12 hem: † and that thy houſe may be, as the houſe of Phares,
whom Thamar bare to Iudas, of the ſeede which our Lord
13 ſhal geue thee of this yong woman. † Booz therfore tooke
Ruth, and had her to wife: and went in vnto her, and our
14 Lord gaue her to conceiue, and to beare a ſonne. † And the
wemen ſaid to Noemi: Bleſſed be our Lord, which hath not
ſuffered that there ſhould fayle a ſucceſſor of thy familie:
15 that his name ſhould be called in Iſrael. † And thou ſhoul-
deſt haue one that may comfort thy ſoule, and cheriſh thy
old age. For of thy daughter in law is he borne, which wil
loue thee: and much better is ſhe to thee, then if thou hadſt
16 ſeuen ſonnes. † And Noemi taking the child put it in her
boſome, and did the office of a nource and of one that ſhould
17 carie him. † And the wemen her neighbours congratulating
her, and ſaying: There is a ſonne borne to Noemi: called his
name Obed: this is :: the father of Iſai, the father of Dauid.
18 † Theſe are the generations of Phares: Phares begat Eſron,
19 20 † Eſron begat Aram, Aram begat Aminadab, † Aminadab
21 begat Nahaſſon, Nahaſſon begat Salmon, † Salmon begat
22 Booz, Booz begat Obed, † Obed begat Iſai, Iſai begat Dauid.

:: Here appeareth the final cauſe of writting this hiſtorie, to ſhew the Genealogie of King Dauid from Iudas the Patriarch, of whom Chriſt ſhould deſcend, ſo prophecied: *Gen.* 49. and ſhewed to be performed: *Mat.* 1.

THE ARGVMENT OF THE BOOKES OF KINGES AND PARALIPPOMENON IN GENERAL.

qq. in 1. *Reg. c.* 1.

Prologo in 1. *Reg.*
li. 17. *c.* 4. *ciuit.*
Ep. ad Paulin.

AFTER *the booke of Iudges (wherunto Ruth is annexed) rightly folow the bookes of Kinges: ſignifying that after the general* Iudgement *cometh the* euerlaſting Kingdome. *As venerable Beda expoundeth this connexion of bookes, wherin he alſo explicateth manie other Myſteries of Chriſt & the Church præfigured in theſe hiſtories. Likewiſe S. Gregorie teacheth that beſides the* hiſtorical & moral ſenſe expreſſed in the ſimplicitie of the letter, an other myſtical vnderſtanding is to be ſought the height of the Allegorie. *In confirmation wherof he citeth S. Auguſtin and S. Hierom; who ſay, that Elcana his two wiues ſignified the Synagogue of the Iewes, and the Church of Chriſt: & that the death of Heli & Saul, with tranſlation of*

These hiſtories are alſo expounded myſtically by the ancient Fathers.

The general contents of al the bookes of Kinges & Paralippomenon.

Samuel writ the firſt part, but vncertaine who writ the reſt.

Prieſthood to Samuel and Sadoch, and of the Kingdome, to Dauid and his Succeſſors, prefigured the new Prieſthood, and new Kingdome of Chriſt *the old ceaſing which were ſhadowes therof. So theſe two great Doctors S. Gregorie and S. Beda, inſiſting in the ſteppes of other lerned holie Fathers, that had gone before them, expound theſe hiſtories not only hiſtorically but alſo myſtically. The hiſtorie firſt ſetteth forth the changing of the forme of gouernment from Iudges to Kinges: and then at large what Kinges did reigne ouer the Hebrew people, as wel in one intire Realme, as ouer the ſame people diuided into two kingdomes; their more principal Actes; their good and euil behauiour; alſo the proſperitie, declinations, and final captiuities of both the Kingdomes. Al which is conteined in* foure bookes of Kinges, *with other two partly repeting that was ſaied before, but eſpecially ſupplying thinges omitted in the whole ſacred hiſtorie from the beginning of the world, called* Paralippomenon. *The two firſt are alſo called the* Bookes *of Samuel, though he writ not one of them wholly, for he died before the hiſtorie of the former ended; but they goe both vnder his name, becauſe he annointed the two firſt Kinges, and writ a great part of their Actes. Wherto the reſt was added either by Dauid and Salomon, as ſome thinke, or by Nathan and Gad, as is probably gathered,* 1. Paralip. 29. v. 29. *The authors alſo of the third and fourth bookes of Kinges, and of the two of Paralippomenon are vncertaine; yet al haue euer bene receiued and held for Canonical Scripture.*

THE ARGVMENT OF THE FIRST BOOKE OF KINGES.

Cōtents of the firſt booke, diuided into foure partes.

THIS *firſt booke may be diuided into foure partes. Firſt are recorded the gouernmētes of Heli & Samuel, with the occaſions of changing the ſtate of that commonwealth into a Kingdome. in the eight firſt Chapters. Secondly, the election and gouernment of Saul their firſt King. from the 9. chap. to the 16. Thirdly, Dauids annointing, his vertues, trubles, and perſecutions. from the 16. chap. to the 28. Fourthly, the ruine of Saul and exaltation of Dauid. in the foure laſt Chapters.*

THE FIRST BOOKE OF SAMVEL, WHICH WE CAL THE FIRST OF KINGES.

CHAP. I.

Elcana hauing two wiues, the one called Anna, is barren, and for the ſame is reproched by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiueth and beareth a ſonne, calleth him Samuel: 24. and preſenteth him to the ſeruice of God in Silo.

These bookes are read at Mattins from the feast of the B. Trinitie vntil the first ſundaie of Auguſt.

The firſt part. Of the gouernments of Heli and Samuel: and of changing the ſtate into a kingdome.

1 THERE was a man of Ramathaimſophim,
of mount Ephraim, & his name
Elcana, the ſonne of Ieroham, the ſonne
of Eliu, the ſonne of Thohu, the ſonne
2 of Suph, an Ephraite: † and he had
two wiues, the name of one was Anna,
and the name of the ſecond Phenenna.
Phenenna had children: but Anna had
3 not children. † And that man went vp from his citie vpon ordinarie
dayes, to adore and ſacrifice vnto the Lord of hoſtes in
Silo. And there were the two ſonnes of Heli, Ophni and Phinees,
4 prieſtes of our Lord. † The day came therfore, & Elcana
immolated, and gaue to Phenenna his wife, & to al her ſonnes
5 and daughters partes: † but to Anna he gaue one part with
heauie cheere, becauſe he loued Anna. And our Lord had ſhut
6 her matrice. † Her aduerſarie alſo afflicted her, and vexed
her ſore, in ſo much that ſhe vpbrayded her, that our Lord had
7 ſhut her matrice: † and ſo did ſhe euerie yeare, when the
time returned, that they went vp to the temple of our Lord:
and ſo ſhe prouoked her: moreouer ſhe wept, and tooke not
8 meat. † Elcana therfore her huſband ſaid to her: Anna, why
weepeſt thou? and why doeſt thou not eate? and wherfore
doeſt thou afflict thy hart? Am not I better to thee, then

tenne children? † And Anna aroſe after she had eaten and 9
drunke in Silo. And Heli the prieſt ſitting vpon a Stoole before
the poſtes of the houſe of our Lord, † wheras Anna had 10
a heauie hart, she praied to our Lord, weeping aboundantly,
† and she vowed a vowe, ſaying: O Lord of hoſtes, if regarding 11
thou wilt behold the affliction of thy ſeruant, and wilt
be mindeful of me, and not forgette thy handmaide, and wilt
geue vnto thy ſeruant a man childe: I ∵ wil geue him to our
Lord al the daies of his life, & the raſour shal not come vpon
his head. † And it came to paſſe, when she multiplied praiers 12
before our Lord, that Heli obſerued her mouth. † Moreouer 13
Anna ſpake in her hart, and onlie her lippes moued, and
voice there was not heard at al. Heli therfore thought her to
be drunke, † and ſayd to her: How long wilt thou be drunke? 14
digeſt a litle the wyne, wherwith thou art wette. † Anna 15
anſwering, Not ſo, quoth she, my lord: for I am an exceding
vnhappie woman, and wine and whatſoeuer may inebriate,
I haue not drunke, but I haue powred out my ſoule in the
ſight of our Lord. † Account not thy handmaide as one of 16
the daughters of Belial: for of the multitude of my ſorrow
and heauines haue I ſpoken vntil this preſent. † Then Heli 17
ſaied to her: Goe in peace: and the God of Iſrael geue thee
thy petition, which thou haſt asked him. † But she ſayd: 18
Would God thy handmaide may find grace in thyne eyes. And
the woman went on her way, and did eate, and her countenance
was no more changed otherwiſe. † And they roſe in 19
the morning, and adored before our Lord: and they returned,
& came into their houſe to Ramatha. And Elcana knew
Anna his wife: and our Lord remembred her. † And it came 20
to paſſe after a certaine compaſſe of dayes, Anna conceiued &
bare a ſonne, and called his name Samuel: becauſe she asked
him of our Lord. † And Elcana her husband went vp, and al 21
her houſe, to immolat vnto our Lord the ſolemne hoſte, and
his vowe, † and Anna went not vp: for she ſayd to her huſband: 22
I wil not goe til the infant be weaned, and til I may
bring him, that he may appeare before the ſight of our Lord,
and may remayne there continually. † And Elcana her huſband 23
ſayd to her: Doe that which ſeemeth good to thee, and
tarie til thou weane him: and I pray that our Lord fulfil his
word. The woman therfore taried, and gaue her ſonne ſucke,
til she remoued him from the milke. † And she brought him 24
with

∵: This childe being of the tribe of Leui, though not of Aarons ſtock, was lawfully vowed to the ſeruice of the tabernacle, by his parentes during his childhood, but coming to yeares of diſcretion he was at his owne electiõ to continew, or to depart. If he had bene of anie other tribe, he muſt haue bene redemed. *Leuit.* 27.

with her, after ſhe had weaned him, with three calues, & three
buſhels of meale, and a flagon of wine, and ſhe brought him
to the houſe of our Lord in Silo. But the childe was yet a litle
25 infant: † and they immolated a calfe, and offered the childe
26 to Heli. † And Anna ſaid: I beſech thee my lord, thy ſoule
liueth my lord: I am that woman, which ſtoode before thee
27 here praying our Lord. † For this childe did I pray, and our
28 Lord hath geuen me my petition, which I asked him. † Therfore
I alſo haue geuen him to our Lord al the daies, which he
ſhal liue, that he may be applied to our Lord. And they adored
our Lord there. And Anna prayed, and ſayd:

CHAP. II.

Anna geueth thankes in a Canticle. 11. the ſonnes of Heli greuouſly ſinning are reprehended, but not duly corected, by their father. 21. Anna beareth three ſonnes more, and two daughters. 27. Heli is threatned, 34. and the death of his two ſonnes fortold.

1 MY hart hath reioyſed in our Lord, and my horne is exalted in my God: my mouth is dilated vpon myn enemies: becauſe I haue ioyed in thy ſaluation.

The Canticle at Laudes on weneſday.

2 † There is none holie as our Lord is: for neither is there an other beſide thee, and there is none ſo ſtrong as our God.

3 † Doe not multiplie to ſpeake high thinges, boaſting: :: let old matters depart from your mouth: becauſe our Lord is a God of al knowlege, and to him cogitations are prepared.

:: Leaue of to praiſe idoles, as ye haue accuſtomed to doe.

4 † The bow of the ſtrong men is ouercome, and the weake are girded with ſtrength.

5 † They that before were filled haue hyred out them ſelues for bread: and the hungrie are filled, vntil :: the barren woman bare verie manie: and :: ſhe that had manie children, was weakened.

:: The Church of Gentiles.
:: The Synagogue of the Iewes. *S. Aug. li. 17. c. 4. ciuit.*

6 † Our Lord mortifieth and quickeneth, bringeth downe to hel and fetcheth backe agayne.

7 † Our Lord maketh poore and enricheth, humbleth and lifteth vp.

8 † He rayſeth the needie man from the duſt, and from the dung he lifteth vp the poore: that he may ſitte with princes, and hold the throne of glorie. For the poles of the earth are our Lords, and vpon them he hath ſette the world.

9 † The feete of his Saintes he wil keepe, and the impious ſhal be ſilent in darknes: becauſe in his owne force man ſhal

not be

not be ſtrengthned. † Our Lord ſhal his aduerſaries feare: 10
and vpon them ſhal he thunder in the heauens: our Lord ſhal
iudge the endes of ∴ the Earth, and ſhal geue empire to his
king, and ſhal exalt the horne of his Chriſt.

† And Elcana went into Ramatha, vnto his houſe: but the 11
childe miniſtered in the ſight of our Lord before the face
of Heli the prieſt. † Moreouer the ſonnes of Heli, were the 12
ſonnes of Belial, not knowing our Lord, † nor the office of 13
prieſtes to the people: but whoſoeuer had immolated a vi-
ctime, the ſeruant of the prieſt came, whiles the fleſh was in
boyling, and had a fleſh hooke with three teeth in his hand,
† and thruſt it into the kettle, or into the caudron, or into 14
the potte, or into the panne: and al, that the fleſh hooke
brought vp, the prieſt tooke to him ſelfe. ſo did they to al
Iſrael that came into Silo. † Yea before they burnt the fatte, 15
the ſeruant of the prieſt came, and ſayd to him that immola-
ted: Geue me fleſh, that I may boyle it for the prieſt: for I wil
not take fleſh of thee ſodde, but raw. † And he that immola- 16
ted ſayd to him: Let the fatte firſt be burnt to day according
to the maner, and take vnto thee how much ſoeuer thy ſoule
deſireth. Who anſwering ſaid to him: Not ſo: for thou ſhalt
geue it now, or els I wil take it away by force. † Therfore 17
the ſinne of the yong men was exceding great before our
Lord: becauſe men detracted from the ſacrifice of our Lord.
† But Samuel miniſtred before the face of our Lord: a child, 18
girded with an ephod of linnen. † And his mother made 19
him a litle tunike, which ſhe brought vpon the ordinarie
daies, going vp with her huſband, to immolate the ſolemne
hoſt. † And Heli bleſſed Elcana and his wife: and he ſaied to 20
him: Our Lord render thee ſeede of this woman, for the
vſurie that thou haſt geuen our Lord. And they went into
their place. † Our Lord therfore viſited Anna, and ſhe con- 21
ceiued, and bare three ſonnes, and two daughters: and the
childe Samuel was magnified before our Lord. † And Heli 22
was very old, and heard al thinges which his ſonnes did to al
Iſrael: and how they ſlept with the wemen that wayted at the
doore of the tabernacle: † and he ſayd to them: Why doe 23
you theſe kinde of thinges, which I heare, very naughtie
thinges, of al the people? † Doe not ſo my ſonnes: for it is 24
not a good report, which I doe heare, that you make the peo-
ple of our Lord to tranſgreſſe. † If man ſhal ſinne againſt 25
man,

∴ Neither Dauid nor Salomon, much leſſe anie other King, poſſeſſed or iudged the endes of the earth: but Chriſts enheritance reacheth to the endes of the earth. *Pſal. 2. v. 18.*

man, God may be pacified toward him: but if a man ſhal ſinne
againſt our Lord :: who ſhal pray for him? And they heard
not the voice of their father, :: becauſe our Lord would kil
26 them. † But the childe Samuel proſpered, and grew, and
27 pleaſed both our Lord and men. † And there came a man of
God to Heli, and ſaid to him: Thus ſayth our Lord: Was not
I openly reueled to thy fathers houſe, when they were in
28 Ægypt in the houſe of Pharao? † and I choſe him of al the
tribes of Iſrael for my prieſt, that he might aſcend to my
altar, and burne to me incenſe, and might carie the ephod
before me: and I gaue to thy fathers houſe al thinges of the
29 ſacrifices of the children of Iſrael. † Why haue you with
your heele reiected my victime, and my giftes which I commanded
to be offered in the temple: and haſt rather honoured
thy ſonnes then me, that you would eate the firſt fruites of
30 euerie ſacrifice of Iſrael my people? † Therfore ſayeth our
Lord the God of Iſrael: Speaking I ſpeake that thy houſe,
and the houſe of thy father ſhould miniſter in my ſight, for
euer. But now ſayeth our Lord: Be this farre from me: but
whoſoeuer ſhal glorifie me I wil glorifie him: and they that
31 contemne me, ſhal be baſe. † Behold the daies come: and I
wil cut of thy arme, and the arme of thy fathers houſe, that
32 there may not be an old man in thy houſe. † And thou ſhalt
ſee :: whom thou enuieſt in the temple, in al proſperities of
Iſrael and there ſhal not be an old man in thy houſe for euer.
33 † Notwithſtanding I wil not altogether take away a man of
thee from myn altar: but that thyne eyes may fayle, and thy
ſoule melt: and a great part of thy houſe ſhal die when it is
34 come to mans age. † And this ſhal be a ſigne to thee, which
ſhal come vpon thy two ſonnes, Ophni, and Phinees: In one
35 day they ſhal both die. † And I wil rayſe vp vnto me a faithful
prieſt, which ſhal doe according to my hart, and my ſoule:
and I wil build him a faythful houſe, and the ſame ſhal walke
36 before my Chriſt al daies. † And it ſhal come to paſſe, that
whoſoeuer ſhal remayne in thy houſe, ſhal come that he
may be prayed for, and ſhal offer a peece of ſiluer, and a manchet
of bread, and ſhal ſay: Leaue me I beſech thee to one
prieſtly part, that I may eate a morſel of bread.

:: Sinnes directly againſt God, and that hinder his ſeruice, are more hardly remitted: but none at al are irremiſſible before death, becauſe during life euerie one may truly repent, if he wil: and to al true penitẽtes God promiſſeth remiſſion of ſinnes Ezech. 33.

:: Gods determination to puniſh tooke not away their freewil, but for their obſtinacie he leift them to them ſelues, without his grace, and ſo iuſtly puniſhed them. *See S. Aug. li. 5. cont. Iulian. c. 3.*

:: This was fulfilled as in the figure in Samuel, not wholly, for prieſthood ſtil remained in the line of Aaron, as appeareth in Achias, Abiathar & Sadoc. *ch. 14. 22. & 2. Reg. 8.* but perfectly in Chriſt *S. Beda. qq. in 1. Reg. c. 2.*

CHAP. III.

Samuel thriſe called vpon in ſleepe by viſion from God, repaireth to Heli, 10. the fourth time our Lord reueleth to him the euil, that ſhal fall to Heli, and his houſe. 16. Which he, being requeſted, declareth to Heli.

AND the childe Samuel miniſtred to our Lord before 1
Heli, and the word of our Lord was ∷ precious in thoſe
daies, there was no viſion manifeſt. † It came to paſſe ther- 2
fore on a certayne day Heli lay in his place, and his eies were
become dimme, neither could he ſee. † ∷ before the lampe 3
of God was extinguiſhed, Samuel ſlept in the temple of our
Lord, where the arke of God was. † And our Lord called 4
Samuel. Who anſwering, ſaid: Loe here I am. † And he 5
ranne to Heli and ſaid: Loe here I am: for thou didſt cal me.
Who ſaied: I did not cal thee: returne and ſleepe. And he
went and ſlept. † And our Lord added againe to cal Samuel. 6
And Samuel ryſing vp went to Heli, and ſaid: Loe here I am:
becauſe thou didſt cal me. Who anſwered: I did not cal thee
my ſonne: returne and ſleepe. † Moreouer Samuel did not 7
yet know our Lord, neither had the word of our Lord beene
reueled to him. † And our Lord added, and called Samuel 8
yet the third time. Who ryſing vp went to Heli, † and ſaid: 9
Loe here I am: becauſe thou didſt cal me. Heli therfore vnder-
ſtood that our Lord called the childe, and ſaid to Samuel: Goe,
& ſleepe: & if he ſhal cal the hereafter, thou ſhalt ſaie: Speake
Lord, for thy ſeruant heareth. Samuel therfore went & ſlept
in his place. † And our Lord came, and ſtoode: and he called, 10
as he had called twiſe, Samuel, Samuel. And Samuel ſayd:
Speake Lord for thy ſeruant heareth. † And our Lord ſaid to 11
Samuel: Behold I doe a thing in Iſrael: which whoſoeuer ſhal
heare, both his eares ſhal tingle. † In that day wil I rayſe vp 12
againſt Heli al thinges which I haue ſpoken touching his
houſe: I wil beginne, and accompliſh it. † For I haue fore- 13
told him that I would iudge his houſe for euer, becauſe of ini-
quitie, for that he knewe that his ſonnes did wickedly, and
hath not corrected them. † Therfore haue I ſworne to the 14
houſe of Heli, that the iniquitie of his houſe can not be expia-
ted with victimes and giftes for euer. † And Samuel ſlept 15
vntil morning, and opened the doores of the houſe of our
Lord. And Samuel feared to tel the viſion vnto Heli. † Heli 16
therfore called Samuel, and ſaid: Samuel my ſonne: Who
anſwering

∷ Rare thinges are called precious, and ſo the gift of prophecie is here termed, which was then granted to few.

∷ This viſion happened early in the morning, before the time of dreſſing the lampes, when ſome were put out and others light.

17 anſwering, ſaid: Here I am. † And he asked him: What is
the word, that our Lord hath ſpoken to thee? I beſech thee
conceale it not from me. Theſe thinges doe God to thee, and
theſe doe he adde, if thou ſhalt hide from me a word of al the
18 wordes, which were ſaid to thee. † Samuel therfore told him
al the wordes, & did not hide them from him. And he anſwered:
It is our Lord: let him doe that which is good in his eies.
19 † And Samuel grewe, and our Lord was with him, and there
20 fel not of his wordes vpon the ground. † And al Iſrael knewe
from Dan to Berſabee, that faithful Samuel was the prophet
21 of our Lord. † And our Lord added to appeare in Silo, becauſe
our Lord had bene reueled to Samuel in Silo, according
to the word of our Lord. And the word of Samuel came to
paſſe to al Iſrael.

CHAP. IIII.

The Iſraelites are beaten in batle by the Philiſthijms. 3. VVho for their better protection and comfort, fetch the Arke of God into the campe: 10. but are beaten againe, the Arke taken, and with manie others the two ſonnes of Heli are ſlaine. 13. Al which Heli vnderſtanding falleth from his ſeate, and breaketh his neck: 19. alſo his daughter in law preſently traueling of childe is deliuered of a ſonne.

1 AND it came to paſſe in thoſe daies, the Philiſthijms
aſſembled together to fight: and Iſrael went forth to
meete the Philiſthims into battle, & camped beſide the Stone
2 of helpe. Moreouer the Philiſthijms came into Aphec, † and
put their armie in aray againſt Iſrael. And after they had ioyned
battle, Iſrael turned their backes to the Philiſthims: and
there were ſlaine in the fight here and there through the fieldes,
3 as it were foure thouſand men. † And the people returned
to the campe: and the ancientes of Iſrael ſaid: Why hath
our Lord ſtricken vs to day before the Philiſthijms? :: Let vs
fetch vnto vs the arke of the couenant of our Lord from Silo,
and let it come into the middes of vs, that it may ſaue vs from
4 the hand of our enemies. † The people therefore ſent into
Silo, and they tooke from thence the arke of the couenant of
the Lord of hoſtes ſitting vpon the Cherubims: and the two
ſonnes of Heli were with the arke of the couenant of
5 God, Ophni and Phinees. † And when the arke of the
couenant of our Lord was come into the campe, al Iſrael made
6 a ſhoute with a great crie, and the earth ſounded. † And

:: Their confidence of helpe from God, by preſence of the arke was good and commendable, but their ſinnes deſerued to be puniſhed.

the Philiſthims heard the voice of the crie, and ſaid: What is
this voice of a great crie in the campe of the Hebrewes? And
they knewe that the arke of our Lord was come into the
campe. † And the Philiſthijms were afrayd, ſaing: God is 7
come into the campe. And they mourned, ſaing: † Woe to vs: 8
for there was not ſo great reioyſing yeſterday and the day be-
fore: woe to vs. Who ſhal keepe vs from the hand of theſe
high Goddes? theſe be the Goddes, that ſtricke Ægypt with al
plague, in the deſert. † Take courage, and be men, ye Phili- 9
ſthijms: leſt you be ſeruantes to the Hebrewes, as they alſo
haue ſerued you: take courage and fight. † The Philiſthijms 10
therfore fought, and Iſrael was ſlaine, and euerie man fled
into his tabernacle: and there was made an exeeding great
plague: and there fel of Iſrael thirtie thouſand footemen.
† And the arke of God was taken: the two ſonnes alſo of 11
Heli died, Ophni and Phinees. † And a man of Beniamin 12
running out of the battle aray, came into Silo that day, his
garment rent, and ſprinkled on his head with duſt. † And 13
when he was come, Heli ſate vpon a ſtoole ouer againſt the
way looking. For his hart was fearful for the arke of God.
And that man after he was entred in, told it to the citie: and
al the citie howled. † And Heli heard the ſound of the crie, 14
and ſaid: What is this ſound of this ſame tumult? But he ha-
ſtened, and came, and told Heli. † And Heli was nintie and 15
eight yeares old, and his eyes were dimme, and he could not
ſee. † And he ſaid to Heli: I am he that came from the battle, 16
and I he that fled out of the field this day. To whom he ſaid:
What is done my ſonne? † And he brought the newes anſwe- 17
ring: Iſrael, quoth he, is fled before the Philiſthijms, and a
great ruine is made in the people: moreouer alſo thy two
ſonnes are dead, Ophni and Phinees: and the arke of God is
taken. † And when he had :: named the arke of God, he fel 18
from his ſtoole backward beſide the doore, & his necke being
broken he died. For he was an old man, and of a great age:
and he iudged Iſrael fourtie yeares. † And his daughter in 19
law, the wife of Phinees was great with childe, and nigh to
be deliuered: and hearing the reporte that the arke of God
was taken, and her father in law was dead, and her huſband,
ſhe bowed her ſelf and was deliuered: for ſudden paynes
were fallen vpon her. † And in the very moment of her 20
death, they ſaid to her that ſtoode about her: Feare not
becauſe

:: This zele of religion in Heli towards the arke, is a great ſigne that he died in good ſtate though he was temporally puniſhed for not correcting his ſonnes.

becauſe thou haſt borne a ſonne. Who anſwered them not,
21 nor gaue heede to it. † And ſhe called the childe Ichabod,
ſaing: The glorie is tranſlated from Iſrael, becauſe the arke
of God is taken, and for her father in law, and for her huſ-
22 band; † and ſhe ſaid: The glorie is tranſlated from Iſrael,
for that the arke of God was taken.

CHAP. V.

Dagon falleth downe twiſe in preſence of the Arke, his head and handes broken of. 6. The Philiſthijms being ſore plagued in al their cities where the arke cometh, 11. determine to ſend it backe to the Iſraelites.

1 AND the Philiſtijms tooke the arke of God, and caried
2 it from the Stone of helpe into Azotus. † And the
Philiſtijms tooke the arke of God, and brought it into the
3 temple of Dagon, and ſette it beſide Dagon. † And when
the Azotians had riſen early the next day, behold :: Dagon
lay flatte on the ground before the arke of our Lord: and
4 they tooke Dagon, and reſtored him into his place. † And
agayne early the next day riſing vp, they found Dagon lying
vpon his face on the earth before the arke of our Lord: and
the head of Dagon, and the two palmes of his handes were
5 cutte of vpon the threſhold: † moreouer the bodie only
of Dagon was remayning in his place. For this cauſe the
prieſtes of Dagon, and al that enter into his temple, tread
not vpon the threſhold of Dagon in Azotus vntil this day.
6 † And the hand of our Lord was heauie vpon the Azotians,
and he plagued them, and ſtroke Azotus and the coaſtes
thereof in the ſecrete part of the fundament. And the tow-
nes and fieldes bubbled forth in the middes of that country,
and there came forth miſe, and there was confuſion of great
7 death in the citie. † And the men of Azotus ſeing this maner
of plague, ſaid: Let not the arke of the God of Iſrael tarie
with vs: becauſe his hand is ſore vpon vs, and :: vpon Dagon
8 our God. † And ſending they gathered together al the prin-
ces of the Philiſtijms to them, and ſaid: What ſhal we doe
with the arke of the God of Iſrael? And the Getheites anſwe-
red: Let the arke of the God of Iſrael be caried about, and
9 they caried about the arke of the God of Iſrael. † And they
carying it about, the hand of our Lord was made through
euerie citie by an exceding great ſlaughter: and it ſtrake the
men of euery city, from litle vnto great, & they had emeroides
in their

:: So ſowne as Chriſts Goſpel or Teſtament came among the Gentiles, al falſe goddes & idolatry fel downe. *S. Beda. qq in 1. Reg. c. 3.*

:: The arke being a holie thing, as Reliques are, was terrible to their falſe god, the diuel, ſo the Reliques of S. Babilas ouerthrew the falſe god Apol-lo. as S. Chryſoſt. teſtifieth at large. *li. cont. Gentiles, to. 5.*

in their ſecrete partes. And the Getheites tooke counſeil, and
made themſelues ſtooles of ſkinnes. † They ſent therfore the 10
arke of God into Accaron. And when the arke of God was
come into Accaron, the Accaronites cryed out, ſaying: They
haue brought vnto vs the arke of the God of Iſrael, to kil vs &
our people. † They ſent therefore & gathered together al the 11
princes of the Philiſtijms: who ſayd: Dimiſſe the arke of the
God of Iſrael, & let it returne into his place, & not kil vs with
our people. † For there was made the feare of death in euery 12
citie, & the hand of God exceding greuous. the men alſo that
had not died, were ſtriken in the ſecrete part of the buttockes: and the howling of euery citie went vp into heauen.

CHAP. VI.

The Arke is ſent backe with fiue emeroids and fiue miſe of gold, vpon a new wayne drawne by two milch kyne. 13. Which coming directly to Bethſames are ſacrificed, the wayne ſeruing for fire, the Leuites kepe the Arke. 19. Many others are ſlaine looking of curioſitie into it.

THEREFORE the arke of God was in the country of 1
the Philiſthijms ſeuen monethes. † And the Phili- 2
ſthijms called the prieſtes and ſoothſaiers, ſaying: What ſhal
we doe with the arke of the Lord? tel vs how we may ſend it
backe into his place. Who ſaid: † If you ſend back the 3
arke of the God of Iſrael, ſend it not away emptie, but that
which you owe render vnto it for ſinne, and then you ſhal
be cured: and you ſhal know why his hand departeth not
from you. † Who anſwered: What is that which we ought 4
to render vnto it for ſinne? And they anſwered: † Accor- 5
ding to the number of the prouinces of the Philiſthijms
you ſhal make fiue golden emroides, and fiue golden miſe:
becauſe there hath bene one plague to you, and to your
princes. And you ſhal make the ſimilitudes of your emeroides, and the ſimilitudes of the miſe, that haue deſtroied the
land, and you ſhal geue glorie to the God of Iſrael: if perhaps
he wil lighten his hand from you, and from your goddes and
from your land. † Why doe you harden your hartes, as :: Æ- 6
gypt and Pharao did harden their hart? did not he after he
was ſtriken, then dimiſſe them, and they departed? † Now 7
therfore take and make one new wayne: and two kine ha-
uing calued, on which there hath no yoke beene put, couple
in the wayne, and ſhut vp their calues at home. † And you 8
ſhal

:: Obſtinate ſinners doe harden their owne hartes, not God, but by ſuffering them ſo to do. *See Annot. Exod. 7.*

ſhal take the arke of the Lord, and put it in the wayne, and
the veſſels of gold, which you haue payed him for ſinne,
you ſhal put into a litle casket at the ſide thereof: and di-
9 miſſe it that it may goe. † And you ſhal looke: and if ſo be
that it ſhal goe vp by the way of his coaſtes againſt Bethſa-
mes, he hath donne vs this great euil: but if not: we ſhal
know that his hand hath not touched vs, but it hath happe-
10 ned by chance. † They therefore did in this maner: and ta-
king two kine, that had ſucking calues, yoked them to the
11 wayne, and ſhut vp their calues at home. † And they layd
the arke of God vpon the wayne, and the litle casket, that had
12 the golden miſe and the ſimilitudes of emeroides. † And the
kine went directly by the way, that leadeth to Bethſames,
and they went one way, going forward and lowing: and they
declined not neither to the right hand nor to the left: but
the princes alſo of the Philiſtijms folowed vnto the borders
13 of Bethſames. † Moreouer the Bethſamites reaped wheat
in the valley: and lifting vp their eies, they ſaw the arke, and
14 were gladde when they had ſeene it. † And the wayne came
into the field of Ioſue the Bethſamite, and ſtoode there. And
there was a great ſtone, and they did cut the wood of the
wayne, and layed the kine vpon it an holocauſt to our
15 Lord. † And the Leuites tooke downe the arke of God,
and the litle casket, that was at the ſide of it, wherin were
the veſſels of gold, and they put it vpon the great ſtone.
The men alſo of Bethſames offered holocauſtes, and immo-
16 lated victimes that day to our Lord. † And the fiue princes
of the Philiſtijms ſaw, and returned into Accaron that day.
17 † And theſe are the golden emeroides, which the Philiſtijms
rendred for ſinne to our Lord: Azotus one, Gaza one, Aſcalon
18 one, Geth one, Accaron one: † and the golden miſe accor-
ding to the number of the cities of the Philiſtijms, of the fiue
prouinces, from walled citie vnto towne that was without
wal, and vnto Abel the great, wherupon they put the arke of
our Lord, which was vntil that day in the field of Ioſue the
19 Bethſamite. † But he ſtroke of the men of Bethſames, for
that they had :: ſeene the arke of our Lord: and he ſtroke of
the people ſeuentie men, and fiftie thouſand of the common
people. And the people mourned, becauſe our Lord had ſtri-
20 ken the common people with a great plague. † And the men
of Bethſames ſayd: Who ſhal be able to ſtand in the ſight of

:: As the arke was terrible to the infideles, (*chap. 5.*) ſo alſo to thoſe that beleued right but vſed it not reuerently.

our Lord God this holie one? and to whom ſhal he goe vp
from vs? † And they ſent meſſengers to the inhabitantes of 21
Caria Thiarim, ſaying: The Philiſtijms haue brought backe
the arke of our Lord, come downe & fetch it backe vnto you.

CHAP. VII.

The Arke is brought to the houſe of Abinadab in Gabaa, 3. By Samuels exhortation, the people caſt away the idols and ſerue only God. 10. Samuel offering ſacrifice and praying, Iſrael preuaileth againſt the Philiſthijms.

THEREFORE the men of Caria Thiarim came, and 1
:: brought backe the arke of our Lord, and caried it into
the houſe of Abinadab in Gaaba: And Eleazar his ſonne they
ſanctified, that he might keepe the arke of our Lord. † And 2
it came to paſſe, from the day that the arke of our Lord
abode in Caria Thiarim the dayes were multiplied (for it was
now the twentith yeare) and al the houſe of Iſrael reſted
after our Lord. † And Samuel ſpake to al the houſe of Iſrael, 3
ſaying: If you turne to our Lord in al your hart, take away
the ſtrange goddes out of the middes of you, Baalim, and
Aſtaroth: and prepare your hartes to our Lord, and ſerue him
only, and he wil deliuer you from the hand of the Phili-
ſthijms. † Therefore the children of Iſrael tooke away Baalim 4
and Aſtaroth, and ſerued our Lord only. † And Samuel ſayd: 5
Gather together al Iſrael into Maſphath, that I may pray our
Lord for you. † And they aſſembled into Maſphath: and 6
they drew water, and powred it out in the ſight of our Lord,
and they faſted that day, and ſayd there: We haue ſinned to
our Lord. And Samuel iudged the children of Iſrael in Maſ-
phath. † And the Philiſthijms heard that the children of 7
Iſrael were gathered together into Maſphath, and the princes
of the Philiſthijms went vp to Iſrael. Which when the chil-
dren of Iſrael had heard, they were afrayde at the face of the
Philiſthijms. † And they ſaid to Samuel: ceaſe not to crie to 8
our Lord God for vs, that he ſaue vs from the hand of the Phi-
liſthims. † And Samuel tooke one ſucking lambe, and offered 9
it a whole holocauſte to our Lord: and Samuel cried to our
Lord for Iſrael, and our Lord heard him. † And it came to 10
paſſe, when Samuel offered the holocauſte, the Philiſthijms
beganne battel againſt Iſrael: but our Lord thundered with
a great noiſe in that day vpon the Philiſthijms, and terrified
them, and they were ſlaine before the face of Iſrael. † And 11
the men

:: Theſe men knowing that the preſence of the arke was good for them (though the Bethſamites had benne puniſhed for their irreuerence towardes it) feared not to receiue and kepe it.

the men of Iſrael iſſuing out of Maſphath purſued the Philiſthijms,
and ſtroke them vnto the place, that was vnder
12 Bethcar. † And Samuel tooke one ſtone, and layd it betwen
Maſphath and Sen: and he called the name of that place, The
ſtone of helpe. And he ſayd: Thus farre hath our Lord holpen
13 vs. † And the Philiſtijms were humbled, neither added
they any more to come into the borders of Iſrael. Therefore
the hand of our Lord was made vpon the Philiſtijms, al the
14 dayes of Samuel. † And the cities, which the Philiſtijms had
taken from Iſrael, were rendred to Iſrael, from Accaron vnto
Geth, and their borders: and he deliuered Iſrael from the
hand of the Philiſtijms, and there was peace betwen Iſrael
15 and the ∷ Amorrheite. † Samuel alſo iudged Iſrael al the
16 daies of his life: † and he went euerie yeare circuting Bethel
and Galgala and Maſphath, and iudged Iſrael in the foreſaid
17 places. † And he returned into Ramatha: for there was
his houſe, and there he iudged Iſrael: he built alſo there an
altar to our Lord.

∷ That is to ſay, the Philiſthijms, who were one of the ſeuen nations of Chanaan, which God commanded his people to deſtroy, cōmonly called the Amorrheites.

CHAP. VIII.

Samuel growing old, and his ſonnes for bribes peruerting iudgement, the people require to haue a king. 7. To whom by Gods commandment, Samuel forſheweth the law of a king, to make them ceaſe from their demand; 19. but they perſiſt therin.

1 AND it came to paſſe when Samuel waxed old, he appoynted
2 his ſonnes iudges ouer Iſrael. † And the name
of his firſt begotten ſonne was Ioel: and the name of the ſecond
3 Abia, iudges in Berſabee. † And his ſonnes walked not
in his waies: but they declined after auarice, & tooke bribes,
4 and peruerted iudgement. † ∷ Therfore al the ancientes of
5 Iſrael being aſſembled, came to Samuel into Ramatha. † And
they ſayd to him: Behold thou art old, and thy ſonnes walke
not in thy wayes: appoynt vs a king, that he may iudge vs, as
6 alſo al nations haue. † And the word was miſliked in the eyes
of Samuel, becauſe they had ſayd: Geue vs a king, that he
7 may iudge vs. And Samuel prayed to our Lord. † And our
Lord ſayd to Samuel: Heare the voice of the people in al
thinges which they ſpeake to thee. for they haue not " reiected
thee, but me, that I ſhould not reigne ouer them.
8 † According to al their workes, which they haue done from
the day that I brought them out of Ægypt vntil this day: as

∷ Heli his ſonnes grieuouſly offending in their office before (*chap* 2.) and now Samuels ſonnes alſo peruerting iudgemēt gaue occaſion to the people, to demand a king to iudge their temporal cauſes rightly not declining to wrong for bribes.

they haue forſaken me, and ſerued ſtrange goddes, ſo doe they
alſo vnto thee. † Now therefore heare their voice: but yet 9
teſtifie to them, and foretel them the :: right of the king, that
ſhal reigne ouer them. † Samuel therfore ſpake al the wordes 10
of our Lord to the people which had deſired a king of him,
† and ſayd: This ſhal be " the right of the king, that ſhal reigne 11
ouer you: Your ſonnes he wil take, and put in his chariotes,
and wil make them vnto him the horſemen, and running
footmen before his chariotes, † and wil appoynt them his 12
tribunes, and centurions, and the plowers of his fieldes, and
mowers of his corne, and makers of his armour and of his
chariotes. † Your daughters alſo wil he take to make ointementes, 13
and to be cookes, and bakers. † Your fieldes alſo, 14
and vineyardes, and the beſt oliuetes he wil take away, and
geue to his ſeruantes. † Yea and your corne alſo, and the 15
reuenewes of your vineyardes he wil tithe, to geue his eunuches
and ſeruantes. † Your ſeruantes alſo and handmaides, 16
and goodlieſt yong men, and aſſes he wil take away, and put
in his worke. † Your flockes alſo wil he tithe, you ſhal be 17
his ſeruantes. † And you ſhal crie in that day from the face 18
of the king, which you haue choſen you: and our Lord :: wil
not heare you in that day, becauſe you deſired vnto your
ſelues a king. † But the people would not heare the voice 19
of Samuel, but ſayd: Not ſo: for there ſhal be a king ouer
vs, † and we alſo wil be as al nations: and our king ſhal 20
iudge vs, and ſhal goe forth before vs, and ſhal fight our
battels for vs. † And Samuel heard al the wordes of the 21
people, and ſpake them in the eares of our Lord. † And our 22
Lord ſaid to Samuel: Heare their voice, and appoynt a king
ouer them. And Samuel ſayd to the men of Iſrael: Let euerie
man goe into his citie.

:: Miſphat ſignifieth maner, faſhion, or proceding.

:: God alwaies heareth thoſe that truly repent for their ſinnes, but doth not alwayes deliuer them from afflictions, which are due for offences, or profitable for probation and merite of his children.

ANNOTATIONS.

CHAP. VIII.

Vvhy the peoples demand to haue a king is diſliked.

7. *Reiected me.*] For ſo much as God had choſen Iſrael a peculiar people to him ſelf, and hitherto ruled the ſame by his Prieſtes eſtabliſhed among them, and by Iudges extraordinarily raiſed vp, and ſent by him, to deliuer them in their diſtreſſes, their demand now to haue a King, who (after the maner of other nations) ſhould be their Lord, and haue more dignitie, and authoritie ouer them, then Dukes or Iudges had, is interpreted, as in effect to reiect God: in that they diſliked, & ſought to change his forme of gouernment. And therfore this requeſt of the people iuſtly diſpleaſed both Samuel and God himſelf.

Exod. 19. Deut. 17. Iudic. 2. v. 16.

S. Cyp. li. 3. ep. 9. fine 65.
S. Hiero. in Oſee 8.
S. Greg. li. 4. c. 2. in 1. Reg. 8.

Kinges ſometimes oppreſſe their ſubiectes by Gods ſufferance, but vniuſtly.

11. *The right of the King.*] Samuel here by Gods appointment, to diſwade the people from their deſire of a king, at leaſt to admoniſh them before hand, what they are like to find by experience, reciteth ſuch thinges, as Kinges abuſing their powre do oftentimes practiſe, by reaſon of their high dignitie, and litle feare of controlment, but vniuſtly and vnlawfully; according to the doctrin of ancient Fathers. Amongſt others. S. Cyprian calleth the exactions of kinges here recited, *greuous iniuries.* S. Hierom *dura imperia, & ſeruitutem. rigorous or cruel gouernmentes,* and *ſeruitude.* S. Gregorie proueth the ſame by two contrarie examples. Seing (ſayeth he) that which is here foretold, was puniſhed in Achab and Ieſabel (3. *Reg.* 21.) it ſheweth, that it was not right by diuine iudgement, which they exacted. And when the elect King Dauid was to build an altar to our Lord (1. *Paral.* 21.) he would not take part of Ornans field, except he payed a iuſt price for it. Moreouer the law preſcribing the dutie of Kinges (*Deut.* 17. *v.* 16, *&c.*) commandeth them not to multiplie horſes, not *to heape riches,* not to *take high courage, that their hartes be not lifted vp into pride ouer their bretheren.* Neuertheles Kinges haue great prerogatiues (more then Dukes, and Iudges) beſides, and aboue, but neuer contrarie to the law; that albeit they can not take their ſubiectes landes or goodes, neither for themſelues, nor to geue to their ſeruantes at their pleaſure: yet in diuers caſes ſubiectes are bound, to contribute of their priuate goodes, to ſupplie the neceſſitie of the King, or of the commonwealth, as by nature euerie part muſt ſuffer damage, or danger in defence of the principal member, or whole bodie. And if anie refuſe ſo to do, they may iuſtly be compelled.

Kinges haue prerogatiues aboue, but not contrarie to the lawes.

Concil. Lateran c. 3. de heret.

Euil princes may be depoſed by God & the Church: but not by the people only.

Furthermore in caſe Kinges or other Princes commit exceſſes, and oppreſſe their ſubiectes, yet are they not by and by to be depoſed by the people, nor commonwealth, but muſt be tolerated with patience, peace, and meeknes, til God by his ſouereigne authoritie, left in his Church, diſpoſe of them: which his diuine wiſdom and goodnes often differreth to do, as here he expreſly forewarneth, ſaying: (*v.* 18.) *You ſhal crie in that day, from the face of your King, and our Lord vvil not heare you.* And the reaſon is, becauſe he wil puniſh the ſinnes of the people, by ſuffering euil princes to reigne. *Iob.* 34. *v.* 30.

Pointes obſerued in the conſtitution and depoſition of King Saul.

Of which important difficultie, falling ſometimes betwen Princes and their
ſubiectes, who ſo deſireth, may ſearch the iudgement of ancient Fathers, and
ſee S. Thomas, and other ſchole Doctors, 2. 2. *q.* 12. *a.* 2. Here only for better
vnderſtanding of this preſent text, theſe brief pointes may be obſerued. Firſt,
the people of their owne wil deſired to haue a King. Secondly, they requeſted
the ſame at the handes of Samuel their preſent Superiour. Thirdly, this demand 1. 2.
diſpleaſed both Samuel and God himſelf. Fourthly, yet God condeſcended 3. 4.
to grant their ſuite, but with an admonition, and forewarning of the inconueniences,
which they ſhould finde and feele. Fiftly, God himſelf deſigned 5.
the perſon that ſhould be King, reueled him by viſion, and commanded Samuel
to annoint him. Sixtly, God neuertheles by guiding the lotte, more manifeſtly 6.
declared, and confirmed his election. Seuently, God depoſed the ſame King, 7.
for tranſgreſſing his law, *chap.* 13. *v.* 13. and diſobeying his commandment.
chap. 15. *v.* 23. appointing an other, by the miniſterie of Samuel. *chap.* 16.
Eightly, notwithſtanding his depoſition, he remained in his dignitie til his 8.
death, which happened by other meanes. *chap.* 31. By al which it appeareth,
that God conſtituted Saul the firſt King of the Iewes, the people ſuing to haue
a King; but depoſed him for euil behauiour, the people deſiring no ſuch thing,
and Samuel the Prophet much lamenting the ſame. Yet was he not actually beriued
of the crowne and kingdom during his life.

CHAP. IX.

Saul by occaſion of ſeeking his fathers aſſes cometh to Samuel. 15. Who had a reuelation of his coming, and a commandment to annoint him. 22. He is entertained and lodged with Samuel.

The ſecond part. The election, annointing, & gouernement of King Saul.

AND there was a man of Beniamin named Cis, the ſonne 1
of Abiel, the ſonne of Seor, the ſonne of Bechorath, the
ſonne of Aphia, the ſonne of a man of Iemini, valiant in
ſtrength. † And he had a ſonne called Saul, choſen & good: 2
and there was not a man of the children of Iſrael better then
he: from the ſhoulder and vpward he appeared aboue al the
people. † And the aſſes of Cis the father of Saul were loſt: 3
and Cis ſaid to Saul his ſonne: Take one of the ſeruants with
thee, and riſing goe, and ſeeke the aſſes. Who when they had
paſſed by mount Ephraim, † and by the land of Saliſa, and 4
had not found, they paſſed alſo through the land of Salim,
and they were not: yea and by the Land of Iemini, and found
them not. † And when they were come into the Land of 5
Suph, Saul ſaide to the ſeruant that was with him: Come let
vs returne, leſt perhaps my father hath let alone the aſſes, and
be careful for vs. † Who ſayd to him: Behold a man of God 6
is in this citie, a famous man: al that he ſpeaketh, cometh to
paſſe without doubt. now therefore let vs goe thither, if perhaps
he may tel vs of our way, for which we are come. † And 7
Saul ſayd to his ſeruant: Loe we wil goe: what ſhal we carie
to the man of God? The bread is ſpent in our males: and preſent
we haue none to geue vnto the man of God, nor any
thing els. † Agayne the ſeruant anſwered Saul and ſayd: Behold 8
there is found in my hand the fourth part of a ſicle of
ſiluer, let vs geue it to the man of God, that he may tel vs our
way. † (For in time paſt in Iſrael ſo euery man ſpake, going 9
to conſult God, Come, and let vs goe to the Seer. For he that
at this day is called a Prophete, in time paſt was called :: a
Seer.) † And Saul ſayd to his ſeruant: Thy word is very good, 10
come let vs goe. And they went into the citie, wherein the
man of God was. † And when they went vp the aſcent of the 11
citie, they found maides coming forth to draw water, and
ſayd to them: Is the Seer here? † Who anſwering ſayd to 12
them: Here he is. Loe before thee, make haſt now: for this
day he came into the citie, becauſe this day there is a ſacrifice
of the people in the excelſe. † Entring into the citie immediatly 13

:: One that by diuine inſpiration foreſeeth thinges too come.

diatly you ſhal find him, before he goe vp into the excelſe to
eate. for the people wil not eate til he come: becauſe he wil
bleſſe the Hoſte, and afterward they ſhal eate that are inuited.
Now therefore goe vp, becauſe this day you ſhal finde
14 him. † And they went vp into the citie. And when they
walked in the middes of the citie, Samuel appeared coming
15 forth againſt them, to goe vp into the excelſe. † And our
Lord had reueled the eare of Samuel one day before Saul
16 came, ſaying: † This very houre, that now is, to morrow
wil I ſend to thee a man of the Land of Beniamin, and thou
ſhalt annoint him ruler ouer my people of Iſrael: and he ſhal
ſaue my people from the hand of the Philiſtijms: becauſe I
haue reſpected my people, for :: their crie is come to me.
17 † And when Samuel had beheld Saul, our Lord ſayde to
him: Behold the man, of whom I told thee, this man ſhal rule
18 ouer my people. † And Saul came to Samuel in the middes
of the gate, and ſayd: Shew me, I pray thee, where is the houſe
19 of the Seer? † And Samuel anſwered Saul, ſaying: I am the
Seer, goe vp before me into the excelſe, that you may eate
with me to day, and I wil dimiſſe thee in the morning: and
20 al thinges that are in thy hart, wil I tel thee. † And concerning
the aſſes, which thou didſt loſe three dayes agone, be not
careful, becauſe they are found. And whoſe ſhal be al the
beſt thinges of Iſrael? not to thee and to al thy fathers houſe?
21 † And Saul anſwering, ſayd: Am not I the ſonne of Iemini
of the leaſt tribe of Iſrael, and my kindred the laſt among al
the families of the tribe of Beniamin? Why therfore haſt thou
22 ſpoken this word to me? † Samuel therefore taking Saul
and his ſeruant, brought them into the parlour, and gaue
them a place in the chiefe rowme of them that were inuited.
23 for there were about thirtie men. † And Samuel ſayd to the
cooke: Geue the portion, which I gaue thee, and commanded
24 that thou shouldeſt lay it vp apart with thee. † And the cooke
lifted vp a shoulder, and ſette it before Saul. And Samuel ſaid:
Behold that which hath remayned, ſette it before thee, and
eate: becauſe of purpoſe it was kept for thee, when I called
25 the people. And Saul did eate with Samuel that day. † And
they deſcended from the excelſe into the towne, and he ſpake
with Saul in the toppe of the houſe: and he prepared a bed for
26 Saul in the higheſt rowme, & he ſlept. † And when they were
riſen in the morning, and it beganne now to be light, Samuel

:: Oppreſſion of innocentes crieth to heauen.

called Saul in the high chãber, ſaying: Ariſe that I may diſmiſſe
thee. And Saul aroſe : and they went both forth : to witte, he
and Samuel. † And when they came downe in the vttermoſt 27
part of the citie, Samuel ſaid to Saul : Speake to the ſeruant
that he goe before vs, and paſſe : but ſtay thou alitle while,
that I may tel thee the word of our Lord.

CHAP. X.

Saul is annointed king, and confirmed by ſignes that his ordinance is of God. 10. He prophecieth, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lotte falleth on Saul. 25. and the law of the king is againe mentioned.

AND Samuel tooke :: a litle veſſel of :: oyle, and powred 1
vpon his head, and kiſſed him, and ſayd : Behold, our
Lord hath annointed thee vpon his inheritance to be prince,
and thou ſhalt deliuer his people out of the handes of their
enemies, that are round about them. And this ſhal be a ſigne
vnto thee, that God hath annointed thee to be prince. † When 2
thou ſhalt be departed from me this day, thou ſhalt finde two
men beſide the ſepulchre of Rachel in the borders of Beniamin, in the South, and they ſhal ſay to thee : The aſſes are
found, which thou diſt goe to ſeeke : and thy father letting
goe the aſſes, is careful for you, and ſayeth : What ſhal I doe
concerning my ſonne? † And when thou ſhalt depart thence, 3
and paſſe farder, and ſhalt come to the oke Thabor, three
men going vp to God into Bethel ſhal finde thee there, one
carying three kiddes, and an other three manchettes of bread,
and an other carying a flagon of wine. † And when they 4
haue ſaluted thee, they wil geue thee two loaues, and thou
ſhalt take them of their hand. † After theſe thinges thou 5
ſhalt come into the hil of God, where the garriſon of the
Philiſthiimes is : and when thou ſhalt be entered there into
the citie, thou ſhalt meete there a flocke of prophetes coming downe from the excelſe, and before them pſalterie and
tymbrel, and ſhalme, and harpe, and themſelues prophecying. † And the Spirit of our Lord ſhal ſeaſe vpon thee, 6
and thou ſhalt prophecie with them, and ſhalt be changed
into an other man. † Therfore when al theſe ſignes ſhal 7
chance to thee, doe whatſoeuer thy hand ſhal finde, becauſe
our Lord is with thee. † And thou ſhalt goe downe before 8
me into Galgala (for I wil come downe to thee) that thou
mayeſt

:: S. Gregorie here noteth, that ſuch as are placed in height of gouernement, are annointed with oyle, which ſignifieth mercie, light, and curing of others. :: But the *litle* veſſel foreſhewed that Saul not perſeuering in grace, ſhould be depoſed from his kingdom. *li.* 4 *c.* 5. *in* 1. *Reg.* 10.

mayeſt offer oblation, and immolate pacifique victimes: :: ſe-
uen daies ſhalt thou expect, til I come to thee, and I wil ſhew
9 thee what thou muſt doe. † Therfore when he had turned a-
way his ſhoulder to depart from Samuel, God :: changed vnto
10 him another hart, and al theſe thinges came in that day. † And
they came to the foreſaid hil, and behold a troupe of prophe-
tes meeting him: & the :: Spirit of our Lord ſealed vpon him,
11 and he prophecied in the middes of them. † And al that had
knowen him yeſterday and the day before, ſeing that he was
with the prophetes, & did prophecie, ſaid to ech other: What
thing hath happened to the ſonne of Cis? what is Saul alſo
12 among the prophetes? † And one anſwered an other, ſaying:
And who is :: their father? therefore it was turned into a pro-
13 uerbe: What is Saul alſo among the prophetes? † And he cea-
14 ſed to prophecie, and came to the excelſe. † And Sauls vncle
ſayd to him, and to his ſeruant: Whither went you? who an-
ſwered: To ſeeke the aſſes: which when we had not found,
15 we came to Samuel. † And his vncle ſayd to him: Tel me what
16 Samuel ſayd to thee. † And Saul ſayd to his vncle: He told vs
that the aſſes were found. But concerning the word of the
kingdom which Samuel had ſpoken to him, he told him not.
17 † And Samuel called together the people to our Lord in Maſ-
18 pha: † And ſayd to the children of Iſrael: Thus ſayth our
Lord the God of Iſrael: I brought Iſrael out of Ægypt, and
deliuerd you from the hand of the Ægyptians, and from the
19 hand of al the kinges which afflicted you. † But you this day
haue reiected your God, who only hath ſaued you out of al
your euils and tribulations: and you haue ſaid: Not ſo: but
appoint a king ouer vs. Now therefore ſtand before our Lord
20 by your tribes, and by your families. † And Samuel brought
al the tribes of Iſrael, and the :: lotte fel on the tribe of
21 Beniamin. † And he brought the tribe of Beniamin and
the kinreds thereof, and it fel vpon the kindred of Metri,
and it came vnto Saul the ſonne of Cis. They therfore ſought
22 him, and he was not found, † And after theſe thinges they
conſulted our Lord whether he would come thither. And
23 our Lord anſwered: Behold he is hid at home. † They ranne
therefore and tooke him from thence: and he ſtood in the
middes of the people, and he was higher then al the people
24 from the ſhoulder and vpward. † And Samuel ſaid to al the
people: Certes you ſee whom our Lord hath choſen, that
there

:: Samuel enioyneth obedience to Saul to trie his humilitie. *S. Greg. li. 4 c. 5. in 1. Reg. 10.*

:: God gaue him peculiar grace for executing the office of a king.

:: By and by alſo the gift of prophecie.

:: Their ſuperious.

:: By lotte the people were aſſured that the election was of God. *S. Greg. ibidem.*

there is not the like to him in al the people. And al the people
cried, and ſayd: God ſaue the King. † And Samuel ſpake to 25
the people the law of the kingdom, and wrote it in a booke,
and layd it vp before our Lord: and Samuel diſmiſſed al the
people, euerie one into his owne houſe. † But Saul alſo departed 26
vnto his houſe into Gabaa: and there went with him
part of the armie, they whoſe hartes God had touched. † But 27
the children of Belial ſayd: What ſhal this fellow be able to
ſaue vs? and they deſpiſed him, and brought him not preſentes:
but he diſſembled as though he heard not.

CHAP. XI.

Ammonites fighting againſt Iabes Galaad, and the citie readie to yelde, 5. Saul gathereth an armie, 11. ouerthroweth the enimie, 14. and is eſtabliſhed King.

AND it came to paſſe as it were a moneth after, Naas 1
the Ammonite aſcended, and began to fight againſt
Iabes of Galaad. And al the men of Iabes ſayd to Naas: Make
a league with vs, and we wil ſerue thee. † And Naas the 2
Ammonite anſwered them: In this wil I make a league with
you, that I may plucke out the right eyes of you al, and may
make you a reproch in al Iſrael. † And the ancientes of Iabes 3
ſayd to him: Graunt vnto vs ſeuen daies, that we may ſend
meſſengers vnto al the coaſtes of Iſrael: and if there ſhal not
be that may defend vs, we wil come forth to thee. † The 4
meſſengers therefore came into Gabaa of Saul: and they
ſpake theſe wordes, in the hearing of the people: and al the
people lifted vp their voice, and wept. † And behold Saul 5
came, folowing oxen out of the field, and ſayd: What ayleth
the people that they weepe? And they told him the wordes
of the men of Iabes. † And the Spirit of our Lord ſeaſed on 6
Saul, when he had heard theſe wordes, and his furie was exceding
wrath. † And taking both the oxen, he cutte them 7
into peeces, and ſent them into al the coaſtes of Iſrael by meſſengers,
ſaying: Whoſoeuer ſhal not goe forth, and folow
Saul and Samuel, ſo ſhal it be done to his oxen. Therefore
the feare of our Lord inuaded the people, and they went
forth as it were one man. † And he numbered them in Bezec: 8
and there were of the children of Iſrael three hundred thouſand:
and of the men of Iuda thirtie thouſand. † And they 9
ſayd to the meſſengers that came: Thus ſhal you ſay to the

men, that are in Iabes Galaad: To morow, when the ſunne
ſhal waxe hote, you ſhal haue relife. The meſſengers there-
10 fore came, and told the men of Iabes: Who were glad. † And
they ſaid: In the morning :: we wil come forth to you: and
11 you ſhal doe to vs whatſoeuer ſhal pleaſe you. † And it came
to paſſe, when the morow was come, Saul ſette the people
into three partes: and entered into the middes of the campe
in the morning watch, and ſtroke Ammon vntil the day
waxed hote, and the reſt were diſperſed, ſo that there were
12 not left among them two together. † And the people ſayd
to Samuel: Who is this that ſaid: what ſhal Saul reigne ouer
13 vs? Geue vs the men and we wil kil them. † And Saul ſayd:
No man ſhal be killed this day, becauſe our Lord this day hath
14 releued Iſrael: † And Samuel ſaid to the people: Come and
let vs goe into Galgal, and let vs renewe there a kingdome.
15 † And al the people went into Galgal, and there they made
Saul king before our Lord in Galgal, & they immolated there
pacifique victimes before our Lord. And Saul reioyſed there,
and al the men of Iſrael excedingly.

:: As the men of Iabes deluded their enimies by æquiuocation, ſo ſpeaking that they were otherwiſe vnderſtood then they ment: ſo the ſeruantes of God being tempted with concupiſcence of glutonie (ſignified by *Naas*) muſt deceiue their carnal appetite, by promiſing to ſatisfie the deſire of the fleſh, but in deede kepe ſuch temperance, as they may kil the cõcupiſcence, and not be killed by it. *S. Greg. li. 5. c. 1. in 1. Reg. 11.*

CHAP. XII.

Samuel being iuſtified by the people for his good behauiour, 6. chargeth them with ingratitude towardes God, 14. admoniſhing them, and ſhewing by a ſigne, that they offended in demanding a king. 20. Exhorteth them now to ſerue God, promiſeth to pray for them, and forwarneth that they ſhal receiue as they deſerue.

1 AND Samuel ſayd to al Iſrael: Behold I haue heard your
voice according to al thinges which you haue ſpoken
2 to me, and I haue appointed a king ouer you. † And now
the king goeth before you: and I am waxen old and haue
gray heares: moreouer my ſonnes are with you: therfore ha-
uing conuerſed with you from my youth vntil this day, loe I
3 am readie. † Speake of me before our Lord, and before his
Chriſt, whether I haue taken any mans oxe, or aſſe: If I
haue calumniated any man, if I haue oppreſſed any man, if
I haue taken gift of any mans hand: and I wil contemne
4 that ſame this day, and wil reſtore it to you. † And they
ſaid thou haſt not calumniated vs, nor oppreſſed vs, nor
5 taken ought of any mans hand. † And he ſayd to them: Wit-
nes is our Lord againſt you, and witnes is his :: Chriſt in
this day, that you haue not found any thing in my hand. And

:: The annointed king.

they ſaid: Witnes † And Samuel ſaid to the people: Our Lord 6
who made Moyſes and Aaron, and brought our fathers out of
the Land of Ægypt is preſent. † Now therefore ſtand, that I 7
may contend in iudgement againſt you before our Lord, concerning
al the mercies of our Lord, which he hath done with
you, and with your fathers: † how Iacob entred into Ægypt, 8
and your fathers cried to our Lord: and our Lord ſent Moyſes
and Aaron, and brought your fathers out of Ægypt: and placed
them in this place. † Who forgat our Lord their God, and 9
he deliuered them in the hand of Siſara maſter of the hoſte
of Haſor, and in the hand of the Philiſthijmes, and in the
hand of the king of Moab, and they fought againſt them.
† But afterward they cried to our Lord, and ſaid: We haue 10
ſinned, becauſe we haue forſaken our Lord, and haue ſerued
Baalim and Aſtaroth: now therefore deliuer vs from the hand
of our enemies, and we wil ſerue thee. † And our Lord ſent 11
Ierobaal, and * Badan, and Iepte, and Samuel, and deliuered
you from the hand of your enemies round about, and you
dwelt ſecurely. † But you ſeing that Naas, king of the children 12
of Ammon was come againſt you, you ſaid to me: :: Not
ſo, but a king ſhal reigne ouer vs: whereas our Lord your God
did reigne among you. † Now therfore your king is readie, 13
whom you haue choſen and deſired: behold our Lord hath
geuen you a king. † If you ſhal feare our Lord, and ſerue him, 14
and heare his voice, and not exaſperat the mouth of our Lord:
both you, and the king which reigneth ouer you, ſhal be folowers
of our Lord your God. † but if you wil not heare the 15
voice of our Lord, but ſhal exaſperat his wordes, the hand of
our Lord ſhal be vpon you, and vpon your * fathers. † But 16
now alſo ſtand, and ſee this great thing which our Lord wil
doe in your ſight. † Is it not wheate harueſt to day? I wil 17
cal vpon our Lord, & he wil geue * noyſes and rayne: and you
ſhal know, and ſee that you haue done great euil to your
ſelues in the ſight of our Lord, deſiring a king ouer you. † And 18
Samuel cried to our Lord, and our Lord gaue noyſes and raine
in that day. † And al the people feared excedingly our Lord 19
and :: Samuel. And al the people ſaid to Samuel: Pray for thy
ſeruantes to our Lord thy God, that we die not. for we haue
added euil to al our ſinnes, that we deſired vnto vs a king.
† And Samuel ſayd to the people: Feare not, you haue done 20
al this euil: but yet depart not from the :: backe of our Lord,
but

:: They ment that they would not be ruled and protected as hitherto they had bene, by Dukes & Iudges ordained and ſent immediatly by God, but would haue a king to reigne ouer them: imagening that ſo they ſhould be better protected, and defended from forraine enemies wherin they preferred their owne conceite and iudgement before Gods diſpoſition. and therfore this ſinne is often here inculcated, and much reprehended. *S. Greg. li. 5. c. 2. in 1. Reg. 12.*

:: They feared God ſo much the more, becauſe they feared alſo his ſeruant.

:: For ſinners to come be-

mightie Samſon.

gouernoures.

S. Greg. thunder.

21 but ſerue our Lord in al your hart. † And decline not after
vaine thinges, which ſhal not profite you, nor deliuer you,
22 becauſe they are vaine. † And our Lord wil not forſake his
people for his great name: becauſe our Lord hath ſworne
23 to make you a people to him ſelf. † And farre from me be
this ſinne in our Lord, that I ſhould ceaſe to pray for you,
24 and I wil teach you the good and right way. † Therefore
feare our Lord, and ſerue him in truth and from your whole
hart. for you haue ſeene the great workes which he hath done
25 among you. † But if you ſhal perſeuer in malice: both you
and your king ſhal periſh together.

fore Gods face were preſumption, not to come to his back, or to depart from thence, were deſperation. So Marie Magdalen with feare and hope approched & taried at Chriſts back. *Luc. 7. S. Greg. loco citato.*

Chap. XIII.

Saul and Ionathas preuaile in battel againſt the Philiſthyms. 5. Who increaſing their forces, the Iſraelites for feare flee away and hid themſelues, 8. Samuel not coming to the campe, Saul preſumeth to offer ſacrifice, 11. for which Samuel reproueth him, and declareth that his kingdom ſhal be tranſlated to an other. 17. The Philiſthyms oppreſſe the Iſraelites. and depriue them of armour.

1 A Child of :: one yeare was Saul when he began to
2 reigne, and :: two yeares he reigned ouer Iſrael. † And
Saul choſe to him ſelfe three thouſand of Iſrael: and there
were with Saul two thouſand in Machmas, and in the mount
of Bethel: and a thouſand with Ionathas in Gabaa of Beniamin,
moreouer the reſt of the people he ſent backe euerie
3 man into their tabernacles. † And Ionathas ſtroke the garriſon
of the Philiſthijms, which was in Gabaa. Which when
the Philiſthijms had heard, Saul ſounded with the trumpet
4 in al the land, ſaying: Let the Hebrewes heare. † And al
Iſrael heard this maner of bruite: Saul hath ſtriken the garriſon
of the Philiſthijms: and Iſrael tooke courage againſt the
Philiſthijms. The people therfore cried after Saul in Galgal.
5 † And the Philiſthims were gathered together to fight againſt
Iſrael, thirtie thouſand chariotes, and ſix thouſand horſemen,
and the reſt of the common people, as the ſand which is in the
ſea ſhore very much. And going vp they camped in Machmas
6 at the Eaſt of Bethauen. † Which when the men of Iſrael
had ſeene them ſelues put in a ſtreict (for the people was afflicted)
they hid them ſelues in caues, and in ſecrete places,
7 in rockes alſo, and in dennes, and in ceſternes. † And the

:: Saul beginning to reigne was innocent and humble as a child of one yeare.

:: And in that ſtate reigned the firſt two yeares. *S. Greg. in hunc locum.*

Hebrewes paſſed Iordan into the Land of Gad and Galaad.
And when Saul was yet in Galgal, al the people was ſore
afrayd, which folowed him. † And he expected ſeuen daies 8
according to the appointment of Samuel, and Samuel came
not into Galgal, and the people ſlipt away from him. † Saul 9
therfore ſaid: Bring me the holocauſte, and the pacifiques.
And he offered the holocauſte. † And when he had finiſhed 10
offering the holocauſte, behold Samuel came: and Saul went
forth to mete him & ſalute him. † And Samuel ſpake to him: 11
What haſt thou done? Saul anſwered: Becauſe I ſawe that the
people ſlipt from me, and thou waſt not come according to
the dayes appointed, moreouer the Philiſthijms were gathered
together into Machmas, † I ſaid: Now wil the Philiſthijms 12
come downe to me into Galgal, & I haue not pacified
the face of our Lord. Compelled by neceſſitie, I offered the
holocauſte. † And Samuel ſaid to Saul: Thou haſt :: done foliſhly, 13
neither haſt thou kept the commandementes of our
Lord thy God, which he commanded thee. Which :: if thou
hadſt not done, euen now had our Lord prepared thy kingdom
ouer Iſrael for euer, † but thy kingdom ſhal no farder 14
ariſe. Our Lord hath ſought him a man according to his hart:
and him hath our Lord commanded to be prince ouer his
people, becauſe thou haſt not obſerued the thinges which
our Lord commanded. † And Samuel aroſe and went vp from 15
Galgal into Gabaa of Beniamin. And numbered the people,
which were found with him, as it were ſix hundred men.
† And Saul and Ionathas his ſonne, and the people that 16
were found with them, was in Gabaa of Beniamin: moreouer
the Philiſthijms had pitched in Machmas. † And there 17
iſſued forth to praye from the campe of the Philiſthians three
companies. One compaine went on againſt the way of Ephra
to the Land of Saul. † Moreouer an other went by the way 18
of Bethhoron, & the third had turned it ſelf to the way of the
border, in the valley Seboim againſt the deſert. † Moreouer 19
there was not found an yron ſmith in al the Land of Iſrael.
for the Philiſthijms had ſo prouided, leſt perhaps the Hebrewes
ſhould make ſword or ſpeare. † Al Iſrael therefore 20
went downe to the Philiſthijms, that euerie man might
whette his plough culter, and ſpade, & axe, and rake. † Therefore 21
the edges of the ſhares, and ſpades, & forkes with three
teeth, and axes, were blunt, euen to the godeprick, which

:: He offended in offering ſacrifice being neither a prieſt, nor extraordinarily allowed to do that office, and for this and other faultes was depoſed.

:: Gods foreſight of ſinne, and perordination to puniſh it, taketh not away freewil, nor poſſibilitie of wel doing, nor of reward. *S. Aug. li. 3. c. 4. de lib. arbit.*

22 was to be mended. † And when the day was come to fight,
there was not found ſword and ſpeare in the hand of al the
people, that was with Saul and Ionathas, except Saul and Ionathas
23 his ſonne. † And the ſtation of the Philiſtijms went
forth, to paſſe vp into Machmas.

Chap. XIIII.

Ionathas truſting in God, accompained with one man, his father not knowing, goeth into the Philiſthijms campe; killeth twentie men and trubleth their whole armie. 16. Saul vnderſtanding the ſame, approcheth with his armie, and they gette a great victorie. 24. But Saul hauing commanded vnder paine of death, that none should eate til night, Ionathas for taiſting a litle honie (though ignorant of the prohibition) is iudged to die. 45. But the people oppoſe themſelues, and deliuer him from death. 47. Saul proſpereth in his kingdom, with his ſamilie.

1 AND it chanced on a certeine day that Ionathas the
ſonne of Saul ſayd to the yong man that bare his armour:
Come, & let vs paſſe to the gariſon of the Philiſthijms,
which is beyond yonder place. But to his father he told not
2 this ſame thing. † Moreouer Saul abode in the vtmoſt part
of Gabaa vnder the pomegranate tree, which was in Magron:
3 and the people with him was about ſix hundred men. † And
Achias the ſonne of Achitob the brother of Ichabod the
ſonne of Phinees, which was borne of Heli the prieſt of our
Lord in Silo, bare the ephod. But the people alſo was ignorant
4 whither Ionathas was gone. † And there were betwen
the aſcentes, by the which Ionathas endeuoured to paſſe
vnto the gariſon of the Philiſtijms, rockes ſtanding vp on
both ſides, and as it were in maner of teeth ſtiepe broken
rockes on either ſide, the name of one Boſes, and the name
5 of the other Sene: † one rocke ſtanding out toward the
North ouer againſt Machmas, and the other to the South,
6 againſt Gabaa. † And Ionathas ſayd to the yong man that
bare his armour: Come, let vs paſſe to the ſtation of theſe vncircumciſed,
if haply our Lord wil make for vs: becauſe it is
not hard for our Lord to ſaue either in manie, or in fewe.
7 † And his eſquier ſayd to him: Doe al thinges which pleaſe
thy minde: goe whither thou deſireſt, and I wil be with thee
8 whereſoeuer thou wilt. † And Ionathas ſayd: Behold we
9 paſſe to theſe men. And when we ſhal appeare to them, † If
they ſhal ſpeake to vs in this maner: Tarie til we come to

you: let vs ſtand in our place, and not goe vp to them. † But 10
if they ſhal ſay: Come vp to vs: let vs goe vp, becauſe our
Lord hath deliuered them in our handes, :: this ſhal be a ſigne
vnto vs. † Both of them therefore appeared to the ſtation of 11
the Philiſthims: & the Philiſtijms ſayd: Behold the Hebrewes
come out of the caues, wherein they were hid. † And the 12
men of the garniſon ſpake to Ionathas and to his eſquier, and
ſayd: Come vp to vs, and we wil ſhew you a thing. And Iona-
thas ſayd to his eſquier: Let vs goe vp, folow me: for our Lord
hath deliuered them into the handes of Iſrael. † And Iona- 13
thas went vp on his handes & feete creeping, and his eſquier
after him. Therefore ſome fel before Ionathas, other ſome
his eſquier folowing ſlewe. † And the firſt ſlaughter, with 14
which Ionathas & his eſquier made, was as it were of twentie
men in the halfe part of an aker, which a yoke of oxen is
wont to plough in a day. † And there was made a miracle in 15
the campe, through the fieldes: yea and al the people of their
garriſon, which had gone to take prayes, was aſtonyed, and
the land was trubled: and it happened as a miracle from God.
† And the watchemen of Saul, which were in Gabaa, of 16
Beniamin looked, & loe a multitude ouerthrowen, & fleeing
hither and thither. † And Saul ſayd to the people, which was 17
with him: Enquire, and ſee who is gone from vs. And when
they had ſought, it was found that Ionathas was not preſent
and his eſquier. † And Saul ſayd to Achias: Bring the arke 18
of our Lord. (for the arke of God was there that day with
the children of Iſrael.) † And when Saul ſpake to the prieſt, 19
there aroſe a great tumult in the campe of the Philiſtijmes:
and it grewe by litle and litle, and ſounded more cleerely.
And Saul ſayd to the prieſt: :: Draw together thy hand. † Saul 20
therefore and al the people that was with him, ſhouted toge-
ther, and they came to the place of the fight: and behold
euerie mans ſword had beene turned to his neighbour, and
a ſlaughter exceding great. † But the Hebrewes alſo which 21
had bene with the Philiſtijms yeſterday and the day before,
and went vp with them in the campe, returned to be with
Iſrael, which were with Saul and Ionathas. † Al the Iſraeli- 22
tes alſo which had hid themſelues in mount Ephraim, hea-
ring that the Philiſtijms were fled, ioyned them ſelues with
their fellowes in battel. And there were with Saul as it were
ten thouſand men. † And our Lord in that day ſaued Iſrael. 23

:: Ominous ſpeaches are proued by this and ſome other examples to be ſometimes of God, though ſome times this kind of obſeruation is ſuperſticious. As before is noted. *Gen.* 24.

:: Pray no more nor expect no longer. ſo they proceded to battel withou further warrant.

24 and the fight reached as farre as Bethauen. † And the men of
Iſrael were ioyned among themſelues in that day: and Saul
adiured the people, ſaying: Curſed be the man, that ſhal eate
bread vntil euening, til I be reuenged of myne enemies. And
25 the whole people did eate no bread: † and al the common
people of the land came into a foreſt, wherein was honie
26 vpon the face of the field. † The people therefore entred
into the foreſt, and there appeared dropping honie, and no
man put his hand to his mouth. for the people feared the oath.
27 † But Ionathas had not heard when his father adiured the
people: and he put forth the tippe of the rod, which he had
in his hand, and dipped it into a honie combe: and he turned
28 his hand to his mouth, and his eies were illuminated. † And
one of the people anſwering, ſayd: Thy father hath bound
the people with an oath, ſaying: Curſed be the man that ſhal
29 eate bread this day. (and the people was faynt) † And Ionathas
ſayd: :: My father hath trubled the land: your ſelues
haue ſeene that myn eies are illuminated, becauſe I haue taſted
30 a litle of this honie: † how much more if the people had
eaten of the praye of their enemies, which they found? had
there not beene made a greater plague in the Philiſtijms?
31 † They ſtroke therefore in that day the Philiſtijms from
Machmas vnto Ailon. And the people was wearied excedingly:
32 † and being turned to the praye tooke ſheepe, and
oxen, and calues, & ſlew them on the ground: and the people
33 did eate :: with bloud. † And they told Saul ſaying that the
people had ſinned to our Lord, eating with bloud. Who ſayd:
You haue tranſgreſſed: Roule to me euen now a great ſtone.
34 † And Saul ſayd: Diſperſe your ſelues among the common
people, and tel them that euerie man bring me his oxe and
ramme, and kil ye them vpon this ſame, and eate, and you
ſhal not ſinne to our Lord eating with bloud. Al the people
therefore brought euerie man his oxe in his hand vntil night:
35 and ſlewe them there. † And Saul built an altar to our Lord;
and then firſt did he beginne to build an altar to our Lord.
36 † And Saul ſayd: Let vs fal vpon the Philiſtijms by night, and
let vs ſpoyle them til it waxe light in the morning, neither
let vs leaue a man of them. And the people ſayd: Doe al that
ſemeth good in thyne eies. And the prieſt ſayd: Let vs approch
37 hither to God. † And Saul conſulted our Lord: Shal I purſew
the Philiſtijms? wilt thou deliuer them into the handes
of Iſrael?

:: Ionathas was excuſed by ignorance, & by neceſſitie; and therfore was iuſtly deliuered by the people; and his father offended, in not excepting the caſe of neceſſitie, & through more eggre zele of reuẽge, then he had warrant from God, whoſe anſwer he would not expect *v. 19*

:: VVhereof folowed alſo an other ſinne, that the people fainting for lacke of meate did eate fleſh with the blood, contrarie to the law.

:: Before, v. 19. Saul would not expect Gods anſwer: now therfore God wil not anſwer him.

:: Ionathas was found to haue tranſgreſſed the vnaduiſed cōmandment, but Saul him ſelf was in a greatter fault of raſh proceding, and vndiſcrete commanding.

of Iſrael? And :: he anſwered him not in that day. † And Saul 38
ſayd: Bring hither al the corners of the people: and know,
and ſee by whom this ſinne hath chanced to day. † Our Lord 39
the ſauiour of Iſrael liueth, that if it were done by Ionathas
my ſonne, he ſhal die without reuoking. Whereunto none of
the people gayneſayed him. † And he ſayd to al Iſrael: Be you 40
ſeperated into one ſide, and I with Ionathas my ſonne wil be
on the other ſide. And the people anſwered Saul: Doe what
ſemeth good in thyn eies. † And Saul ſayd to our Lord: Lord 41
God of Iſrael, geue a ſigne: and Ionathas was caught and
Saul, and the people went forth. † And Saul ſayd: Caſt ye lotte 42
betwen me, and Ionathas my ſonne. And :: Ionathas was taken.
† And Saul ſayd to Ionathas: Tel me what thou haſt 43
done. And Ionathas told him, and ſayd: Taſting I taſted in
the tippe of the rod, which was in myn hand a litle honie, and
behold I die. † And Saul ſayd: Theſe thinges doe God 44
to me, and theſe thinges adde he, that dying thou ſhalt die Ionathas.
† And the people ſaid to Saul: Shal Ionathas then 45
die, which hath made this great ſaluation in Iſrael? this is vnlawful:
our Lord liueth, if there ſhal fal a heare from his head
vpon the ground, becauſe with God hath he wrought to day.
The people therefore deliuered Ionathas, that he ſhould not
die. † And Saul retyred, neither did he purſew the Philiſtjims: 46
moreouer the Philiſtijms departed into their places. † And 47
Saul, his kingdom being eſtabliſhed ouer Iſrael, fought round
about againſt al his enemies, againſt Moab, and the children
of Ammon, and Edom, and the kinges of Soba, and the Philiſtians:
and whither ſoeuer he turned him ſelf, he ouercame.
† And gathering together an armie, he ſtroke Amalec, and 48
deliuered Iſrael from the hand of the ſpoylers thereof. † And 49
the ſonnes of Saul, were Ionathas and Ieſui, and Melchiſua:
and the names of his two daughters, the name of the firſt
borne Merob, and the name of the yonger Michol. † And 50
the name of Sauls wife, Achinoam the daughter of Achimaas:
and the name of the prince of his hoſt Abner, the ſonne of
Ner, the coſin german of Saul by the father. † Moreouer 51
Cis was the father of Saul, and Ner the father of Abner, the
ſonne of Abiel. † And there was mightie battel agaynſt the 52
Philiſthians al the dayes of Saul. For whomſoeuer Saul had
ſeene a valiant man, and fitte for battel, he ioyned him to
him ſelf.

CHAP.

CHAP. XV.

Saul is commanded vtterly to deſtroy the Amalecites. 8. but he taking Agag their king ſpareth his life, & chiefe of the praye. 10. For which diſobedience (20. though pretending that the beſt thinges were reſerued for ſacrifice) he is depoſed from his kingdom. 24. Then acknowledgeth his fault. 32. Samuel cutteth Agag in peeces 35. and mourneth for Saul.

1 AND Samuel ſaid to Saul: Our Lord ſent me to annointe
thee king ouer his people Iſrael; now therefore heare
2 the voice of our Lord: † Thus ſayth the Lord of hoſtes: I
haue recounted whatſoeuer Amalec hath done to Iſrael: how
he reſiſted them in the way when they came vp out of Ægypt.
3 † Now therefore goe, and :: ſtrike Amalec, and :: deſtroy
al that he hath: ſpare him not, and couet not ought of his
thinges: but kil from man vnto woman, both childe & ſuckling,
4 oxe and ſheepe, camel and aſſe. † Saul therefore commanded
the people, and numbered them as it were lambes:
two hundred thouſand footemen, & ten thouſand of the men
5 of Iuda. † And when Saul was come vnto the citie of Amalec,
6 he laid ambuſhementes in the torrent. † And Saul ſaid to
the Cineite: Goe ye, retyre and depart from Amalec: leſt perhaps
I wrappe thee in with him. for thou haſt done mercie
with al the children of Iſrael, when they deſcended out of
Ægypt. And the Cineite departed out of the middes of Amalec.
7 † And Saul ſtroke Amalec from Heuila, vntil thou come to
8 Sur, which is ouer againſt Ægypt. † And he apprehended
Agag the king of Amalec aliue: but al the comon people he
9 ſlewe in the edge of the ſword. † And Saul and the people
ſpared Agag, and the beſt flockes of ſheepe and heardes, and
the garmentes and rammes, and al thinges, that were fayre,
neither would they deſtroy them: but whatſoeuer was vile
10 and refuſe, that they deſtroyed. † And the word of our Lord
11 was made to Samuel, ſaying: † It repenteth me that I haue
made Saul king: becauſe he hath forſaken me, & hath not fulfilled
my wordes in worke. And Samuel was ſtrooken ſadde,
12 and cried to our Lord al the night. † And when Samuel had
riſen in the night, to goe to Saul in the morning, it was told
Samuel, that Saul was come into Carmelus, and had erected
to him ſelfe a triumphant arch, and returning was paſſed, and
gone into Galgal. Samuel therefore came to Saul, and Saul
offered an holocauſt to our Lord of the firſt of the prayes,

:: Amalec is ſtricken when the fleſh is chaſticed by abſtinence.
:: Deſtroyed when the mind is reſtrained from vncleane cogitations. *S. Greg. li. 6. c. 1. in 1. Reg. 15.*

which he had brought from Amalec. † And when Samuel 13
was come to Saul, Saul ſayd to him: Bleſſed be thou to our
Lord, I haue fulfilled the word of our Lord. † And Samuel 14
ſayd: And what is this voice of flockes, which ſoundeth in
myne eares, and of heardes, which I heare? † And Saul ſaid: 15
They haue brought them from Amalec: for the people hath
ſpared the better ſheepe and heardes that they might be im-
molated to our Lord thy God, but the reſt we haue ſlaine.
† And Samuel ſaid to Saul: Suffer me, and I wil ſhew thee 16
what our Lord hath ſpoken to me this night. And he ſayd
to him: Speake. † And Samuel ſaid: When thou waſt a little 17
one in thyne owne eyes, :: was thou not made chief in the
tribes of Iſrael? And our Lord annointed thee to be king
ouer Iſrael, † and our Lord ſent thee on the way, and ſayd: 18
Goe, and kil the ſinners of Amalec, and thou ſhalt fight
againſt them vntil the vtter deſtruction of them. † Why there- 19
fore haſt thou not heard the voice of our Lord: but art turned
to the praye, and haſt done euil in the eies of our Lord? † And 20
Saul ſaid to Samuel: Yea I haue heard the voice of our Lord,
and haue walked in the way by which our Lord ſent me, and
haue brought Agag the king of Amalec, and Amalec I haue
ſlaine. † But the people tooke of the praye ſheepe and oxen, 21
the principal of thoſe thinges which were ſlaine, to immo-
late to our Lord their God in Galgal. † And Samuel ſaid: 22
Why wil our Lord haue holocauſtes and victimes, and not
rather that the voice of our Lord be obeyed? For :: BETTER
is obedience then victimes: and to harken rather then to offer
the fatte of rammes. † Becauſe it is as it were the ſinne of 23
inchantment, to reſiſt: and as it were the wickednes of idola-
trie, to refuſe to obey. For as much therefore as thou haſt re-
iected the word of our Lord, our Lord hath reiected thee that
thou ſhalt not be king. † And Saul ſaid to Samuel: I haue 24
ſinned, becauſe I haue tranſgreſſed the ſaying of our Lord,
and thy wordes, fearing the people, and obeying their voice.
† But now beare I beſech thee my ſinne, and returne with 25
me, that I may adore our Lord. † And Samuel ſayd to Saul: 26
I wil not returne with thee, becauſe thou haſt reiected the
word of our Lord, and our Lord hath reiected thee that thou
ſhalt not be king ouer Iſrael, † And Samuel turned him ſelfe 27
to depart: but he caught the hemme of his cloke, which alſo
did rent. † And Samuel ſaid to him: Our Lord hath rent the 28
kingdom

:: VVhen Saul was humble he was exalted, now being proud he is reiected.

:: By ordinarie ſacrifices, we geue our external goodes to God, by obedience we geue our ſelues. *S. Greg. li. 6 c. 2. in 1. Reg. 15.*

kingdom of Iſrael from thee this day, and hath deliuered it
29 to thy neighbour better then thou. † Moreouer the Triumpher
in Iſrael wil not ſpare, and he wil not be turned with
30 repentance: for neither is he a man that he may repent. † But
he ſaid: I haue ſinned: howbeit now honour me before the
ancientes of my people, and before Iſrael, and returne with
31 me, that I may adore our Lord thy God. † Samuel therefore
32 returning folowed Saul: and Saul adored our Lord. † And Samuel
ſaid: Bring vnto me Agag the king of Amalec. And Agag
was preſented to him very fatte, trembling. And Agag ſayd:
33 Doth bitter death thus ſeparat? † And Samuel ſaid: As thy
ſword hath made wemen without children, ſo ſhal thy mother
among wemen be without children. And Samuel hewed
34 him into peeces before our Lord in Galgal. † And Samuel
departeth into Ramatha: but Saul aſcended vnto his houſe
35 into Gabaa. † And Samuel ſaw Saul no more vnto the day
of his death: but yet Samuel lamented Saul becauſe it :: repented
our Lord that he had appointed him king ouer Iſrael.

:: God is ſaid improperly to repent, when he altereth the thing, that he did before. *S. Amb. li. de Noe ca. 4.*

CHAP. XVI.

Samuel by Gods commandment annointeth Dauid King. 14. Gods ſpirite parteth from Saul, and a wicked ſpirite vexeth him. 16. the vexation is mitigated by Dauids playing on a harpe

The third part.
Dauids annointing, his vertues, and perſecution.

1 AND our Lord ſaid to Samuel: How long doeſt thou
mourne Saul, whom I haue rejected that he rule not
ouer Iſrael? fil thy horne with oile, and come, that I may ſend
thee to Iſai the Bethlehemite: for I haue prouided me a king
2 among his ſonnes. † And Samuel ſaid: How ſhal I goe? for Saul
wil heare of it, and wil kil me. And our Lord ſaid: A calfe of
the heard ſhalt thou take in thy hand, and ſhalt ſay: I am come
3 to immolate vnto our Lord. † And thou ſhalt cal Iſai to the
victime, and I wil ſhew thee what thou muſt doe, and thou
4 ſhalt annointe whomſoeuer I ſhal ſhew to thee. † Samuel
therefore did as our Lord ſpake to him. And he came into Bethlehem,
and the ancientes of the citie merueled, meeting
5 him, and they ſaid: Is thy entrance peaceable? † And he ſaid:
Peaceable: I am come to immolate vnto our Lord, be ye ſanctified,
and come with me that I may immolate. He therefore
ſanctified Iſai and his ſonnes, and called them to the ſacrifice.
6 † And when they were entered in, he ſaw Eliab, and ſaid: Is
7 there before our Lord his Chriſt? † And our Lord ſaid to Samuel.
Reſpect not his countenãce, nor the talnes of his ſtature:

becauſe I haue reiected him, neither doe I iudge according to
the looke of man: for man ſeeth thoſe thinges which ap-
peare, but our Lord ″ beholdeth the hart. † And Iſai called 8
Aminadab, and brought him before Samuel. Who ſaid:
Neither this hath our Lord choſen. † And Iſai brought 9
Samma, of whom he ſayd: This alſo hath not our Lord
choſen. † Iſai therefore brought his ſeauen ſonnes before 10
Samuel: and Samuel ſayd to Iſai: Our Lord hath not choſen
of theſe. † And Samuel ſayd to Iſai: Are al thy ſonnes now 11
fully come? Who anſwered: Yet there is left a litle one, and
he feedeth ſheepe. And Samuel ſayd to Iſai: Send, and bring
him: for neither wil we ſitte downe til he come hither. † He 12
ſent therefore, and brought him. And he was reade and beau-
tiful to behold, and of a comelie face. And our Lord ſaid:
Ariſe, and annoint him, for he it is. † Samuel therefore tooke 13
the horne of oile, and annointed him in the middes of his
brethren: and the Spirit of our Lord from that day, and ſo
forward was directed vpon Dauid: and Samuel riſing went
into Ramatha. † And the Spirit of our Lord departed from 14
Saul, and a wicked ſpirit vexed him, :: from our Lord.
† And the ſeruantes of Saul ſaid to him: Behold an euil ſpirit 15
of God vexeth thee. † Let our lord command, and thy ſer- 16
uantes which are before thee, wil ſeeke a man ſkilful to
:: play on the harpe, that when the euil ſpirit of our Lord ſhal
take thee, he may play with his hand, and thou beare it more
it more eaſily. † And Saul ſayd to his ſeruantes: Prouid me 17
therefore ſome man that playeth wel, and bring him to me.
† And one of the ſeruantes anſwering, ſayd: Behold I haue 18
ſeene the ſonne of Iſai the Bethlehemite ſkilful to play, and
very valiant in ſtrength, and a warlike man, and wiſe in his
wordes, and a beautiful man: and our Lord is with him. † Saul 19
therfore ſent meſſengers to Iſai, ſaying: Send vnto me Dauid
thy ſonne, which is in the paſtures. † Iſai therefore tooke 20
an aſſe loaden with loaues, and a flagon of wine, and one
kidde of the goates, and ſent it by the hand of Dauid his ſonne
to Saul. † And Dauid came to Saul, and ſtoode before him: 21
but he loued him excedingly, & was made his eſquier. † And 22
Saul ſent to Iſai, ſaying: Let Dauid ſtand in my ſight: for he
hath found grace in myn eies. † Therefore whenſoeuer the 23
euil ſpirit of our Lord caught Saul, Dauid tooke his harpe, &
ſtrooke with his hand, and Saul was refreshed, and waxed
better. for the euil ſpirit departed from him.

:: By Gods permiſſion. *S. Aug. li. 2. q. 1. ad Simplician S. Beda. qq. in 1. Reg. c. 5.*

:: Naturally (as theſe men truly iudged) muſique helpeth ſome il diſpoſition of humores, and draweth alſo the mind from ſo vehement apprehenſion of afflictions: but here it ſemeth more probable, that God ſupernaturally relieued Saul by Dauids playing on the harpe, together with his ſincere deuotion, for more manifeſt condemnation of the one, and iuſtification of the other *Gloſ. ordin. S. Greg.*

ANNOTATIONS.

CHAP. XVI.

7. *Beholdeth the hart.*] It is proper to God to ſee the ſecrete cogitations of mens hartes, of himſelfe and by his owne powre. And glorified Sainctes know our cogitations by ſeing God, in whom al things appeare, that perteine to their ſtate, and for the profite of others. *S. Aug. li. de cura pro mortuis, c.* 15. *S. Greg. li.* 12 *c.* 13. *Moral.* Prophetes being yet mortal, by inſpiration do alſo ſee ſecrete cogitations. 1. *Reg.* 9. 3. *Reg.* 14. *&c.*

How Saintes and Prophetes know mens thoughtes.

CHAP. XVII.

Goliath a Philiſtian chalengeth anie one of Iſtael to combate. 12. *Dauid being ſent by his father to viſit his brethren.* 23. *and hearing al Iſrael ſo reprochfully prouoked, offereth to vndertake the chalenge:* 34. *ſhewing by former actes that he dare accept it.* 37. *And ſo by Gods ſpecial helpe wherein he truſteth,* 49. *ouerthroweth the chalenger with a ſtone of his ſling, and cutteth of his head with his owne ſword.* 51. *the Philiſtijms fleeing are ſlaine, and Dauid bringeth the mans head to Saul.*

1 AND the Philiſthijms gathering together their companies vnto battel, aſſembled into Socho of Iuda: and
camped betwen Socho & Azeca in the borders of Dommim.
2 † Moreouer Saul and the children of Iſrael being gathered
together came into the Valley of terebinth, and they put the
3 armie in aray to fight againſt the Philiſtijms. † And the Phi-
liſtijms ſtoode vpon the mountaine on this ſide, and Iſrael
ſtoode vpon the mountaine on the other ſide: and the valley
4 was betwen them. † And there came forth a man that was
a baſtard from the campe of the Philiſtians named :: Goliath,
5 of Geth, in height ſix cubites and a palme: † and a helmet
of braſſe vpon his head, and he was clothed with a cote of
mayle linked. moreouer the weight of his cote of mayle was
6 fiue thouſand ſicles of braſſe: † and he had braſſen bootes
on his thighes, and a target of braſſe couered his ſhoulders.
7 † And the ſhaft of his ſpeare was as it were a weauers beame.
and the verie yton of his ſpeare had ſix hundred ſicles of
8 yron: and his eſquier went before him. † And ſtanding he
cried againſt the bandes of Iſrael, and ſayd to them: Why
came you prepared to fight? Am not I a Philiſtian, and you
the ſeruantes of Saul? Chooſe out a man of you and let him
9 deſcend to fight hand to hand. † If he ſhal be able to fight

:: This bold and impudent chalenger ſiguifieth the diuel, or anie arch heretike, that prouoketh the Church of God. but is ouercome by the humble of hart and confident in God, & ſlaine with his owne weapon.

with me, and ſtrike me, we wil be ſeruantes to you: but if
I ſhal preuaile, and ſhal beate him, you ſhal be ſeruantes, and
ſhal ſerue vs. † And the Philiſtian ſayd: I haue defyed the 10
bandes of Iſrael this day: Geue me a man, and let him fight
with me hand to hand. † And Saul and al the Iſraelites hea- 11
ring ſuch wordes of the Philiſtian were aſtonied, and feared
excedingly. † And there was Dauid the ſonne of a man that 12
was an Ephratheite, of whom there was mention before, of
Bethlehem Iuda, whoſe name was Iſai, who had eight ſonnes,
and he was in the dayes of Saul an old man, and aged among
men. † And his three elder ſonnes went after Saul into 13
battel: and the names of his three ſonnes, which went to
battel, were Eliab the firſt begotten, and the ſecond Abina-
dab, the third alſo Samma: † and Dauid was the yongeſt. 14
The three elder therefore hauing folowed Saul, † Dauid 15
went, and returned from Saul, to feede his fathers flocke in
Bethlehem. † But the Philiſtian came forth morning and 16
euening, and ſtoode fourtie dayes. † And Iſai ſayd to Dauid 17
his ſonne: Take for thy brethren an ephi of polent, and theſe
ten loaues, and runne into the campe to thy brethren, † and 18
theſe ten litle cheeſes thou ſhalt carie to the tribune: and
ſhalt viſite thy brethren, if they doe wel: and learne with
whom they are placed. † And Saul, and they, and al the 19
children of Iſrael fought in the Valley of terebinth againſt
the Philiſtijms. † Dauid therefore aroſe in the morning, and 20
commended the flocke to the keeper: and he went loaded as
Iſai had commanded him. And he came to the place Magala,
and to the hoſt, which iſſuing out to fight had made a ſhoute
in the battel. † For Iſrael had put them ſelues in aray, and the 21
Philiſtijms on the contrarie ſide were prepared. † Dauid 22
therefore leauing the veſſels which he had brought, vnder the
hand of him, that was keeper at the bagage, ranne to the place
of the battel and asked if al thinges went wel with his bre-
thren. † And when he yet ſpake to them, that man the ba- 23
ſtard appeared coming vp, named Goliath, the Philiſtian of
Geth, coming vp from the campe of the Philiſtians: and he
ſpeaking theſe ſelf ſame wordes, Dauid heard them. † And 24
al the Iſraelites when they had ſene the man, fled from his
face, fearing him excedingly. † And ſome one of Iſrael ſayd: 25
Haue you ſeene this man that came vp, to defye Iſrael he
came vp? The man therefore :: that ſhal ſtrike him, the King
wil

:: Christ ouercoming the diuel receiued the Church to his ſpouſe. *S. Greg.*

wil geue him his daughter, and he wil make his fathers
26 houſe without tribute in Iſrael. † And Dauid ſpake to the
men that ſtood with him, ſaying: What ſhal be geuen to the
man that ſhal beate this Philiſtian, and ſhal take away the
reproch from Iſrael? For who is this vncircumciſed Philiſtian,
which hath vpbraided the armies of the liuing God?
27 † And the people reported vnto him the ſelf ſame worde,
ſaying: Theſe thinges ſhal be geuen to the man, that ſhal
28 ſtrike him. † Which when Eliab his eldeſt brother had heard,
when he ſpake with others, he was angrie againſt Dauid, and
ſayd: Wherefore cameſt thou? and why haſt thou left thoſe
few ſheepe in the deſert? I know thy pride, and the wickednes
of thy hart: that to ſee the battel thou art come downe.
29 † And Dauid ſayd: What haue I done? is there not cauſe to
30 ſpeake? † And he went a litle aſide from him to an other:
and ſayd the ſelf ſame word. And the people anſwered him as
31 before † And the wordes which Dauid ſpake were heard, and
32 told in the ſight of Saul. † To whom, when he was brought,
he ſpake vnto him: Let not any mans hart be diſcouraged
in him: I thy ſeruant wil goe, and wil fight againſt the
33 Philiſtian. † And Saul ſayd to Dauid: Thou art not able to
reſiſt this Philiſtian, nor to fight againſt him, becauſe thou
34 art a childe, but he is a man of warre from his youth. † And
Dauid ſayd to Saul: Thy ſeruant did feede his fathers flock,
and there came a lyon, * or a beare, and tooke a ramme out of
35 the middes of the flocke: † and I purſued them, and ſtroke
them, and plucked them out of their mouth, and they aroſe
vp againſt me, and I caught their chinne, and I ſtrangled and
36 ſlew them. † For :: both the lyon and the beare did I thy
ſeruant kil: therefore this vncircumciſed Philiſtian alſo, ſhal
be as it were one of them. Now wil I goe and take away the
reproch of the people: for who is this vncircumciſed Philiſtian,
which hath beene ſo hardie to curſe the hoſt of the liuing
37 God? † And Dauid ſayd: Our Lord which hath deliuered
me from the hand of the lion, and of the beare, he wil
deliuer me from the hand of this Philiſtian. And Saul ſayd to
38 Dauid: Goe, and our Lord be with thee. † And Saul clothed
Dauid with his rayments, and put an helmet of braſſe vpon
39 his head, and veſted him with a coate of maile. † Dauid therefore
being girded with his ſword ouer his rayment, beganne
to proue if he could goe armed: for he was not accuſtomed.

* or, for and. v. 36. 37.

:: He that hath ouercome the ſpirit of pride, and of carnalitie (ſignified by a lion, and a beare) is able alſo to ouercome the diuel.

And Dauid ſayd to Saul: I can not goe ſo, becauſe I am not
vſed, and he layd them of. † And he tooke his ſtaffe, which 40
he had alwaies in his handes: & he choſe him fiue moſt bright
ſtones out of the torrent, and caſt them into the ſhepherds
ſkrippe, which he had with him, and he tooke a ſling in his
hand, and went forth againſt the Philiſtian. † And the Phi- 41
liſtian went, going, and approching againſt Dauid, and his
eſquier before him. † And when the Philiſtian had ſeene, 42
and beheld Dauid, he deſpiſed him. And he was a yong man
redde, and beautiful to behold. † And the Philiſtian ſayd 43
to Dauid: Why am I a dogge, that thou comeſt to me with a
ſtaffe? And the Philiſtian curſed Dauid in his goddes. † and 44
ſayd to Dauid: Come to me, and I wil geue thy fleſh to the
foules of the ayre and the beaſtes of the earth. † And Dauid 45
ſayd to the Philiſtian: Thou comeſt to me with a ſword, and
ſpeare, and sheeld, but I come to thee in the name of the
Lord of hoſts, the God of the bandes of Iſrael, whom thou
haſt defied † this day, and our Lord shal geue thee in my 46
hand, and I shal ſtrike thee, and take away thy head from
thee: and I shal geue the carcaſſes of the campe of the Phi-
liſtijms this day, to the fowles of the ayre, and to the beaſtes
of the earth: that al the earth may knowe that there is a God
in Iſrael. † And al this aſſemblie shal know, that not in ſword, 47
nor in ſpeare, doth our Lord ſaue, for it is his battel, and he
wil deliuer you into our handes. † When the Philiſtian there- 48
fore was riſen vp, and came and approched againſt Dauid,
Dauid made haſt, & ranne to the battel againſt the Philiſtian.
† And he put his hand into his ſkrippe, and tooke one ſtone, 49
and caſt it with the ſling, and fetching it about ſtroke the
Philiſtian in :: the forehead, and he fel on his face vpon the
earth. † And Dauid preuailed agaynſt the Philiſtian with 50
ſling and ſtone, and he ſtroke, and ſlew the Philiſtian. And
whereas Dauid had no ſword in his hand, † he ranne, and 51
ſtood vpon the Philiſtian, and tooke his ſword, and drew it
out of the ſcabard, and ſlew him, and cut of his head. And
the Philiſtijms ſeing, that the ſtrongeſt of them was dead, did
flee. † And the men of Iſrael and Iuda riſing vp shouted, and 52
purſued the Philiſtians til they came into a valley to the gates
of Accaron, and there fel wounded of the Philiſtijms in the
way of Saraim, as farre as Geth, & as farre as Accaron. † And 53
the children of Iſrael returning, after they had purſued the
Philiſtians,

:: Pride hauing impudencie of the forhead, is ouerthrowne by humilitie of Chriſts croſſe. whoſe ſigne therfore we carie in our forhead. *S. Aug. li. 50. homil. ho. 31.*

54 Philiſtians, inuaded their campe. † And Dauid taking the
head of the Philiſtian brought it into Ieruſalem: but his ar-
55 mour he layd in his tabernacle. † And at the ſame time that
Saul ſaw Dauid going forth againſt the Philiſtian, he ſayd to
Abner the prince of the armie: ∷ Of what ſtocke is this yong
man deſcended, Abner? And Abner ſayd: Thy ſoule liueth ô
56 king, if I know. † And the king ſayd: Aske thou, whoſe ſonne
57 this yong man is. † And when Dauid was returned, after the
Philiſthian was ſlaine, Abner tooke him, and brought him in
before Saul, hauing the head of the Philiſtian in his hand.
58 † And Saul ſayd to him: O yong man of what progenie art
thou? And Dauid ſayd: I am the ſonne of thy ſeruant Iſai
the Bethlemite.

∷ Saul knew not Dauid, being perhaps in a ſhepwards habite though he had not long before ſerued & pleaſed him wel. *ch. 16. v. 21.*

CHAP. XVIII.

Dauid and Ionathas enter league of frendship. 6. Saul hearing Dauid praiſed aboue himſelf is offended, 10. and vexed with an euil ſpirit, attempteth twiſe to kil him: 17. promiſeth to geue him his eldeſt daughter in mariage, but geueth her to an other, 20. and geueth him the yonger, thereby to ouerthrow him: 25. putting him alſo in more danger, by requiring of him an hundred prepuces of Philiſtijms. 27. Dauid bringeth him two hundred, and his fame encreaſeth.

1 AND it came to paſſe, when he had finiſhed to ſpeake
vnto Saul, the ſoule of Ionathas was ioyned faſt to the
2 ſoule of Dauid, & Ionathas loued him as his ſoule. † And Saul
tooke him in that day, and did not grant vnto him to returne
3 into his fathers houſe. † And Dauid and Ionathas entered a
4 league, for he loued him as his ſoule. † For Ionathas ſtripped
himſelf of the cote wherwith he was clothed, and gaue it to
Dauid, and the reſt of his garments, vnto his ſword, & bowe,
5 & vnto his belt. † Dauid alſo went forth to al thinges wher-
atſoeuer Saul ſent him, & he behaued himſelf wiſely: and Saul
placed him ouer the men of warre, and he was accepted in the
eies of al the people, and ſpecially in the eies of Saules ſeruan-
6 tes. † Moreouer ∷ when Dauid returned, after he ſtroke the
Philiſtian, the wemen came forth from al the tribes of Iſrael,
ſinging and dancing to Saul the King, in timbrels of ioy,
7 and in cornettes. † And the wemen ſang, playing, and ſaying:
8 Saul ſtroke a thouſand, and Dauid ten thouſand. † And
Saul was ∷ exceding angrie, and this word was diſpleaſant
in his eies: and he ſayd: They haue geuen Dauid ten thouſand,

∷ This happened not immediatly after the victorie againſt Goliath but when Dauid had dwelt ſome time in Sauls houſe, and was very grateful to him and to al the court and people.

∷ VVhen the praiſes of one

importe diminiſhing of an other, he that is proud, as Saul now was, is moued to enuie and malice, more and more as the vertues of the other and his praiſes do increaſe.

and to me they haue geuen a thouſand: what remayneth for
him but only the kingdom? † Therefore Saul did not looke 9
vpon Dauid with right eies from that day and afterward.
† And a day after, the euil ſpirit of God inuaded Saul, and he 10
prophecied in the middes of his houſe. And Dauid played
with his hand as euery day. And Saul held a ſpeare, † and 11
threw it, thinking that he could naile Dauid to the wal, and
Dauid declined from his face the ſecond time. † And Saul 12
feared Dauid becauſe our Lord was with him, and was departed
from himſelf. † Saul therefore remoued him from 13
him, and made him a tribune ouer a thouſand men, and he
went out and came in before al the people. † Alſo in al his 14
wayes, Dauid delt wiſely, and our Lord was with him. † Saul 15
therefore ſaw that he was exceding wiſe, and he beganne to
beware of him. † But al Iſrael, and Iuda loued Dauid, for he 16
came in and went out before them. † And Saul ſayd to 17
Dauid: Behold my elder daughter Merob, her wil I geue
thee to wife, only be thou a valyant man, and fight the battels
of our Lord. And Saul thought ſaying: Be not my hand vpon
him, but let the handes of the Philiſtians be vpon him. † And 18
Dauid ſayd to Saul: What am I, or what is my life, or the
kindred of my father in Iſrael, that I ſhould be made the
ſonne in lawe of the king? † And it came to paſſe, at what 19
time, Merob the daughter of Saul ſhould haue beene geuen
to Dauid, ſhe was geuen to Hadriel the Molathite to wife.
† But Dauid loued Michol the other daughter of Saul. And 20
it was told Saul, and it pleaſed him. † And Saul ſayd: I wil 21
geue her to him, that ſhe may be a ſcandal vnto him, and that
the hand of the Philiſtians may be vpon him. And Saul ſayd
to Dauid: In two thinges thou ſhalt be my ſonne in lawe this
day. † And Saul commanded his ſeruantes: Speake to Dauid 22
ſecretly out of my preſence, ſaying: Behold thou pleaſeſt the
King, and al his ſeruantes loue thee. Now therefore be thou
the kinges ſonne in lawe. † And the ſeruantes of Saul ſpake 23
al theſe wordes in the eares of Dauid. And Dauid ſayd: Doth
it ſeme vnto you a ſmal matter to be the ſonne in lawe of a
King? But I am a poore man, and of ſmal ability. † And the 24
ſeruantes of Saul reported, ſaying: Theſe maner of wordes
hath Dauid ſpoken. † And Saul ſayd: Speake thus to Dauid:
The king nedeth no dowrie, but only an hundred prepuces 25
of the Philiſtians, that reuenge may be made of the kinges
enemies.

enemies. Moreouer Saul thought to deliuer Dauid into the
26 handes of the Philiſtians. † And when his ſeruantes had reported
to Dauid the wordes that Saul had ſayd, the word was
liked in the eies of Dauid, to be made the kings ſonne in lawe.
27 † And after fewe days Dauid riſing vp, went with the men
that were vnder him, and he ſtroke of the Philiſtijms two
hundred men, and brought their prepuces, and numbered
them to the King, that he might be his ſonne in law, Saul
28 therefore gaue him Michol his daughter to wife. † And Saul
ſaw, and vnderſtood that our Lord was with Dauid. And
29 Michol the daughter of Saul loued him. † And Saul began
more to feare Dauid: and Saul became enemie to Dauid al
30 daies. † And the princes of the Philiſtians went forth: and
from the beginning of their going forth, Dauid behaued
him ſelf more wiſely, then al the ſeruantes of Saul, and his
name was made renowmed excedingly.

CHAP. XIX.

Saul intending to kil Dauid is pacified by Ionathas. 9. Neuertheles attempteth agayn to kil him, and miſsing his purpoſe, 11. ſendeth ſouldiars to take and bring him backe that he may be ſlaine, but Michol his wife helpeth him away, and excuſeth her ſelf to her father, as if ſhe had done it for feare. 18. Dauid and Samuel flee into Naioth. 20. Againe Saul ſendeth ſouldiars after them three times, and they al doe prophecie. 22. then him ſelf purſueth Dauid, and alſo prophecieth.

1 AND Saul ſpake to Ionathas his ſonne, and to al his ſeruantes,
that they ſhould kil Dauid. Moreouer Ionathas
2 the ſonne of Saul, loued Dauid excedingly. † And Ionathas
told Dauid, ſaying: Saul my father ſeeketh to kil thee:
wherefore looke to thy ſelf I beſech thee in the morning,
3 and thou ſhalt abide ſecretly, and ſhalt be hid. † But I going
forth wil ſtand beſide my father, in the field whereſoeuer he
ſhal be: and I wil ſpeake of thee to my father, and whatſoeuer
4 I ſhal ſee, I wil tel thee. † Ionathas therefore ſpake good
wordes of Dauid to Saul his father: and ſayd to him: Sinne
not, o King againſt thy ſeruant Dauid, becauſe he hath not
ſinned toward thee, and his workes are very good for thee.
5 † And he put his life in his hand, and ſtroke the Philiſtian,
and our Lord made great ſaluation to al Iſrael. Thou haſt
ſeene & didſt reioice, why therefore ſinneſt thou in innocent
6 blood killing Dauid, who is without fault? † Which when

Saul had heard, being pacified with the voice of Ionathas, he
ſware: Our Lord liueth, he ſhal not be ſlaine. † Ionathas 7
therefore called Dauid and ſhewed him al theſe wordes, and
Ionathas brought in Dauid to Saul, and he was before him, as
he had bene yeſterday and the day before. † And there was 8
battel rayſed againe, and Dauid going forth, fought againſt
the Philiſtijms, and ſtroke them with a great ſlaughter, and
they fled from his face. † And the euil ſpirit of our Lord came 9
vpon Saul, and he ſate in his houſe, and held a ſpeare: more-
ouer Dauid played with his hand. † And Saul endeuoured to 10
naile Dauid to the wal with his ſpeare. And Dauid declined
from the face of Saul: and the ſpeare without making wound,
pearced the wal, and Dauid fled, and was ſaued that night.
† Saul therefore ſent of his guarde into Dauids houſe, that 11
they ſhould keepe him, & that he might be killed in the mor-
ning: Which when Michol his wife had told Dauid, ſaying:
Vnles thou ſaue thy ſelf this night, to morowe thou ſhalt die:
† ſhe let him downe through a windowe. moreouer he went 12
and fled away, and was ſaued. † And Michol tooke ⁘ a ſtatua, 13
and put it vpon the bed, and a hearie ſkinne of goates ſhe layd
at the head thereof, and couered it with garmentes. † And 14
Saul ſent ſeriantes, that ſhould take away Dauid by force,
and it was anſwered that he was ſicke. † And againe Saul 15
ſent meſſengers to ſee Dauid, ſaying: Bring him to me in the
bed, that he may be ſlaine. † And when the meſſengers were 16
come, there was found a ſtatua vpon the bed, and ſkinnes of
goates at the head thereof. † And Saul ſayd to Michol: Why 17
haſt thou mocked me, and let goe myn enemie that he might
flee? And Michol anſwered Saul: Becauſe he ſayd to me: Let
me goe, otherwiſe I wil kil thee. † But Dauid fleing was ſa- 18
ued, and came to Samuel in Ramatha, and told him al thinges
that Saul had done to him: and he & Samuel went & abode in
Naioth. † And it was told Saul by ſome ſaying: Behold Dauid 19
is in Naioth in Ramatha. † Saul therefore ſent ſeriantes to 20
take away Dauid: who when they had ſeene a troupe of pro-
phetes prophecying, & Samuel ſtanding ouer them, the ſpirit
of our Lord came alſo on them, and they alſo began to pro-
phecie. † Which when it was told Saul, he ſent other meſ- 21
ſengers: but they alſo did prophecie. And againe Saul ſent the
third meſſengers: who alſo prophecied. And Saul being wrath
for anger, † went alſo him ſelfe into Ramatha, and came as 22

⁘ This ſtatua, or image can not importe an idol, as the ſame word *teraphim.* doth. *Gen.* 31. for here no idolatrie at al was cōmitted, but a right office done by the wife towards her huſband. The ſame word alſo ſignifieth religious thinges belonging to Gods ſeruice. *Oſee.* 3.

farre as the great ceſterne, which is in Socho, and asked, and
ſaid: In what place are Samuel and Dauid? And it was told
23 him: Loe they are in Naioth in Ramatha. † And he went
into Naioth in Ramatha, and the Spirit of our Lord came
vpon him, and he walked going, and he :: prophecied til he
24 came into Naioth in Ramatha. † And he ſtripped himſelfe
of his garments, and prophecied with the reſt before Samuel,
and ſang naked al that day and night. Wherupon there went
out alſo a prouerb: What is Saul alſo among the prophetes.

:: Saul and his meſſengers had not the gift of prophecie, as godlie prophetes had by an inherent habite, but tranſitorie, as Baalams aſſe had facultie to ſpeake, at one time, but did not afterward ſpeake anie more. *S. Aug. li. 2. q. 1. ad Simplician.*

CHAP. XX.

Ionathas comforteth Dauid, 3. confirmeth their former league. 18. By an appointed ſigne (24. endeuoring firſt, but in vaine, to pacifie his father) 35. certifieth Dauid of his fathers malice againſt him. 41. They meete againe ſecretly, and ſorowfully part ech from other.

1 BVT Dauid alſo fled from Naioth, which is in Ramatha,
and coming ſpake before Ionathas: What haue I done?
what is myn iniquitie, and what ſinne of myn againſt thy
2 father, that he ſeeketh my life? † Who ſayd to him: God
forbid, thou ſhalt not die: for neither wil my father doe any
thing great or litle, vnles he firſt tel me: this word therefore
only hath my father concealed from me? no this ſhal not be.
3 † And he ſware againe to Dauid. And Dauid ſayd: Thy father
ſurely knoweth, that I haue found grace in thy ſight,
and wil ſay: Let not Ionathas know this, leſt perhaps he be
ſad. Yea more our Lord liueth, and thy ſoule liueth, by one
4 degree only (as I may ſo ſay) I and death are diuided. † And
Ionathas ſaid to Dauid: Whatſoeuer thy ſoule shal ſay to me,
5 I wil doe for thee. † And Dauid ſayd to Ionathas: Behold the
calendes are to morowe, & I after the maner am wont to ſitte
beſide the king to eate: diſmiſſe me therefore that I may be
6 hid in the field vntil the euening of the third day. † If thy
father looking inquire for me, thou ſhalt anſwer him: Dauid
deſired me, that he might goe quickely into Bethlehem his
citie: becauſe there be ſolemne victimes to al of his tribe.
7 † If he ſhal ſay, Wel: peace ſhal be to thy ſeruant, but if
8 he be angrie, know that his malice is complete. † Doe mercie
therefore toward thy ſeruant: becauſe thou haſt cauſed me thy
ſeruant to enter the league of our Lord with thee. but if there
be any iniquitie in me, do thou kil me, and bring me not in to
9 thy father. † And Ionathas ſayd: Be this farre from thee, for

neither can it be, that I ſhould not tel thee, if I ſhal certainly
know that my fathers malice is complete againſt thee. † And 10
Dauid anſwered Ionathas: Who ſhal bring me word, if thy
father anſwer thee perhaps any thing ſharpely of me? † And 11
Ionathas ſayd to Dauid: Come, let vs goe forth abroad into
the field, and when they were both gone forth into the field,
† Ionathas ſaid to Dauid: Lord God of Iſrael, if I ſhal ſearch 12
out my fathers meaning, to morowe or the day after, and
ſome good thing be vpon Dauid, and I ſend not immediatly
vnto thee, and make thee know thereof, † theſe thinges doe 13
our Lord to Ionathas, and theſe thinges adde he. But if my
fathers malice ſhal perſeuer againſt thee, I wil reuele thyn
eare, and wil diſmiſſe thee, that thou mayſt goe in peace, and
our Lord be with thee, as he hath beene with my father.
† And if I liue, thou ſhalt doe me the mercie of our Lord, but 14
if I die, † thou ſhalt not take away thy mercie from my 15
houſe for euer, when our Lord ſhal haue rooted out the enemies
of Dauid, euerie one out of the land, take he away Ionathas
from his houſe, and our Lord require it of the handes
of Dauides enemies. † Ionathas therefore made a league with 16
the houſe of Dauid: and our Lord required it of the handes
of Dauids enemies. † And Ionathas added to ſweare vnto 17
Dauid, becauſe he loued him, for as his owne ſoule, ſo he
loued him. † And Ionathas ſayd to him: To morowe are the 18
calendes, and thou ſhalt be asked for: † for thy ſitting wil be 19
inquired of til after to morowe. Thou ſhalt therefore goe
downe in haſt, and ſhalt come to the place, where thou muſt
be hid in the day, when it is lawful to worke, and thou ſhalt
ſit beſide the ſtone, which is named Ezel. † And I wil ſhoote 20
three arrowes nere it, and wil ſhoote as it were excerſiſing
my ſelf at a marke. † I wil ſend alſo a boy ſaying to him: Goe, 21
and fetch me the arrowes. † If I ſhal ſay to the boy: Loe the 22
arrowes are on this ſide thee, take them vp: come thou to
me, becauſe there is peace to thee, and there is no euil, our
Lord liueth. But if I ſhal ſpeake thus to the boy: Loe the arrowes
are beyond thee: Goe in peace, becauſe our Lord hath
dimiſſed thee. † And corcerning the word which I and thou 23
haue ſpoken, our Lord be betwen thee and me for euer.
† Dauid therefore was hidde in the fielde, and the calendes 24
came, and the king ſate downe to eate bread. † And when 25
the king was ſette vpon his chaire (according to the cuſtome)

which was beſide the wal, Ionathas aroſe, and Abner ſate
26 at the ſide of Saul, and Dauids place appeared voide. † And
Saul ſayd nothing that day, for he thought it had chanced
27 perhaps vnto him, that he was not cleane, nor purified. † And
when the ſecond day was come after the calendes, againe
Dauids place appeared emptie. And Saul ſaid to Ionathas his
ſonne: Why came not the ſonne of Iſai neither yeſterday,
28 nor to day to eate? † Ionathas anſwered Saul: He deſired
29 me inſtantly, that he might goe into Bethlehem, † and he
ſaid: Let me goe, becauſe there is a ſolemne ſacrifice in the
citie, one of my brethren hath ſent for me: now therefore if I
haue found grace in thy ſight, I wil goe quickly, and ſee my
30 brethren. For this cauſe he came not to the kings table. † But
Saul being wrath againſt Ionathas, ſaid to him: Thou ſonne
of a woman which of her owne accord rauiſheth a man, am
I ignorant that thou loueſt the ſonne of Iſai vnto thyne owne
confuſion, and to the confuſion of thyne ignominious mother?
31 † For al the dayes, that the ſonne of Iſai ſhal liue vpon
the earth, thou ſhalt not be eſtabliſhed, nor thy kingdom.
Therefore now preſently ſend, and bring him to me: becauſe
32 he is the ſonne of death. † And Ionathas anſwering Saul his
33 father, ſaid: Why ſhal he dye? what hath he done? † And
Saul caught a ſpeare to ſtrike him. And Ionathas vnderſtood
that it was determined of his father, that he would kil Dauid.
34 † Ionathas therefore roſe from the table in anger of furie,
and did not eate bread the ſecond day of the calendes. For he
was ſtroken heauie vpon Dauid, becauſe his father had confounded
35 him. † And when the morning appeared, Ionathas
came into the field according to the appointment with Dauid,
36 and a litle boy with him. † and ſaid to his boy: Goe, and
fetch me the arrowes, which I ſhoote. And when the boy
37 had runne, he ſhotte an other arrowe beyond the boy. † The
boy therefore came to the place of the arrowe, which Ionathas
had ſhotte: and Ionathas cried behind the back of the
boy, and ſaid: Loe the arrowe is there further beyond thee.
38 † And Ionathas cried againe behind the back of the boy,
ſaying: Make haſt ſpedely, ſtand not. And Ionathas his boy
gathered vp his arrowes, and brought them to his maſter:
39 † and he was altogether ignorant, what was done: for only
40 Ionathas and Dauid knew the matter. † Ionathas therefore
gaue his armoure to the boy, and ſaid to him: Goe, and cary
them

them into the citie. † And when the boy was gone, Dauid 41
roſe out of his place, which did bend to the South, and fal-
ling flatt on the ground, adored thriſe: and kiſſing one an o-
ther, they wept together, but Dauid more. † Ionathas there- 42
fore ſaid to Dauid: Goe in peace: what ſoeuer we haue ſworne
both of vs in the name of our Lord, ſaying: Our Lord be
betwen me and thee, and betwen my ſeede and thy ſeede for
euer. † And Dauid aroſe, and departed: but Ionathas alſo 43
entred into the Citie.

CHAP. XXI.

In caſe of neceſſitie Achimelech the prieſt geueth halowed bread to Dauid,
8. alſo the ſword which he had taken from Goliath 10. Then Dauid going
to Achis king of Geth, is forced to faine himſelf madde.

AND Dauid came into Nobe to Achimelech the prieſt: & 1
Achimelech was aſtonyed, becauſe Dauid was come.
And he ſaid to him: Why thou alone, and none is with thee?
† And Dauid ſaid to Achimelech the prieſt: The king hath 2
commanded me a word and ſaid: Let no man know the thing,
for which thou art ſent by me, and what maner precepts
I haue geuen thee, for my ſeruantes alſo I haue appointed
into ſuch and ſuch a place. † Now therfore if thou haue any 3
thing at hand, yea if but fiue loaues, geue me or whatſoeuer
thou ſhalt finde. † And the prieſt anſwered Dauid, ſaying: I 4
haue no :: lay breads at hand, but only holy bread; if the
ſeruants be cleane, eſpecially from women? † And Dauid an- 5
ſwered the prieſt, and ſaid to him: And truly, if the matter be
concerning women, we haue refrained our ſelues from ye-
ſterday and the day before, when we came forth, and the veſ-
ſels of the ſeruants were holie. Moreouer this way is pol-
luted, but it alſo ſhal be ſanctified this day in the veſſels.
† The prieſt therefore gaue him halowed bread; for neither 6
was anie bread there, but only the loaues of propoſition,
which had bene taken away from the face of our Lord, that
hoate loaues might be ſette downe. † And there was there 7
a certaine man of the ſeruantes of Saul that day, within the
tabernacle of our Lord: and his name was Doeg an Idumeite,
the mightieſt of Saules paſtours. † And Dauid ſaid to Achi- 8
melech: Haſt thou here at hand a ſpeare, or a ſword? becauſe
myn owne ſword, and myne owne weapons I tooke not with
me. for the kings word haſtened forward. † And the prieſt 9
ſaid:

:: Diſtinction of common & holie bread. Also an example of diſpenſation in caſe of neceſſitie.

ſaid: Loe here the ſword of Goliath the Philiſtian, whom
thou ſleweſt in the Valley of terebinth, is wrapped vp in a
mantel behind the Ephod: if thou wilt take this, take it. for
neither is here any other beſide that. And Dauid ſaid: There
10 is none other like to that, geue me it. † Dauid therefore aroſe,
and fled that day from the face of Saul: and came to Achis
11 the king of Geth, † and the ſeruantes of Achis ſaid to him,
when they had ſeene Dauid: Is not this Dauid the king of the
land? Did they not ſing in dances to this man ſaying: Saul
12 ſtroke a thouſand, and Dauid ten thouſand? † But Dauid
put theſe wordes in his hart, and feared excedingly at the face
13 of Achis the king of Geth. † And he :: changed his counte-
nance before them, and ſlipt downe betwen their handes:
and he ſtumbled at the doores of the gate, & his ſpittle ranne
14 downe vpon his bearde. † And Achis ſaid to his ſeruantes:
You haue ſeene the man madde: why haue you brought him
15 to me? † Doe we lack madde men, that you haue brought in
this felowe, to play the madde man in my preſence? ſhal this
man enter into my houſe?

:: Dauid moſt wiſely in ſuch diſtreſſe fained himſelf to be a foole. By which the Holie Ghoſt myſtically ſignified that Chriſt ſhould do ſuch things not of feare but of diuine wiſdom, as he ſhould be coũted a foole. *Mar. 3. v. 21. Luc. 23. v. 11. 1. Cor. 1. v. 23 S. Beda. Queſt. in 1. Reg. c. 14.*

CHAP. XXII.

Dauid with a great retinew goeth to the king of Moab 5. but by aduiſe of Gad the prophet, returneth into Iuda. 6. Saul lamenting that many conſpire againſt him. 9. Doeg accuſeth Achimelech, 14. Who iuſtifieth both Dauid and himſelf. 16. He and al the Prieſtes with much people in Nobe are ſlaine by Sauls commandment, 20. onlie Abiathar eſcaping fleeth to Dauid.

1 DAVID therefore went from thence, and fled to the caue
of Odellam. Which when his brethren had heard, and al
2 his fathers houſe, they went downe to him thither. † And
there were gathered vnto him, al that were in diſtreſſe, and
oppreſſed with debt, and of a penſiue hart, and he was made
their prince, and there were with him about foure hundred
3 men. † And Dauid departed from thence into Maſpha, which
is Moab: and he ſaid to the king of Moab: Let my father and
my mother tary with you, I beſech thee, til I know what
4 God wil doe to me. † And he left them before the face of
the king of Moab, and they abode with him al the dayes, that
5 Dauid was in garriſon. † And Gad the prophet ſaid to Dauid:
Tary not in garriſon, depart, and goe into the Land of Iuda.
And Dauid departed, and came into the foreſt of Haret.

† And Saul heard that Dauid had appeared, and the men that 6
were with him. And Saul when he abode in Gabaa, and was
in the wood, which is in Rama, holding a ſpeare in his hand,
and al his ſeruantes that ſtood about him, † he ſayd to his 7
ſeruantes that ſtoode about him: Heare me now ye children
of Iemini: wil the ſonne of Iſai geue to al you fieldes, and vi-
neyardes, and make al you tribunes, & centurions: † becauſe 8
you haue al conſpired againſt me, and there is none that tel-
leth me, eſpecially where my ſonne alſo hath entred league
with the ſonne of Iſai? There is none of you, that pitieth my
caſe, neither is there that telleth me: for that my ſonne hath
raiſed vp my ſeruant againſt me, lying in waite for me vntil
this day. † And Doeg the Idumeite which ſtood by, and was 9
the chief among the ſeruantes of Saul, anſwering, I ſawe,
quoth he, the ſonne of Iſai, in Nobe with Achimelech the
ſonne of Achitob the prieſt. † Who conſulted our Lord for 10
him, and gaue him victuals, yea and the ſword of Goliath the
Philiſtian he gaue to him. † The king therefore ſent to cal 11
for Achimelech the prieſt the ſonne of Achitob, and al his
fathers houſe, the prieſtes that were in Nobe, who came al to
the king. † And Saul ſaid to Achimelec: Heare thou ſonne 12
of Achitob. Who anſwered: I am readie, my Lord. † And 13
Saul ſaid to him: Why haue you conſpired againſt me, thou,
and the ſonne of Iſai, and haſt geuen him bread and a ſword,
and haſt conſulted our Lord for him, that he might riſe vp
againſt me, continuing a traitour vntil this day? † And Achi- 14
melech anſwering the king, ſaid: And who amongſt al thy
ſeruantes faithful as Dauid, and the kings ſonne in lawe, and
going fourth at thy commandmẽt, and glorious in thy houſe?
† Did I beginne this day to conſult our Lord for him? farre 15
be this from me: let not the king ſuſpect ſuch a thing againſt
his ſeruant, in al the houſe of my father: for thy ſeruant knew
not any thing concerning this buſines, either litle or great.
† And the king ſaidy: Ding thou ſhalt dye Achimelec, thou, 16
and al thy fathers houſe. † And the king ſaid to the curriers, 17
that ſtood about him: Turne your ſelues, and kil the prieſts
of our Lord, :: for their hand is with Dauid, knowing that
he was fled, and they told me not. And :: the kings ſeruantes
would not extend their handes vpon the prieſts of our Lord.
† And the king ſaid to Doeg: Turne thou, and runne vpon 18
the prieſts. And Doeg the Idumeite being turned, ranne vpon
the

:: Saul vniuſtly condemning Dauid, condemned alſo al thoſe that iuſtified him.

:: Seing ſo manifeſt iniuſtice and crueltie they obeyed God, rather then man.

the prieſts, and murdered in that day eightie fiue men reueſted
19 with an ephod of linnnen. † And Nobe the citie of the
prieſts, he ſtroke in the edge of the ſword, men and wemen,
and children, and ſucklinges, and oxe and aſſe, and ſhepe in
20 the edge of the ſword. † But one ſonne of Achimelech the
ſonne of Achitob, eſcaping, whoſe name was Abiathar, fled
21 to Dauid, † and told him that Saul had ſlaine the prieſtes
22 of our Lord. † And Dauid ſaid to Abiathar: I knew in that
day when Doeg the Idumeit was there, without doubt he
23 would tel Saul, I am giltie of al the ſoules of thy father.
† Abide with me, feare not: if any man ſhal ſeeke my life, he
ſhal ſeeke thy life alſo, and with me thou ſhal be preſerued.

CHAP. XXIII.

The citie of Ceila oppugned by the Philiſtijms is releeued by Dauid. 7. Who fearing to be there betrayed, 13. fleeth into the deſert of Ziph. 16. Ionathas repayreth ſecretly to him, and they confirme againe their former league. 19. The Ziphians promiſe to betray Dauid: 27. but Saul leaueth for a while to perſecute him, being forced to defend the land from the Philiſtians inuading it.

1 AND they told Dauid, ſaying: Behold the Philiſtijms
2 oppugne Ceila, and ſpoyle the barnes. † Dauid therefore
conſulted our Lord, ſaying: Shal I goe, and ſtrike theſe
Philiſtians? And our Lord ſayd to Dauid: Goe, and thou ſhalt
3 ſtrike the Philiſtians, and shalt ſaue Ceila. † And the men
that were with Dauid, ſayd to him: Behold we reſting here
in Iurie are afrayd, how much more if we ſhal goe into Ceila
4 againſt the bandes of the Philiſtians? † Againe therefore
Dauid conſulted our Lord. Who anſwering ſayd to him: Ariſe,
and goe into Ceila: for I wil deliuer the Philiſtians in thy
5 hand. † Dauid therefore, and his men, went into Ceila, and
fought againſt the Philiſtians, and droue away their beaſtes,
and ſtroke them with a great ſlaughter, and Dauid ſaued the
6 inhabitantes of Ceila. † Moreouer at that time, when Abiathar
the ſonne of Achimelech fled to Dauid into Ceila, he
7 went downe hauing with him an ephod. † And it was told
Saul that Dauid was come into Ceila: and Saul ſayd: Our Lord
hath deliuered him into my handes, and he is shut vp being
8 entered the citie, wherein are gates and lockes. † And Saul
commanded al the people, that they should goe downe into
9 Ceila to fight, and beſeige Dauid, and his men. † Which when

Dauid vnderſtood, that Saul ſecretly prepared euil againſt
him, he ſayd to Abiathar the prieſt: :: Applie the Ephod.
† And Dauid ſayd: Lord God of Iſrael, thy ſeruant hath heard 10
a bruite, that Saul determineth to come into Ceila, to deſtroy
the citie for me: † Wil the men of Ceila deliuer me into his 11
handes? and wil Saul come downe, as thy ſeruant hath heard?
Lord God of Iſrael tel thy ſeruant. And our Lord ſayd: He
wil come downe. † And Dauid ſaid: Wil the men of Ceila 12
deliuer me, and the men that are with me, into the handes of
Saul? And our Lord ſayd: :: They wil deliuer thee. † Dauid 13
therefore aroſe and his men about ſix hundred, and going out
of Ceila, wandered hither and thither vncertaine: and it was
told Saul that Dauid was fled from Ceila, and was ſaued: for
which cauſe he diſſembled to goe forth. † But Dauid abode 14
in the deſert in moſt ſtrong places, and he taried in the mount
of the deſert Ziph, in a ſhadowed hil. Saul notwithſtanding
ſought him alwayes: and our Lord deliuered him not into
his handes. † And Dauid ſaw that Saul was gone forth to 15
ſeeke his life. Moreouer Dauid was in the deſert Ziph, in a
wood. † And Ionathas the ſonne of Saul aroſe, and went to 16
Dauid into the wood, and ſtrengthened his handes in God:
and ſayd to him: † Feare not: for neither ſhal the hand of 17
Saul my father finde thee, and thou ſhalt reigne ouer Iſrael,
and I ſhal be ſecond to thee, yea and my father knoweth this.
† Both therefore made a league before our Lord: and Dauid 18
abode in the wood: but Ionathas returned into his houſe.
† And the Zeipheites went vp vnto Saul in Gabaa, ſaying: 19
Loe doth not Dauid lye hid with vs in the moſt ſafe places of
the wood, in the Hil Hachila, which is on the right hand of
the deſert? † Now therefore, as thy ſoule hath deſired, come 20
downe: & it ſhal be our charge to deliuer him into the kinges
handes. † And Saul ſayd: Bleſſed be ye of our Lord, becauſe 21
you haue pitied my caſe. † Goe therefore I pray you, and prepare 22
diligently, and deale curiouſly, and conſider the place,
where his foote is, and who hath ſeene him there, for he thinketh
of me, that I craftely lye in waite for him. † Conſider 23
and ſee al his lurking holes, wherein he is hid, and returne to
me with the certeintie of the thing, that I may goe with you.
Yea and if he ſhal ſtoppe vp himſelfe into the earth, I wil
ſearch him out among al the thouſandes of Iuda. † But they 24
riſing went into Ziph before Saul: and Dauid and his men

:: By this it appeareth that Dauid conſulted God by the high prieſt. and the high prieſt for this purpoſe ioyned the prieſtlie ornament called *Ephod* to the *Rationale*, and ſo had reuelatiõ from God. *Exo. 28. Leuit. 8.*

:: Conditionally: If thou tarie here.

were in the deſert Maon, in the champaine country at the
25 right hand of Ieſimon. † Saul therefore and his companie
went to ſeeke him: and it was told Dauid, and forthwith he
went downe to the rocke, and abode in the deſert Maon,
which when Saul had heard, he purſued Dauid in the deſert
26 Maon. † And Saul went at the ſide of the mountaine on
the one part: and Dauid and his men were in the ſide of the
mountaine on the other part: moreouer Dauid deſpayred
that he could eſcape, from the face of Saul: Saul therefore
and his men in maner of a ring, compaſſed Dauid and his
27 men, to take them. † And a meſſenger came to Saul, ſaying:
Make haſt, and come, becauſe the Philiſtijms haue powred
28 in themſelues vpon the land. † Saul therefore returned
leauing of to purſew Dauid, and he went to meete the Philiſtians.
for this cauſe, they called that place, the Rocke diuiding.

CHAP. XXIIII.

Saul chancing to come into a caue, Dauid being hid with others in the ſame place, only cutteth the skirt of his cloke, 5. which after ſhewing, Saul acknowledgeth his fault, and ceaſeth for a time to perſecute him.

1 DAVID therefore went vp from thence, and dwelt in
2 the ſafeſt places of Engaddi. † And when Saul was returned,
after he purſued the Philiſtians, they told him, ſaying:
3 Behold, Dauid is in the deſert Engaddi. † Saul therefore taking
vnto him three thouſand choſen men of al Iſrael, went
forth to ſearch out Dauid, and his men, yea ouer the ſteepe
broken rockes, which are acceſſible only to wilde goates.
4 † And he came to the ſhepcotes, which fel in his way as he
went. and there was a caue, which Saul entred into, to doe
his eaſement: moreouer Dauid and his men lay hid in the
5 inner part of the caue. † And the ſeruantes of Dauid ſayd to
him: Behold the day, whereof our Lord ſayd to thee: I wil
deliuer thee thyne enemie, that thou mayeſt doe to him as it
ſhal ſeeme good in thyne eies. Dauid therefore aroſe, and cut
6 of the hemme of Saules cloke ſoftly. † After this :: Dauids
hart ſtroke him, for that he had cut of the hemme of Saules
7 cloke. † And he ſayd to his men: Our Lord be merciful vnto
me, :: that I doe not this thing to my Maiſter the annointed
of our Lord, that I ſhould lay my hand vpon him, becauſe
8 he is the annointed of our Lord. † And Dauid perſwaded

:: A tender cõſcience had ſcruple of a ſmal doubt which was no ſinne: a large cõſcience ſticketh at nothing.

:: Saul being annointed king by Gods

appointment, could not lawfully be ſlaine by his ſubiectes without like ordinance from God. For though Dauid was alſo already annointed, yet that was not to reigne preſently, but when Saul ſhould die, or otherwiſe be taken away.

his men with wordes, and permitted them not to riſe againſt
Saul: moreouer Saul riſing out of the caue, went on his iourney
begunne. † And Dauid roſe vp after him: and going out 9
of the caue, cried behind Sauls backe, ſaying: My Lord King.
And Saul looked backe behind him: and Dauid bowing him
ſelfe flat toward the ground adored, † and ſayd to Saul: Why 10
doeſt thou heare the wordes of men that ſay: Dauid ſeeketh
euil againſt thee? † Loe this day thyne eies haue ſeene, that 11
our Lord deliuered thee in my hand, in the caue, and I had a
cogitation to kil thee, but myn eie hath ſpared thee. For I
ſayd: I wil not extend myn hand vpon my lord, becauſe he is
the annointed of our Lord. † But rather ſee and knowe, o 12
my father, the hemme of thy cloke in my hand, that when I
did cut of the hemme of thy cloke, I would not extend my
hand vpon thee. Marke, and ſee, that there is no euil in my
hand, nor iniquitie, neither haue I ſinned againſt thee: but
thou lyeſt in waite for my life, to take it away. † Our Lord 13
iudge betwen me and thee, and our Lord reuenge me of thee,
but be not my hand vpon thee. † As alſo it is ſayd in the old 14
prouerbe: FROM THE IMPIOVS ſhal impietie procede: be not
therefore my hand vpon thee: Whom doeſt thou perſecute O
King of Iſrael? † Whom doeſt thou perſecute? thou perſecuteſt 15
a dead dog, and a flea. † Our Lord be iudge, & iudge betwen 16
me and thee, and he ſee, and iudge my cauſe, and deliuer
me out of thy hand. † And when Dauid had fully ended ſpeaking 17
ſuch wordes to Saul, Saul ſayd: Is this thy voice my ſonne
Dauid? and Saul lifted vp his voice, and wept: † and ſayd to 18
Dauid: Thou art iuſter then I: for thou haſt donne me good
turnes, and I haue rendred thee euil. † And thou haſt ſhewed 19
this day what good thinges thou haſt done to me: how our
Lord deliuered me into thy hande and thou haſt not killed
me. † For who when he hath found his enemie, wil let him 20
goe in a good way? But our Lord render thee this good turne,
for that which thou haſt wrought toward me this day. † And 21
now becauſe I knowe that thou moſt certeinly ſhalt reigne,
and haue the kingdome of Iſrael in thy hand: † ſweare to me 22
in our Lord, not to deſtroy my ſeede after me, nor to take
away my name from the houſe of my father. † And Dauid 23
ſware to Saul. Saul therefore went into his houſe: and Dauid
and his men went vp into ſafer places.

CHAP. XXV.

Samuel dieth and is mourned. 3. Dauid requeſting, 10. and not obtaining victuals of Nabal, 13 threatneth to kil him. 14. But his wife Abigail prudently preuenteth the reuenge, 18. by ſending victuals, 23. and geuing good wordes. 37. Al which when Nabal vnderſtandeth, he fainteth, and after tenne dayes dieth. 39. Dauid marieth Abigail: 43. alſo Achinoam: 44. and his wife Michol is geuen to an other.

1 AND Samuel died, and al Iſrael was gathered together,
and they mourned for him, and buried him in his houſe
in Ramatha. And Dauid riſing went downe into the deſert
2 of Pharan. † And there was a certaine man in the wildernes
of Maon, and his poſſeſſion in Carmel, and that man was
exceding great: and he had three thouſand ſheepe, & a thouſand
goates: and it chanced that his flocke was ſhorne in
3 Carmel. † And the name of that man was Nabal: and the
name of his wife Abigail. and that woman was very wiſe
and beutiful: moreouer her huſband hard, and very il, and
4 malicious: and he was of the kindred of Caleb. † When Dauid
therefore heard in the deſert, that Nabal ſheared his
5 flocke, † he ſent tenne yong men, and ſayd to them: Goe vp
into Carmel, and you ſhal come to Nabal, and ſhal ſalute him
6 in my name peaceably. † And you ſhal ſay: Peace be to my
brethren, and to thee, and peace to thy houſe, and to al whatſoeuer
7 thou haſt be peace. † I haue heard, that thy ſhephards
which were with vs in the deſert did ſheare we haue neuer
moleſted them, neither hath ought beene wanting to them
at any time of the flocke, al the time that they were with vs
8 in Carmel. † Aſke thy ſeruantes, and they wil tel thee. Now
therefore let thy ſeruantes finde grace in thyne eies: for we
are come in a good day, whatſoeuer thy hand ſhal finde, geue
9 thy ſeruantes, and thy ſonne Dauid. † And when Dauids
ſeruantes were come, they ſpoke to Nabal al theſe wordes in
10 Dauids name: and ſo held their peace. † But Nabal anſwering
the ſeruantes of Dauid, ſaid: Who is Dauid? and what
is the ſonne of Iſai? There are ſeruantes multiplied now a
11 daies which flee from their maſters. † Shal I then take my
breades, and my waters, and the fleſh of my cattel, which I
haue killed for my ſheares, and geue to men whom I know
12 nnt whence they are? † Therefore the ſeruantes of Dauid
returned by their way, and returning came and told him al the
wordes

wordes that he had ſaid. † Then ſayd Dauid to his ſeruantes: 13
Euery man gird him with his ſworde. And they were euery
one girded with their ſwordes. And Dauid alſo was girded
with his ſworde: and there folowed Dauid about foure hundred
men: moreouer two hundred remayned at the baggage.
† But to Abigail the wife of Nabal one of their ſeruantes told, 14
ſaying: Behold Dauid hath ſent meſſengers from the deſert,
to bleſſe our maiſter. & he diſdayned them: † theſe men were 15
good ynough to vs, and not trubleſome: neither did euer any
thing periſh al the time, that we haue conuerſt with them in
the deſert: † they were in ſteed of a wal to vs both in the day 16
and in the night, al the dayes that we fed the flockes with
them. † Wherefore conſider, & thinke what thou haſt to doe, 17
for :: malice is accompliſhed againſt thy huſband, and againſt
thy houſe, and he is the ſonne of Belial, ſo that no man can
ſpeake to him. † Abigail therefore made haſt, and tooke 18
two hundred loaues, and two bottels of wine, and fiue muttons
ready dreſt, and fiue meaſures of polent, and a hundred
branches of rayſens, and two hundred maſes of drie figges,
and laid them vpon aſſes: † and ſaid to her ſeruantes: Goe 19
before me: loe, I wil folow you at your backe: but ſhe told
not her huſband Nabal. † When ſhe therefore had gotten 20
vpon an aſſe, and came downe to the foote of the mountaine,
Dauid and his men came downe meeting her, whom ſhe alſo
mette. † And Dauid ſaid: In vaine veryly haue I preſerued 21
al thinges that were this mans in the deſert, and there periſhed
nothing of al that perteined to him: and he hath rendred
me :: euil for good. † Theſe thinges doe God to the enemies 22
of Dauid, and theſe thinges adde he, if I ſhal leaue of al
thinges that perteine to him vntil morning, any thing piſſing
againſt the wal. † And when Abigail had ſeene Dauid, ſhe 23
made haſt, and light from her aſſe, and fel downe before Dauid
vpon her face, aud adored vpon the earth, † and fel at 24
his feete, and ſayd: In me my lord be this iniquitie: let thy
handmayde ſpeake I beſech thee in thine eares: and heare the
wordes of thy ſeruant. † Let not my lord the king I pray 25
thee, ſet his hart vpon this naughtie man Nabal: becauſe
according to his name, he is a foole, and follie is with him:
but I thy handmaide ſawe not thy ſeruantes my lord, whom
thou didſt ſend. † Now therefore my lord, our Lord liueth, 26
and thy ſoule liueth, who hath ſtayed thee that thou ſhouldeſt

:: Not a malicious mind, ſuch as Saul bore vniuſtly againſt Dauid; but puniſhmẽt is decreed againſt Nabal, for not only denying a reaſonable requeſt, but alſo for ſo reprochful an anſwer.

:: Euil wordes for curteous vſage heretofore, and for late gentil intreating by meſſengers.

not

not come vnto blood, and hath ſaued thy hand to thee: and
now be thine enemies as Nabal, and they that ſeeke euil to
27 my lord. † Wherefore receiue this benediction, which thy
handmaide hath brought to thee my lord: and geue to thy
28 ſeruantes that folow thee my lord. † Take away the ini-
quitie of thy handmaide: for our Lord making wil make to
my lord a faithful houſe, becauſe thou my lord doeſt fight
the battels of our Lord: let not malice therefore be found
29 in thee al the dayes of thy life. † For if a man ſhal riſe, perſe-
cuting thee, and ſeeking thy life, the life of my lord ſhal be
kept, as in the :: bundel of the liuing, with our Lord thy God:
Moreouer the life of thine enemies ſhal be whurled, and in
30 the violence, and whurle of a ſling. † When our Lord there-
fore ſhal doe to thee, my lord, al good thinges, which he hath
ſpoken concerning thee, and ſhal conſtitute thee prince ouer
31 Iſrael, † this ſhal not be an occaſion of ſobbing to thee, and
a ſcruple of hart to my lord, that thou haſt ſhed innocent
blood, or thy ſelfe haſt reuenged thy ſelfe: and when our
Lord hath beſtowed theſe benefites vpon my lord, thou ſhalt
32 remember thy handmaide. † And Dauid ſayd to Abigail:
Bleſſed be our Lord the God of Iſrael, who hath ſent thee this
33 day to meete me, and bleſſed be thy ſpeach, † and bleſſed
be thou, which haſt ſtayed me to day, that I might not goe to
34 blood, and reuenge me with myn owne hand. † Otherwiſe
our Lord liueth the God of Iſrael, who hath ſtaied me, that
I ſhould not doe thee any euil: vnles thou hadſt quickely
come to meete me, there had not remained to Nabal vntil
35 morning light, any piſſing againſt a wal. † And Dauid tooke
of her hand al thinges which ſhe had brought him, and ſaid
to her: Goe peaceable into thy houſe, behold I haue heard
36 thy voice, and haue honoured thy face. † And Abigail came
to Nabal: and behold he had a feaſt in his houſe, as it were
the feaſt of a king, and Nabals hart was pleaſant: for he was
drunke excedingly: and ſhe told him not a word little or great
37 vntil morning. † But early when Nabal had digeſted his
wine, his wife told him theſe wordes, and his hart was dead
38 inwardly, and he became as a ſtone. † And when ten dayes
39 had paſſed, our Lord ſtroke Nabal, and he died. † Which
when Dauid had heard that Nabal was dead, he ſayd: Bleſſed
be our Lord, who hath iudged the cauſe of my reproch at the
hand of Nabal, and hath kept his ſeruant from euil, and the

:: Things tyed in bundels are ſtronger and more ſecure, then ſingle and looſe.

malice of Nabal hath our Lord rendred vpon his head. Dauid
therefore ſent, and ſpake to Abigail, that he might take her to
himſelfe to wife. † And Dauids ſeruantes came to Abigail 40
into Carmel, and ſpake to her, ſaing: Dauid hath ſent vs vnto
thee, to take thee to his wife. † Who ariſing adored flat toward 41
the earth, and ſayd: Loe let thy ſeruant be as an handmaide, to
waſh the feete of the ſeruantes of my lord. † And Abigail 42
aroſe, and made haſt, and gatte vpon an aſſe, and fiue wemen
went with her waiting maides, and folowed the meſſengers
of Dauid, and became his wife. † Yea and Achinoam alſo did 43
Dauid take of Iezrahel: and both were his wiues. † But Saul 44
gaue Michol his daughter Dauids wife to Phalti, the ſonne of
Lais, who was of Gallim.

CHAP. XXVI.

The Ziphians bewrraying the place, Saul beſiegeth Dauid. 5. Who by night goeth where Saul and his men are a ſleepe, 9. hurteth him not: 12. but taketh from him his ſpeare and bottle of water: 14. ſheweth what he hath done. 21. Saul againe confeſſeth his fault, and promiſeth peace.

AND there came Zepheites vnto Saul in Gabaa, ſaying: 1
Behold Dauid is hid in the hil Hachila, which is ouer
againſt the wildernes. † And Saul aroſe, and went downe into 2
the deſert Ziph, and with him three thouſand men of the
choſen of Iſrael, to ſeeke Dauid in the deſert Ziph. † And 3
Saul camped in Gabaa Hachila, which was ouer againſt the
wildernes in the way: and Dauid dwelt in the deſert. And
ſeing that Saul was come after him into the deſet, † he ſent 4
diſcouerers, and lerned that he was come thither moſt cer-
tainly. † And Dauid aroſe ſecretly, and came to the place 5
where Saul was: and when he had ſeene the place, wherein
Saul ſlept, and Abner the ſonne of Ner, the prince of his
warre, and Saul ſleeping in the tent, and the reſt of the mul-
titude round about him, † Dauid ſpake to Achimelech the 6
Hetheit, and Abiſai the ſonne of Seruia the brother of Ioab,
ſaying: Who wil goe downe with me to Saul into the campe?
And Abiſai ſaid: I wil goe with thee. † Dauid therefore and 7
Abiſai came to the people by night, and found Saul lying
and ſleeping in the tent, and his ſpeare fixed in the ground at
his head: and Abner, and the people ſleeping round about
him. † And Abiſai ſaid to Dauid: God hath ſhut vp thine 8
enemie this day into thy handes: now therefore I wil thruſt

him

him through with my ſpeare in the earth once, and twiſe shal
9 not neede. † And Dauid ſaid to Abiſai: Kil him not: for
:: who ſhal extend his hand vpon the annointed of our Lord, &
10 shal be innocent? † And Dauid ſaid: Our Lord liueth, vnleſſe
our Lord shal ſtrike him, or his day come to die, or deſcendig
11 into battel he periſh: † Our Lord be merciful vnto me,
that I extend not my hand vpon the annointed of our Lord.
now therefore take the ſpeare, which is at his head, & cuppe
12 of water, and let vs goe. † Dauid therefore tooke the ſpeare,
and cuppe of water, which was at Saules head, and they went
away: and there was none that ſawe, or vnderſtood, or awaked,
but al ſlept, becauſe the dead ſleepe :: of our Lord.
13 had fallen vpon them. † And when Dauid had paſſed ouer
againſt, and ſtood in the toppe of the mountaine farre of, and
14 a good ſpace betwen them, † Dauid cried to the people, and
to Abner the ſonne of Ner, ſaying: Wilt thou not anſwer
Abner? And Abner anſwering ſayd: Who art thou, that crieſt
15 and diſquieteſt the king? † And Dauid ſayd to Abner: Art not
thou a man? And who is like thee in Iſrael? why therefore haſt
thou not kept thy lord the king? for one of the multitude
16 hath entered in to kil the king thy lord. † This thing is not
good, which you haue done: Our Lord liueth, you are the
children of death, which haue not kept your lord, the annointed
of our Lord. Now therefore behold where the kinges
ſpeare is, & where the cup of water is, which was at his head.
17 † And Saul knew Dauids voice, and ſayd: Is this thy voice,
my ſonne Dauid? And Dauid ſayd: My voice, my lord king,
18 † and he ſaid: For what cauſe doth my lord perſecute his
ſeruant? What haue I done? or what euil is there in my hand?
19 † Now therefore heare, I pray, my lord King, the wordes of
thy ſeruant: If our Lord ſtirre thee vp againſt me, let there
be odoure of ſacrifice: but if the ſonnes of men, they are curſed
in the ſight of our Lord, which haue caſt me out this day,
that I ſhould not dwel in the inheritance of our Lord, ſaying:
20 Goe, ſerue ſtrange goddes. † And now let not my blood be
ſhed vpon the earth before our Lord, for the king of Iſrael,
is come forth to ſeeke one flea, as the perdix is purſued in the
21 mountaines. † And Saul ſayd: I haue ſinned, returne my
ſonne Dauid, for I wil no more doe thee euil, for that my life
hath bene precious in thyne eies to day: for it appeareth that
I haue done fooliſhly, and haue bene ignorant of very many

:: Dauid is reſolute, and often repeteth, that it is not lawful for priuate ſubiectes to kil their prince, no although him ſelfe was annointed to ſuccede.

:: Gods prouidence ſent this extraordinary ſleepe and inſpired Dauid, to doe this fact, for more iuſtification of his innocencie.

thinges. † And Dauid anſwering, ſayd: Behold the kings 22
ſpeare, let one of the kings ſeruants paſſe, and take it. † And 23
our Lord wil reward euerie one according to his iuſtice, and
fidelitie: for our Lord hath deliuered thee this day into my
hand, & I would not extend my hand vpon the annointed of
our Lord. † And as thy life hath bene magnified to day in 24
myne eies, ſo be my life magnified in the eies of our Lord, and
deliuer he me from al diſtreſſe. † Saul therefore ſayd to Dauid: 25
Bleſſed art thou my ſonne Dauid: and truly doing thou ſhalt
doe, and preuayling thou ſhalt preuaile. And Dauid went into
his way, and Saul returned into his place.

CHAP. XXVII.

Dauid for more ſecuritie goeth againe to Achis king of Geth, 5. obtaineth of him the citie of Siceleg, (6. by which meanes it becometh ſubiect to the kinges of Iuda) 8. and maketh prayes vpon the enemies of King Achis.

AND Dauid ſayd in his hart: at length I ſhal fal one day 1
into the handes of Saul: is it not better that I flee, and
be ſaued in the Land of the Philiſtians, that Saul may deſpaire,
and ceaſe to ſeeke me in al the coaſtes of Iſrael? I wil flee
therefore his handes. † And Dauid aroſe, and went himſelfe, 2
and the ſix hundred men with him, to Achis the ſonne of
Maoch, the King of Geth. † And Dauid dwelt with Achis 3
in Geth, he and his men; euerie man & his houſe, and his two
wiues, Achinoam the Iezrahelite, and Abigail the wife of
Nabal of Carmel. † And it was told Saul that Dauid was fled 4
into Geth, and he added no more to ſeeke him. † And Dauid 5
ſayd to Achis: If I haue grace in thy ſight, let there a place
be geuen me in one of thy cities of this countrie, that I may
dwel there: for why abideth thy ſeruant in the citie of the
king with thee? † Achis therefore gaue him in that day Si- 6
celeg: for which cauſe Siceleg became the kinges of Iuda
vntil this day. † And the number of the daies, that Dauid 7
dwelt in the country of the Philiſtians, was foure monethes.
† And Dauid went vp, and his men, and draue prayes out of 8
:: Geſſuri, and Gerzi, and from the Amalecites: for theſe vil-
lages were inhabited in the land in old time, as men goe to
Sur, as farre as the Land of Ægypt. † And Dauid ſtroke al the 9
land, neither left he anie man or woman: and taking the
ſheepe & oxen, and aſſes, & camels, and garments, he returned
& came to Achis. † And Achis ſayd to him: Whom haſt thou 10
ſet

:: Theſe countries were neither ſubiect to the Philiſtijms nor to the Iſraelites, and were alſo of

ſet vpon to day? Dauid anſwered: Againſt the ſouth of Iuda,
and againſt the ſouth of Ieramiel, and againſt the ſouth of
11 Ceni. † Dauid gaue life neither to man nor woman, neither
brought them into Geth, ſaying: Leſt perhaps they ſpeake
againſt vs. Theſe thinges did Dauid, and this was decreed of
him al the daies that he dwelt in the countrie of the Phili-
12 ſtians. † Achis therefore did credite Dauid, ſaying: Manie
euils hath he wrought againſt his people Iſrael: Therefore
he ſhal be my ſeruant for euer.

those nations whom God hadcōmanded to deſtroy, dwelling within the land of Chanaan. *Deut.* 25.

CHAP. XXVIII.

The Philiſtians fighting againſt Saul, Dauid promiſeth fidelitie to Achis. 3. Saul deſtroyeth magicians, 6. but God not anſwering him, 7. ſeeketh a woman that hath a Pithon ſpirite, 12. willeth her to raiſe vp Samuel. 15. Who appearing fortelleth him, that he, and his ſonnes ſhal die the next day.

The fourth part. Of the ruine of Saul, and exaltation of Dauid.

1 AND it came to paſſe that in thoſe daies the Philiſtijms
gathered together their companies, that they might be
prepared to battel againſt Iſrael: and Achis ſayd to Dauid:
Knowing know thou now, that thou ſhalt goe forth with
2 me in the campe, thou, and thy men. † And Dauid ſayd to
Achis: Now thou ſhalt know what thy ſeruant wil doe.
And Achis ſayd to Dauid: And I wil appoint thee keper of
3 my head al daies. † And Samuel was dead, and al Iſrael mour-
ned for him, and buried him in Ramatha his citie. And Saul
4 tooke al the magicians and ſoothſayers out of the land. † And
the Philiſtijms were gathered together, and came and camped
in Sunam: and Saul alſo gathered together al Iſrael, and came
5 into Gelboe. † And Saul ſaw the campe of the Philiſtijms,
6 and feared, and his hart was afrayd excedingly. † And he
conſulted our Lord, and he anſwered him not, neither by
7 dreames, nor by prieſtes, nor by prophetes. † And Saul ſayd
to his ſeruantes: Seeke me a woman that hath a pithonical
ſpirite, and I wil goe to her, and wil aſke by her. And his ſer-
uantes ſayd to him: There is a woman that hath a pithonical
8 ſpirite in Endor. † He therefore changed his habite and was
clothed with other garmentes, and he went himſelfe, and two
men with him, and they came to the woman in the night,
and ſayd to her: Deuine vnto me in the pythonical ſpirite,
9 and raiſe me vp whom I ſhal tel thee. † And the woman ſayd
to him: Loe, thou knoweſt what great thinges Saul hath done,

and how he hath rayſed the magicians and ſothſayers out of
the land: why therefore doeſt thou lye in waite for my life,
that I may be ſlaine? † And Saul ſware vnto her in our Lord, 10
ſaying: Our Lord liueth, there ſhal no euil happen vnto thee
for this thing. † And the woman ſayd to him: Whom ſhal I 11
rayſe vp to thee? Who ſayd: Raiſe me vp Samuel. † And 12
when the woman had ſeene Samuel, ſhe cried out with a loud
voice, and ſayd to Saul: Why haſt thou deceiued me? for thou
art Saul. † And the King ſayd to her: Feare not: what ſaweſt 13
thou? And the woman ſayd to Saul: I ſaw :: Goddes coming
out of the earth. † And he ſayd to her: What maner of forme 14
hath he? who ſayd: An old man is come vp, and he is clothed
with a mantel. And ″ Saul * vnderſtood that it was Samuel,
and he bowed himſelfe vpon his face on the earth, and :: adored.
† And Samuel ſayd to Saul: why haſt thou diſquieted 15
me, that I ſhould be raiſed vp? And Saul ſayd, I am in great
diſtreſſe: for the Philiſtijms fight againſt me, and God is departed
from me, and would not heare me, neither in the hand
of prophetes, nor by dreames: therefore I haue called thee,
that thou ſhouldeſt ſhew me, what I ſhal doe. † And Samuel 16
ſayd: Why askeſt thou, whereas our Lord is departed from
thee, and is paſſed to thine aduerſarie? † For our Lord wil 17
doe to thee as he ſpake in my hand, and he wil cut thy kingdome
out of thy hand, & wil geue it to thy neighbour Dauid:
† becauſe thou haſt not obeyed the voice of our Lord, neither 18
didſt thou the wrath of his furie in Amalec. Therefore that
which thou ſuffereſt hath our Lord done to thee this day.
† And our Lord wil geue Iſrael alſo with thee into the handes 19
of the Philiſtijms: and to morow thou and thy ſonnes ſhal be
:: with me: yea the campe alſo of Iſrael wil our Lord deliuer
into the handes of the Philiſthijms. † And forthwith Saul 20
fel ſtretched forth on the ground, for he feared much the
wordes of Samuel, and there was no ſtrength in him, becauſe
he had not eaten bread al that day. † That woman therefore 21
went vnto Saul (for he was very much trubled) and ſayd to
him: Behold thy handmaide hath obeied thy voice, and I haue
put my life in my hand: and I heard the wordes, which thou
ſpakeſt to me. † Now therefore heare thou alſo the voice of 22
thy handmaide, and I wil ſet before thee a morſel of bread,
that eating thou mayeſt recouer ſtrength, and be able to goe
on thy iourney. † Who refuſed, and ſayd: I wil not eate. But 23
his

:: Not manie but one excellent perſon, an old man comelie in apparel.

:: Saul adored not Samuel with diuine honour, but with dulia, reuerence due to a bleſſed ſoule.

* iadagh cognouit knevv.

:: In ſtate of the dead in an other world, not in the ſame particular ſtate.

pithonical ſpirite

his ſeruantes and the woman forced him, and at length hearing
their voice, he aroſe from the ground, and ſate vpon the
24 bed. † And that woman had a paſture fed calfe in the houſe,
and ſhe made haſt, and killed him: and taking meale kneded
25 it, and baked azimes, † and ſette before Saul, and before his
ſeruantes, who when they had eaten roſe vp, and walked
al that night.

ANNOTATIONS.

CHAP. XXVIII.

14. *Saul vnderſtood that it vvas Samuel.*] It is not defined nor certaine, whether the ſoule of Samuel appeared, or an euil ſpirit tooke his ſhape, and ſpake to Saul. S. Auguſtin (*li. 2. q. 3. ad Simplician*) propoſeth both the opinions as probable. VVhere firſt he ſheweth, that Samuels ſoule might appeare; either brought thither by the euil ſpirite, which is not ſo much to be merueled at, as that our Lord and Sauiour ſuffered him ſelf to be ſette vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken priſoner, bound, whipped, and crucified, by the diuels miniſters: or els that the ſpirite of the holie prophet, was not raiſed by force of the inchantment, or anie powre of the diuel, but by Gods ſecrete ordinance vnknowen to the pythonical woman, and to Saul, and ſo appeared in the kings preſence, and ſtroke him with diuine ſentence. Againe he anſwereth, that there may be a more eaſie and readie ſenſe of this place, to wit, that Samuels ſpirite (or ſoule) was not in deede raiſed, but an imaginarie illuſion made by the diuels inchantment, which ſemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called thoſe perſons or thinges, which they repreſent. So when we behold pictures in a table, or on a wal, we ſay, this is Cicero, that is Saluſt, that Achilles, that is Rome. To this effect S. Auguſtin diſcourſeth more at large in the place before cited. But in an other worke written after (*de cura pro mortuis gerenda. c. 15.*) teaching that ſoules of the dead appeare ſometimes to the liuing, he ſaieth expreſly, *Samuel the prophet being dead, foretold future thinges to King Saul yet liuing.* Though ſome be of opinion (ſaieth he) that Samuel himſelf appeared not, but ſome euil ſpirit tooke his ſimilitude.

S. Auguſtins opinion whether Samuels ſoule appeared, or no.

More probable that his verie ſoule appeared, not compelled by the euil ſpirite but obeying Gods ſecrete ordinance.

First proofe:

And this laſt iudgement of S. Auguſtin is much confirmed; firſt by the wor-
des of this text, literally and plainly affirming that Samuel appeared, and ſpake
to Saul, and Saul to him. and that Saul *vnderſtood* (*or knevv*, not only thought,
imagined, or ſuppoſed) *that it vvas Samuel.* Secondly, this apparition came
ſooner, preuenting the inchantment, and in better order, then the pithonical 2
woman expected, as appeareth by her anſwer, ſaying ſhe ſaw God (or an ex-
cellent perſon) aſcending in comelie maner and attyre: whereas euil ſpirites
vſed to appeare (as the Rabbins teſtifie) in vglie bodies, with the heeles into
the ayer, and head downward. Thirdly, the Author of Eccleſiaſticus (ch. 46.)
amongſt the prayſes of Samuel the prophet, ſaieth, *he ſlept,* (or died) *and cer-* 3
tified the King, and ſhevved to him, the end of his life. VVhere it ſemeth clere, that
the ſame perſon that died, denounced Gods wil and ſentence to Saul. Moreouer

[illegible]if

if it had bene an illuſion of an euil ſpirite, it would hardly ſeme anie praiſe at
al. 4 Fourthly, the diuel could not naturally foretel that Saul and his ſonnes,
with manie of the people ſhould be ſlaine the next day, and Dauid reigne
after him: neither is it probable, that God reueiled ſuch ſecretes to euil ſpirites,
wherby men might take more occaſion to folow nicromancie. 5 Fiftly,
moſt Fathers and Doctors are of the ſame iudgement. S. Iuſtinus Martyr.
Dialogo cum Triphone. S. Baſil. *Epiſt.* 80. *ad Euſtathium.* S. Ambroſe *li.* 1. *in Luc.* 1.
S. Hierom. *in Iſaia.* 7. Ioſephus *li.* 6. *c.* 15. *Antiq.* and manie other old and late
writers. The chiefeſt argument for the other opinion is the authoritie of Tertullian.
li. de anima. Procopius and Eucherius vpon this place. and the vncertaine
authors, *Queſtionum apud Iuſtinum. q.* 52. *lib. de mirabil. Sac. Script.* and *Queſt.
vet. Teſtamenti, q.* 27. *apud Auguſtinum, tomo.* 3. *et.* 4. As for the Proteſtantes denying,
that ſoules once parted from their bodies, can appeare to anie aliue,
S. Auguſtin confuteth them, both by this example of Samuel, ſuppoſing the
booke of Eccleſiaſticus to be Canonical Scripture, and of Moyſes being dead,
and Elias yet liuing (whom they hold alſo to be dead) both appearing with
Chriſt in his transfiguration. *Mat.* 17.

to. 2. *pag.* 210.

*loco ci-
tato.*

Soules ſometimes appeare after death.

CHAP. XXIX.

Dauid going with the Philiſtijms towards the warre, 4. the princes vrge and force the king to ſend him back.

THEREFORE al the companies of the Philiſtijms were 1
gathered together into Aphec: and Iſrael alſo camped
vpon the fountaine, which was in Iezrahel. † And the princes 2
in dede of the Philiſtijms marched in hundreds and thouſandes:
but Dauid and his men were in the laſt companie with
Achis. † And the princes of the Philiſtijms ſayd to Achis: 3
What meane theſe Hebrewes? And Achis ſayd to the princes
of the Philiſtijms: Doe you not knowe Dauid, which was
the ſeruant of Saul the king of Iſrael, and is with me manie
daies, or :: yeares, and I haue not found any thing in him,
ſince the day that he fled to me, vntil this day? † But the 4
princes of the Philiſtijms were angrie againſt him, and ſayd
to him: Let this man returne, and abide in his place, wherein
thou haſt appointed him, and let him not goe downe with vs
into battel, leſt he become an aduerſarie to vs, when we ſhal
beginne to fight: for how can he otherwiſe pacifie his lord,
but in our heades? † Is not this Dauid, to whom they ſang 5
in dances, ſaying: Saul hath ſtrooke his thouſandes, & Dauid
his ten thouſandes? † Achis therefore called Dauid, and ſayd 6
to him: The Lord liueth, thou art iuſt, and good in my ſight:
and thy going out, & thy coming in is with me in the campe:
and I haue not found in thee anie euil, ſince the day that thou
cameſt to me vntil this day: but thou pleaſeſt not the nobles.

:: He ſpeaketh by amplification to make his fact ſeme more reaſonable: whereas the time of Dauids abode with him was but foure monethes. *ch.* 27. *v.* 7.

7 † Returne therefore, and goe in peace, and offend not the
8 eies of the princes of the Philiſtijms. † And Dauid ſayd to
Achis: For what haue I done, and what haſt thou found in me
thy ſeruant, ſince the day that I haue beene in thy ſight, vntil
this day, that I may not come, and fight againſt the enemies of
9 my lord the King? † And Achis anſwering ſpake to Dauid:
I know that thou art good in my ſight, as an Angel of God:
but the princes of the Philiſtijms haue ſayd: He ſhal not goe
10 vp with vs into battel. † Therefore ariſe in the morning,
thou, and the ſeruantes of thy lord, which came with thee:
and when you are riſen in the night, and it ſhal beginne to
11 waxe light, goe foreward. † Dauid therefore aroſe in the
night, he and his men, that they might ſette foreward in the
morning, and returne to the land of the Philiſtijms: and the
Philiſtijms went vp into Iezrahel.

CHAP. XXX.

Dauid teturning to Siceleg, findeth it burned and ſpoiled, and himſelf in danger of the people: 7. By our Lords warrant he purſueth the enemie, 11. taketh a guide: 17. recouereth al that was taken away: 22. and rewardeth the ſouldiars, alſo thoſe that ſtayed with the baggage; 25. making it a lawe for the time to come, that the keepers of the baggage, ſhal haue like ſhare with thoſe that fight in battel.

1 AND when Dauid and his men were come to Siceleg
the third day, the Amalecites had made an inuaſion on
the ſouth ſide into Siceleg, and had ſtrooken Siceleg, and
2 burnt it with fire. † And had led away wemen captiue out of
it, from the leſſe vnto the great: and had not killed any man,
but had led them with them, and went on their iourney.
3 † When Dauid therefore and his men were come to the citie,
and had found it burnt with fire, and their wiues, and their
4 ſonnes, and their daughters to be led away captiue, † Dauid
and the people that was with him, lifted vp their voices, and
5 mourned til teares fayled them. † For the two wiues alſo of
Dauid were led away captiue, Achinoam the Iezraelite, and
6 Abigail the wife of Nabal of Carmel. † And Dauid was
ſtrooken very ſad: for the people would haue ſtoned him,
becauſe the ſoule of euerie man was bitterly affected vpon
their ſonnes, and daughters: but Dauid was ſtrengthened in
7 our Lord his God. † And he ſayd to Abiathar the prieſt the
ſonne of Achimelech: Applie ∷ vnto me the Ephod. And

:: Conſult our Lord for me; ſo

Dauid by the prieſts mediation, was inſtructed what to do.

Abiathar applied the Ephod to Dauid, † and Dauid conſulted 8
our Lord, ſaying: Shal I purſue theſe theeues, and ſhal I take
them or no? And our Lord ſayd to him: Purſue them: for thou
ſhalt take them without doubt, & take from them the praye.
† Dauid therefore went himſelfe, and the ſix hundred men 9
that were with him, and they came vnto the Torrent Beſor:
& ſome being wearie ſtayed. † But Dauid himſelf, and foure 10
hundred men purſued: for two hundred ſtayed, who being
wearie could not paſſe the Torrent Beſor. † And they found 11
an Ægyptian in the field, and brought him to Dauid: and they
gaue him bread to eate, and water to drink, † and alſo a peece 12
of a maſſe of drie figges, and two bunches of reſinnes. Who
when he had eaten, his ſpirite returned, and he was refreſhed:
for he had not eaten bread, nor drunken water three daies,
and three nightes. † Dauid therefore ſayd to him. Whoſe art 13
thou? or whence? and whither goeſt thou? who ſayd: I am
a yong man of Ægypt; the ſeruant of an Amalecite: and my
maiſter hath leift me, becauſe I began to be ſicke three daies
agone. † For we brake forth at the ſouth ſide of Cerethi, 14
and againſt Iuda, and at the ſouth of Caleb, and burnt Siceleg
with fire. † And Dauid ſayd to him: Canſt thou bring me to 15
this companie? Who ſayd: Sweare to me by God, that thou
wilt not kil me, nor deliuer me into the handes of my lord,
and I wil bring thee to this companie. And Dauid ſware to
him. † Who when he had brought them, behold they ſate 16
vpon the face of al the earth, eating and drinking, and as it
were keping feſtiual day, for al the praye, and ſpoiles which
they had taken out of the Land of the Philiſtijms, and out of
the Land of Iuda. † And Dauid ſtroke them from euening 17
vntil the euening of the next day, and there eſcaped not anie
of them, but foure hundred yong men, which had gotten
vpon camels, and were fled. † Dauid therefore reſkewed al 18
thinges, that the Amalecites had taken, and he reſkewed his
two wiues. † Neither was there anie wanting from litle to 19
great as wel of their ſonnes as of their daughters, and of the
ſpoiles, and what thinges ſoeuer they had taken, Dauid
brought al againe. † And he tooke al the flockes & heardes, 20
and draue them before his face: and they ſayd: This is the
praye of Dauid. † And Dauid came to the two hundred men, 21
which being wearie had ſtaied, neither were able to folow
Dauid, and he had bidden them to reſt in the Torrent Beſor:

who came forth to meete Dauid, and the people that were
with him. And Dauid coming to the people, ſaluted them
22 peaceably. † And euerie naughtie, and wicked felow of the
men, that had gone with Dauid anſwering, ſayd: Becauſe
they came not with vs, we wil not geue them anie thing of
the praye, which we haue recouered: but let their wife and
children ſuffice euerie man, whom when they haue receiued,
23 let them depart. † But Dauid ſayd: You ſhal not doe ſo my
brethren, of theſe thinges, which our Lord hath deliuered to
vs, and hath kept vs, and hath geuen the theeues, that were
24 broken out againſt vs, into our handes: † neither ſhal anie
man heare you vpon this talke. For there ſhal be equal portion
of him that went downe into battel, and of him that abode at
25 the baggage, & they ſhal diuide alike. † And this hath beene
downe from that day, and euer after :: it was decreed, and
26 ordained as a law in Iſrael. † Dauid therefore came into Siceleg, and ſent giftes of the praye to the ancientes of Iuda his
neighboures, ſaying: Take a benediction of the praye of our
27 Lords enemies. † To them, that were in Bethel, and that were
in Ramoth toward the South, and them that were in Gether,
28 † and them in Aroer, and them in Sephamoth, and them in
29 Eſthamo, † and them in Rachal, and them in the cities of Ie-
30 rameel, and them in the cities of Semi, † and them in Harama, and them in the lake of Aſan, and them in Athach,
31 † and them in Hebron, and to the reſt that were in thoſe
places, in the which Dauid had taried, and his men.

:: It is not againſt Gods cōmandment, *Deut. 4. & 12.* to make new lawes, ſo they be conformable, & not contrarie to Gods former lawes.

Chap. XXXI.

Saul with his ſonnes are ſlaine in battel. 7. The Philiſtijms poſseſse the place, and hang the dead bodies on a wal, 11. but valiant men of Iabes Galaad take them away, and burne them, burie their bones, and faſt ſeuen dayes.

1 AND the Philiſtijms fought againſt Iſrael, and the men
of Iſrael fled before the face of the Philiſtijms, and fel
2 being ſlaine in mount Gelboe. † And the Philiſtijms fel vpon
Saul, and vpon his ſonnes, and they ſtroke Ionathas, and A-
3 binadab, and Melchiſua the ſonnes of Saul, † and the whole
weight of the battel was turned vpon Saul: and the archers
ouertooke him, and he was ſore wounded of the archers.
4 † And Saul ſayd to his eſquier: Drawe out thy ſword, and
ſtrike me: leſt perhaps theſe vncircumciſed come, and kil me,
mocking me. And his eſquier would not: for he was frighted
with exceding feare. Saul therefore caught his ſword, and fel

:: Saul killing himſelf after that he was wounded by

vpon it. † Which when his eſquier had ſeene, to wit that Saul 5
was dead, himſelfe alſo fel vpon his ſword and died with him.
† Saul therefore died, and his three ſonnes, & his eſquier, and 6
al his men in that day together. † And the children of Iſrael, 7
that were beyond the valley, and beyond Iordan, ſeing that
the men of Iſrael were fled, and that Saul was dead, and his
ſonnes, they left their cities, and fled: and the Philiſtijms
came, and dwelt there. † And when the next day was come, 8
the Philiſtijms came to ſpoile them that were ſlaine, and they
found Saul and his three ſonnes, lying in mount Gelboe.
† And they did cut of Saules head, and ſpoiled him of his ar- 9
mour, and ſent into the land of the Philiſtians round about,
that it ſhould be declared in the temple of their Idols, and
among their people. † And they did put his armour in the 10
temple of Aſtaroth, but his bodie they hung on the wal of
Bethſam. † Which when :: the inhabiters of Iabes Galaad 11
had heard whatſoeuer the Philiſtijms had done to Saul, † al 12
the moſt valiant men aroſe, & walked al the night, and tooke
the bodie of Saul, and the bodies of his ſonnes, from the wal
of Bethſam: and they came to Iabes Galaad, and burnt them
there: † and they tooke their bones, and buried them in 13
the wood of Iabes, and faſted ſeuen daies.

his enimies ſignifieth thoſe that being ouercome by tentations deſperatly perſiſt, & wilfully die in their ſinne. *S. Greg. ho* 10.

:: Theſe men are cōmendable for *gratitude* towards Saul, who had deliuered them. *ch.* 11. for *a vvorke of mercie* in burying the dead: for *pietie* towards their king and princes, and for *fortitude* in atchiuing ſo heroical an act.

THE ARGVMENT OF THE SECOND BOOKE OF KINGES.

This booke is wholly of Dauid.

His ſucceſſion to the kingdom.

His vertues.

Faultes.

Thankes, and Prophecie.

BESIDES *a great part of the firſt booke, and beginning of the third, this ſecond booke is wholly of King Dauid. VVhoſe manie laudable Actes, as alſo his faultes (which were fewer) with his true repentance, and punishment are related, not in ſuch method, as may eaſily be diuided into diſtinct partes, in order of the chapters; but according to the diſtinction of thinges conteined, his ſucceſsion to the royal crowne, firſt in Iuda, and after in al Iſrael, with the declination and death of his competitour Isboſeth, are recorded in the 2. 3. 4. and 5. chapters. His vertues, and praiſes, to wit, his ſolemne mourning for Saul and that familie, his deuotion, fortitude, pietie, and gratitude are ſpecially touched in the 1. 6: 7. 8. 9. and 10. chapters. His ſinnes of adulterie with Bethſabee, of killing her husband Vrias, of pride in numbering his people, with his hartie repentance, and temporal punishment for the ſame, are written from the 11. chapter to the 21, together with the 24. The 22. and 23. chapters conteyne his thankeſgeuing to God for benefites receiued, and prophecie of thinges to come, with a catalogue of valiant men.*

THE SECOND BOOKE OF SAMVEL, WHICH WE CAL THE SECOND OF KINGES.

CHAP. I.

Dauid hearing that Saul and Ionathas are ſlaine, 11. mourneth with al his familie, weeping and faſting. 13. cauſeth him to be ſlaine who affirmed that he had killed king Saul. 18. He traineth vp archers. 19. and inuiteth alſo al Iſrael to mourne.

1 AND it came to paſſe, after that Saul was dead,
that Dauid returned from the ſlaughter of Amalec,
2 and taryed in Siceleg two dayes. † And in the
third day there appeared a man coming out of
Sauls campe, his garments torne, and ſprinkled
on the head with duſt, and as he came to Dauid, he fel vpon
3 his face, and adored. † And Dauid ſaid vnto him: Whence
comeſt thou? Who ſaid to him: I fledde out of the campe of
4 Iſrael. † And Dauid ſaid vnto him: What is the matter that
is done? tel me. Who ſaid: The people is fled out of the battel,
and many of the people are ouerthrowen and dead: yea
5 Saul alſo and Ionathas his ſonne are dead. † And Dauid ſaid
to the yong man that told him: How knoweſt thou that
6 Saul is dead, and Ionathas his ſonne? † And the young
man that told him, ſayd: :: By chance I came into mount
Gelboe, and Saul leaned vpon his ſpeare: moreouer the chariots
7 and horſemen approched vnto him, † and turning backward,
and ſeing me he called. To whom when I had anſwered,
8 here I am: † he ſaid to me: Who art thou? And
9 I ſaid to him: I am an Amalecite, † And he ſaid to me: Stand
vpon me, and kil me: becauſe anguiſhes hold me, and as yet
10 al my life is in me. † And ſtanding vpon him, I killed him:
for I knewe that he could not liue after the fal: and I tooke
the Diademe that was on his head, & the bracelette from his
11 arme, and haue brought to thee my lord hither. † And Dauid
taking his garments rent them, and al the men that were with
12 him, † and they :: mourned, and wept, and faſted vntil euening
vpon Saul and vpon Ionathas his ſonne, and vpon the people

:: He fained al this, thincking to get fauoure (for Saul killed himſelf, *li. 1. ch. 31.*) but Dauid puniſhed him, as ſuch a crime deſerued. *v. 15.*

:: Exequies of Saul obſerued with mour-

ning weeping
and faſting.

of our Lord, and vpon the houſe of Iſrael, becauſe they were
fallen by the ſword. † And Dauid ſaid to the yong man that 13
had told him: Whence art thou? Who anſwered: I am the
ſonne of a man a ſtranger of Amalec. † Dauid ſaid to him: 14
Why didſt thou not feare to put to thy hand, to kil the an-
nointed of our Lord? † And Dauid calling one of his ſer- 15
uants, ſaid: Goe runne vpon him. Who ſtroke him, and he died.
† And Dauid ſaid to him: Thy bloud be vpon thine owne 16
head: for thyn owne mouth hath ſpoken againſt thee, ſaying:
I haue ſlaine the annointed of our Lord. † And Dauid mour- 17
ned this kind of mourning vpon Saul, and vpon Ionathas his
ſonne, († and he commanded that they ſhould :: teach the 18
children of Iuda the bowe, as it is written in the Booke of
the iuſt.) And he ſaid: Conſider, o Iſrael for them that be dead
wounded vpon thy high places. † The Nobles, ô Iſrael, are 19
ſlayne vpon thy mountaynes: how are the valiants fallen?
† Tel it not in Geth, neither tel ye it in the high waies of 20
Aſcalon: leſt perhaps the daughters of the Philiſthijms be
gladde, leſt the daughters of the vncircumciſed reioice.
† Mountaines of Gelboe, let neither dew, nor rayne come 21
vpon you, neither be they fields of the firſt fruits: becauſe
there was the ſhield of the valiantes caſt away, the ſhield of
Saul, as though he were not annointed with oyle. † From the 22
bloud of the ſlaine, from the fatte of the valiants, the arrowe
of Ionathas neuer returned backward, and the ſword of Saul
did not returne emptie. † Saul and Ionathas amiable, and 23
comely in their life, in death alſo were not diuided: ſwifter
then eagles, ſtronger then lyons. † Yee daughters of Iſrael 24
weepe vpon Saul, who clothed you with ſcarlet in delicaces,
who gaue golden ornaments to yout attyre. † How haue 25
the valiantes fallen in battel? Ionathas bene ſlayne in thy high
places? † I am ſorie for thee my brother Ionathas exceeding 26
beautiful, and amiable aboue the loue of wemen. As the
mother loueth her onlie ſonne, ſo did I loue thee. † How 27
haue the ſtrong fallen, and the weapons of warre periſhed?

:: The Philiſthijms were ſtrong & cunning archers therefore Dauid commanded that his ſubiectes ſhould lerne and exerciſe the ſame maner of fight.

CHAP. II.

Dauid is receiued and annointed King of Iuda. 5. He commendeth thoſe of Iabes Galaad, which buried Saul. 8. Isboſeth the ſonne of Saul reigneth ouer the reſt of Iſrael. 12. whereby riſeth ſharpe warre betwen Abner and Ioab, chief captaines of the two kinges. 30. Manie more are ſlaine of Abners partie then of Ioabs.

Therefore

1 THEREFORE after theſe thinges Dauid conſulted
our Lord, ſaying: Shal I goe vp into one of the cities of
Iuda? And our Lord ſaid to him: Goe vp. And Dauid ſaid:
Whither ſhal I goe vp? And he anſwered him: Into Hebron.
2 † Dauid therefore went vp, and his two wiues, Achinoam the
3 Iezrahelite, and Abigail the wife of Nabal of Carmel: † yea
and the men alſo that were with him, Dauid brought euery
one with his houshould: and they abode in the townes of He-
4 bron. † And the men of Iuda came, and :: annoynted Da-
uid there, to reigne ouer the houſe of Iuda. And it was told
5 Dauid, that the men of Iabes Galaad had buried Saul. † Da-
uid therefore ſent meſſengers vnto the men of Iabes Galaad,
and ſayd vnto them: Bleſſed be you to our Lord, which haue
done this mercie with your lord Saul, and haue buried him.
6 † And now our Lord certes wil render you mercie and truth:
but I alſo wil requite you the good turne, for that you haue
7 done this thing. † Let your handes be ſtrengthned, and be
yee ſtout men: for although your lord Saul be dead, yet the
8 houſe of Iuda hath annointed me to be their king. † But
Abner the ſonne of Ner prince of Sauls armie, tooke Iſbo-
ſeth the ſonne of Saul, & led him about through the campe,
9 † and ordained him king ouer Galaad, and ouer Geſſuri,
and ouer Iezrahel, & ouer Ephraim, and ouer Beniamin, and
10 ouer al Iſrael. † Fourtie yeares old was Iſboſeth the ſonne
of Saul when he began to reigne ouer Iſrael, and he reigned
:: two yeares: and only the houſe of Iuda folowed Dauid.
11 † And the number of the daies, that Dauid abode, reigning
in Hebron ouer the houſe of Iuda, was ſeuen yeares and ſix
12 monethes. † And Abner the ſonne of Ner went forth, and
the ſeruantes of Iſboſeth the ſonne of Saul, out of the campe
13 into Gabaon. † Moreouer Ioab the ſonne of Saruia, and
the ſeruants of Dauid went forth, and mette them beſide
the poole of Gabaon, and when they were come together
into one place, they ſate one ouer againſt an other: theſe
14 on the one ſide of the poole, and they on the other. † And
Abner ſaid to Ioab: Let the yong men riſe, and :: play before
15 vs. And Ioab anſwered: Let them riſe. † There roſe there-
fore and paſſed twelue in number, of Beniamin, of Iſbo-
ſeths part the ſonne of Saul, and twelue of the ſeruantes of
16 Dauid. † And euery one taking the head of his mate, ſticked his
ſword into the ſide of his aduerſarie, and they fel together:
and

:: This ſecond annointing, as alſo the third, (*ch. 5.*) was in confirmation and to put him in poſſeſſion of the firſt made long before. 1. *Reg.* 16.

:: He reigned two yeares before he beganne much to decline, but in al ſeuen yeares and a half, for ſo long Dauid reigned only in Iuda. *v.* 11.

:: Hence perhaps cometh the phraiſe, that *one armie playeth vpon an other vvith ſmal and great arti-*

lerie, that is, ſtrike and kil their enimies with al ſortes of gunnes. *Ioſephus li. 7. c. 1. Antiq.*

& the name of the place was called: The field of the valiantes,
in Gabaon. † And there roſe a very ſore battel in that day: and 17
Abner was put to flight, & the men of Iſrael, by the ſeruantes
of Dauid. † And there were there the three ſonnes of Saruia, 18
Ioab, and Abiſai, and Aſael: moreouer Aſael was a moſt ſwift
runner, as it were one of the roes, that abide in the wooddes.
† And Aſael purſued Abner, and declined not to the right 19
hand nor to the left omitting to purſue Abner. † Abner 20
therefore looked backe behind him, and ſaid: Art thou Aſael?
Who anſwered: I am. † And Abner ſaid to him: Goe to the 21
right hand, or to the left, and apprehend one of the youug
men, and take to thee his ſpoyles. But Aſael would not leaue
but vrged him. † And againe Abner ſaid to Aſael: Retyre, 22
and do not folowe me, leſt I be compelled to ſticke thee to
the ground, and I ſhal not be able to lift vp my face to Ioab
thy brother. † Who contemned to heare, and would not goe 23
aſide: Abner therefore ſtroke him, with his ſpeare turned
backe in the priuy partes, and thruſt him through, and he
dyed in the ſame place: and al that paſſed by that place, where-
in Aſael fel and dyed, did ſtay. † But whiles Ioab and Abiſai 24
purſued Abner fleeing, the ſunne went downe: and they came
as farre as the hil of the water conduit, that is ouer againſt the
valley the way of the deſert in Gabaon. † And the children 25
of Beniamin were aſſembled together to Abner: and being
gathered in a plumpe into one troupe, they ſtoode in the
toppe of one hil. † And Abner cried out to Ioab, and ſaid: 26
Shal thy ſword rage vnto vtter deſtructrion? knoweſt thou
not that deſperation is dangerous? how long differreſt thou
to ſay to the people, that they leaue to purſue their brethren?
† And Ioab ſaid: Our Lord liueth, if thou hadeſt ſpoken, 27
in the morning had the people retyred, from purſuing their
brethren. † Ioab therefore ſounded the trumpette, and al 28
the armie ſtood, neither did they purſue Iſrael any further,
nor enter into fight. † And Abner and his men went through 29
the champaine country, al that night: and they paſſed Iordan,
and hauing viewed al Beth horon, came to the campe. † More- 30
ouer Ioab returning, after he had leift Abner, aſſembled al the
people: and there wanted of Dauids ſeruantes nintene men,
beſide Aſael. † But the ſeruantes of Dauid ſtroke of Benia- 31
min, and of the men, that were with Abner three hundred
three ſcore, who alſo died. † And they tooke Aſael, & buried 32
him in

him in the ſepulchre of his father in Bethlehem: and Ioab, and the men that were with him, walked al the night, and in the very twilight they came into Hebron.

CHAP. III.

Isboſeths forces daily decay, Dauid increaſeth in powre, and hath manie ſonnes. 7. Abner vpon occaſion of a ſclander breaketh from Isboſeth, and ſerueth Dauid, bringing Michol to him, and much people of Iſrael. 23. Ioab of emulation and reuenge killeth Abner. 28. for which Dauid is offended with Ioab, 31. and mourneth for Abner.

1 THERE was made therefore long ſtrife betwen the
houſe of Saul, and betwen the houſe of Dauid: Dauid
proſpering and alwaies ſtronger then himſelf, but the houſe
2 of Saul decreaſing daily. † And there were ſonnes borne to
Dauid in Hebron: and his firſt begotten was Amnon of Achinoam
3 the Iezrahelite. † And after him Cheleab of Abigail
the wife of Nabal of Carmel: moreouer the third Abſalom
the ſonne of Maacha the daughter of Tolmai king of Geſſur.
4 † And the fourth Adonias, the ſonne of Haggith: and the
5 fifth Saphathia, the ſonne of Abital. † The ſixt alſo Iethraam
of Egla the wife of Dauid. theſe were borne to Dauid in
6 Hebron. †Therefore when there was battel betwen the houſe
of Saul and houſe of Dauid, Abner the ſonne of Ner ruled the
7 houſe of Saul. † And Saul had a concubine named Reſpha, the
8 daughter of Aia. And Iſboſeth ſaid to Abner: † Why diddeſt
thou go in to my fathers concubine? Who being wrath exceedingly
for the wordes of Iſboſeth, ſaid: What :: am I a dogges
head againſt Iuda this day, which haue done mercie vpon the
houſe of Saul thy father, and vpon his brethren and neereſt
freinds, & haue not deliuered thee into the hands of Dauid, &
haſt thou ſought againſt me that thou mighteſt charge me for
9 a woman to day? † Theſe things do God to Abner, and theſe
things adde he to him, vnleſſe as our Lord hath ſworne to
10 Dauid, ſo I doe truth to him. † That the kingdom be tranſferred
11 from the houſe of Saul, and the throne of Dauid be
exalted ouer Iſrael, and ouer Iuda, from Dan to Berſabee.
† And he could not anſwer him any thing, becauſe he feared
12 him. † Abner therefore ſent meſſengers to Dauid for himſelf
ſaying: Whoſe is the land? And that they ſhould ſay: Make
amitie with me, & my hand ſhal be with thee: and I wil reduce
13 vnto thee al Iſrael. † Who ſaid: Very wel: I wil make amitie

:: Am I contemptible in thy ſight, and yet head of them that oppoſe againſt Dauid, I that haue donne ſo much for thee, wil not indure to be reprehended, for a ſmal fault. So God ſuffereth the maintainers of an euil quarel to fal out among them ſelues, wherby the right cauſe is aduanced.

with thee: but one thing I deſire of thee, ſaying: Thou ſhalt
not ſee my face before thou bring Michol the daughter of
Saul: and ſo thou ſhalt come, and ſee me. † And Dauid ſent 14
meſſengers to Iſboſeth the ſonne of Saul ſaying: Reſtore
my wife Michol, which I betrothed to me for an hundred
prepuces of the Philiſthijms. † Iſboſeth therefore ſent, 15
and tooke her from her huſband Phaltiel, the ſonne of Lais.
† And her huſband folowed her, weeping as farre as Bahurim: 16
and Abner ſaid to him: Goe, and returne. Who returned.
† Abner alſo ſpake to the ancients of Iſrael, ſaying: 17
Both yeſterday and the day before you ſought Dauid that he
might reigne ouer you. † Now therefore do ſo: becauſe our 18
Lord hath ſpoken to Dauid, ſaying: In the hand of my ſeruant
Dauid I wil ſaue my people Iſrael from the hands of the Philiſthijms,
and of al their enemies. † And Abner ſpake alſo to 19
Beniamin. And he went to ſpeake vnto Dauid in Hebron al
things which pleaſed Iſrael, and al Beniamin. † And he came 20
to Dauid into Hebron with twentie men: and Dauid made
a feaſt to Abner, and to his men that came with him. † And 21
Abner ſayd to Dauid: I wil riſe, that I may gather vnto thee
my lord king al Iſrael, and may enter a league with thee, and
thou mayſt reigne ouer al, as thy ſoule deſireth. When Dauid
therefore had brought Abner on the way, and he was
gone in peace, † forthwith Dauids ſeruantes and Ioab came, 22
hauing ſlayne the robbers, with a praye exceding great: and
Abner was not with Dauid in Hebron, Becauſe he had now
diſmiſſed him, and he was departed in peace. † And Ioab, 23
and al the armie which were with him, came afterward: it
was therefore told Ioab, that Abner the ſonne of Ner came
to the king, and he diſmiſſed him, and he departed in peace.
† And Ioab went in to the king, and ſaid: What haſt thou 24
done? Behold Abner came to thee: why didſt thou diſmiſſe him
and he is gone and departed? † knoweſt thou not Abner the 25
ſonne of Ner, that to this end he came to thee, that he might
deceiue thee, and might know thy going out, and thy coming
in, and vnderſtand al things that thou doeſt? † Ioab therfore 26
being gone from Dauid, ſent meſſengers after Abner, and
brought him backe from the ceſterne Sira, Dauid being ignorant
therof. † And when Abner was returned into Hebron, 27
Ioab brought him aſide to the middes of the gate, to
ſpake vnto him in guile: and ſtroke him there in the priuie

partes

partes, and he died, in reuenge of the bloud of Aſael his
28 brother. † Which when Dauid had heard, that the thing
was now done, he ſaid: I am innocent, and my kingdom before
God for euer from the bloud of Abner the ſonne of Ner,
29 † and come it vpon the head of Ioab, and vpon al his fathers
houſe: neither let there fayle of the houſe of Ioab one hauing
a fluxe of ſeede, and a leper, and houlding the diſtaffe, and
30 falling by the ſword, lacking bread. † Ioab therefore and
Abiſai his brother ſlewe Abner, becauſe he had killed Aſael
31 their brother in Gabaon in the battel. † And Dauid ſaid to
Ioab, and to al the people, that were with him: Rent your
garmentes, and be girded with ſacke clothes, and mourne
before the funeral of Abner. Moreouer king Dauid folowed
32 the beere. † And when they had buried Abner in Hebron,
king Dauid lifted vp his voice, and wept vpon the graue of
33 Abner: and al the people alſo wept. † And the king mourning
and lamenting Abner, ſayd: Not as cowardes are wont
34 to die, hath Abner died. † Thy handes were not bound, and
thy feete were not loden with fetters: but as men are wont
to fal before the children of iniquitie, ſo art thou fallen. And
35 al the people dubling it wept vpon him. † And when al the
multitude was come to take meate with Dauid, when it was
yet cleere day Dauid ſware, ſaying: Theſe thinges do God to
me, and theſe adde he, if before ſunne ſet I ſhal taſt bread or
36 any thing els. † And al the people heard, and al thinges pleaſed
them which the king did in the ſight of al the people.
37 † And al the people knewe, and al Iſrael in that day that it
was not the kinges doing, that Abner the ſonne of Ner was
38 ſlayne. † The king alſo ſaid to his ſeruantes: Are you ignorant
that a prince and the greateſt is ſlayne this day in Iſrael?
39 † But I as yet ∴ delicate, and annointed king: moreouer the
ſonnes of Saruia are hard to me: our Lord reward him
that doth euil according to his malice.

∴ weake, being newly receiued king, and not able to puniſh ſtrong offenders. But Ioab & others were afterwardes puniſhed. 3. Reg. 2.

CHAP. IIII.

Baana and Rechab ſecretly kil Iſboſeth: 8. bring his head to Dauid. 9. who condemning their fact, putteth them to death.

1 AND Iſboſeth the ſonne of Saul heard that Abner was
ſlaine in Hebron: and his handes were weakened, and
2 al Iſrael was trubled. † And the ſonne of Saul had two men
captaynes of robbers, the name of one Baana, and the name
of the other Rechab, the ſonnes of Rhemmon the Berothite

of the ſonnes of Beniamin: for Beroth alſo was accounted in
Beniamin. † And the Berothites fled into Gethaim, and 3
were there ſtrangers vntil that time. † And Ionathas the 4
ſonne of Saul had a ſonne lame in his feete: for he was fiue
yeares old, when the tydinges came of Saul and Ionathas
from Iezrahel. his nurſe therefore taking him, fled: and when
ſhe made haſt to flee, he fel, and was made lame: and he was
called Miphiboſeth. † Therefore the ſonnes of Rhemmon 5
the Berothite, Rachab and Baana coming, entered into the
houſe of Iſboſeth in the heat of the day: who ſlept vpon his
bed at noone. † And they entered into the houſe ſecretely 6
taking eares of corne, and Rechab and Baana his brother,
ſtroke him in priuy partes and fled. † And when they were 7
entred into the houſe, he ſlept vpon his bed in a parler, and
ſtriking they killed him: and taking away his head they went
by the way of the deſert al night. † And brought the head of 8
Iſboſeth to Dauid into Hebron: and they ſaid to the king: Behold
the head of Iſboſeth the ſonne of Saul thine enemie
who ſought thy life: and our Lord hath geuen my lord the
king this day reuenge of Saul, and of his ſeede. † But Dauid 9
anſwering Rechab, and Baana his brother, the ſonnes of
Rhemmon the Berothite, and ſayd to them: our Lord liueth,
which hath deliuered my ſoule out of al diſtreſſe, † for ſo much 10
as him that told me, and ſaid: Saul is dead, who thought that
he told proſperous thinges, I apprehended, and ſlewe him
in Siceleg, to whom I ſhould haue geuen a reward for his tydinges.
† How much more now when wicked men haue ſlaine 11
an innocent man in his owne houſe, vpon his bed, ſhal I not
require his bloud of your hand, and take you away from the 12
earth? † Dauid therefore commanded his ſeruantes, and they
ſlew them, and cutting of their hands and feete, hanged them
ouer the poole in Hebron: but the head of Iſboſeth they
tooke, and buried in the ſepulcher of Abner in Hebron.

CHAP. V.

VVith general conſent Dauid is annointed king of al Iſrael. 7. He taketh the towre of Sion in Ieruſalem, deſtroying the Iebuſeites. 9. buildeth there a new houſe: 13 marieth more wiues, and hath more children. 17. The Philiſthyms riſing againſt him are ouerthrowen: 22. alſo the ſecond time.

AND al the tribes of Iſrael came to Dauid in Hebron, 1
ſaying: Behold we are thy bone and thy fleſh. † Yea and 2
yeſterday alſo and the day before when Saul was king ouer vs,

thou waſt he that didſt leade vs forth and bring backe Iſrael:
and our Lord ſayd to thee: Thou ſhalt feede my people Iſrael,
3 and thou ſhalt be prince ouer Iſrael. † The ancientes alſo of
Iſrael came to the king into Hebron, and king Dauid made a
league with them in Hebron before our Lord: and they :: annointed
4 Dauid to be king ouer Iſrael. † Thirtie yeares old was
Dauid when he began to reigne, and he reigned fourtie yeares.
5 † In Hebron he reigned ouer Iuda ſeuen yeares and ſix
monethes: and in Ieruſalem he reigned three and thirtie yeares
6 ouer al Iſrael & Iuda. † And the king went, & al the men
that were with him, into Ieruſalem to the Iebuſeite the inhabiter
of the land: & they ſaid to Dauid: Thou ſhalt not come in
hither, vnleſſe thou take away the blind and the lame, ſaying:
7 Dauid ſhal not come in hither. † But :: Dauid tooke the towre
8 of Sion, this is the citie of Dauid. † For Dauid had propoſed
in that day a reward to whoſoeuer ſhould ſtrike the Iebuſeite,
and touch the gutters of the houſe toppes, and take away the
blind and the lame that hated the ſoule of Dauid: therefore
it is ſayd in the prouerbe: :: The blind and the lame ſhal not
9 enter into the temple. † And Dauid dwelt in the towre, and
called it, The citie of Dauid: & built round about from Mello
10 and inwards. † And he went proſpering and growing vp, and
11 our Lord the God of hoſtes was with him. † Hiram alſo the
king of Tyre ſent meſſengers to Dauid, and ceder trees, and
carpenters, and maſons for walles: and they built a houſe for
12 Dauid. † And Dauid knew that our Lord had confirmed him
king ouer Iſrael, and that he had exalted his kingdome ouer
13 his people Iſrael. † Dauid therefore tooke yet concubines
and wiues of Ieruſalem, after he was come from Hebron:
and there were borne to Dauid other ſonnes alſo and daughters:
14 † And theſe be the names of them, that were borne to
him in Ieruſalem, Samua, and Sobab, and Nathan, and Salomon,
15 16 † and Iebahar, and Eliſua, and Nepheg, † and Iaphia,
17 and Eliſama, and Elioda, and Eliphaleth. † The Philiſtijms
therefore heard that they had annointed Dauid to be king
ouer Iſrael: and they went vp al to ſeeke Dauid: which when
18 Dauid had heard, he went downe into a hold. † And the Philiſtijms
19 coming were ſpred in the Vale Raphaim. † And Dauid
conſulted our Lord, ſaying: Shal I goe vp to the Philiſtijms?
and wilt thou geue them into my hand? And our Lord ſayd to
Dauid: Goe vp, becauſe deliuering I wil geue the Philiſtjims

:: They anoint him againe in confirmation of their conſent (as Iuda had donne *chap. 2.*) acknowledging Gods ordinance. 1. *Reg.* 16.

:: King Dauid now atcheued that the tribe of Iuda could not in the time of Ioſue. *Ioſue.* 15.

:: Idoles that haue eyes and can not ſee, feete and can not goe, ſhal not enter into the Church of Chriſt.

in thy hand. † Dauid therefore came into Baal Pharaſim: and 20
ſtroke them there, and ſaid: Our Lord hath diuided mine ene-
mies before me, as waters are diuided, therefore the name of
the place was called Baal Pharaſim. † And they leift there 21
their * grauen goddes: which Dauid, and his men tooke. * ſculptilia.
† And the Philiſtians added yet to go vp, and ſpred them 22
ſelues in the Vale Raphaim † And Dauid conſulted our Lord: 23
Shal I goe vp againſt the Philiſtijms, and wilt thou deliuer
them into my handes? Who anſwered: Goe not vp againſt
them, but fetch a compaſſe behind their backe, and thou ſhalt
come to them ouer againſt the peare trees. † And when thou 24
ſhalt heare the ſound of one going in the toppe of the peare-
trees, then ſhalt thou enter battel: becauſe then wil our Lord
goe forth before thy face, to ſtrike the campe of the Phili-
ſtijms. † Dauid therefore did as our Lord had commanded 25
him, and he ſtroke the Philiſtijms from Gabaa, vntil thou
come to Gezer.

CHAP. VI.

VVith great ſolemnitie Dauid bringeth the Arke of God from Abinadabs houſe. 6. Oza for touching it is ſodenly ſlaine. 9. Whereupon Dauid fearing to bring it to his owne houſe, leaueth it in the houſe of Obededom three monethes, 12. then fetcheth it, dancing before it, though Michol ſcorne his deuotion. 17. He offereth ſacrifices, diſtributeth giftes, bleſſeth the people. 23. And Michol is barren.

AND Dauid againe gathered together al the choſen of 1
Iſrael, thirtie thouſand. † And Dauid aroſe, and went, 2
and al the people that was with him of the men of Iuda, to
bring the arke of God, vpon which was inuocated the name
of the Lord of hoſtes, which ſitteth in the Cherubins vpon it.
† And they layd the arke of God vpon a new wayne: and 3
tooke it out of the houſe of Abinadab, who was in Gabaa:
and Oza, and Ahio the ſonnes of Abinadab, did driue the
new wayne. † And when they had taken it out of the houſe 4
of Abinadab, who was in Gabaa, Ahio keeping the arke of
God went before the arke. † But Dauid, and al Iſrael played 5
before our Lord in al wrought wood, both on harpes, and
lutes and timbrels and ſitterns and cymbals. † And after they 6
came to the Floore of Nachon, Oza put forth his hand to the
arke of God, and held it: becauſe the oxen ſpurned, and made
it leane aſide. † And our Lord was wrath with indignation 7
againſt

againſt Oza, and ſtroke him for the :: raſhenes: who died
8 there before the arke of God. † And Dauid was ſtrooken ſad,
for that our Lord had ſtrooken Oza, and the name of that
9 place was called: The ſtriking of Oza vntil this day. † And
Dauid feared our Lord in that day, ſaying: How ſhal the arke
10 of our Lord come vnto me? † And he would not haue the
arke of our Lord turne in to himſelf into the citie of Dauid:
but he cauſed it to turne in vnto the houſe of Obededom the
11 Getheite. † And the arke of our Lord dwelt in the houſe of
Obededom the Getheite three monethes: and our Lord bleſ-
12 ſed Obededom, and al his houſe. † And it was told king
Dauid, that our Lord had bleſſed Obededom, and al that he
had for the arke of God. Dauid therefore went, and brought
away the arke of God out of the houſe of Obededom, into
13 the citie of Dauid with ioy. † And when they had paſſed,
that caried the arke of our Lord, ſix paſſes, he immolated an
14 oxe and a ramme. † And Dauid danced with al his might
before our Lord. moreouer Dauid was girded with a linnen
15 ephod. † And Dauid, and al the houſe of Iſrael brought the
arke of teſtament of our Lord in iubilation, and in ſounde of
16 trumpet. † And when the arke of our Lord was entred into
the citie of Dauid, Michol the daughter of Saul looking forth
through a window, ſawe king Dauid leaping, and dancing
17 :: before our Lord: and ſhe deſpiſed him in her hart. † And
they brought in the arke of our Lord, and ſette it in his place
in the middes of the tabernacle, which Dauid had pitched
for it: and Dauid offered holocauſtes, and pacifiques before
18 our Lord. † And when he had accompliſhed offering holo-
cauſtes and pacifiques, he bleſſed the people in the name of
19 the Lord of hoſtes. † And he diſtributed to al the multitude
of Iſrael as wel man as woman, to euerie one, one cake of
bread, and one roaſted peece of beefe, and flowre fryed with
oyle: and al the people went, euerie man into his houſe.
20 † And Dauid returned to bleſſe his owne houſe: and Michol
the daughter of Saul coming forth to meete Dauid, ſayd:
How glorious was the king of Iſrael to day vncouering him-
ſelf before the handmaydes of his ſeruantes, and was naked,
21 as if one of the ribbaldes ſhould be naked. † And Dauid ſayd
vnto Michol: Before our Lord, which hath choſen me ra-
ther then thy father, and then al his houſe, and commanded
me that I ſhould be duke ouer the people of our Lord in
Iſrael,

:: Either there was no probable danger, & ſo without cauſe Oza touched the arke, that he might ſeme to be very careful; or els he vſed not ſo much reuerence, as he ought to haue donne. *li. 2. c. 12. de mirabil. S. Scrip. apud S. Aug. tom. 3.*

:: To dance before the arke is to dance before our Lord.

Iſrael, † both wil I play, & wil become more vile then I haue 22
beene: and I wil be humble in mine eies, and with the handmaydes,
of whom thou ſpeakeſt, I wil appeare more glorious.
† Therefore vnto Michol the daughter of Saul was there no 23
child borne vnto the day of her death.

CHAP. VII.

Dauids good purpoſe to build a Temple is differred by Gods appointment. 12. With promiſe that his ſonne ſhal performe it, and be eſtabliſhed in the kingdom. 18. For al which he rendereth thankes to God.

AND it came to paſſe when the king ſate in his houſe, 1
and our Lord had geuen him reſt on euery ſide from al
his enemies, † he ſayd to Nathan the prophet: Doeſt thou 2
ſee that I dwel in a houſe of cedar, and the arke of God is
ſette :: in the middes ſkinnes? † And Nathan ſayd to the king: 3
Al that is in thy hart, goe doe, becauſe our Lord is with thee.
† And it came to paſſe in that night: and behold the word 4
of our Lord to Nathan, ſaying: † Goe, and ſpeake to my ſeruant 5
Dauid: Thus ſayth our Lord: Shalt thou build me a houſe
to dwel in? † For neither haue I dwelt in houſe from the day 6
that I brought the children of Iſrael out of the Land of Ægypt,
vntil this day: but I walked in tabernacle, and in tent.
† Through out al the places, that I haue paſſed with al the 7
children of Iſrael, ſpeaking did I ſpeake to one of the tribes
of Iſrael, which I commanded to feede my people Iſrael,
ſaying: Why did you not build me a houſe of cedar? † And 8
now theſe thinges ſhalt thou ſay to my ſeruant Dauid: Thus
ſayth the Lord of hoſtes: I tooke thee out of the paſtures folowing
the flockes, that thou ſhouldeſt be prince ouer my
people Iſrael: † and I haue beene with thee whereſoeuer 9
thou haſt walked, and haue ſlayne al thine enemies from thy
face: and haue made thee a great name, according to the
name of the great ones, that are in the earth. † And I wil appoint 10
a place for my people Iſrael, and wil plant it, and they
ſhal dwel vnder it, and ſhal be trubled no more: neither ſhal
the children of iniquitie adde to afflict them as before.
† From the day that I appointed Iudges ouer my people Iſrael: 11
and I wil geue thee reſt from al thine enemies. and our
Lord foretelleth thee, that our Lord wil make thee a houſe.
† And when thy daies ſhal be accompliſhed, and thou ſhalt 12
ſleepe with thy fathers, I wil rayſe vp thy ſeede after thee,
which

:: The tabernacle made by Moyſes was a goodlie thing, but being couered with ſkinnes and in manie reſpectes inſufficient for Gods ſeruice, Dauid deſired to build a glorious Temple. But was not permitted to do it, for myſterie ſake to ſignifie that Chriſt the true Salomon ſhould build his Church, that farre excelleth the Synagogue of the Iewes, and old Teſtament *S. Auguſtin. li. 17. c. 8. deciuit.*

which ſhal come forth of thy wombe, and [a] I wil eſtabliſh his
13 kingdom. † He ſhal build a houſe to my name, and I wil
14 eſtabliſh the throne of his kingedome for euer. † [b] I wil be
to him for a father, and he ſhal be to me for a ſonne: who if
[c] he ſhal do any thing vniuſtly, I wil rebuke him in the rod of
15 men, and in the plagues of the ſonnes of men. † But my
mercie I wil not take away from him, as I tooke from Saul,
16 whom I remoued from thy face. † And thy houſe ſhal be
faithful, and [d] thy kingdom for euer before thy face, and thy
17 throne ſhal be firme continually. † According to al theſe
wordes, and according to al this viſion, ſo did Nathan ſpeake
18 to Dauid. † And Dauid went in, and ſate before our Lord,
and ſaid: Who am I ô Lord God, and what is my houſe, that
19 thou haſt brought me thus farre? † But this alſo hath ſemed
litle in thy ſight ô Lord God, vnles thou didſt ſpeake alſo of
the houſe of thy ſeruant for a long time: for this is the law
20 of Adam, Lord God. † What can Dauid therefore adde yet,
to ſpeake vnto thee? for thou knoweſt thy ſeruant ô Lord
21 God. † For thy word, and according to thy hart thou haſt
done al theſe great thinges, ſo that thou wouldeſt notifie it
22 to thy ſeruant. † Therefore art thou magnified ô lord God,
becauſe there is none like to thee, neither is there a God beſides
thee, in al thinges that we haue heard with out eares.
23 † And what nation is there in the earth, as thy people Iſrael,
for the which [e] God hath gone, that he might [f] redeme it to be
his people, and might make him ſelfe a name, & doe for them
great wonders, and horrible thinges vpon the earth, before
the face of thy people, whom thou redemedſt to thy ſelf out
24 of Ægypt, from the nations and from their goddes. † For
thou haſt confirmed thy people Iſrael to be an euerlaſting
25 people: and thou Lord God art become their God. † Now
therefore ô Lord God, raiſe vp for euer the word, that thou
haſt ſpoken vpon thy ſeruant, and vpon his houſe: and doe as
26 thou haſt ſpoken, † that thy name may be magnified for euer,
and it may be ſaid: The Lord of hoſtes is God ouer Iſrael. And
the houſe of thy ſeruant Dauid ſhal be eſtabliſhed before our
27 Lord, † becauſe thou ô Lord of hoſtes God of Iſrael haſt reueled
the eare of thy ſeruant, ſaying: A houſe I build thee:
therefore hath thy ſeruant found his hart to pray thee with
28 this prayer. † Now therefore ô Lord God, thou art God, and
thy wordes ſhal be true: for thou haſt ſpoken to thy ſeruant

[a] He that ſuppoſeth this great promiſe to be fulfilled in Salomon, erreth much ſayeth S. Auguſtin. *ibidem*.

[b] S. Paul expoundeth this of Chriſt. *Heb.* 1. v. 5.

[c] This can not be ſaied of Chriſt, but of Salomon, and of anie chriſtian. ſo this place hath manie literal ſenſes.

[d] The Sea Apoſtolique, & prieſtly powre in the church of chriſt, is this perpetual kingdom. *S. Epiphanius. Hereſi.* 29.

[e] Here and in manie other places the Hebrew word is of the plural number, *Elohim, Goddes*, ſignifying more diuine Perſons.

[f] The worke of mans Redemption is appropriated to God the Sonne.

Kkkk theſe

theſe good thinges. † Beginne therefore, and bleſſe the houſe 29
of thy ſeruant, that it may be for euer before thee: becauſe
thou Lord God haſt ſpoken, by thy bleſſing shal the houſe of
thy ſeruant be bleſſed for euer.

CHAP. VIII.

Diuers nations and countries to which Iſrael payed tribute, are ſubdued by Dauid, and pay tribute to Iſrael. 16. Chief officers are mentioned.

AND it came to paſſe after theſe thinges Dauid ſtroke 1
the Philiſtijms, and humbled them, and Dauid tooke
the Bridle of tribute out of the hand of the Philiſtijms † And 2
he ſtroke Moab, and meaſured them with :: a corde, ma-
king them euen with the earth: and he meaſured two cordes,
one to kil, and one to ſaue aliue: and Moab became ſeruing
Dauid vnder tribute. † And Dauid ſtroke Adarezer the ſonne 3
of Rohob king of Soba, when he went forth to haue domi-
nion ouer the riuer Euphrates. † And Dauid hauing taken 4
of his part a thouſand ſeuen hundred horſemen, and twentie
thouſand footemen, hoghſinewed al the chariot horſes: and
he leift of them a hundred chariotes. † There came alſo Syria 5
of Domaſcus, to bring ayde vnto Adarezer the king of Soba:
and Dauid ſtroke of Syria two and twentie thouſand men.
† And Dauid put a garriſon in Syria of Damaſcus: and Syria 6
became ſeruing Dauid vnder tribute: and our Lord preſerued
Dauid in al thinges to whatſoeuer he went forth. † And Da- 7
uid tooke the golden armour, which the ſeruantes of Adar-
ezer had, and brought them into Ieruſalem. † And out of 8
Bete, and out of Beroth the cities of Adar-ezer king Dauid
tooke braſſe exceding much. † And Tou the king of Emath 9
heard, that Dauid had ſtriken al the force of Adar-ezer,
† And Tou ſent Ioram his ſonne to king Dauid, to ſalute 10
him congratulating, and to geue thankes: for that he had
ouerthrowen Adarezer, and ſtriken him. For Tou was
enemie to Adarezer, and in his hand were veſſels of gold,
and veſſels of ſiluer, and veſſels of braſſe: † which alſo king 11
Dauid ſanctified to our Lord with the ſiluer and gold, that
he had ſanctified of al the nations, which he had ſubdewed
† of Syria, and Moab, and the children of Ammon, and the 12
Philiſtijms, and Amalec, and of the ſpoiles of Adarezer the
ſonne of Rohob king of Soba. † Dauid alſo :: made himſelfe 13
a name, when he returned hauing taken Syria in the Vaile of
Salt-pittes, eightene thouſand being ſlayne: † and he put 14
ſouldiours

:: For more reproch Dauid compaſſing them with cordes, as cattel are enuironed, caſt them on the ground, and by lotte killed ſome, and ſpared ſome aliue.

:: Sette vp an Arch in memorie of triumph.

ſouldiours in Idumea, and placed a garriſon: and al Idumea
was made to ſerue Dauid: and our Lord preſerued Dauid in al
15 thinges to whatſoeuer he proceeded. † And Dauid reigned
ouer al Iſrael: Dauid alſo did iudgement and iuſtice to al his
16 people. † And Ioab the ſonne of Seruia was ouer the armie:
moreouer Ioſaphat the ſonne of Ahilud was * recorder:
17 † and Sadoc the ſonne of Achitob, and Achimelech the ſonne
18 of Abiathar, were prieſtes: and Saraias, ſcribe: † And Banaias the ſonne of Ioiada was ouer ∷ the Cerethi and Phelethi: and the ſonnes of Dauid ∷ princes.

* or chanceler.

∷ Theſe were archers and ſling throwers of the guard. *Pharaphraſis chald.*

∷ Or prieſtes, or chief rulers. See the annotation. *Gen.* 47. *v.* 22. 1. *Paral.* 18. *v.* 17.

CHAP. IX.

Miphiboſeth a lame ſonne of Ionathas is piouſly releeued by Dauid: 9. geuing to his vſe the particuar inheritance of Saul.

1 AND Dauid ſayd: Is there any thinke you that is remaining of the houſe of Saul, that I may do mercie with
2 him for Ionathas ſake? † And there was of the houſe of Saul,
a ſeruant named Siba: whom when the king had called vnto
him, he ſaid to him: art thou Siba? And he anſwered: I am
3 ſo thy ſeruant. † And the king ſaid: Is there anie remaining
of the houſe of Saul, that I may doe with him the mercie of
God? And Siba ſaid to the king: There is yet liuing a ſonne of
4 Ionathas, lame of his feete. † Where is he? quoth he. And Siba
ſayd to the king: Behold he is in the houſe of Machir the
5 ſonne of Ammiel in Lodabar. † King Dauid therefore ſent,
and tooke him out of the houſe of Machir the ſonne of Ammiel of Lodabar. † And when Miphiboſeth the ſonne of
6 Ionathas the ſonne of Saul was come to Dauid, he fel on his
face, and adored. And Dauid ſaid: Miphiboſeth? Who an-
7 ſwered: Here I am thy ſeruant. † And Dauid ſaid to him:
Feare not, becauſe doing I wil do mercie on thee for Ionathas
thy father, & I wil reſtore ∷ the landes of Saul thy father, and
8 thou ſhalt eate bread vpon my table alwaies. † Who adoring
him, ſaid: Who am I thy ſeruant, that thou haſt reſpect vpon
9 a dead dogge like vnto me? † The king therefore called
Siba the ſeruant of Saul, and ſaid to him: Al thinges whatſoeuer were Sauls, and al his houſe, I haue geuen to thy ma-
10 ſters ſonne. † Til for him therefore the land, thou and thy
ſonnes, and thy ſeruants: and thou ſhalt bring in meates for
thy maſters ſonne, that he may be maintained: and Miphiboſeth the ſonne of thy lord ſhal eate alwaies bread ∷ vpon

∷ The particular inheretāce that pertained to Sauls familie.

∷ Not fitte at table with the

king but haue his diet of the kinges prouiſion, beſides the forſaide inheritance.

my table. And Siba had fiftene ſonnes, and twentie ſeruants.
† and Siba ſaid to the king: As thou my lord king haſt com- 11
manded thy ſeruant, ſo wil thy ſeruant doe: and Miphiboſeth
ſhal eate vpon my table, as one of the ſonnes of the king.
† And Miphiboſeth had a little ſonne called Micha: and al 12
the kinred of the houſe of Siba ſerued Miphiboſeth. † More- 13
ouer Miphiboſeth dwelt in Ieruſalem: becauſe he did eate
alwaies of the kings table: and he was lame on both feete.

CHAP. X.

Hanon king of Ammon for euil entreating Dauids men, ſent vnto him of curteſie, 7. is iuſtly plagued, with his confederates. 15. Alſo the ſecond time they are ouerthrowen by Dauid.

:: This Naas king of Ammon curtouſly intertained Dauids freindes which eſcaped from the king of Moab, killing moſt of them that were cōmended to him, becauſe Dauid had leift his countrie, and was returned into Iuda. *1. Reg. 22. Hiſtor. Ecclej.*

AND it came to paſſe after theſe thinges, that the king of 1
the children of Ammon died, and Hanon his ſonne
reigned for him. † And Dauid ſaid: I wil doe mercie with 2
Hanon the ſonne of Naas, as :: his father hath done mercie
with me. Dauid therefore ſent, conforting him by his ſer-
uants vpon his fathers death. But when the ſeruantes of Da-
uid were come into the land of the children of Ammon,
† the princes of the children of Ammon ſaid to Hanon 3
their lord: Thinkeſt thou that for the honour of thy father
Dauid hath ſent comforters vnto thee, and not rather that
he might ſearch, and ſpy into the citie, and ouerthrow it, hath
Dauid ſent his ſeruants vnto thee? † Hanon therefore tooke 4
the ſeruants of Dauid, and ſhaued the one half of their breard,
and cutte away halfe their garments vnto the buttockes, and
ſent them away. † Which when it was told Dauid, he ſent to 5
meete them: for the men were counfounded very fowly, and
Dauid commanded them: Tary in Iericho, til your beard be
growen, and then returne. † And the children of Ammon 6
ſeing that they had done iniurie to Dauid, ſent, and hyred for
wages the Syrian of Rohob, and the Syrian of Soba, twentie
thouſand footemen, and of the king Maacha a thouſand men,
and of Iſtob twelue thouſand men. † Which when Dauid had 7
heard, he ſent Ioab and the whole armie of warryers. † The 8
children therefore of Ammon iſſued forth, and ſette their
men in aray before the verie entrance of the gate: but the
Syrian of Soba, and Rohab, and Iſtob, and Maacha were
by them ſelues in the fielde. † Ioab therefore ſeing, that 9
there

there was battel prepared againſt him, both before him
and behind him, he piked out of al the choſen of Iſrael, and
10 directed his armie agaynſt the Syrian: † and the reſt of the
people he deliuered to Abiſai his brother, who directed his
11 armie againſt the children of Ammon. † And Ioab ſayd: If
the Syrian ſhal preuayle againſt me, thou ſhalt ayde me: and
if the children of Ammon ſhal preuayle agaynſt thee, I wil
12 ayde thee. † Play the man, and let vs fight for our people, and
the citie of our God: and our Lord wil doe that which is good
13 in his ſight. † Ioab therefore and the people that were with
him, began to fight againſt the Syrians: Who immediatly fled
14 from his face. † And the children of Ammon ſeing that the
Syrians were fled, they alſo fled from the face of Abiſai, and
entred into the citie: and Ioab returned from the children of
15 Ammon, and came to Ieruſalem. † Therefore the Syrians
ſeing that they were fallen before Iſrael, they gathered them
16 ſelues together. † And Adar-ezer ſent, and fetched out the
Syrians, that were beyond the riuer, and brought their armie:
and Sobach the maiſter of Adar-ezers warre, was their chief
17 captaine. † Which when it was told Dauid, he gathered together
al Iſrael, and paſſed ouer Iordan, and came into Helam:
& the Syrians put them ſelues in aray againſt Dauid, & fought
18 againſt him. † And the Syrians fled from the face of Iſrael, and
Dauid ſlewe of the Syrians ſeuen hundred chariotes, and fourtie
thouſand horſemen: and Sobach the prince of the warre he
19 ſtroke: who forthwith died. † And al the kinges, that were to
ayde Adarezer, ſeing them ſelues ouercome of Iſrael, were
afrayd and fled eight & fiftie thouſand before Iſrael. And they
made peace with Iſrael: and ſerued them, and the Syrians were
afrayd any more to ayde the children of Ammon.

CHAP. XI.

Dauid ouercome with concupiſcence committeth adulterie with Bethſabee: 6. not finding other meanes to hide the crime, cauſeth her husband Vrias to be ſlaine. 27. Then marieth her, ſhe beareth a ſonne, and God is offended.

1 AND it came to paſſe the yeare turning about, at ſuch
time when kinges are wont to procede to battels, Dauid
ſent Ioab, and his ſeruantes with him, and al Iſrael, and they
ſpoyled the children of Ammon, and beſieged Rabba: but
2 Dauid remayned in Ieruſalem. † Whiles theſe thinges were
in doing, it chanced that Dauid aroſe from his bed after

noone, and walked in the toppe of the kinges houſe: and he
ſaw a woman waſhing her ſelf, ouer againſt the roofe of his
houſe: and the woman was very beautiful. † The king therefore 3
ſent, and inquired what woman it was. And it was told
him, that ſhe was Bethſabee the daughter of Eliam, the wife
of Vrias the Hetheite. † Dauid therefore ſending meſſengers, 4
:: tooke her, who when ſhe was entered in to him, he ſlept
with her: and forthwith ſhe was ſanctified from her vnclennes:
† and ſhe returned into her houſe hauing conceiued 5
a childe. And ſending ſhe told Dauid, and ſayd: I haue conceiued.
† And Dauid ſent to Ioab, ſaying: Send me Vrias the 6
Hetheite. And Ioab ſent Vrias to Dauid. † And Vrias came 7
to Dauid. And Dauid asked how wel Ioab did, & the people,
and how the warre was ordered. † And Dauid ſayd to Vrias: 8
Goe into thy houſe, and waſh thy feete. And Vrias went forth
out of the kinges houſe, and the kinges meate folowed him.
† But Vrias ſlept before the gate of the kinges houſe, with 9
the other ſeruantes of his lord, and went not downe to his
owne houſe. † And it was told Dauid of them that ſayd: 10
Vrias went not into his houſe. And Dauid ſayd to Vrias: didſt
thou not come from thy iourney? Why didſt thou not goe
downe into thy houſe? † And Vrias ſayd to Dauid: The Arke 11
of God and Iſrael and Iuda dwel in pauilions, & my lord Ioab
and the ſeruantes of my lord abide vpon the face of the earth:
and ſhal I enter into my houſe, to eate and to drinke, and
ſleepe with my wife? by thy health, and by the health of thy
ſoule I wil not do this thing. † Dauid therefore ſayd to Vrias: 12
Tarie here alſo this day, and to morow I wil diſmiſſe thee.
Vrias taried in Ieruſalem that day and the next: † and Dauid 13
called him to eate before him and to drinke, and he made him
drunke: who going out at euen, ſlept on his couche with the
ſeruantes of his lord, and went not downe into his houſe.
† The morning therefore was come, and Dauid wrote a 14
letter to Ioab: and ſent it by the hand of Vrias, † writing in 15
the letter: Sette ye Vrias in the front of the battel, where the
fight is ſtrongeſt: and leaue him, that being ſtriken he may
die. † Therefore when Ioab beſieged the citie, he put Vrias 16
in the place where he knew the ſtrongeſt men were. † And 17
the men iſſuing out of the citie, fought againſt Ioab, and
there fel of the people of the ſeruantes of Dauid, and Vrias
alſo the Hetheite died. † Ioab therefore ſent, and told Dauid 18
al the

:: Theodoſius the Emperour pretending to be excuſed from puniſhment for his ſinnes, becauſe king Dauid alſo was an adulterer and a manſlayer, S. Ambroſe replied, ſaying: *Thou that haſt folovved king Dauid erring, folovv him repenting.* After which admonition the Emperour moſt humbly did publique penance inioyned him by the Biſhop. *in vita. Theodoſij.*

19 al the ſtory of the battel: † and he commanded the meſſenger,
ſaying: When thou haſt told al the ſtory of the battel to
20 the king, † if thou ſee him to be angrie, and he ſay: Why approched
you to the wal, to fight? Knew you not that manie
21 weapons are throwen from aboue of the wal? † Who ſtroke
Abimelec the ſonne of Ierobaal? did not a woman caſt vpon
him a peece of a milſtone from the wal, and ſlew him in
Thebes? Why approched you nere the wal? Thou ſhalt ſay:
22 Alſo thy ſeruant Vrias the Hetheite is ſlayne. † The meſſenger
therefore departed, and came, and told Dauid al thinges
23 that Ioab had commanded him. † And the meſſenger ſayd to
Dauid: The men haue preuailed againſt vs, and they iſſued
forth to vs into the field: and we violently purſewed them
24 euen to the gate of the citie. † And the archers ſhot arrowes
at thy ſeruantes from of the wal aboue: and there died of
the kinges ſeruantes, yea and thy ſeruant Vrias the Hetheite
25 is dead. † And Dauid ſayd to the meſſenger: Thus ſhalt thou
ſay to Ioab: Let not this thing diſcomfort thee: for the euent
of warre is diuerſe: now this man, and now that man the
ſword conſumeth: encourage thy warryers againſt the citie,
26 that thou mayſt deſtroy it, and exhort them. † Alſo the wife
of Vrias heard, that Vrias her huſband was dead, & ſhe mourned
27 for him. † And the mourning being paſt Dauid ſent, and
brought her in into his houſe, and ſhe became his wife, and
ſhe bare him a ſonne: and this thing which Dauid had done,
was diſpleaſant before our Lord.

CHAP. XII.

Nathan the prophet by a parable induceth Dauid to condemne him ſelf of great ſinne, 7. blameth and threatneth him for the ſame. 13. But vpon his confeſsion denounceth remiſsion of his ſinne, with reſeruation of temporal puniſhment, 15. the death of the childe. 24. Bethſabee beareth an other ſonne, Who is called Salomon. 26. The citie of Rabbath is taken, and a rich crowne with other praye.

1 OVR Lord therfore ſent Nathan to Dauid: Who when
he was come to him, he ſayd vnto him: There were two
2 men in one citie, one riche, and the other poore. † The rich
3 man had ſheepe, and oxen exceding manie. † But the poore
man had nothing at al, beſide one litle ewe, which he had
bought and nouriſhed, and which had growen in his houſe
together with his children, eating of his bread, and drinking
of his

of his cuppe, and ſleping in his boſome: and it was to him as
a daughter. † And when a certayne ſtranger was come to 4
the riche man, he ſparing to take of his owne ſheepe and
oxen, to make a feaſt for that ſtranger, which was come to
him, tooke the poore mans ewe, and made meates therof for
the man that was come to him. † And Dauid being exce- 5
dingly wrath with indignation againſt that man, ſayd to Na-
than: Our Lord liueth, the man that hath done this is the
childe of death. † He ſhal render the ewe fourefold, becauſe 6
he hath done this thing, and hath not ſpared. † And Nathan 7
ſayd to Dauid: Thou art that man. Thus ſayth our Lord the
God of Iſaael: I annointed thee to be king ouer Iſrael, and
I deliuered thee from the hand of Saul, † and gaue thee the 8
houſe of thy lord, and the wiues of thy lord in thy boſome,
and haue geuen thee the houſe of Iſrtel and Iuda: and if theſe
thinges be litle, I wil adde farre greater thinges vnto thee.
† Why therefore haſt thou contemned the word of the lord, 9
that thou wouldeſt doe euil in my ſight? Vrias the Hetheite
thou haſt ſmitten with the ſword, & his wife thou haſt taken
to thy wife, and haſt ſlayne him with the ſword of the chil-
dren of Ammon. † For which thing the ſword ſhal not de- 10
part from thy houſe :: for euer, becauſe thou haſt deſpiſed
me, and haſt taken the wife of Vrias the Hetheite, to be thy
wife. † Therfore thus ſayth our Lord: Behold, I wil rayſe 11
vpon thee euil out of thine owne houſe, and wil take thy
wiues before thine eies, and geue them to thy neighbour,
and he ſhal ſlepe with thy wiues in the ſight of this Sunne.
† For thou haſt done it ſecretly: but I wil doe this word in 12
the ſight of al Iſrael, and in the ſight of the Sunne. † And 13
Dauid ſayd to Nathan: I haue ſinned to our Lord. And Nathan
ſayd to Dauid: Our Lord alſo hath taken away thy ſinne:
thou ſhalt not die. † Neuertheles, becauſe thou haſt made 14
the enemies of our Lord to blaſpheme, for this thing, the
ſonne that is borne to thee, dying ſhal dye. † And Nathan 15
returned into his houſe. Our Lord alſo ſtroke the child, which
the wife of Vrias had borne to Dauid, and he was paſt hope.
† And Dauid beſought our Lord for the child: and Dauid 16
faſted a faſt, and going in aſide, lay vpon the ground. † And 17
the ancientes of his houſe came, being earneſt with him, that
he would riſe from the ground: who would not, neither did
he eate meate with them. † And it chanced the ſeuenth day 18
that

:: Now & then ſome of thy ſeede ſhal be violently ſlaine: ſo were ſlaine three of his owne ſonnes, Ammon, *chap.* 13. Abſalom *chap.* 18. Adonias, 3. *Reg.* 2. ſix ſonnes of Ioſaphat, and al Iorams ſonnes ſaue one, 2 *Paralip.* 21. alſo Ochozias, Amaſias, Ioſias. 2. *Par.* 24 25. 35. and the ſonnes of Sedechias, himſelfe hauing his eyes put out and ſo brought into Babylon. 4. *Reg.* 25.

that the infant died: and the ſeruantes of Dauid feared to tel
him, that the child was dead. For they ſayd: Behold when
the child yet liued, we ſpake to him, and he heard not our
voice: how much more if we ſhal ſay: The child is dead, wil
19 he afflict him ſelf? † When Dauid therfore ſawe his ſeruantes
muttering, he vnderſtood that the infant was dead: and he
ſayd to his ſeruantes: Is the child dead? Who anſwered him:
20 He is dead. † Dauid therfore roſe from the ground; and was
washed and annoynted: and when he had changed his garment,
he entered into the houſe of our Lord: and adored, and
came into his owne houſe, and he called for bread, and he did
21 eate. † And his ſeruantes ſayd vnto him: What thing is this,
that thou haſt done? for the infant, when he yet liued, thou
didſt faſt and weepe: but the child being dead, thou didſt riſe
22 vp, and haſt eaten bread. † Who ſayd: For the infant, whiles
he yet liued, I faſted and wept: for I ſayd: Who knoweth if
perhaps our Lord wil geue him to me, and the infant may
23 liue? † But now becauſe he is dead, why do I faſt? Shal I be
able to cal him againe any more? I ſhal go to him rather: but
24 he ſhal not returne to me. † And Dauid comforted Bethſabee
his wife, and going in vnto her, ſlept with her: Who bare a
ſonne, and he called his name Salomon, and our Lord loued
25 him. † And he ſent by the hand of Nathan the prophete,
and called his name, Amiable to our Lord, becauſe our Lord
26 loued him. † Ioab therfore fought againſt Rabbath of the
27 children of Ammon, and wonne the kinges citie. † And
Ioab ſent meſſengers to Dauid, ſaying: I haue fought againſt
28 Rabbath, and the Citie of waters is to be taken. † Now therfore
gather the reſt of the people, and beſiege the citie, & take
it: leſt when the citie ſhal be waſted of me, the victorie be aſcribed
29 to my name. † Dauid therfore gathered al the people,
and went forth againſt Rabbath: and when he had fought, he
30 tooke it. † And he tooke the crowne of their king from his
head, in weight a talent of gold, hauing moſt pretious ſtones,
and it was put vpon Dauids head. Yea & the praye of the citie
31 he caryed away exceding much: † bringing forth alſo the
people therof ſawed them, and drewe round about ouer them
chariotes ſhod with yron: and he diuided them with kniues,
and drew them through in forme of brikes: ſo did he to al
the cities of the children of Ammon: and Dauid returned,
and al the armie into Ieruſalem.

CHAP. XIII.

Amnon rauisheth Thamar. 20. For which Abſalom killeth him. 37. and flyeth into Geſſur.

AND it came to paſſe after theſe thinges, that Amnon 1
the ſonne of Dauid loued the ſiſter of Abſalom the
ſonne of Dauid, being very beautiful, called Thamar, † and 2
was fond on her excedingly, ſo that for the loue of her he
was ſicke: becauſe wheras ſhe was a virgin, it ſemed vnto him
had hard to doe any thing vnhoneſtly with her. † But Amnon 3
a freind, named Ionadab the ſonne of Semmaa Dauids brother,
a very wiſe man: † Who ſayd to him: Why art thou ſo 4
worne away with leanenes the kinges ſonne, day by day? Why
doeſt thou not tel me? And Amnon ſayd to him: I loue Thamar
the ſiſter of my brother Abſalom. † To whom Ionadab 5
anſwered: Lye vpon thy bed, and fayne ſickenes: and when
thy father ſhal come to viſite thee, ſay to him: Let my ſiſter
Thamar, I pray, come to me, to geue me meate, and to make
me broth, that I may eate of her hand. † Amnon therefore 6
lay downe, and began as it were to be ſicke: and when the
king came to viſite him, Amnon ſayd to the king: Let Thamar
my ſiſter come, I beſech you, that ſhe may make in my
ſight two litle ſuppinges, and I may take meate of her hand.
† Dauid therfore ſent home to Thamar, ſaying: Come into 7
the houſe of Amnon thy brother, & make him broth. † And 8
Thamar came into the houſe of Amnon her brother: and he
lay, who taking meale tempered it: and reſoluing it in his
ſight she made ſuppinges. † And taking that which she had 9
boyled, she powred it out, and ſet it before him, and he would
not eate: and Amnon ſayd: Put forth al from me. And when
they had put forth al, † Amnon ſayd to Thamar: Bring in 10
the meate into the parler, that I may eate of thy hand. Thamar
therfore tooke the ſuppinges, which she had made, and caryed
it in to Amnon her brother in the parler. † And when 11
she had offered him the meate, he caught her, and ſayd: Come,
lie with me my ſiſter. † Who anſwered him: Doe not ſo my 12
brother, doe not rauish me: for this is not lawful in Iſrael.
Doe not this folie. † For I shal not be able to beare my reproch, 13
and thou shalt be as one of the fooliſh in Iſrael: but
rather ſpeake to the king, and he wil not denie me to thee.
† But he would not reſt at her petitions, but preuayling by 14

force

15 force rauiſhed her, and lay with her. † And Amnon hated
her with exceding great hatred: ſo that the hatred was greater,
wherewith he hated her, then the loue with the which
before he loued her. And Amnon ſaid to her: Ariſe; and
16 goe. † Who anſwered him This euil, which now thou doeſt
againſt me expelling me, is greater then that which thou didſt
17 before. And he would not heare her: † but calling the
ſeruant, that miniſtred to him, he ſaid: Thruſt this woman out
18 from me: and ſhut the doore after her. † Who was clothed
with a garment downe to the foote: for the kinges daughters
that were virgins, vſed ſuch kinde of garmentes. His ſeruant
19 therfore thruſt her out: and ſhut the doore after her. † Who
ſprinkling aſhes on her head, renting her long garment, and
20 her handes vpon her head, went going on, and crying. † And
Abſolon her brother ſayd to her: hath Amnon thy brother
lyen with thee? but now ſiſter hold thy peace, he is thy brother:
neither afflict thou thy hart for this thing. Thamar
therefore taryed pyning in the houſe of Abſalom her brother.
21 † And when Dauid the king had heard theſe wordes,
22 he was greeued excedingly. † Moreouer Abſalom ſpake not
to Amnon neitheir good nor euil: for Abſalom hated Amnon
23 becauſe he had rauiſhed Thamar his ſiſter. † And it came to
paſſe after the ſpace of two yeares, that the ſheepe of Abſalom
were ſhorne in Baalhaſor, which is beſide Ephraim: and
24 Abſalom called al the kinges ſonnes, † and he came to the
king, and ſaid to him: Behold thy ſeruantes ſheepe are to be
ſhorne: Let the king, I pray, with his ſeruantes come to his
25 ſeruant. † And the king ſaid to Abſalom: Doe not ſo my
ſonne, requeſt not that we come al, & charge thee. And when
he was earneſt with him, & he would not goe, he bleſſed him.
26 † And Abſalom ſaid: If thou wilt not come, at the leaſt let
Amnon my brother, I beſech thee, come with vs. And the king
27 ſaid to him: It is not neceſſary that he goe with thee. † Abſalom
therefore was earneſt with him, and he let Amnon and
al the kinges ſonnes goe with him. And Abſalom made a feaſt
28 as it were the feaſt of a king. † And Abſalom had commanded
his ſeruantes, ſaying: Marke when Amnon ſhal be
drunke with wine, and I ſhal ſay to you: Strike him, and kil
him, feare not: for it is I that command you: take courage,
29 and play the valiant men. † Therefore the ſeruantes of Abſalom
did againſt Amnon, as Abſalom had commanded them.

And al the kinges ſonnes ryſing gatte vp euery one vpon their
mules, and fled. † And when they yet went on in their way, 30
a rumour came to Dauid, ſaying: Abſalom hath ſtricken al
the kinges ſonnes, and there is not leift of them ſo much as
one. † The king therfore roſe vp, and rent his garmentes: 31
and fel vpon the ground, and al his ſeruantes, that ſtood
about him, rent their garmentes. † But Ionadab the ſonne 32
of Semmaa Dauids brother anſwering, ſayd: Let not my lord
the king thinke, that al the kinges ſonnes be ſlayne: Amnon
only is dead, becauſe he was put in the mouth of Abſalom
ſince the day that he rauiſhed Thamar his ſiſter. † Now 33
therefore let not my lord the king put this word vpon his
hart, ſaying: Al the kinges ſonnes are ſlayne: becauſe Amnon
only is dead. And Abſalom fled: and the ſeruant that
was the ſcoutewatch, lifted vp his eies, and looked: and
behold much people came by a byway on the ſide of the
mountayne. † And Ionadab ſayd to the king: Loe the kinges 35
ſonnes be come: according to the wordes of thy ſeruant ſo
is it done. † And when he had ceaſed to ſpeake, the kinges
ſonnes alſo appeared: & entring in they lifted vp their voice,
and wept: yea the king alſo and al his ſeruantes bewailed
with an exceding great weeping. † Moreouer Abſalom 37
fleing, went to Tholomai the ſonne of Ammiud the king of
Geſſur, Dauid therefore mourned for his ſonne al daies.
† And Abſalom when he was fled, and come into Geſſur,
was there three yeares. † And king Dauid ceaſed to purſew 38
Abſalom, becauſe he was comforted vpon the death of
Amnon.

CHAP. XIIII.

Ioab ſuborning a woman firſt to propoſe the ſuite by a parable, 21. obtayneth pardon for Abſalom. 24. but ſo that he appeareth not in the kinges preſence. 25. He is exceding fayre, hath three ſonnes and one daughter. 29. Ioab refuſing to deale further for his free releaſe, Abſalom burneth his corne. 31. Then Ioab procureth his acceſſe to the king.

AND Ioab the ſonne of Saruia, vnderſtanding that the 1
kinges hart was turned to Abſalom, † he ſent to 2
Thecua, and tooke thence a prudent woman: and he ſayd
to her: Feyne that thou mourneſt, and put on a mourning
garment, and be not annoynted with oyle, that thou mayſt
be as a woman now a long tyme mourning for one dead.

† And

3 † And thou ſhalt goe in vnto the king, and ſhalt ſpeake to
him theſe maner of wordes. And Ioab put the wordes in her
4 mouth. † Therefore when the woman of Thecua was gone
in to the king, ſhe fel before him vpon the ground, and adored
5 and ſaid: Saue me ô king. † And the king ſayd to her: What
matter haſt thou? Who anſwered: Alas, I am a widow wo-
6 man: for my huſband is dead. † And thy handmaide had
two ſonnes: who fel at wordes againſt eche other in the field,
and there was none to ſtay them: and the one ſtroke the other,
7 and ſlew him. † And behold the whole kinred ryſing againſt
thy handmaide, ſaith: Deliuer him that hath ſtriken his bro-
ther that we may kil him for the life of his brother, whom he
hath ſlayne, and may cleane deſtroy the heire: and they ſeeke
to extingniſh my ſparkle, which is leift, that there may no
name remaine to my huſband, nor reliques vpon the earth.
8 † And the king ſaid to the woman: Goe into thy houſe, and
9 I wil geue commandement for thee. † And the woman of
Thecua ſaid to the king: Vpon me, my lord, be the iniquitie,
and vpon the houſe of my father: but be the king and his
10 throne innocent. † And the king ſaid: He that ſhal gayneſay
thee bring him to me, & he ſhal adde no more to touch thee.
11 † Who ſayd: Let the king remember our Lord his God, that
the next of bloud be not multiplied to reuenge, and that they
kil not my ſonne. Who ſayd: Our Lord liueth, there ſhal not
12 fal of the heares of thy ſonne vpon the earth. † The woman
therefore ſayd: Let thy handmayde ſpeake to my lord the
13 king a word. † And he ſayd: Speake‿. † And the woman
ſayd: Why haſt thou thought ſuch a thing agaynſt the people
of God, and why hath the king ſpoken this word, that he
14 would ſinne, and not bring againe his baniſhed one? † We
doe al dye, and as waters that returne not, we fal downe on
the earth: neither wil God haue a ſoule to periſh, bur reuo-
keth, meaning that he perish not altogether that is caſt of.
15 † Now therefore I come, that I may ſpeake to my lord the
king this word, the people being preſent. And thy handmayd
ſayd: I wil ſpeake to the king, if by any meanes the king may
16 doe the word of his handmaide. † And the king hath heard,
to deliuer his handmaide out of the hand of al, that would
deſtroy me out of the inheritance of our Lord, and my ſonne
17 together. † Let thy handmaide therefore ſay, that the word
of my lord the king be made as a ſacrifice‿. For euen as an

Angel of God, ſo is my lord the king, that he is moued neither
with bleſſing nor curſing: Wherefore our Lord alſo thy God
is with thee. † And the king anſwering, ſayd to the woman: 18
Hide not from me the thing that I aske thee. And the woman
ſayd to him: Speake my lord king. † And the king ſayd: Is 19
the hand of Ioab with thee in al theſe thinges? The woman
anſwered, and ſayd: By the health of thy ſoule, my lord king,
it is neither on the left hand, nor on the right of al theſe
thinges, which my lord the king hath ſpokeu: for thy ſeruant
Ioab, he commanded me, and he put al theſe wordes into the
mouth of thy handmayde. † That I ſhould change the forme 20
of this ſpeach, thy ſeruant Ioab commanded this: and thou
my lord king, art wiſe, as an Angel of God hath wiſdom, that
thou vnderſtandeſt al thinges vpon the earth. † And the king 21
ſayd to Ioab: Behold I being pacified haue done thy word:
Goe therefore, and cal agayne the boy Abſalom. † And Ioab 22
falling vpon his face vnto the earth, adored, and ∴ bleſſed the
king: and Ioab ſayd: This day thy ſeruant hath vnderſtood,
that I haue found grace in thy ſight my lord king: for thou
haſt done the word of thy ſeruant. † Ioab therefore aroſe 23
and went into Geſſur, and brought Abſalom into Ieruſalem.
† But the king ſayd: Let him returne into his houſe, and not 24
ſee my face. Abſalom therefore returned into his houſe, and
the kings face he ſaw not. † Moreouer like as Abſalom, there 25
was not a man in al Iſrael ſo beautiful, and exceding comelie:
from the ſole of the foote to the crowne there was no blemiſh
in him. † And when he powled his heare (once a yeare 26
he was powled, becauſe his buſh did burden him) he weighed
the heare of his head at two hundred ſicles, of the common
weight. † And there were borne to Abſalom ∴ three ſonnes:
and one daughter, named Thamar, of a goodly beautie. 27
† And Abſalom abode in Ieruſalem two yeares, and ſaw not 28
the kinges face. † He therefore ſent to Ioab, to ſend him to 29
the king: who would not come to him. And when he had
ſent the ſecond time, and he would not come to him, † he 30
ſayd to his ſeruantes: You know the filde of Ioab beſide my
filde, that hath barley harueſt: goe therefore and burne it
with fyre. The ſeruantes therefore of Abſalom burnt the
corne with fyre. And Ioabs ſeruantes coming, renting their
garmentes, ſayd: The ſeruantes of Abſalom haue burnt part
of the filde with fyre. † And Ioab aroſe, & came to Abſalom 31

in his

∴ Praiſed and thanked the king.

∴ Theſe children died before him as appeareth. *cha.* 18.

in his houſe, & ſayd: Why haue thy ſeruantes burnt my corne
32 with fire? † And Abſalom anſwered Ioab: I ſent to thee beſeching
thee that thou wouldeſt come vnto me, and I might
ſend thee to the king, and thou ſhouldeſt ſay to him: Wherefore
came I out of Geſſur? It was better for me to be there:
I beſech thee therefore that I may ſee the face of the king:
33 & if he be mindeful of mine iniquitie, let him kil me. † Ioab
therefore entring in to the king, told him al thinges: and
Abſalom was called, and he entered in to the king: and adored
vpon the face of the earth before him: and the king
kiſſed Abſalom.

CHAP. XV.

Abſalom getteth fauour of the people, 7. and conſpireth in Hebron agaynſt his father. 14. Who fleeing, 19. with difficultie permitteth Ethai a ſtranger to goe with him: 24. but ſendeth Sadoc, and other prieſtes and leuites with the arke back into the citie. 31. Sendeth Chuſai to defeate Achitophels counſel.

1 THEREFORE after theſe thinges Abſalom made him
ſelf chariotes, and horſemen, and fiftie men, that should
2 goe before him. † And Abſalom riſing early, ſtoode beſide
the entrance of the gate, and euerie man that had buſines to
the kinges iudgement, did Abſalom cal to him, and ſayd: Of
what citie art thou? Who anſwering ſayd: Of ſuch a tribe of
3 Iſrael am I thy ſeruant. † And Abſalom anſwered him: Thy
wordes ſeeme vnto me good and iuſt. But there is none to
4 heare thee appointed of the king. And Abſalom ſayd: † Oh
who would appoint me iudge ouer the land, that al might
come to me which haue buſines, and I might iudge iuſtly?
5 † Yea and when a man came vnto him to ſalute him, he put
6 forth his hand, and taking him, kyſſed him. † And this did
he to al Iſrael coming for iudgement, to be heard of the king,
7 and he intiſed the hartes of the men of Iſrael. † And after
fourtie yeares, Abſalom ſayd to king Dauid: Let me goe, and
pay my vowes which I haue vowed to our Lord in Hebron.
8 † For thy ſeruant vowing did vow, when he was in Geſſur of
Syria, ſaying: If our Lord wil bring me againe into Ieruſalem,
9 I wil ſacrifice to our Lord. † And king Dauid ſayd to him:
10 Goe in peace. And he aroſe, and went into Hebron. † And
Abſalom ſent ſpies into al the tribes of Iſrael, ſaying: forthwith
as you ſhal heare the ſound of the trumpet, ſay ye:

Abſalom reigneth in Hebron. † Moreouer with Abſalom 11
there went two hundred men out of Ieruſalem being called,
going with a ſimple hart, and vtterly ignorant of the cauſe.
† Abſalom alſo ſent for Achitophel the Gilonite, Dauids 12
counſeler, from his citie Gilo. And when he immolated victimes,
there was made a ſtrong conſpiracie, and the people
running together increaſed with Abſalom. † A meſſenger 13
therefore came to Dauid, ſaying: Al Iſrael with al their hart
foloweth Abſalom. † And Dauid ſaid to his ſeruantes, that 14
were with him in Ieruſalem: Ariſe let vs flee: for there wil
be no eſcape for vs from the face of Abſolom: make haſt
to goe out, leſt coming perhaps he ouertake vs, and force
ruine vpon vs, and ſtrike the citie in the edge of the ſword.
† And the kinges ſeruantes ſaid to him: al thinges whatſoeuer 15
our lord the king ſhal command, we thy ſeruantes wil
gladly execute. † The king therefore went forth, and al his 16
houſe on foote: & the king leift ten wemen his :: concubines
to keepe the houſe. † And the king going forth & al Iſrael on 17
their feete, ſtoode farre from the houſe: † and al his ſeruantes 18
walked by him, and the legions Cerethi, and Phelethi
and al the Getheites, valiant warriers, ſix hundred men which
had folowed him from Geth footemen, went before the king.
† And the king ſaid to Ethai the Getheite: Why comeſt thou 19
with vs? returne and dwel with the king, becauſe thou art a
ſtranger, and art come forth out of thy place. † Yeſterday 20
thou cameſt, and to day ſhalt thou be forced to goe forth with
vs? but I wil goe whither I ſhal goe: returne, and leade
backe thy brethren with thee, and our Lord wil doe with
thee mercie, and veritie, becauſe thou haſt ſhewed grace and
fidelitie. † And Ethai anſwered the king, ſaying: The Lord 21
liueth, and my lord the king liueth: for that in what place ſoeuer
thou ſhalt be, my lord king, either in death, or in life,
there wil thy ſeruant be. † And Dauid ſaid to Ethai: Come, 22
and paſſe. And Ethai the Getheite paſſed, and al the men that
were with him, and the reſt of the multitude. † And they al 23
wept with a lowd voice, and al the people paſſed: the king
alſo went ouer the Torrent Cedron, and al the people marched
againſt the way, that looketh to the deſert. † And Sadoc 24
alſo the prieſt came, and al the Leuites with him carying the
arke of the couenant of God, and they ſette downe the
arke of God: & Abiathar aſcended, til al the people was fully
paſſed,

:: Concubines were lawfully maried but had not al priuilegies as other wiues. *See Gen. 25. Iudic. 19.*

25 paſſed, which was come forth of the citie. † And the king
ſayd to Sadoc: Cary backe the Arke of God into the citie: if
I ſhal finde grace in the ſight of my Lord, he wil bring me a-
26 gayne, and wil show me it, and his tabernacle. † But if he
ſhal ſay to me: Thou pleaſeſt me not: I am readie, let him doe
27 that which is good before him. † And the king ſayd to Sadoc
the prieſt: O ſeer returne into the citie in peace: and Achi-
maas thy ſonne, and Ionathas the ſonne of Abiathar, your
28 two ſonnes let them be with you. † Behold I wil be hid in
the champayne of the deſert, til there come word from you
29 aduertiſing me. † Sadoc therefore and Abiathar caryed backe
the Arke of God into Ieruſalem: and they taried there.
30 † Moreouer Dauid went vp mount Oliuet, climbing & wee-
ping, going bare foote, and his head ∷ couered, yea and al
the people which was with him, their head couered went vp
31 weeping. † And it was told Dauid that Achitophel alſo was
in the conſpiracie with Abſalom, and Dauid ſayd: Infatuate
23 o Lord I beſech thee, the counſel of Achitophel. † And when
Dauid went vp to the toppe of the mount, wherein he would
adore our Lord, behold there mette him Chuſai the Ara-
33 chite, his garment rent and his head ful of earth. † And Da-
uid ſayd to him: If thou come with me, thou ſhalt be a bur-
34 den to me: † but if thou returne into the citie, and wilt ſay
to Abſalom: I am thy ſeruant, o king: as I haue beene thy
fathers ſeruant, ſo I wil be thy ſeruant: thou ſhalt defeate the
35 counſel of Achitophel. † And thou haſt with thee Sadoch,
and Abiathar the prieſts: and euery word whatſoeuer thou
ſhalt heare from out of the kinges houſe, thou ſhalt tel Sadoc,
36 and Abiathar the prieſtes. † And there are with them their
two ſonnes Achimaas the ſonne of Sadoc, and Ionathas the
ſonne of Abiathar: and you ſhal ſend by them vnto me euery
37 word whatſoeuer you ſhal heare. † Chuſai therefore the
frend of Dauid coming into the citie, Abſalom alſo entred
into Ieruſalem.

∷ He couered his head that he might not be ſeene to weepe, leſt he ſhould diſcorege the people. neuertheles the people alſo wept, and likewiſe couered their heades.

CHAP. XVI.

Siba bringing victuals obtaineth (by falſe ſuggeſtion) his maiſter Miphiboſeths enheritance. 5. Semei curſeth, and throweth ſtones at the king, who neuertheles forbiddeth to kil him. 15. Abſalom entreth into Hieruſalem, 16. intertayneth Chuſai, 20. and by Achitophels aduiſe lieth with his fathers concubines.

AND when Dauid had paſſed a litle the toppe of the 1
Mount, Siba the ſeruant of Miphiboſeth appeared
coming to meete him, with two aſſes, which were loden with
two hundred loaues, and a hundred bunches of rayſens, an
hundred maſſes of figges, and a bottel of wine. † And the 2
king ſaid to Siba: What meane theſe thinges? And Siba anſwered:
The aſſes are for the kinges houſhould to ſitte on:
and the loaues and the figges to eate for thy ſeruantes, and the
wine to drinke if any man ſhal fainte in the deſert. † And 3
the king ſaid: Where is thy maſters ſonne? And Siba anſwered
the king: He hath remained in Ieruſalem, ſaying: This day
wil the houſe of Iſrael reſtore me the kingdom of my father.
† And the king ſaid to Siba: ∷ Let al thinges be thine that 4
were Miphiboſeths. And Siba ſaid: I beſech thee let me find
grace before thee, my lord king. † King Dauid therefore came 5
as farre as Bahurim: & behold there came forth thence a man
of the kinred of the houſe of Saul named Semei, the ſonne of
Sera, and he proceded going forth, & curſed. † And he threw 6
ſtones againſt Dauid, & againſt al the ſeruantes of king Dauid
& the whole people, & al the warriers went on the right, and
the left ſide of the king. † And thus ſpake Semei when he 7
curſed the king: Come forth, come forth thou man of bloud,
and man of Belial. † Our Lord hath repayed thee al the bloud 8
of the houſe of Saul: becauſe thou haſt inuaded the kingdom
for him, and our Lord hath geuen the kingdom into the
hand of Abſalom thy ſonne: and behold thyne euiles preſſe
thee, becauſe thou art a man of bloud. † And Abiſai the 9
ſonne of Seruia ſaid to the king: Why curſeth this dead dogge
my lord the king? I wil goe, and ſtrike of his head. † And 10
the king ſaid: What is it to me and you, ye ſonnes of Saruia?
Let him alone that he may curſe: for our Lord hath ∷ commanded
him to curſe Dauid: and who is he that dare ſay, why
hath he ſo done? † And the king ſaid to Abiſai, and to al his 11
ſeruantes: Behold my ſonne, that came out of my wombe,
ſeeketh my life: how much more the ſonne of Iemini? let
him alone that he may curſe according to the precept of our
Lord: † if perhaps our Lord may reſpect mine affliction, and 12
our Lord may render me good for this dayes curſing. † Dauid 13
therefore walked and his companie in the way with him.
And Semei by the banke on the hils ſide, went ouer againſt
him, curſing, and caſting ſtones againſt him, and ſprinkling
earth

∷ King Dauid was here abuſed by falſe information: to which he ought not ſo eaſely to haue geuen credite. *chap. 19. v. 24.*

∷ God ſuffered Semei, being of his owne freewil malicious for puniſhment of Dauids ſinnes to curſe him but was not the author of his malice, for ſo Semei had committed no fault therein

14 earth. † The king therefore came, and al the people with
15 him wearie, and they were refreſhed there. † But Abſalom
and al his people entered into Ieruſalem, yea and Achitophel
16 with him. † And when Chuſai the Arachite Dauids frend
was come to Abſalom, he ſaid to him: God ſaue thee ô king,
17 God ſaue thee ô king. † To whom Abſalom, is this, quoth
he, thy kindenes toward thy frend? why wenteſt thou not
18 with thy frend? † And Chuſai anſwered Abſalom: Not ſo:
becauſe I wil be his, whom our Lord hath choſen, and al this
19 people, and al Iſrael, and with him wil tarie. † Yea that I
may adde this alſo, whom ſhal I ſerue? not the kinges ſonne?
20 as I haue ſerued thy father, ſo wil I ſerue thee alſo. † And
Abſalom ſaid to Achitophel: Conſult what we ought to doe.
21 †And Achitophel ſaid to Abſalom: Goe in to the concubines
of thy father, which he hath left to keepe the houſe: :: that
when al Iſrael ſhal heare that thou haſt defiled thy father,
22 their handes may be ſtrengthened with thee. † They pitched
therefore a tent for Abſalom in the houſe toppe, and he went
23 in to his fathers concubines before al Iſrael. † And the counſel
of Achitophel, which he gaue in thoſe dayes, as if a man
ſhould conſult God: ſo was al the counſel of Achitophel, both
when he was with Dauid, and when he was with Abſalom.

and then he could not lawfully haue benne puniſhed for it, as he was. 3. Reg. 2.

:: The people doubting leſt Abſalō might be reconciled to his father, were not aſſured vnto him til they ſaw ſuch a crime committed as ſemed to make reconciliatiō impoſſible. So al rebelles and vſurpers of others right, ſeeke by ſome enormious fact to make their adherentes and folowers ſure vnto them: but God plagueth them in the end, as he did both Achitophel and Abſalom.

CHAP. XVII.

Achitophel counſelleth Abſolom: preſenly to aſſault his father with forces, 7. Chuſai perſwadeth the contrarie, 15. and ſecretly aduertiſeth the king therof. 23. Achitophel hangeth him ſelf. 25. Abſolom appointeth Amaſa general of his armie. 27. Other freindes bring victuals to the kinges campe.

1 ACHITOPHEL therefore ſaid to Abſolom: I wil chooſe
me twelue thouſand men, and ryſing I wil purſew Da-
2 uid this night. † And falling vpon him (for as much as he is
weary, and of weakened handes) I wil ſtrike him: and when al
the people is fled, that is with him, I ſhal ſtrike the king
3 being deſolate. † And I ſhal reduce al the people, as one man
is wont to returne: for thou ſeekeſt one man: and al the people
4 ſhal be in peace. † And his ſaying pleaſed Abſalom, and
5 al the ancientes of Iſrael. † But Abſalom ſayd: Cal Chuſai
6 the Arachite, and let vs heare what he alſo ſayeth. † And
when Chuſai was come to Abſalom, Abſalom ſayd to him:
This maner of ſpeache ſpake Achitophel: ſhal we doe it or
7 no? What counſel geueſt thou? † And Chuſai ſayd to Abſa-

lom: It is not good counſel, that Achitophel hath geuen this
time. † And agayne Chuſai inferred: Thou knoweſt thy father, 8
and the men that are with him, to be verie valiant, and
of fel courage, as if a beare in the wood her whelpes being
taken away ſhould rage: yea and thy father is a man of warre,
neither wil he abyde with the people. † Perhaps he lyeth 9
now hid ſecretely in caues, or in ſome one place where he liſt:
and when any one ſhal fal in the beginning, there ſhal one
heare whoſoeuer ſhal heare it, & ſay: There is made a ſlaughter
in the people that folowed Abſalom. † And euerie one 10
of the moſt valiant whoſe hart is as it were a lyons, ſhal fainte
for feare: for al the people of Iſrael knowe thy father to be
a valiant man, and that al be ſtrong which are with him.
† But this ſemeth vnto me to be good counſel: Let al Iſrael 11
be gathered to thee, from Dan to Berſabee, as the ſand of the
ſea innumerable: and thou ſhalt be in the middes of them.
† And we ſhal ſette vpon them in what place ſoeuer they ſhal 12
be found: and we ſhal couer them, as dew is wont to fal vpon
the earth: and we ſhal not leaue of the men, that are with
him, not ſo much as one. † And if he ſhal enter into any citie, 13
al Iſrael ſhal caſt ropes vpon that citie round about, and
we wil drawe it into the torrent, that there be not found
therof not ſo much as a litle ſtone. † And Abſalom ſayd, and 14
al the children of Iſrael: The counſel of Chuſai the Arachite
is better then the counſel of Achitophel: and by the wil of
our Lord was the profitable counſel of Achitophel defeated,
that our Lord might bring in euil vpon Abſalom. † And 15
Chuſai ſayd to Sadoc and Abiathar the prieſtes: In this and
this maner gaue Achitophel counſel to Abſalom, and to the
Ancientes of Iſrael: and I gaue ſuch and ſuch counſel.
† Now therfore ſend quickly, and tel Dauid, ſaying: Tarie 16
not this night in the champayne of the deſert, but without
delay paſſe ouer: leſt perhaps the king be ſwalowed vp, and
al the people that is with him. † And Ionathas & Achimaas 17
ſtood by the Fountayne rogel: there went a maide and
told them: and they went forward, to report the meſſage to
king Dauid: for they could not be ſeene, nor enter into the
citie. † And a certayne boy ſaw them, and told Abſalom: 18
but they making haſt entered into the houſe of a certayne
man in Bahurim, who had a wel in his court, and they went
downe into it. † And a woman tooke, and ſpred a couering 19

ouer

ouer the mouth of the wel, as it were drying ſodde barley:
20 and ſo the thing was not knowen. † And when Abſaloms
ſeruantes were come into the houſe, they ſayd to the woman:
Where is Achimaas, and Ionathas? And the woman anſwered
them: They paſſed in haſt, hauing taſted a litle water.
But they that ſought, when they had not found, returned
21 into Ieruſalem. † And when theſe were gone, they went vp
out of the wel, and going on told king Dauid, and ſayd: Aryſe
ye, and paſſe quickly the riuer: becauſe this maner of counſel
22 hath Achitophel geuen againſt you. † Dauid therfore aroſe,
and al the people that was with him, and they paſſed ouer Iordan,
vntil it waxed light, and not one at al was remayning,
23 which did not paſſe the riuer. † Moreouer Achitophel ſeing
that his counſel was not executed, ſadled his aſſe, and roſe
and went into his houſe and into his citie: and taking order
with his houſe, :: hanged him ſelf, and was buried in the ſepulchre
24 of his father. † But Dauid came into the Campe, and
Abſalom paſſed ouer Iordan, he and al the men of Iſrael with
25 him. † But Abſalom appoynted Amaſa for Ioab ouer the
armie: and Amaſa was the ſonne of a man, which was called
Iethra of Iezrael, who went in to Abigail the daughter of
Naas, the ſiſter of Saruia which was the mother of Ioab.
26 † And Iſrael camped with Abſalom in the Land of Galaad.
27 † And when Dauid was come into the Campe, Sobi the ſonne
of Naas of Rabbath the ſonnes of Ammon, and Machir the
ſonne of Amihel of Lodabar, & Berzellai the Galaadite of Rogelim,
28 † preſented vnto him hanginges, and tapeſtrie, and
earthen veſſels, wheate, and barley, and meale, and polent, and
29 beanes, and riſhe, and fryed peaſe, † and honie, and butter,
ſheepe, & fatte calues. and they gaue to Dauid and the people,
that was with him, to eate: for they ſuſpected that the people
with hunger and thyrſt was faynte in the deſert.

:: Bad counſail often falleth worſt to the counſeller.

CHAP. XVIII.

King Dauid diſpoſeth his armie in three partes, geuing ſpecial charge to ſaue Abſalom aliue. 9. VVhom neuertheles (hanging by the heares of his head in an oke) Ioab killeth: 16. and ſaueth the common people. 19. VVhich Dauid vnderſtanding greatly bewayleth Abſalom.

2 DAVID therfore hauing viewed his people, appointed
1 ouer them tribunes & centurions, † and gaue the third
part of the people vnder the hand of Ioab, and the third part

vnder the hand of Abiſai the ſonne of Seruia the brother of
Ioab, and the third part vnder the hand of Ethai, who was of
Geth: and the king ſaid to the people: I alſo wil goe forth
with you. † And the people anſwered: Thou ſhalt not goe 3
forth: for whether we ſhal flee, it wil be no great importance
to them of vs: or whether the halfe part of vs ſhal fal, they
wil not greatly care: becauſe thou alone art accounted for ten
thouſandes: it is better therefore that thou be in the citie to
ayde vs. † To whom the king ſaid: What ſeemeth good to 4
you, that wil I doe. The king therfore ſtoode beſide the gate:
and al the people went forth by their troupes, by hundredes
and by thouſandes. † And the King commanded Ioab, and 5
Abiſai, and Ethai, ſaying: :: Saue me the child Abſalom. And
al the people heard the King commanding al the princes for
Abſalom. † The people therfore went out into the filde a- 6
gainſt Iſrael, & the battel was fought in the foreſt of Ephraim.
† And the people of Iſrael was ſlayne there of Dauids armie, 7
and there was made a great ſlaughter in that day, of twentie
thouſand. † And the battel there was diſperſed vpon the face 8
of al the earth, and there were manie moe, whom the foreſt
had conſumed of the people, then they whom the ſword
deuoured in that day. † And it chanced that Abſalom mette 9
the ſeruantes of Dauid, ſitting on a mule: and when the mule
was gone in vnder a thicke oke and a great, his head ſtucke to
the oke: and he hanging betwen heauen and earth, the mule
that he rode vpon paſſed through. † And one ſawe this & told 10
Ioab: ſaying: I ſaw Abſolom hang vpon an oke. † And Ioab 11
ſayd to the man that told him: If thou ſaweſt him, why didſt
thou not nayle him to the earth, and I had geuen thee ten
ſicles of ſiluer, and one belt? † Who ſayd to Ioab: If thou 12
wouldeſt pay downe in my handes a thouſand peeces of
ſiluer, I would not lay my handes vpon the kinges ſonne: for
in our hearing the king commanded thee, and Abiſai, and
Ethai, ſaying: Keepe me the child Abſalom. † Yea and if 13
I had done agaynſt my life boldly, this could not haue beene
hid from the king, and thou wouldeſt haue ſtand agaynſt it?
† And Ioab ſayd: Not as thou wilt, but I wil ſet vpon him 14
before thee. He tooke therefore three lances in his hand,
and thruſt them in the hart of Abſalom: and when as
yet he panted for life ſticking on the oke, † there ranne ten 15
yong men the ſquyers of Ioab, and ſtriking they killed him.

† And

:: Dauid moued with compaſſion towardes his ſonne Abſalom, being in actual rebellion againſt him prefigured Chriſts cōpaſſion, towards his perſecuters, being his creatures, praying for them in his paſſion. *S. Ambroſe in Pſal. 118. v. 108.*

16 † And Ioab ſounded the trumpet, and ſtayed the people,
that they ſhould not purſew Iſrael fleeing, willing to ſpare the
17 multitude. † And they tooke Abſalom, and caſt him in the
forreſt, into a great pitte, and they heaped vpon him an
exceding great heape of ſtones: but al Iſrael fled into their
18 tabernacles. † Moreouer Abſalom had erected to himſelf,
whiles he yet liued, a title which is in the kinges Valley: for
he ſaid: I haue :: no ſonne, and this ſhal be a monument
of my name. And he called the title by his name, and it is
19 called The hand of Abſalom, vntil this preſent day. † And
Achimaas the ſonne of Sadoc ſaid: I wil runne, and tel the
king, that our Lord hath done him iudgement of the hand of
20 his enemies. † To whom Ioab ſaid: Thou ſhalt not be meſſenger
this day, but thou ſhalt carie the meſſage an other
day: to day I wil not haue thee carie the meſſage, for the
21 kinges ſonne is dead. † And Ioab ſaid to Chuſai: Goe, and tel
the king what thou haſt ſeene. Chuſai adored Ioab, and ranne.
22 † And againe Achimaas the ſonne of Sadoc ſaid to Ioab:
What letteth if I alſo runne after Chuſai? And Ioab ſayd to
him: Why wilt thou runne my ſonne? thou ſhalt not be caryer
23 of good tydinges. † Who anſwered: But what if I runne?
And he ſaid to him: Runne. Achimaas therfore running a
24 nere way out went Chuſai. † And Dauid ſate betwen the
two gates: and the watchman that was in the toppe of the
gate vpon the wal, lifting vp his eies, ſaw a man running
25 alone. † And crying out he told the king: and the king ſaid:
If he be alone, there are good tydinges in his mouth. And he
26 making haſt, and coming neerer, † the watchman ſaw an
other man running, and crying alowde in the toppe, he ſaid:
There appeareth vnto me an other man running alone. And
27 the king ſaid: And this is a good meſſenger. † And the
watchman, I behold, ſaid he, the running of the former, as it
were the running of Achimaas the ſonne of Sadoc. And the
king ſaid: He is a good man: and cometh bringing good
28 newes. † And Achimaas crying, ſayd to the king: God ſaue
thee ô king. And adoring the king before him flatte to the
earth, he ſaid: Bleſſed be our Lord thy God, who hath ſhut vp
the men that haue lifted vp their handes againſt my lord the
29 king. † And the king ſaid: Is the child Abſalom ſafe? And Achimaas
ſayd? I ſaw a great tumult, when thy ſeruant Ioab ſent,
30 ô king, me thy ſeruant: other thing I know not. † To whom
the

::Al his ſonnes being dead, for he had once three ſonnes & a daughter. *chap. 14. v. 27.*

the king, Paſſe, ſayd he, and ſtand here. † And when he had 31
paſſed, and ſtood, † Chuſai appeared : and coming he ſayd : I 31
bring good tydinges my lord king: for our Lord hath iudged
for thee this day of the hand of al that haue ryſen againſt thee.
† And the king ſayd to Chuſai : Is the child Abſalom ſafe? 32
To whom Chuſai anſwering, ſayd: Let the enemies of my
lord the king become, as the child, and al that ryſe againſt
him vnto euil. † The king therfore being made ſorie, went 33
vp into the high chamber of the gate, and wept. And thus he
ſpake, going : My ſonne Abſalom, Abſalom my ſonne : who
would graunt me that I might die for thee, Abſalom my
ſonne, my ſonne Abſalom.

CHAP. XIX.

Dauid moued by Ioabs admonition, 8. ceaſeth mourning for Abſalom, and reconcileth the rebels· 19. Semei is pardoned. 24. Mipbiboſeth clereth him ſelf of his ſeruantes falſe accuſation, yet recouereth not his whole right. 32. Berzellai is courteouſly intreated. 40. The other tribes contend with Iuda for their affection to the king.

AND it was told Ioab, that the king wept, and mour- 1
ned for his ſonne : † And the victorie was turned into 2
mourning that day to al the people: for the people heard it ſayd
in that day : The king ſoroweth vpon his ſonne. † And the 3
people ſhunned that day to enter into the citie, as a people tur-
ned, & fleing out of battel is wont to ſhrinke aſide. † More- 4
ouer the king couered his head, and cried with a lowd voice:
O my ſonne Abſalom, o Abſalō my ſonne, o my ſonne. † Ioab 5
therfore entring in to the king, into his houſe, ſayd : Thou
haſt cōfounded this day the countenances of al thy ſeruantes,
that haue ſaued thy life, and the life of thy ſonnes, and thy
daughters, and the life of thy wiues, and the life of thy con-
cubines. † Thou loueſt them that hate thee, and thou hateſt 6
them that loue thee : and thou haſt shewed this day that thou
careſt not for thy nobles, and for thy ſeruantes : and in deede
I knowe now, that if Abſalom liued, and al we had beene
ſlayne, then it would pleaſe thee. † Now therfore ariſe, and 7
come forth, and ſpeaking vnto them ſatisfie thy ſeruantes: for
I ſweare to thee by our Lord, that if thou wilt not goe forth,
not one verely wil remayne with thee this night : and this
ſhal be worſe for thee, then al the euils, which haue come
vpon thee from thy youth vntil this preſent. † The king 8
therefore

therfore aroſe and ſate in the gate: and it was told al the
people that the king ſate in the gate: and al the multitude
came forth before the king, but Iſrael fled into their tabernacles.
9 † Al the people alſo ſtroue in al the tribes of Iſrael,
ſaying: The king hath deliuered vs out of the hand of our
enemies, he hath ſaued vs from the head of the Philiſtianes:
10 and now he fled out of the land for Abſalom. † But Abſalom
whom we annoynted ouer vs, is dead in the battel: how long
11 are you ſtil, and reduce not the king? † But king Dauid ſent
to Sadoc, and Abiathar the prieſtes, ſaying: Speake to the
Ancientes of Iuda, ſaying: Why come you laſt to bring
backe the king into his houſe? (And the ſaying of al Iſrael
12 was come to the king in his houſe.) † You are my brethren,
you my bone, and my fleſh, why do you laſt bring backe the
13 king? † And ſay ye to Amaſa: Art not thou my bone, and
my fleſh? Theſe thinges do God to me, and theſe adde he, if
thou be not the chiefe captayne of warfare before me alwayes
14 for Ioab. † And he inclined the hart of al the men of
Iuda, as it were of one man: and they ſent to the king, ſaying:
15 Returne thou, and al thy ſeruantes. † And the king returned,
and came as far as Iordan, and al Iuda came as far as Galgal
16 to meete the king, and to bring him ouer Iordan. † And
Semei the ſonne of Gera the ſonne of Iemini of Bahurim
made haſt, and went downe with the men of Iuda to meete
17 king Dauid † with a thouſand men of Benjamin, and Siba
the ſeruant of the houſe of Saul: and his fiftene ſonnes, and
twentie ſeruantes were with him: and ruſhing into Iordan,
18 † paſſed the fordes before the king, that they might helpe
ouer the kinges houſhould, and doe according to his commandement.
And Semei the ſonne of Gera proſtrate before
19 the king, when he had now paſſed Iordan, † ſayd to him:
Impute not to me my lord the iniquitie, nor remember the
iniuries of thy ſeruant in the day that thou my lord king
20 wenteſt out of Ieruſalem, nor put it in thy hart o king. † For
I thy ſeruant acknowledge my ſinne: and therefore this day
I am firſt come of al :: the houſe of Ioſeph, and am deſcended
21 to meete my lord the king. † But Abiſai the ſonne of Saruia
anſwering, ſayd: What ſhal Semei for theſe wordes not be
22 ſlayne, becauſe he reuiled the annoynted of our Lord? † And
Dauid ſayd: What is to me and you ye ſonnes of Saruia? Why
are you made this day as ſatan to me? Shal there a man be

:: Al the eleuen tribes are called by the name of Ioſeph, being chiefe after Iuda. So Semei not of the proper tribe of Ioſeph but of Beniamin, pleading for pardon of his former fault, alleageth that he came firſt of the eleuen tribes, to ſubmitte him ſelf and ſerue the king.

killed in Iſrael to day? Doe I not know that this day I am made
king ouer Iſrael? † And the king ſayd to Semei: Thou ſhalt 23
not die. And he ſware to him. † Miphiboſeth alſo the ſonne 24
of Saul came downe to meete the king, his feete vnwaſhed,
and his beard not pouled: and he had not waſhed his garmentes
from the day that the king went forth, vntil the day
of his returne in peace. † And when he had mette the king 25
at Ieruſalem, the king ſayd to him: Why cameſt thou not
with me Miphiboſeth? † And he anſwering, ſayd: My lord 26
king, my ſeruant contemned me: and I thy ſeruant ſpake to
him that he ſhould ſadle me an aſſe, that getting on I might
goe with the king: for I thy ſeruant am lame. † Moreouer 27
he hath alſo accuſed me thy ſeruant to thee my lord king: but
thou my lord king art as an Angel of God, doe what pleaſeth
thee. † For neither was my fathers houſe ought els, but 28
guiltie of death to my lord king: and thou haſt put me thy
ſeruant among the gueſtes of thy table? What iuſt complaynt
therfore haue I? or what can I further crie out to the king?
† The king therfore ſayd to him: What ſpeakeſt thou any 29
more? That is determined which I haue ſpoken: Thou, and
Siba diuide the poſſeſſions. † And Miphiboſeth anſwered the 30
the king: Yea let him take al, for ſo much as my lord king is returned
peaceably into his houſe. † Berzellai alſo the Galaadite, 31
coming downe from Rogelim, brought the king ouer Iordan,
being readie alſo to attend on him beyond the riuer. † And 32
Berzellai the Galaadite was verie old, that is to ſay, of foure
ſcore yeares, and he gaue the king victuals, when he abode in
the Fild: for he was an exceding rich man. † The king therfore 33
ſayd to Berzellai: Come with me, that thou mayſt reſt
ſecure with me in Ieruſalem. † And Berzellai ſayd to the 34
king: How manie are the daies of the yeares of my life, that
I ſhould goe vp with the king into Ieruſalem? † I am this 35
day foure ſcore yeares old, are my ſenſes quicke to diſcerne
ſweete, or ſowre? or can meate or drinke delight thy ſeruant?
or can I heare more the voyce of ſinging men and ſinging
wemen? Why ſhould thy ſeruant be a burden to my lord the
king? † I thy ſeruant wil goe forward a litle from Iordan 36
with thee: I neede not this recompenſe, † but I beſech thee 37
that I thy ſeruant may returne, and die in my citie, and be
buried by the ſepulchre of my father, and my mother. But
there is thy ſeruant Chamaam, let him goe with thee, my lord
king,

38 king, and doe to him whatſoeuer ſemeth good to thee. † The
king therfore ſayd to him: Let Chamaam paſſe on with me,
and I wil doe for him whatſoeuer ſhal pleaſe thee, and al, that
39 thou ſhalt aske of me, thou ſhalt obtayne. † And when al
the people and the king had paſſed Iordan, the king kiſſed
Berzellai, and bleſſed him: and he returned into his place.
40 † The king therfore paſſed into Galgal, and Chamaam with
him, and al the people of Iuda had brought ouer the king,
and the halfe part onlie of the people of Iſrael were preſent.
41 † Therfore al the men of Iſrael concurring to the king, ſayd
to him: Why haue our brethren the men of Iuda ſtolen thee,
and brought the king and his houſhould ouer Iordan, and al
42 the men of Dauid with him? † And euerie man of Iuda anſwered
the men of Iſrael. Becauſe the king is neerer to me:
why art thou angrie for this matter? haue we eaten any
43 thing of the kinges, or were there giftes geuen vs? † And
a certayne man of Iſrael anſwered the men of Iuda, and ſayd:
I am greater by ten partes with the king, & to me pertayneth
Dauid more then to thee: Why haſt thou done me wrong,
and it was not told me firſt, that I might bring backe my
king? And the men of Iuda anſwered more ſharply then the
men of Iſrael.

CHAP. XX.

Seba raiſeth rebellion, is purſued by Ioab, (10. VVho in the way trecherouſly killeth Amaſa,) 13. Abela is beſieged, becauſe Seba ſaueth him ſelf there. 20. but his head being cut of and caſt ouer the wal to Ioab, the armie departeth. 23. Chief men in office are mentioned.

1 IT chanced alſo that there was there a man of Belial,
named Seba, the ſonne of Bochri, a man of Iemini: and
he ſounded the trumpet, and ſayd: We haue no part in Dauid,
nor inheritance in the ſonne of Iſai: Returne into thy tabernacles
2 Iſrael. † And al Iſrael was ſeparated from Dauid, and
folowed Seba the ſonne of Bochri: but the men of Iuda
3 ſtucke to their king from Iordan vnto Ieruſalem. † And
when the king was come into his houſe to Ieruſalem, he
tooke the ten wemen his concubines, which he had leift to
keepe the houſe, and he deliuered them into cuſtodie, allowing
them victuals: and he went not in vnto them, but they
were ſhut vp vntil the day of their death liuing in widowhood.
4 † And the king ſayd to Amaſa: Cal me together al the

men of Iuda agaynſt the third day, and be thou preſent.
† Amaſa therfore went to cal together Iuda, and taryed 5
beyond the time appoynted which the king had aſſigned
him. † And Dauid ſayd to Abiſai: Now wil Seba the ſonne 6
of Bochri more afflict vs, then Abſalom: take therefore the
ſeruantes of thy Lord, and purſew him, leſt perhaps he finde
fenſed cities, & eſcape vs. † There went forth therfore with 7
him Ioabs men, Cerethi alſo and Phelethi: and al the ſtrong
men yſſued forth of Ieruſalem to purſew Seba the ſonne of
Bochri. † And when they were beſide the great ſtone, which 8
is in Gabaon, Amaſa coming mette them. Moreouer Ioab
was clothed with a ſtrayte cote according to the meaſure of
his ſtature, and vpon it girded with a ſword hanging downe
to the flanke, in a ſcabbarde, which being made for the purpoſe
could with light mouing come forth and ſtrike. † Ioab 9
therfore ſayd to Amaſa: God ſaue thee my brother. And he
held with his right hand the chinne of Amaſa, as it were kiſſing
him. † But Amaſa marked not the ſword, which Ioab 10
had, who ſtrick him in the ſide, and powred out his bowels
on the ground, neither added he the ſecond wound, and he
dyed. And Ioab, and Abiſai his brother purſewed Seba the
ſonne of Bochri. † In the meane time certayne men, when 11
they ſtoode by the carcaſſe of Amaſa, Ioabs company, ſayd:
Loe he that would haue beene for Ioab the companion of
Dauid. † And Amaſa embrewed with bloud, lay in the middes 12
of the way. A certayne man ſaw this that al the people ſtayed
to ſee him, and he remoued Amaſa out of the way into the
filde, and couered him with a garment, that they which
paſſed might not ſtay becauſe of him. † He therefore being 13
remoued out of the way, euery man paſſed folowing Ioab to
purſew Seba the ſonne of Bochri. † Moreouer he had paſſed 14
through al the tribes of Iſrael vnto Abela, and Bethmaaca:
and al the choſen men were gathered together vnto him.
† They therfore came, and aſſaulted him in Abela, and in 15
Bethmaaca, and they compaſſed the citie with munitions,
and the citie was beſieged: and al the multitude, that was
with Ioab, laboured to deſtroy the walles. † And a wiſe 16
woman cryed out from the citie: Heare ye, heare ye, tel Ioab:
Approche hither, and I wil ſpeake with thee. † Who when 17
he was come to her, ſhe ſayd to him: Art thou Ioab? And he
anſwered, I am. To whom ſhe ſpake thus: Heare the wordes

of thy

18 of thy handmayd. Who anſwered: I doe heare. † And she
agayne ſayd: A ſaying was vſed in the old prouerbe: They
that aske, let them aske in Abela: and ſo they proſpered.
19 † Am not I she that anſwer truth in Iſrael, and thou ſeekeſt
to ſubuert the citie, & to ouerthrowe a mother citie in Iſrael?
Why throweſt thou downe hedlong the inheritance of our
20 Lord? † And Ioab anſwering, ſayd: God forbid, God forbid
that I should, I do not throw downe, nor deſtroy. † The
matter is not ſo, but a man of mount Ephraim, Seba the ſonne
of Bochri by name, hath liſted vp his hand agaynſt king
Dauid: Deliuer him onlie, and we wil depart from the citie.
And the woman ſayd to Ioab: Behold his head shal be
22 throwen to thee of the wal. † She therfore went to al the
people, and ſpake to them wiſely: who threw the head of
Seba the ſonne of Bochri being cut of, to Ioab. And he ſounded
the trumpet, and they departed from the citie, euery one
into their tabernacles: and Ioab returned to Ieruſalem vnto
23 the king. † Ioab therfore was ouer al the armie of Iſrael: and
Banaias the ſonne of Ioiada ouer the Cheretheites and Phe-
24 letheites. † But Aduram ouer the tributes: moreouer Ioſa-
25 phat the ſonne of Ahilud, was regiſter. † And Siua, a ſcribe:
26 and Sadoc and Abiathar, prieſtes. † And Ira the Iairite was
the :: prieſt of Dauid.

:: Chiefe or great in familiaritie.

Chap. XXI.

Famine oppreſsing Iſrael three yeares, for the ſinne of Saul agaynſt the Gabaonites, 6. ſeuen of Sauls race (7. Miphiboſeth ſaued) are crucified. 12. Their bones with Sauls and Ionathas are buried in the Land of Beniamin. 15. Dauid hath foure great battels and victories againſt the Philiſtians.

1 AND there came a famine in the daies of Dauid three
yeares continually: and Dauid conſulted the oracle of
our Lord. And our Lord ſayd: For Saul, and his bloudy houſe,
2 becauſe he ſlewe the Gabaonites. † The king therfore cal-
ling the Gabaonites, ſayd to them. (Moreouer the Gabaoni-
tes were not of the children of Iſrael, but the reliques of the
Amorrheites: For the children of Iſrael had ſworne to them, Ioſue. 9.
and Saul would ſtrike them of zeale, as it were for the chil-
3 dren of Iſrael and Iuda.) † Dauid therfore ſayd to the Gabao-
nites: What shal I do for you? And what shal be the expia-
tion for you, that you may bleſſe the inheritance of our
4 Lord? † And the Gabaonites ſayd to him: We haue no-

queſtion vpon ſiluer and gold, but agaynſt Saul, and agaynſt
his houſe: neither wil we that a man be ſlayne of Iſrael. To
whom the king ſayd: What wil you then that I do for you?
† Who ſayd to the king? The man, that hath waſted vs and 5
oppreſſed vs vniuſtly, we muſt ſo deſtroy, that there be not
ſo much as one leift of his ſtocke in al the coaſtes of Iſrael.
† Let there be geuen vs ſeuen men of his children, that we 6
may crucifie them to our Lord in Gabaa of Saul, once the
choſen of our Lord. And the king ſayd: I wil geue them.
† And the king ſpared Miphiboſeth the ſonne of Ionathas 7
the ſonne of Saul, for the oth of our Lord, that had beene
betwen Dauid, and betwen Ionathas the ſonne of Saul.
† The king therfore tooke the two ſonnes of Reſpha the 8
daughter of Aia, whom ſhe bare to Saul, Armoni, and Miphiboſeth:
and the fiue ſonnes of Michol the daughter of Saul,
which ſhe bare to Hadriel the ſonne of Berzellai, that was
of Molathi, † and gaue them into the handes of the Gabaonites: 9
who crucified them on a hil before our Lord: and
theſe ſeuen dyed together in the firſt dayes of harueſt, when
the reaping of barley began. † And Reſpha the daughter of 10
Aia taking a heare cloth, ſpred it vnder her vpon the rocke
from the beginning of harueſt, til water dropped vpon
them from heauen: and she ſuffered not the birdes to teare
them by day, nor the beaſtes by night. † And the thinges 11
were told Dauid, which Reſpha had done, the daughter of
Aia, the concubine of Saul. † And Dauid went, and tooke 12
the bones of Saul, and the bones of Ionathas his ſonne from
the men of Iabes Galaad, who had ſtolen them out of the
ſtreate of Bethſan, in the which the Philiſtijms hanged them
when they had killed Saul in Gelboe. † And he caried thence 13
the bones of Saul, and the bones of Ionathas his ſonne: and
gathering the bones of them, that were crucified, † they 14
buried them with the bones of Saul, and of Ionathas his
ſonne in the Land of Beniamin, in the ſide, in the ſepulchre of
Cis his father: and they did al thinges that the king had commanded,
and God was made propitious agayne to the land
after theſe thinges. † And there was a battel made agayne of 15
the Philiſtianes againſt Iſrael, and Dauid went downe, and his
ſeruantes with him, and fought agaynſt the Philiſthijms. And
Dauid faynting, † Ieſbibenob, which was of the kinred of 16
Arapha, the yron of whoſe ſpeare weyed three hundred
ounces,

ounces, and he was girded with a new ſword, aſſayed to ſtrike
17 Dauid. † And Abiſai the ſonne of Saruia reskewed him, and
ſtriking the Philiſtian killed him. Then ſware Dauids men,
ſaying: Thou ſhalt no more goe forth with vs into battel,
18 leſt thou put out the lampe of Iſrael. † There was alſo a ſecond
battel in Gob againſt the Philiſtians: then ſtroke Sobochai
of Huſathi, Saph of the ſtocke of Arapha of the
19 kindred of the gyantes. † There was alſo a third battel in Gob
agaynſt the Philiſtians, in the which Adeodatus the ſonne
of the Foreſt a broderer the Bethlehemite ſtroke Goliath the
Getheite, the ſhaft of whoſe ſpeare was as it were a weauers
20 beame. † The fourth battel was in Geth: in the which
was a tal man, that had ſix fingers and ſix toes on eche hand
and foote, that is fowre and twentie, and he was of the race
21 of Arapha. † And he blaſphemed Iſrael: and Ionathan the
22 ſonne of Samaa the brother of Dauid ſtroke him. † Theſe
foure were borne of Arapha in Geth, and they fel by the hand
of Dauid, and of his ſeruantes.

CHAP. XXII.

King Dauids Canticle of thankeſgiuing, for his deliuerie from al enemies: 44. VVith a prophecie of the reiection of the Iewes, and vocation of the Gentiles.

1 AND Dauid ſpake to our Lord the wordes of this ſong,
in :: the day that our Lord deliuered him out of the
2 hand of al his enemies, and out of the hand of :: Saul. † And
he ſayd:

Our Lord is my rocke, and my ſtrength, and my ſauiour.

3 † God is my ſtrong one, I wil hope in him: my ſhilde, and the horne of my ſaluation: my lifter vp, and my refuge: my ſauiour, from iniquitie thou wilt deliuer me.

4 † Our Lord prayſe worthie wil I inuocate: and from mine enemies I ſhal be ſaued.

5 † Becauſe the pangues of death haue compaſſed me: the ſtreames of Belial haue terrified me.

6 † The ropes of hel haue compaſſed me: the ſnares of death haue preuented me.

7 † In my tribulation I wil inuocate our Lord, and I wil crie my God: and he wil heare my voice out of his holie temple, and my crie ſhal come to his eares.

8 † The earth quaked and trembled, the fundations of the mountaynes

:: After that Dauid was deliuered from the handes of Saul (who firſt and longeſt & moſt dangerouſly of al men perſecuted him, and therfore is here ſpecially named) and from al his enimies, corporal & ſpiritual, when he had good repoſe of mind, his viſible enimies being ſubuerted, and his ſinnes remitted, acknowledging Gods infinite goodnes, by inſpiration of the Holie Ghoſt, made this Canticle of thankſgeuing, and praiſe of God.

It is inſerted amongſt the Pſalmes the 17. in order, al one in ſenſe, ſo differing in ſome wordes that the one explicateth the other.

mountaynes were ſtrycken, and ſhaken, becauſe he was angrie with them.

9 † A ſmoke aroſe out of his noſethrels, and a fyre from his mouth ſhal deuoure: coles were kindled from him.

10 † And he bowed the heauens, and deſcended: and miſte vnder his feete.

11 † And he aſcended vpon the Cherubins, and flew: and ſlidde ouer the winges of the winde.

12 † He put darkenes round about him a couer: ſtilling waters out of the clowdes of heauen.

13 † By the ſhyning in his preſence: the coles of fire were kindled.

14 † Our Lord wil thunder from heauen: and the high one wil geue his voice.

15 † He ſhot his arrowes and diſperſed them: lightning, and conſumed them.

16 † And the ouerflowinges of the ſea appeared, and the fundations of the world were diſcouered at the rebuking of our Lord, at the breathing of the ſpirit of his furie.

17 † He ſent from hygh heauen, and tooke me, and drewe me out of manie waters.

18 † He deliuered me from my moſt mightie enemie, and from them that hated me: becauſe they were ſtronger then I.

19 † He preuented me in the day of my affliction, and our Lord became my ſtay.

20 † And he brought me forth into latitude, he deliuered me, becauſe I wel pleaſed him.

21 † Our Lord wil reward me according to my iuſtice: and according to the cleannes of my handes wil he render to me.

22 † Becauſe I haue kept the wayes of our Lord, and haue not done impiouſly, from my God.

23 † For al his iudgementes are in my ſight: and his preceptes I haue not remoued from me.

24 † And I ſhal be perfect with him: and ſhal keepe my ſelf from myne iniquitie.

25 † And our Lord wil reſtore vnto me according to my iuſtice: and according to the cleannes of my handes in the ſight of his eyes.

26 † With the holie one thou ſhalt be holie: and with the ſtrong perfect.

27 † With the elect thou ſhalt be elect: and with the peruerſe thou ſhalt be peruerted.

28 † And the poore people thou wilt ſaue: and the hautie in thyne eies thou wilt humble.

29 † Becauſe thou art my lampe o Lord: and thou wilt illuminate my darkenes.

30 † For in thee I wil runne girded: in my God I wil leape ouer the wal.

31 † God, his way immaculate, the word of our Lord is examined by fyre: he is the ſhield of al that truſt in him.

32 † Who is God beſide our Lord: and who is ſtrong beſide our God?

33 † God who hath girded me with ſtrength: and made euen my perfect way.

34 † Making my feete equal with the hartes, and ſetting me vpon my high places.

35 Teaching my handes vnto battel: and framing myne armes as it were a braſen bow.

36 † Thou haſt geuen me the ſhield of thy ſaluation: and thy mildenes hath multiplied me.

37 † Thou ſhalt enlarge my ſteppes vnder me: and myne ankles ſhal not fayle.

38 † I wil purſew myne enemies, and bruiſe them: and wil not returne til I conſume them.

39 † I wil conſume and breake them, that they riſe not: they ſhal fal vnder my feete.

40 † Thou haſt girded me with ſtrength to battel: thou haſt bowed vnder me them that reſiſt me.

41 † Myne enemies thou haſt made to turne to me the backe: them that hated me, and I ſhal deſtroy them.

42 † They ſhal crie, and there ſhal not be to ſaue, to our Lord, and he wil not heare them.

43 † I wil deſtroy them as the duſt of the earth: as the myre of the ſtreates wil I bruiſe and breake them.

44 † Thou wilt ſaue me from the contredictions of my people: thou wilt keepe me to be :: the head of the Gentiles: the people which I knowe not, wil ſerue me.

45 † The children alienes wil reſiſt me, with the hearing of the eare they wil obey me.

46 † The children alienes are fallen away, and shal be ſtraytened in their diſtreſſes.

47 † Our lord liueth, and my God is bleſſed: and the ſtrong God of my ſaluation shal be exalted.

:: Though ſome few Gentiles were ſubdued by Dauid, and ſome were conuerted to true religion in the old Teſtamēt: yet the ful con

† God which geueſt me reuenges, and throweſt downe 48
peoples vnder me.
† Which bringeſt me out from myne enemies, and from 49
them that reſiſt me doſt lift me vp: from the wicked man
thou ſhalt deliuer me.
† Therfore wil I confeſſe vnto thee o Lord among the 50
Gentiles, and wil ſing to thy name.
† Magnifying the ſaluations of his king, and doing mercie 51
to his Chriſt Dauid, and to his ſeede for euer.

uerſion of Gentiles perteineth to the Church of Chriſt. which is here forſhewed and deſcribed to haue perpetual ſeede for euer.

CHAP. XXIII.

The laſt wordes of Dauid concerning reward of the good, 6. and puniſhment of the bad. 8. A Catalogue of Dauids valiant men.

AND theſe are Dauides laſt wordes. Dauid the ſonne of 1
Iſai ſayd: The man ſayd, to whom it was appointed
concerning the Chriſt of the God of Iacob, the excellent
Pſalmiſt of Iſrael: † The Spirit of our Lord hath ſpoken by 2
me, and his wordes by my tongue. † The God of Iſrael ſayd 3
to me, the Strong one of Iſrael hath ſpoken, the Dominatour
of men, the iuſt ruler in the feare of God. † As the light of 4
the mourning when the ſunne ryſeth, early without cloudes
gliſtereth, and as by rayne graſſe ſpringeth out of the earth.
† ∴ Neither is my houſe ſo great with God, that he ſhould en- 5
ter with me an eternal couenant firme in al thinges & aſſured.
For al my ſaluation, and al my wil: neither is there ought
therof that ſpringeth not. † And tranſgreſſors ſhal be pluc- 6
ked vp as thornes euery one: which are not taken with
handes. † And if a man wil touch them, he ſhal be armed 7
with yron and a lance ſtaffe, and kindled with fyre they ſhal
be burnt vnto nothing. † Theſe be the names of the valiantes 8
of Dauid. Sitting in his chaire the wiſeſt prince amongeſt
three, he is as it were the moſt tender litle worme of the
wood, which killed eight hundred at one brunt. † After 9
him, Eleazar the ſonne of his vncle the Ahohite among the
three valiantes, that were with Dauid when they deſyed the
Philiſthijms, and were gathered thither into battel. † And 10
when the men of Iſrael were gone vp, he ſtood and ſtroke
the Philiſtians til his hand faynted, and waxed ſtiffe with the
ſword: and our Lord made a great victorie that day: and the
people, that was fled, returned to take away of the ſpoyles of
them that were ſlayne. † And after him Semma the ſonne of 11
Age

∴ King Dauid in this laſt prophecie plainly diſtinguiſheth betwen the couenant & promiſe made to him touching his earthlie kingdom and the kingdom of *Chriſt.* who ſhould be borne of his ſeede.
In both which he foretelleth the reward of the good and puniſhment of the bad.

Age of Arari. And the Philiſthijms were gathered togehter
in their ward: for there was there a filde ful of rice. And
when the people was fled from the face of the Philiſthijms,
12 † he ſtood in the middes of the filde, and defended it, and
ſtroke the Philiſthians: and our Lord gaue great ſaluation.
13 † Moreouer alſo before there went downe three which were
princes among thirtie, and came to Dauid in the harueſt time
into the caue of Odollam: and the campe of the Philiſtianes
14 was placed in the Vale of the giantes. † And Dauid was in a
hold: moreouer the ward of the Philiſthianes was then in
15 Bethlehem. † Dauid :: therfore deſyred, & ſayd: O that ſome
man would geue me drinke of the water out of the ceſterne,
16 that is in Bethlehem beſide the gate. † Three valiantes ther-
fore brake into the campe of the Philiſtianes, and drew wa-
ter out of the ceſterne of Bethlehem, that was beſide the gate,
and brought it to Dauid: but he would not drinke, but :: offe-
17 red it to our Lord, † ſaying: Our Lord be merciful to me,
that I doe not this thing: ſhal I drinke the bloud of theſe
men that went, & the peril of their liues? Therfore he would
18 not drinke. Theſe thinges did the three ſtrongeſt. † Abiſai
alſo the brother of Ioab the ſonne of Saruia, was prince of
three, it is he that lifted vp his ſpeare agaynſt three hundred,
19 whom he ſlewe, renowmed among three, † and the nobleſt
of three, and he was the chiefe of them, but to the three firſt
20 he raught not. † And Banaias the ſonne of Ioiada the moſt
valiant man of great workes, of Cabſeel: he ſtroke the two
lions of Moab, and he went downe, and ſtroke the lyon in
21 the middes of the ceſterne in the dayes of ſnow. † He alſo
ſtroke the Ægyptian, a man worthie to be a ſpectacle, hauing
in his hand a ſpeare: therfore when he came downe to him
with a rod, by force he wreſted the ſpeare out of the hand of
22 the Ægyptian, and ſlewe him with his owne ſpeare. † Theſe
23 thinges did Banaias the ſonne of Ioiada. † And he renowmed
among the three valiantes, which were the nobler among
thirtie: but vnto the three he raught not: and Dauid made
24 him of his ſecrete counſel. † Aſael the brother of Ioab among
the thirtie, Elahanan the ſonne of his vncle of Bethlehem.
25 26 † Semma of Harodi, Elica of Harori, † Heles of Phalti,
27 Hira the ſonne of Acces of Thecua, † Abiezer of Anathoth,
28 Mobonnai of Huſati, † Selmon the Ahohite, Maharai the
29 Netophathite, † Heled the ſonne of Baana, he alſo a

:: The king propoſed not this for deſire of that water, but to trie and exerciſe his mens fortitude.

:: Precious thinges are moſt mete to be offered to God.

Netophathite, Ithai the ſonne of Ribai of Gabaath of the
children of Benjamin, † Banaia the Pharathonite, Heddai 30
of the Torrent Gaas, † Abialbon the Arbathite, Azmaueth 31
of Beromi, † Eliaba of Salaboni: The ſonnes of Iaſſen, Io- 32
nathan, † Semma of Orori, Ahiam the ſonne of Sarar the 33
Ararite, † Eliphelet the ſonne of Aaſbai the ſonne of Ma- 34
chati, Eliam the ſonne of Achitophel the Gelonite, † Heſrai 35
of Carmel, Pharai of Arbi, † Igaal the ſonne of Nathan of 36
Soba, Bonni of Gadi, † Selec of Ammoni, Naharai the Be- 37
rothite the ſquyer of Ioab the ſonne of Saruia, † Ira the Ie- 38
thrite, Gareb he alſo a Iethrite, † Vrias the Hetheite. Al 39
thirtie ſeuen.

CHAP. XXIIII.

For Dauids ſinne in numbring the people, 11. three ſortes of puniſhments are propoſed to his election: 14. of which he chooſeth the plague, and ſeuentie thouſand die in three dayes. 16. God ſheweth mercie. 17. Dauid prayeth. 18. buildeth an altar, 25. and the plague ceaſeth.

:: This ſinne & puniſhment happened before, when Dauid had health and ſtreingth of bodie.

:: The furie of our Lord, that is, Satan (a furious ſpirite, yet Gods creature) not our Lord him ſelfe, but by permiſſion only. 1. *Par.* 2. 1. *Satan aroſe againſt Iſrael, & moued Dauid.*

AND :: the furie of our Lord added to be angrie agaynſt 1
Iſrael, and ſtirred vp Dauid among them ſaying: Goe,
number Iſrael and Iuda. † And the king ſayd to Ioab the 2
General of his armie: Walke through al the tribes of Iſrael
from Dan to Berſabee, and number ye the people, that I may
know the number therof. † And Ioab ſayd to the king: Our 3
Lord thy God increaſe thy people, as much more as now it is,
and agayne multiplie it an hundred fold in the ſight of my
lord the king: but what meaneth my lord the king by this
kind of thing? † Howbeit the kinges word more preuailed 4
then the wordes of Ioab, and of the chiefe of the armie: and
Ioab went forth, and the captaynes of the ſouldiars from the
face of the king, to number the people of Iſrael. † And when 5
they had paſſed Iordan, they came into Aroer to the right
hand of the citie, which is in the Vale of Gad. † And by Iazer 6
they paſſed into Galaad, and into the lower countrie of
Hodſi, and they came into the wooddie countrie of Dan. And
going about neere Sidon, † they paſſed nigh to the walles of 7
Tyre, and al the land of the Heueite, and the Chananeite,
and they came to the ſouth of Iuda into Berſabee: † and ha- 8
uing viewed the whole land, after nine monethes and twentie
dayes, they were come to Ieruſalem. † Ioab therfore gaue 9
the number of the deſcription of the people to the king, and

L

there were found of Iſrael eight hundred thouſand ſtrong
men, that could drawe ſword: and of Iuda fiue hundred thouſand
10 fighting men. † But Dauids :: hart ſtrooke him, after the :: Contrition.
people was numbred: and Dauid ſayd to our Lord: :: I haue :: Confeſſion.
ſinned very much in this fact: but I pray thee Lord to transferre
the iniquitie of thy ſeruant, becauſe I haue done exceding
11 foliſhly. † Dauid therfore aroſe in the morning, and the
word of our Lord was made to Gad the prophete and Seer of
12 Dauid, ſaying: † Goe, and ſpeake to Dauid: Thus ſayth our
Lord: :: Choyſe is geuen thee of three thinges, chooſe one of :: Satisfaction.
13 them which thou wilt, that I may do it to thee. † And when
Gad was come to Dauid, he told him, ſaying: Either famine
ſhal come to thee ſeuen yeares in thy land: or three monethes
thou ſhalt flee thy aduerſaries, and they ſhal purſew thee: or
certes three dayes the peſtilence ſhal be in thy land. Now
therfore deliberate, and ſee what word I ſhal anſwer to him
14 that ſent me. † And Dauid ſayd to Gad: I am diſtreſſed exceding
dingly: but it is better that I fal into the handes of our Lord
(for his mercies be manie) then into the handes of men.
15 † And our Lord ſent the peſtilence in Iſrael, from morning The Epiſtle in a votiue Maſſe in tyme of plague or mortalitie.
vnto the time appoynted, and there died of the people from
16 Dan to Berſabee ſeuentie thouſand men. † And when the
Angel of Our Lord had ſtretched foth his hand ouer Ieruſalem
to deſtroy it, our Lord had pitie vpon the affliction, and
ſayd to the Angel that ſtroke the people: :: It is ſufficient: :: Temporal puniſhment inflicted after the guilt of ſinne was remitted.
now hold thy hand: and the Angel of our Lord was beſide
17 the floore of Areuna the Iebuſeite. † And Dauid ſayd to our
Lord when he ſaw the Angel ſtriking the people: I am he
that haue ſinned, I haue done wickedly: theſe that are the
ſheepe, what haue they done? let thy hand, I beſeche thee
18 be turned agaynſt me, and agaynſt my fathers houſe. † And
Gad came to Dauid in that day, and ſayd to him: Goe vp, and
build an altar to our Lord in the floore of Areuna the Iebuſeite.
19 † And Dauid went vp according to the word of Gad,
20 which our Lord had cōmanded him. † And Areuna looking,
perceiued the king and his ſeruantes to come towards him
21 † And going forth he adored the king with his face bowing
to the earth, and ſayd: What is the cauſe that my lord the
king cometh to his ſeruant? To whom Dauid ſayd: That I
may bye of thee the floore, and build an altar to our Lord, and
the ſlaughter may ceaſe which rageth among the people.

:: If ſubiectes had not proprietie in their goodes, but that the right and dominion of al perteyned to the prince, then could nothing at al, in anie caſe be geuen gratis by the ſubiect, but only yelded as due, to his ſouereigne.

† And Areuna ſayd to Dauid: Let my lord the king take, and 22
offer, as it pleaſeth him: thou haſt the oxen for holocauſte,
and the wayne, and the yokes of the oxen for prouiſion of
wood. † Areuna gaue al thinges to the king: and Areuna 23
ſayd to the king: The Lord thy God receiue thy vowe. † To 24
whom the king anſwering, ſayd: Not ſo as thou wilt, but I
wil bye it of thee at a price, and I wil not offer to our Lord
my God holocauſtes :: geuen gratis. Dauid therfore bought
the floore, and the oxen, for fiftie ſicles of ſiluer: † and 25
Dauid built there an altar to our Lord, & offered holocauſtes
and pacifiques: and our Lord became merciful to the land,
and the plague was ſtayed from Iſrael.

THE ARGVMENT OF THE THIRD BOOKE OF KINGES.

The contentes of this booke, diuided into three partes.

VVITH *commemoration of king Dauids old age, of his appointing a ſucceſſour, and of his death, in the firſt and part of the ſecond chapters, this booke conteyneth two other principal partes: the former is of king Salomon: of his entrance to the kingdom; his deuotion; wiſdom; magnificence; richeſſe; great familie; building of the Temple; and other ſumptuous palaces; of his fal alſo into luxurie, and idolatrie; in the reſt of the ſecond chapter to the end of the eleuenth. The other part ſheweth the diuiſion of the kingdom; onlie two tribes remayning to Roboam, Salomons ſonne, with title of king of Iuda; and tenne paſſing to Ieroboam his ſeruant, called king of Iſrael. So folow the ſeueral reignes of Abias, Aſa, and Ioſaphat kinges of Iuda: and of Madab, Baaſa, Ela, Zambri, Amri, Achab with IeZabel, and Ochoſias kinges of Iſrael: with the preaching, miracles, and other actes of Abias, Elias, Eliſeus, and other prophetes. in the other eleuen chapters.*

THE THIRD BOOKE OF KINGES; ACCORDING TO THE HEBREWES THE FIRST OF MALACHIM.

CHAP. I.

King Dauid waxing old, Abiſag a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethſabee obtaine, 28. that Salomon is declared and annointed King. 41. VVherupon Adonias (his folowers parting to their houſes) 50. fleeth to the altar in the tabernacle, but vpon promiſe of ſafetie doth homage to Salomon.

The firſt part. King Dauides admonitions to his ſonne: and his death.

1 AND king Dauid was old, and had manie daies
of age: and when he was couered with clothes,
2 he was not warmed. † His ſeruantes therfore
ſayd to him: Let vs ſeeke for our lord the king
a yong woman a virgin, and let her ſtand before
the king, and cheriſhe him, and ſleepe in his boſome,
3 and warme our lord the king. † They ſought therfore
a beautiful yong woman in al the coſtes of Iſrael, and
they found Abiſag a Sunamite, and brought her to the king.
4 † And the damſel was exceding beautiful, and she ſlept
with the king, and ſerued him, but the king did not know
5 her. † And Adonias the ſonne of Haggith was eleuated,
ſaying: I wil reigne. And he made him ſelf chariotes and
horſemen, and fiftie men, that should runne before him.
6 † Neither did his father controwle him at any time, ſaying:
Why didſt thou this? And he alſo was very beautiful, the ſecond
7 borne after Abſalom. † And he had talke with Ioab the
ſonne of Saruia, & with :: Abiathar the prieſt, who furthered
8 Adonias ſide. † But Sadoc the prieſt, and Banaias the ſonne
of Ioiada, and Nathan the prophet, and Semei, and Rei, and
9 the ſtrength of Dauids armie was not with Adonias. † Adonias
therfore hauing immolated rammes and calues, and al
fatte beaſtes beſide the Stone zoheleth, which was nigh to
the Fountaine Rogel, called al his brethren the ſonnes of the

:: For this conſpiracie Abiathar was depoſed. *ch.* 2. *v.* 27.

king,

king, and al the men of Iuda the ſeruantes of the king: † But 10
Nathan the prophet, and Banaias, and al the ſtrong ones, and
Salomon his brother he called not. † Nathan therfore ſayd 11
to Bethſabee the mother of Salomon: Haſt thou not heard
that Adonias the ſonne of Haggith hath reigned, and our lord
Dauid is ignorant therof? † Now rherfore come, take counſel 12
of me, and ſaue thy life, and thy ſonne Salomons. † Goe, 13
and enter in to king Dauid, and ſay to him: Didſt not thou
my lord king ſweare to me thy handmayd, ſaying: Salomon
thy ſonne ſhal reigne after me, and he ſhal ſitte in my
throne? Why then reigneth Adonias? † And whiles thou 14
art yet ſpeaking there with the king, I wil come after thee,
and make vp thy wordes. † Bethſabee therfore went in to 15
the king in the chamber: and the king was exceding old, and
Abiſag the Sunamite miniſtred to him. † Bethſabee bowed 16
her ſelf, and adored the king. To whom the king ſayd: What
is thy wil? quoth he. † Who anſwering ſayd: My lord, thou 17
didſt ſweare to thy handmayd by our Lord thy God, that Salomon
thy ſonne ſhal reigne after me, and he ſhal ſitte in my
throne. † And behold now Adonias reigneth, thou my lord 18
the king not knowing therof. †He hath killed oxen, & al fatte 19
thinges, and manie rammes, and called al the kinges ſonnes,
Abiathar alſo the prieſt, and Ioab the General of the warfarre:
but Salomon thy ſeruant he called not. † Notwithſtanding 20
my lord king, the eyes of al Iſrael looke vpon thee, that thou
wouldeſt ſhew them, who ſhal ſitte in thy throne my lord
king after thee. † And it ſhal be when my lord king ſleepeth 21
with his fathers, I and my ſonne Salomon ſhal be :: ſinners.
† As ſhe was yet ſpeaking with the king, Nathan the prophet 22
came. † And they told the king, ſaying: Nathan the prophete 23
is here. And when he was gone in to the king, and had adored
bowing to the earth, † Nathan ſayd: My lord king, didſt 24
thou ſay: Let Adonias reigne after me, and let him ſitte vpon
my throne? † Becauſe he is gone downe to day, and hath immolated 25
oxen, and fattelinges, and manie rammes, and called
al the kinges ſonnes, and the captaynes of the armie, Abiathar
alſo the prieſt: and they eating and drinking before him, and
ſaying: God ſaue the king Adonias: † me thy ſeruant, and 26
Sadoc the prieſt, and Banaias the ſonne of Ioiada, and Salomon
thy ſeruant he called not. † Is this word proceded from 27
my lord the king, and haſt thou not told me thy ſeruant who
should

:: Baſely eſtemed, or puniſhed as offenders vpon ſuſpition or ieloſie.

ſhould ſitte vpon the throne of my lord the king after him?
28 † And king Dauid anſwered, ſaying: Cal vnto me Bethſabee.
Who when ſhe was entered in to the king, and ſtood before
29 him, † the king ſware, and ſayd: Our Lord liueth, which
30 hath deliuered my ſoule from al diſtreſſe, † that as I ſware to
thee by our Lord the God of Iſrael, ſaying: Salomon thy
ſonne ſhal reigne after me, and he ſhal ſitte vpon my throne
31 for me, ſo wil I doe this day. † And Bethſabee bowing her
countenance vnto the earth adored the king, ſaying: God ſaue
32 my lord for euer. † King Dauid alſo ſaid: Cal me Sadoc the
prieſt, and Nathan the prophet, & Banaias the ſonne of Ioiada.
33 Who when they were entred in before the king, † he ſaid to
them: Take with you the ſeruantes of your lord, and ſette Salomon
my ſonne vpon my mule: and bring him into Gihon.
34 † And let Sadoc the prieſt anoint him there, and Nathan the
prophet to be king ouer Iſrael: and you ſhal ſound the trumpet,
35 and ſhal ſay: God ſaue king Salomon. † And you ſhal
goe vp after him, and he ſhal come, and ſhal ſitte vpon my
throne, and he ſhal reigne for me: and I wil ordaine him
36 that he be prince ouer Iſrael, and ouer Iuda. † And Banaias
the ſonne of Ioiada anſwered the king, ſaying: Amen: ſo
37 ſpeake our Lord the God of my lord the king. † As our Lord
hath beene with my lord the king, ſo be he with Salomon,
and make his throne higher then the throne of my lord king
38 Dauid. † Sadoc therfore the prieſt, and Nathan the prophet
went downe, and Banaias the ſonne of Ioiada, and Cherethi,
and Phelethi: and they ſet Salomon vpon the mule of king
39 Dauid, and brought him into Gihon. † And Sadoc the prieſt
tooke a horne of oile out of the tabernacle, and annointed
Salomon: and they ſounded the trumpet, and al the people
40 ſaid: God ſaue king Salomon. † And al the multitude went
vp after him, and the people ſinging on ſhaulmes, and reioyſing
with great gladnes, and the earth ſounded of their
41 crie. † And Adonias heard, and al that were inuited of him,
and the feaſt was ended: yea and Ioab hearing the voice of
the trumpet, ſaid: What meaneth the crie of the citie making
42 a tumult? † As he yet ſpake, came Ionathas the ſonne
of Abiathar the prieſt: to whom Adonias ſaid: Come in, becauſe
43 thou art a ſtout man, and bringeſt good newes. † And
Ionathas anſwered Adonias: Not ſo: for our lord king
44 Dauid hath appointed Salomon king. † and hath ſent with

him Sadoc the prieſt, and Nathan the prophete, and Banaias
the ſonne of Ioiada, and Cerethi, and Phelethi, and they haue
ſet him vpon the kinges mule. † And Sadoc the prieſt, and Na- 45
than the prophete haue annointed him king in Gihon: & they
are gone vp thence reioyſing, and the citie ſounded: this is
the voice that you heard. † Yea and Salomon ſitteth vpon 46
the throne of the kingdom. † And the kinges ſeruantes en- 47
tring in, haue bleſſed our lord king Dauid, ſaying: God
amplifye the name of Salomon aboue thy name, and magnifie
his throne aboue thy throne. And the king ∷ adored in his
bed: † and he hath thus ſpoken: Bleſſed be our Lord the 48
God of Iſrael, who hath geuen this day one ſitting in my
throne, mine eies ſeing it. † They therfore were terrified, 49
and they al aroſe, that had beene inuited of Adonias, and
euery man went his way. † And Adonias fearing Salomon 50
aroſe, and went, and held the horne of the altar. † And they 51
told Salomon ſaying: Behold Adonias fearing king Salomon,
hath taken hold of the horne of the altar, ſaying: Let king
Salomon ſweare to me this day, that he wil not kil his ſeruant
with the ſword. † And Salomon ſayd: If he be a good man, 52
there ſhal not ſo much as one heare of his fal vpon the
ground: but if euil ſhal be found in him, he ſhal die. † King 53
Salomon therfore ſent, and brought him out from the altar:
and going in he adored king Salomon: and Salomon ſayd to
him: Goe to thy houſe.

∷ King Dauid did not adore his ſonne as a ſubiect adoreth his prince, but adored God, geuing thankes for this benefite of a ſucceſſor. as it foloweth in the next verſe.

CHAP. II.

Dauid geueth godlie preceptes to Salomon. 5. willeth him to puniſh certaine offenders: 10. and dieth. 12. Salomon reigneth. 13. Adonias, by interceſſion of Bethſabee, requeſteth to haue Abiſag to wife: 22. but is put to death for demanding her. 26. Abiathar the prieſt is baniſhed, and depoſed, for conſpiring with Adonias. 28. Ioab alſo for the ſame cauſe, and former crimes is ſlaine. 36. Semei is confined in Ieruſalem, 40. & for tranſgreſſing his limites, together with old faultes is likewiſe ſlaine.

AND the dayes of Dauid approched that he ſhould die, 1
and he commanded his ſonne Salomon, ſaying: † I 2
enter into the way of al fleſh: take courage, and play the man.
† And obſerue the watches of our Lord thy God, that thou 3
walke in his waies, and keepe his ceremonies, and his pre-
ceptes, and iudgementes, and teſtimonies, as is written in the
law of Moyſes: that thou mayſt vnderſtand al thinges which
thou doeſt, and whitherſoeuer thou ſhalt turne thy ſelfe:
† that

4 † that our Lord may confirme his wordes, which he hath
ſpoken of me, ſaying: If thy children ſhal keepe their waies,
and ſhal walke before me in truth, in al their hart, and in al
their ſoul, there ſhal not altogether be taken from thee a man
5 out of the throne of Iſrael. † Thou knoweſt alſo what Ioab
the ſonne of Saruia hath done to me, what he did to the two
princes of the armie of Iſrael, to Abner the ſonne of Ner, and
Amaſa the ſonne of Iether: whom he ſlewe, & ſhed the bloud
of warre in peace, & put the bloud of battel in his belt, which
was about his loynes, and in his ſhoe, which was on his feete.
6 † Thou ſhalt doe therfore according to thy wiſdom, and
7 ſhalt not bring his hoare head peaceably vnto hel. † But to
the ſonnes alſo of Berzellai the Galaadite thou ſhalt render
kindnes, and they ſhal eate on thy table: for they mette me
8 when I fled from the face of Abſolom thy brother. † Thou
haſt alſo with thee Semei the ſonne of Gera the ſonne of
Iemini of Bahurim, who curſed me with a wicked curſe,
when I went to the Campe; but becauſe he came downe to
meete me when I paſſed Iordan, and I ſware to him by our
9 Lord, ſaying: I wil not kil thee with the ſword: † doe not thou
ſuffer him to be guiltles. But thou art a wiſe man, ſo that thou
knoweſt what thou ſhalt doe to him, and thou ſhalt bring his
10 hoare heare with bloud vnto hel. † Dauid therefore ſlept with
11 his fathers, and was buried in the citie of Dauid. † And the
daies that Dauid reigned in Iſrael, are fourtie yeares: in Hebron
he reigned ſeuen yeares, in Ieruſalem thirtie three.

The ſecond part.
Of Salomons reigne, and actes good and bad.

12 † And Salomon ſate vpon the throne of Dauid his father,
13 and his kingdome was confirmed excedingly. † And Adonias
the ſonne of Haggith entered in to Bethſabee the mother of
Salomon. Who ſaid to him: Is thy coming peaceable? Who
14 anſwered: peaceable. † And he added: I haue a word to ſpeake
15 with thee. To whom ſhe ſaid: Speake. And he: † Thou knoweſt,
quoth he, that the kingdom was mine, and al Iſrael had
purpoſed to make me ouer them to be their king: but the
kingdom is tranſpoſed, & is made my brothers: for it was appointed
16 him of our Lord. † Now therefore I deſire one petition
of thee; Confound not my face. Who ſaid to him: Speake.
17 † And he ſaid: I pray ſpeake to Salomon the king (for he can
not denie thee any thing) that he geue me Abiſag the Sunamite
18 to wife. † And Bethſabee ſaied: wel, I wil ſpeake for thee
19 to the king. † Bethſabee therefore came to king Salomon, to

ſpeake vnto him for Adonias: and the king aroſe to meete her,
and adored her, and ſate downe vpon his throne: and a throne
was ſette for the kinges mother, who ſate on his right hand.
† And ſhe ſaid to him: One litle petition I deſire of thee, confound 20
not my face. And the king ſaid to her: My mother aske:
for :: it behoueth not that I turne away thy face. † Who ſaid: 21
Let Abiſag the Sunamite be geuen to Adonias thy brother to
wife. † And king Salomon anſwered, and ſaid to his mother: 22
Why doeſt thou aske Abiſag the Sunamite for Adonias? aske
for him alſo the kingdom: for he is my brother elder then I, &
hath Abiathar the prieſt, & Ioab the ſonne of Saruia. † Therfore 23
king Salomon ſware by our Lord, ſaying: Theſe thinges
doe God to me, and theſe adde he, becauſe Adonias hath
ſpoken this word againſt his life. † And now, our Lord liueth 24
which hath eſtabliſhed me, and placed me vpon the throne of
Dauid my father, and which hath made me a houſe, as he
ſpake, this day ſhal Adonias be ſlaine. † And king Salomon 25
ſent by the hand of Banaias the ſonne of Ioiada, who ſlewe
him, and he died. † To Abiathar alſo the prieſt the king ſaid: 26
Goe into Anathoth to thy field, and thou in deede art a man
of death: but to day I wil not kil thee, becauſe thou didſt carie
the arke of our Lord God before Dauid my father, & haſt ſuſteyned
labour in al thinges, wherein my father laboured.
† Salomon therefore :: caſt out Abiathar, that he ſhould not 27
be the prieſt of our Lord, that the word of our lord might
be fulfilled, which he ſpake concerning the houſe of Heli in
Silo. † And then a meſſenger came to Ioab for that Ioab had 28
turned after Adonias, and after Salomon had not turned:
Ioab therfore fled into the tabernacle of our Lord, & caught
the horne of the altar. † And it was told king Salomon, that 29
Ioab was fled into the tabernacle of our Lord, and was beſide
the altar: & Salomon ſent Banaias the ſonne of Ioiada, ſaying:
Goe, kil him. † And Banaias came to the tabernacle of our
Lord, and ſaid to him: Thus ſayth the king: Come forth.
Who ſaid: I wil not come forth, but here wil I die. Banaias
reported his word to the king, ſaying: Thus ſpake Ioab, and
thus he anſwered me. † And the king ſaid to him: Doe as he 31
hath ſpoken: and kil him, & burie him, and thou ſhalt remoue
the innocent bloud, which hath beene ſhed of Ioab, from me,
and from the houſe of my father. † And our Lord ſhal render 32
his bloud vpon his head, becauſe he murdered two iuſt men, &
better

:: In al conuenient ſuites it behoueth the ſonne to heare his mother.

:: By ſpecial inſtinct Salomon did this extraordinarie fact as a prophet & miniſter of God, executing his ſentence geuen before againſt the houſe of Heli for the ſinnes of his children, 1. *Reg.* 2. *v.* 31. and for Abiathars proper fault ioyning with Adonias againſt Salomon 3. *Reg.* 1.

better then him ſelf: and ſlew them with his ſword, my father
Dauid not knowing, Abner the ſonne of Ner general of the
warfare of Iſrael, and Amaſa the ſonne of Iether general of the
33 armie of Iuda: † and their bloud ſhal returne vpon the head of
Ioab, and vpon the head of his ſeede for euer. But to Dauid
and his ſeede and his houſe, and to his throne be peace for
34 euer from our Lord. † Banaias therfore the ſonne of Ioiada
went vp, and ſetting vpon him ſlewe him: and he was buried
35 in his houſe in the deſert. † And the king appoynted Banaias
the ſonne of Ioiada for him ouer the armie, and Sadoc the
36 prieſt he :: placed for Abiathar. † The king alſo ſent, and
called Semei, and ſaid to him: Build thee a houſe in Ieruſalem,
and dwel there: and thou ſhalt not goe out thence hither and
37 thither. † But what day ſoeuer thou ſhalt goe out, and ſhalt
paſſe the Torrent Cedron know that thou art to be ſlaine: thy
38 bloud ſhal be vpon thy head. † And Semei ſaid to the king:
The ſaying is good: as my lord the king hath ſpoken, ſo wil
thy ſeruant doe. Semei therfore dwelt in Ieruſalem, manie
39 dayes. † And it came to paſſe after three yeares, that the ſer-
uantes of Semei fled to Achis the ſonne of Maacha the king
of Geth: and it was told Semei that his ſeruantes were gone
40 into Geth. † And Semei aroſe, and ſadled his aſſe, and went
to Achis into Geth to require his ſeruantes, and he brought
41 them out of Geth. † And it was told Salomon that Semei
42 went into Geth out of Ieruſalem, and was returned. † And
ſending he called him, and ſaid to him: Did I not teſtifie to
thee by our Lord, and told thee before: What day ſoeuer thou
going out ſhalt paſſe hither & thither, know that thou ſhalt
die? And thou didſt anſwere me: The ſaying is good, which
43 I haue heard. † Why then haſt thou not kept the oath of our
44 Lord, and the precept that I commanded thee? † And the
king ſaid to Semei: Thou knoweſt al the euil, wherof thy hart
is priuy to thy ſelfe, which thou diſt to Dauid my father: our
45 Lord hath rendred thy malice vpon thy head: † And king
Salomon be bleſſed, and the throne of Dauid ſhal be ſtable
before our Lord for euer. † The king therfore commanded
Banaias the ſonne of Ioiada: who going out, ſtroke him, and
he died.

:: Salomon was not only a kĩg but alſo a prophet. Moreouer ſome ſecular princes doe nominate ſpiritual ſuperiours, and inſtal them in their ſeates yet their iuriſdiction is not depending on the prince, but the prince to be directed by them *Num. 27. v. 21.*

CHAP. III.

King Salomon marieth Pharaos ſiſter. 3. offereth victims in high places. 5. admoniſhed by God in his ſleepe to demand what he wil, he asketh wiſdom *to gouerne his people. 10. which God granteth him, with much richeſſe alſo and glorie. 16. He decideth a controuerſie betwen two wemen contending about a liuing child and a dead.*

THE kingdom therfore was eſtabliſhed in the hand of 1
Salomon, and he was ioyned in affinitie to Pharao the
king of Ægypt: for he tooke his daughter, and brought her
into the citie of Dauid, vntil he accompliſhed building his
owne houſe, and the houſe of our Lord, and the wal of Ieruſalem
round about. † But yet the people immolated in the 2
excelſes: for there was no temple built to the name of our
Lord vntil that day. † And Salomon loued our Lord, walking 3
in the preceptes of Dauid his father, ſauing that he immolated
in the excelſes, and burnt incenſe. † He went therfore into 4
Gabaon, to immolate there: for that was a verie great excelſe:
a thouſand hoſtes for holocauſt did Salomon offer vpon that
altar in Gabaon. † And our Lord appeared to Salomon in a 5
dreame by night, ſaying: Aske what thou wilt that I may geue
it thee. † And Salomon ſaid: Thou haſt done great mercie 6
with thy ſeruant Dauid my father, euen as he walked in thy
ſight in truth, and iuſtice, and a right hart with thee: for
thou haſt kept thy great mercie, and haſt geuen him a ſonne
ſitting vpon his throne, as it is this day. † And now Lord 7
God, thou haſt made thy ſeruant to reigne for Dauid my father:
but I am a litle childe, and ignorant of my going out
and coming in. † And thy ſeruant is in the middes of the 8
people, which thou haſt choſen, a people infinite, which can
not be numbred and counted for the multitude. † Thou 9
ſhalt therfore geue to thy ſeruant a docible hart, that he may
iudge the people, & diſcerne betwen good and euil. For who
ſhal be able to iudge this people, this thy people great in number? 10
† The word therfore was liked before our Lord, that Salomon
had asked ſuch a thing. † And our Lord ſayd to Salomon: 11
Becauſe thou haſt asked this thing, and haſt not deſired
for thy ſelf manie dayes, nor riches, nor the liues of thine enemies,
but haſt deſired wiſedom for thy ſelf to diſcerne iudgement:
† behold I haue done vnto thee according to thy wordes, 12
& haue geuen thee a wiſe hart and intelligent, inſo much
that none before thee hath beene like thee, nor ſhal ariſe after
thee. † Yea and theſe thinges, which thou didſt not aske, I 13
haue geuen thee: to witte, riches, and glorie, ſo that none

hath

hath beene like thee among the kinges al dayes hertofore.
14 † And if thou wilt walke in my wayes, and keepe my preceptes, and my commandementes, as thy father walked, I wil
15 make thy dayes long. † Therfore Salomon awaked, and perceiued that it was a dreame: and when he was come to Ieruſalem, he ſtood before the arke of couenant of our Lord, and
offered holocauſtes, and made pacifique victimes, and a great
16 feaſt to al his ſeruantes. † Then came there two wemen har-
17 lottes to the king, and ſtood before him: † of the which one
ſaid: I beſech thee, my lord, I and this woman dwelt in one
houſe, and I was deliuered of a childe beſide her in the cham-
18 ber. † And the third day, after that I was deliuered, ſhe alſo
was deliuered, and we were together, and no other perſon
18 with vs in the houſe, except we two. † And this womans
20 childe died in the night. For ſleping ſhe oppreſſed him. † And
ryſing in the dead tyme of the night, ſhe tooke my childe
from the ſide of me thy handmayd being aſlepe, and layed it
in her boſome: and her childe that was dead, ſhe put in my
21 boſome. † And when I was ryſen in the morning to geue my
childe milke, he appeared dead: whom more diligently beholding when it was cleere day, I found that it was not mine
22 which I bare. † And the other woman anſwered: It is not
ſo as thou ſayſt, but thy childe is dead, and mine liueth. On the
contrarie part ſhe ſayd: Thou lieſt: for my childe liueth, and
thy childe is dead. And in this maner they ſtroue before the
23 king. † Then ſayd the king: This woman ſaith, My childe
liueth, and thy childe is dead. And this hath anſwered, No,
24 but thy childe is dead, and mine liueth. † The king therfore
ſaid: Bring me a ſword. And when they had brought a ſword
25 before the King, † Diuide, quoth he, the liuing child into
two partes, and geue the halfe part to one, and halfe to the
26 other. † But the woman, whoſe childe was aliue, ſaid to the
king (for her bowels were moued vpon her childe) I beſech
thee my lord, geue her the childe aliue, and kil it not. On the
contrarie part ſhe ſayd: ∷ be it neither mine, nor thine, but
27 let it be diuided. † The king anſwered, and ſaid: Geue
vnto this woman the infant aliue, and let it not be killed
28 for this is the mother therof. † Al Iſrael therfore heard the
iudgement that the king had iudged, and they feared the
king, ſeing the wiſedom of God to be in him to doe iudgement.

The Epiſtle on munday in the 4. weke of Lent.

∷ So heretikes not being able to proue that their ſynagogue is the true & permanent Church, would deſtroy the Catholique and ſo haue none at al.

CHAP.

CHAP. IIII.

Chiefe men of Salomons kingdom are recited by their names, and offices. 22. likewiſe the proviſion of victuals for his houſe, 26. the number of his horſes, 29. his wiſedom excelleth al others. 32. he writte manie parables and verſes, and lernedly diſcourſed of al thinges.

AND king Salomon was reigning ouer al Iſrael: † and 1 2
theſe were the princes which he had: Azarias the ſonne
of Sadoc the prieſt: † Elihoreph, and Ahia the ſonnes of Siſa 3
Scribes: Ioſaphat the ſonne of Ahilud, regiſter: † Banaias the 4
ſonne of Ioiada, ouer the armie: and Sadoc, and Abiathar prie-
ſtes. † Azarias the ſonne of Nathan, ouer them that aſſiſted 5
the king: Zabud the ſonne of Nathan prieſt the kinges frend:
† and Ahizar gouernour of the houſe: and Adoniram the 6
ſonne of Abda ouer the tributes. † And Salomon had twelue 7
gouernours ouer al Iſrael, which ſerued out victuals for the
king and for his houſe: for euerie one miniſtred neceſſaries,
eche man his moneth in the yeare. † And theſe are their 8
names: Benhur in mount Ephraim. † Bendecar, in Macces, 9
and in Salebim, and in Bethſames, and in Elon, and in Beth-
hanan. † Benheſed in Aruboth: his was Socho, and al the 10
land Epher. † Benabinadab, whoſe was al Nepha Dor, had 11
Tapheth the daughter of Salomon to wife. † Bana the ſonne 12
of Ahilud gouerned Thanach and Mageddo, and al Bethſan,
which is beſide Sarthana vnder Iezrahel, from Bethſan vnto
Abelmehula ouer againſt Iecmaan. † Bengaber in Ramoth 13
galaad: had Auothiair the ſonne of Manaſſes in Galaad, he
was chiefe in al the countrie of Argob, which is in Baſan,
three ſcore cities great and walled, which had braſen lockes.
† Ahinadab the ſonne of Addo was chiefe in Manaim. 14
† Achimaas in Nephthali: yea he alſo had Baſemath the daugh- 15
ter of Salomon in mariage. † Baana the ſonne of Huſi, in 16
Aſer, and in Baloth. † Ioſaphat the ſonne of Pharue, in Iſacar. 17
† Semei the ſonne of Ela, in Beniamin. † Gaber the ſonne 18 19
of Vri, in the land of Galaad in the land of Sehon the king of
the Ammortheite, & of Og the king of Baſan, ouer al thinges
that were in that land. † Iuda and Iſrael innumereble, as the 20
ſand of the ſea in multitude: eating, and drinking, and reioy- 21
ſing. † And Salomon was in his dominion, hauing al the king-
domes with him from the riuer of the land of the Phili-
ſthijms vnto the border of Ægypt: of them that offered him
preſentes,

22 preſents, and ſerued him al the dayes of his life. † And the
prouiſion of Salomon was euerie day thirtie meaſures of
23 floure, & three ſcore meaſures of meale, † tenne fat oxen and
twentie paſture fed, & a hundred rammes, beſide the veniſon
24 of hartes, roes, and buffles, & fatted foule. † For he poſſeſſed
al the countrie, which was beyond the riuer, from Thapſa
vnto Goza, and al the kinges of thoſe countries: and he had
25 peace on euerie ſide round about. † And Iuda and Iſrael
dwelt without anie feare, euerie one vnder his vine, and vnder
his figtree, from Dan vnto Berſabe al the dayes of Salomon.
26 mon. † And Salomon had fourtie thouſand ſtalles of chariot-
27 horſes, and twelue thouſand for the ſaddle. † And the foreſaide
gouernours of the king fed them: yea and the neceſſaries
of king Salomons table they gaue forth with great care in
28 their time. † Barley alſo and ſtrow for the horſes, and beaſtes,
they brought to the place, where the king was, according as
29 it was appointed them. † God alſo gaue wiſdom to Salomon
and prudence exceding much, and latitude of hart as the ſand
30 that is in the ſea ſhore. † And the wiſdom of Salomon paſſed
the wiſdom of al them in the eaſt, and of the Ægyptians,
31 † and he was wiſer then al men: wiſer then Ethan the Ezralite,
and Heman, and Chalcol, and Dorda the ſonnes of Mahol
32 and he was renowmed in al nations round about. † Salomon
alſo ſpake :: three thouſand parables: and his ſongues were
33 a thouſand & fiue. † And he diſputed of trees from the ceder,
that is in Libanus, vnto the hyſſop which cometh out of the
wal: and he diſcourſed of beaſtes, and foules, and creeping
34 wormes, and fiſhes. † And there came from al people to heare
the wiſdom of Salomon, and from al the kinges of the earth,
which heard his wiſdom.

:: Theſe bookes are not extant.

CHAP. V.

Hiram king of Tyre granteth timber and workmen for building the Temple: Salomon allowing victuals, and paying wages. 13. the number of workmen and ouerſeers.

1 HIRAM alſo the king of Tyre ſent his ſeruantes to Salomon:
for he heard that they had auointed him king
for his father: becauſe Hiram had bene Dauids frend at al
2 time. † And Salomon ſent to Hiram, ſaying: † Thou know-
3 eſt the wil of Dauid my father, and that he could not build
a houſe to the name of our Lord his God, becauſe of warres

imminent round about vntil our Lord put them vnder the ſole
of his feete. † But now our Lord my God hath geuen me reſt 4
round about: and there is no ſatan, nor il rencounter. † Wherfore 5
I purpoſe to build a temple to the name of our Lord my
God, as our Lord hath ſpoken to Dauid my father, ſaying: Thy
ſonne, whom I wil geue for thee vpon thy throne, he ſhal
build a houſe to my name. † Command therfore that thy 6
ſeruantes cut me downe cedres out of Libanus, and let my
ſeruantes be with thy ſeruantes: and I wil geue thee the hire
of thy ſeruantes whatſoeuer thou wilt aske, for thou knoweſt
how there is not in my people a man that hath skil to hew
wood as the Sidonians. † When Hiram therfore had heard the 7
wordes of Salomon, he reioyſed excedingly, and ſaid: Bleſſed
be the Lord God this day, who hath geuen vnto Dauid a ſonne
moſt wiſe ouer this people ſo great in number. † And Hiram 8
ſent to Salomon, ſaying: I haue heard whatſoeuer thou haſt
willed me: I wil doe al thy wil in cedre trees, and firre trees.
† My ſeruantes ſhal bring them downe from Libanus to the 9
ſea: and I wil put them in boates in the ſea, vnto the place,
which thou ſhalt ſignifie to me; and wil land them there, and
thou ſhalt take them: and thou ſhalt allow me neceſſaries,
that there be meate geuen for my houſe. † Therfore Hiram 10
gaue Salomon cedre trees, and firre trees, according to al his
wil. † And Salomon allowed Hiram twentie thouſand cores 11
of wheate, for prouiſion for his houſe, and twentie cores of
moſt pure oile: theſe thinges did Salomon geue to Hiram
euerie yeare. † Our Lord alſo gaue wiſedom to Salomon, as he 12
ſpake to him: & there was peace betwen Hiram & Salomon,
and both made a league. † And king Salomon choſe workmen 13
out of al Iſrael, and the taxed number was of thirtie
thouſand men. † And he ſent them into Libanus, ten thouſand 14
euerie moneth by courſe, ſo that two monethes they
were in their houſes: and Adoniram was ouer this taxing.
† And Salomon had ſeuentie thouſand of them that caried 15
burdens, and eightie thouſand hewers of ſtones in the mountaine:
† beſides the ouerſeers which were ouer euerie worke, 16
in number three thouſand, and three hundred that commanded
the people, and them that did the worke. † And the 17
king commanded, that they ſhould take great ſtones, choſen
ſtones for the foundation of the temple, and ſhould ſquare
them: † which the maſons of Salomon, and maſons of 18

Hiram

Hiram hewed: moreouer the Giblians prepared timber and ſtones, to build the houſe.

CHAP. VI.

In the yeare foure hundred and foure ſcore after the Iſraelites came from Ægypt, Salomon, the fourth yeare of his reigne, beginneth to build the Temple. 2. The principal partes with the greatnes, forme, and ornamentes therof are deſcribed. 38. It is in building ſeuen yeares.

1 AND it came to paſſe in the foure hundred and foure
ſcore yeare of the coming forth of the children of Iſrael
out of the Land of Ægypt, in the fourth yeare, the moneth
Zio (that is the ſecond moneth) of the reigne of Salomon
2 ouer Iſrael, he began to build a houſe to our Lord. † And
the houſe, which king Salomon built to our Lord, had three
ſcore cubites in length, and twentie cubites in bredth, and
3 thirtie cubites in height. † And there was a porche before
the temple of twentie cubites of length, according to the
meaſure of the bredth of the temple: and it had ten cubites
4 of bredth before the face of the temple. † And he made in
the temple * oblique windowes. † And he built vpon the
5 wal of the temple loftes round about, † in the walles of the
houſe round about the temple and the oracle, and he made
6 ſides round about. † The loft that was vnderneth, had fiue cu-
bites of bredth, & the middle loft was of ſix cubites in bredth,
and the third loft had ſeuen cubites of bredth. And he put
beames in the houſe round about on the outſide, that they
7 might not cleaue to the walles of the temple. † And the
houſe when it was built, was built of ſtones hewed and per-
fected: and hammer, and hachet, and al the toole of yron
8 were :: not heard in the houſe when it was built. † The doore
of the middle ſide was in the wal of the houſe on the right
hand: and by wynding ſtaires they went vp into the middle
9 rowme, and from the middle into the third. † And he built
the houſe, and finiſhed it: he couered alſo the houſe with
10 ſeelings of cedre trees. † And he built a loft ouer al the
houſe fiue cubites of height, and he couered the houſe with
11 cedre timber. † And the word of our Lord came to Salomon,
12 ſaying: † This houſe, which thou buildeſt, if thou wilt
walke in my preceptes, and doe my iudgementes, and keepe
al my commandementes, going in them, I wil eſtabliſh my
13 word to thee, which I ſpake to Dauid thy father. † And I

Narovv vvithout & broad vvithin.

:: In perfect people is neither noiſe of murmur in aduerſitie, nor of boaſting in proſperitie, but patience and humilitie with ſilence.

wil dwel in the middes of the children of Iſrael, and wil not
forſake my people Iſrael. † Salomon therfore built the houſe, 14
and finiſhed it. † And he built the walles of the houſe on the 15
inſide, with cedre loftes, from the pauement of the houſe to
the toppe of the walles, and to the roofes, he couered it with
cedre trees on the inſide: and he couered the floore of the
houſe with boordes of firre. † And he built loftes of cedre 16
timber of twentie cubites at the hinder part of the temple,
from the pauement to the higher partes: and he made the
inner houſe of the oracle to be :: Sanctum Sanctorum.
† Moreouer the temple it ſelf was fourtie cubites before the 17
doores of the oracle. † And al the houſe was couered within 18
with ceder, hauing roundels, and the ioyntes therof coningly
wrought and the engrauinges ſtanding out: al thinges
were couered with bordes: :: neither could there a ſtone appeare
in the wal at al. † And he made the oracle in the middes 19
of the houſe, in the inner part, that he might put the arke of
couenant of our Lord there. † Moreouer the oracle had 20
twentie cubites in length, and twentie cubites of bredth, and
twentie cubites in height. And he couered and ſeeled it with
moſt pure gold. and the altar alſo he decked with ceder.
† The houſe alſo before the oracle he couered with moſt 21
pure gold, and faſtened on plates with nailes of gold. † And 22
there was nothing in the temple that was not couered with
gold: yea and al the altar of the oracle he couered with gold.
† And he made in the oracle two cherubs of oliue trees, of 23
ten cubites in height. † One wing of a cherub of fiue cubites, 24
and the other wing of a cherub fiue cubites: that is, hauing
tenne cubites, from the end of one wing vnto the end of
the other wing. † Of ten cubites alſo was the ſecond cherub: 25
in like meaſure, and the worke was one in both cherubs,
† that is to ſay, one cherub had the height of ten cubites, 26
and in like maner the ſecond cherub. † And he put the cherubs 27
in the middes of the inner temple: and the cherubs extended
their winges, and the one wing touched the wal, and
the wing of the ſecond cherub touched the other wal: and
the other winges in the middle part of the temple touched
ech other. † He couered alſo the cherubs with gold. † And 28 29
al the walles of the temple round about he graued with diuerſe
engrauinges and caruing: & he made in them cherubs,
and palme trees, and :: diuerſe pictures, as it were ſtanding
out

:: *Holie of holies* or moſt holie place.

:: Stones in buildinges, and bones in liuing bodies repreſent the ſtate of religious perſones who being hidde in their Monaſteries and celles, ſo much the more fortifie the Church, by how much leſſe they appeare abrode. becauſe *their office is not to teach, but to mourne. S. Bernard. Ser. 64.*

:: It is a clere caſe, that al car

30 out of the wal, and coming forth. † Yea the pauement alſo
31 of the houſe he couered with gold within and without. † And
in the entrance of the oracle he made litle doores of the tim-
32 ber of oliuetrees, and fiue corner poſtes. † And two doores
of oliuetimber: and he graued in them pictures of Cherubs,
and figures of Palme trees, and grauen workes ſtanding out
very much; and he couered them with gold: and he couered
as wel the cherubs as the palmetrees, and the other thinges
33 with gold. † And he made in the entrance of the temple poſtes
34 of oliuetimber foure ſquare: † and two doores of firre trees,
one agaynſt an other: and either doore was duble, and ſo
35 opened with folding leaues. † And he graued cherubs, and
palmetrees, and engrauinges appearing very much: and he
36 couered al with golden plates in ſquare worke by rule. † And
he built the inner court with three rowes of ſtones poliſhed,
37 and one rowe of ceder timber. † In the fourth yeare was the
38 houſe of our Lord founded in the moneth of Zio: † and in
the eleuenth yeare in the moneth Bul (that is the eight mo-
neth) the houſe was perfected in al the workes therof, and
in al the implementes therof: and he was building it ſeuen
yeares.

ued & grauen pictures, or images were not vnlawful, but were religiouſly made & ſette in the holie Temple, for the more honour of God.

The end of the fourth age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FOVRTH AGE: FROM the parting of Iſrael out of Ægypt, to the fundation of the Temple. The ſpace of 480. yeares.

VVE HAVE *ſenne already in the three firſt ages, or diſtinct times of the world, the biginning, increaſe, and continuance of the Church and Religion of God, without interruption. Now in this fourth age, in which God gaue his people a written Law, it is yet more euident, that the ſame faith and religion, not only continued but alſo was more expreſſed, and explicated; and the Church had more varietie of Sacrifices, Sacraments, and other holie Rites, & Obſeruances: & the two ſtates Eccleſiaſtical and Temporal more diſtinguished, and ech of them, eſpecially the Prieſtlie and Leuitical Hierarchie, more diſpoſed in ſubordination: the ciuil gouernment alſo vnder Dukes Iudges, and Kinges, more diſtributed among ſuperiour and inferiour officers then before.*

Articles of faith, other pointes of religion, & ſtate of the Church more expreſſed in this fourth age then before.

For firſt the principal point and ground of al religion, the beleefe in one God, *and his proper diuine worship, is aboue al moſt ſtrictly commanded, often repeated, diligently obſerued by the good, and ſeuerely puniſhed in*

Beleefe in one God.

Diuine lawes.

Moral.

Ceremonial

Iudicial

Mat. 22.

Onely God to be ſerued with diuine honour..

tranſgreßours. To which end and purpoſe, after that God had ſingularly ſelected three more renowmed Patriarches, Abraham, Iſaac, and Iacob, *preſeruing them by his ſpecial grace from idolatrie, and from wicked wayes of moſt peoples and nations, bleſſed their ſeede, not in the whole progenie of the two former, but in Iacob onlie, whom he otherwiſe named* Iſrael, *multiplying his children excedingly, yea moſt of al (which was moſt maruelous) in hotte perſecution: then bringing them forth of the fornace of Ægypt, in his ſtrong hand, as is recorded in the former age, at laſt his Diuine Maieſtie deliuered to them his perfect and eternal Law, conteyned in two tables, diſtributed into tenne preceptes, teaching them their proper duties firſt towards himſelfe their God and Lord, then towards ech other. Adding moreouer for the practiſe and execution therof, other particular precepts of two ſortes, to witte,* Ceremonial *preſcribing certaine determinate maners and rites, in obſeruing the commandements of the firſt table pertaining to God: and* Iudicial *lawes directing in particular how to fulfil the commandements of the ſecond table, concerning our duties towards our neighbours. So we ſee the whole law is nothing els, but to* loue God aboue al, and our neighboures as our ſelues. *The maner of performing al, is to* beleue and hope in one onlie Lord God, honour and ſerue him alone, *who made al of nothing, conſerueth al, wil iudge al, and render to al men as they deſerue, and therfore fully to confirme this point, he beginneth his commandements with expreße prohibition of al falſe and imaginarie goddes, ſaying* (Exod. 20. v. 3.) Thou ſhalt not haue ſtrange goddes, *& after threates to the tranſgreſſours, and recital of the other nine commandementes, he concludeth* (v. 23.) *with repetition of the firſt, ſaying:* You ſhal not make goddes of ſiluer, nor goddes of gold ſhal you make to you. *The ſame is repeted and explaned* (Deut. 5.) *And in the next chapter Moyſes exhorting the people ſaith:* Heare Iſrael, the Lord our God is one Lord. *And God himſelfe ſpeaking againe ſayth:* (Exod. 23.) See ye that I am onlie, and there is no other God beſides me. *The royal prophet Dauid* (2 *Reg* 22. *and Pſalm.* 17.) who is God but our God? *and in ſundrie other places the ſame doctrine of one God is grounded, confirmed, and eſtabliſhed.*

The B. Trinitie

q. 154. in Eoxd.

The Myſterie of the B. Trinitie, *or of three Diuine Perſons, is no leße true and certaine, then that there is but one God, though not ſo manifeſt to reaſon, nor ſo expreßly taught in the old Teſtament, yet beleued then alſo, and often inſinuated, where God is expreßed by names of the plural number: as Elohim, Elim, Elohe, Saddai, Adonai, Tſebaoth: which import pluralitie of Perſons in God, who is but one nature and ſubſtance.* Diſtinction *alſo* of Perſons *in God is deduced* (Exod. 33.) *God ſaying:* I wil cal in the name of the Lord. *That is (as S. Auguſtin and other fathers expound it) the ſecond Perſon by his grace maketh his ſeruants to cal vpon God. More diſtinctly* (*Pſal.* 2.)

(*Pſalm. 2.*) The Lord ſaid to me: Thou art my Sonne, I this day haue begotten thee. (*Pſalm. 109.*) The Lord ſaid to my Lord: *that is,* God the Father to God the Sonne: *who according to his diuinitie is the Lord of Dauid, according to his humanitie the ſonne of Dauid. The ſame king Dauid maketh mention alſo of the third Perſon,* the Holie Ghoſt, *praying* (*Pſalm. 50.*) Thy holie Spirit take not from me. *In the forme of bleſsing the people* (*Num. 6.*) *al three Perſons ſeme to be vnderſtood in the name of our Lord thriſe repeted;* our Lord (*the Father*) bleſſe thee and keepe thee. Our Lord (*the Sonne*) ſhew his face to thee, and haue mercie vpon thee. Our Lord (*the Holie Ghoſt*) turne his countenance vnto thee, and geue thee peace.

Mat. 22.

Incarnation of Chriſt.

Of the Incarnation *of the Sonne of God, we haue in this age manie prophecies and figures. Moyſes euidently* (*Deut. 18*) *forſheweth that after other prophets* Chriſt the Sonne of God *ſhould come in fleſh, and redeme mankind, as S. Peter teacheth* (*Act. 3.*) *Likewiſe in his Canticle, and Bleſsing of the tribes* (*Deut. 32 & 33*) *he ſpeaketh more expreſly of* Chriſt *and his Church, then of the Iewes and thier Synagogue. The ſtarre propheſied by Balaam* (*Num. 24.*) *forſhewed both to Iewes and Gentiles, that Chriſt ſhould ſubdue al nations. Ioſue both in name and office was a manifeſt figure of* IESVS *Chriſt, Alſo the Iudges, and Kinges, ſome in one thing, ſome in an other, moſt eſpecially king Dauid and king Salomon, were figures of our Lord and Sauiour Ieſus Chriſt. The braſen ſerpent* (*Num. 21.*) *ſignified* Chriſt to be crucified, *as him ſelfe expoundeth it* (*Ioan. 3.*) *Briefly the whole Law was a pedagogue, or conductor to bring men to Chriſt* (*Galat. 3.*) *and by him to know God and them ſelues: to wit, God omnipotent, al perfect, Creator of al, our Father, Redemer, and Sanctifier: and man his chief earthlie creature; though of himſelfe weake and impotent, yea through ſinne miſerable, yet in nature of free condition, indued with* vnderſtanding, *to conceiue, and diſcourſe; and with* freewil, *to chooſe or refuſe what liketh or diſpleaſeth him.*

Freewil in Angels and men

For God appointing al creatures their offices, ingraffed in al other thinges inuariable inclination to performe the ſame, ſo that they could neither by vertue nor ſinne make their ſtate better nor worſe then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their wils free to agree vnto, or to reſiſt his precepts, and counſels. VVherupon Angels cooperating with Gods grace were confirmed in glorie, and ſome reuolting were eternally damned. Man alſo offending fel into damnable ſtate, but through penance may be ſaued, if he cooperate with new grace of our Redemer, which is in his choiſe to doe, or omitte. As when God gaue his people meate in the deſert (*Exod. 16.*) *he ſo inſtructed them, how to receiue it and vſe it, without force or compulſion, that he might* proue them (*as himſelf ſpeaketh*)

whether

whether they would walke in his law or no. *And after making couenant with them (Exod. 19. Deut. 26.) required and accepted their voluntarie conſent: entring into formal contract or bargaine betwen him ſelf and them: he promiſing on the one partie* to make them his peculiar people, a prieſtlie kingdome, and a holie nation: *they on the other partie promiſing loyaltie, obedience and obſeruation of his commandements, ſaying:* Al thinges that our Lord hath ſpoken we wil doe. *For which cauſe Gods promiſes are conditional (Deut. 7.)* if thou kepe his iudgements, God wil keepe his couenant to thee. *Againe moſt plainly (Deut. 11.)* Behold I ſette before your ſight this day benediction and malediction, *and (Deut. 30.)* I cal for witneſſes this day heauen and earth, that I haue propoſed to you life and death, bleſſing and curſing. Chooſe therfore life that thou mayeſt liue. *In al which it is certaine that Gods promiſe being firme, mans wil is variable, and ſo the euent not neceſſarie: which made Caleb hoping of victorie to ſay (Ioſue 14.)* if perhaps our Lord be with me. *Neither doth Gods foreknowledge make the euent neceſſarie, for he ſeeth the effect in the cauſe, as it is voluntarie or caſual: yea God knoweth al before, and ſome times fortelleth thinges, vvhich conditionally vvould happen, and in deed (the condition fayling) come not to paſſe, as (1. Reg. 23.) God anſwered,* that the men of Ceila would betray Dauid *(meaning if he ſtaied there) vvhich they did not; for he parted from thence.*

Obiection of *Gods forknowledge* anſwered.

Grace neceſſarie.

Yet is not man able by this his freedome, nor otherwiſe of himſelf, to do, nor ſo much as to thinke anie good thing but through Gods mere mercie, and grace, geuen him without *his* deſeruing, *ſufficient to al, and effectual to thoſe that accept it. God alſo geueth particular grace for ſpecial functions; as (Leuit. 8.) to Prieſtes (Num. 11.) to ſeuentie ancients, and (1. Reg. 10.) to king Saul.* 2. Cor.

Gods cōmandmentes poſſible to be kept.

By vvhich diuine aſſiſtance the commandements of God are poſſible, *as himſelfe auoucheth, ſaying:* (*Deut.* 30.) This commandment that I command thee this day is not aboue thee. *Againe;* I haue ſette before thee life and good, death and euil, that thou mayeſt loue God, walke in his wayes, and keepe his commandementes.

Good workes.

Meritorious.

Workes *done by grace and freevvil are good and commendable, Moyſes ſo teſtifiing* (*Deut.* 14.) This is your wiſdome and vnderſtanding before peoples. *Yea are* meritorious: *and revvardes are promiſed for the ſame (Leuit. 26.) and contrariwiſe punishments threatned to the tranſgreſſours. And Booz knowing revvard to be due for vvel doing, prayed God to render to Ruth (ch. 2.) a ful reward for her wel deſeruing. The royal prophet affirmeth (Pſalm. 18.) that* in keeping Gods preceptes is much reward. *and (Pſal. 118.) profeſſeth that he inclined his hart to keepe them* for reward.

Amongſt other ſeruices of God, and meanes of mens ſaluation, external

Sacrifice

Sacrifice *is of the greateſt. And therfore the maner of offering al ſortes is at large preſcribed in the Law, eſpecially in the ſeuen firſt Chapters of* Leuiticus. *The firſt and principal was* Holocauſt, *wherin al the oblation was burned and conſumed in the honour of God our Soueraigne Lord. The ſecond was* Sacrifice for ſinne, *according to the diuerſitie of offences and perſones, wherof part was burned, the other part remained to the prieſtes, except it were for the ſinnes of prieſtes, or of the whole multitude (Leuit. 4.) for then the prieſtes had no portion, but al was offered to God. The third was* pacifique ſacrifice, *either* of thankſgeuing *for benefites receiued*, or to obtaine Gods fauour *in al occurrent neceſſities, and good deſires. And of both theſe ſortes one part was conſumed in Gods honour, an other part was the prieſtes, the third was theirs that gaue the oblation. In confirmation of theſe ſacrifices God at firſt miraculouſly ſent fire to burne them (Leuit. 9.) wherof he had geuen commandment before (Leuit. 6.) that it ſhould be conſerued, and neuer extinguiſhed; to teach vs eſpecially of the new Teſtament, that haue the real Sacrifice, and verie bodie of the former ſhadowes and figures, to nouriſh and keepe the fire of charitie, not procured by our owne power, but geuen by God, that it neuer ceaſe, nor be extinguiſhed in our hartes.*

Diuers ſortes of Sacrifices

Holocauſt.

For ſinne.

Pacifique.

Fire ſent from God ſignifieth charitie.

Likewiſe in the ſame law of Moyſes, beſides Circumciſion *inſtituted before (Gen. 17.) and here confirmed and continued (Leuit. 12. Ioſue. 5.) al* hoſtes *and* ſacrifices for ſinne (*Leuit. 4. 5. 6. and 7.*) conſecration of Prieſtes, (*Leuit. 8.*) *and the* ſacrifices adioyned *therunto, alſo diuers other* waſhinges *and* purifications *of legal Vncleannes (Leuit. 14. 15. 16. and 17.) were al* Sacraments; *ſignifying either firſt iuſtification and remiſſion of ſinne, or increaſe of grace, and puritie; of which ſort it is alſo probable that the* Paſchal lambe, *and* Loaues of propoſition *were ſacramentes (Exod. 12 25.) VVhich multitude S. Auguſtin comparing with ours of the new Teſtament, ſayth:* The people bound with feare in the old law, was burdened with manie ſacraments. For this was profitable to ſuch men (*ſaith he*) to make them deſire the grace, foretold by the prophetes, which being come from the wiſdome of God becoming Man, by whom we are called into freedom, a few moſt wholſome Sacraments are inſtituted, which hold the ſocietie of chriſtian people vnder one God of a free multitude. *But as Chriſtes Sacraments are fewer in number, ſo they are more excellent in Vertue. And to moſt of theſe new, the former do anſwere as figures and ſhadowes. So to our* Baptiſme *anſwereth Circumciſion, as S. Paul teacheth (Coloſſ. 1.)* that Chriſtians are circumciſed in the circumciſion of Chriſt, buried with him in Baptiſme. *To our holie* Euchariſt, *as it is a Sacrament, did anſwere the Paſchal lambe, & Loaues of propoſition, as alſo Manna, and bloud of the Teſtament. It was prophechied Pſal. 18.* Adore his

Alanus de Sacra. c. 9.

li. de vera Religione c. 17.

Sacraments

Manie more in the old Teſtament then in the new.

Chriſts Sacraments more excellent.

Moſt of Chriſts Sacraments prefigured in the old law but not al.

S. Aug. in hunc. Pſal. ſer de verbis Domini. li. 17. ciuit. c. 20. li. 1. cont. aduerſ. leg. c. 18. S. Cyril. li. 3. in Ioan. S. Leo ſer. 8. de paſſione.

foote ſtoole: *as holie Fathers expound it. And as the ſame* Euchariſt *is a* Sacrifice, *it was prefigured by al the old Sacrifices of the law of nature, and of Moyſes: as S. Auguſtin, and S. Leo do proue; and prophecied (Pſal. 19.)* Be he mindful of al thy ſacrifice &c. *To the ſacrament of* holie Orders *anſwered conſecration of Prieſts. Al the ablutions, purifications, cleanſinges and oblations for ſinne, which in great part were both Sacramentes and Sacrifices, anſwered to our Sacrament of* Penance, *which was alſo prefigured by the ſecond tables of the decalogue. (Exod. 34.) More plainly forſhewed by example of particular confeſsion of ſinnes and ſatisfaction (Num. 5. 14. and 29.) Contrition alſo was no leſse required, as appeareth by the example of king Dauid. 2 Reg. 24. Mariage in the old Teſtament, though not a ſacrament yet ſignified the Sacrament of* Mariage *among Chriſtians. But the Sacrament of* Confirmation *had not anie ſo anſwerable a figure, in the old law, which brought not to perfection. Neither* Extreme vnction, *becauſe the law gaue not immediate entrance into the kingdome of heauen, which defectes were ſignified by the high prieſtes entring only once in the yeare into* Sancta Sanctorum. *Leuit. 16.*

Some like impediments in vſe of holie Rites.

Likewiſe touching practiſe of holie Rites; diuers vncleannes hindering participation of ſacrifices, and conuerſation with other men (Leuit. 14.) Degrees of conſanguinitie and affinitie; hindering mariage (Leuit. 18.) and ſundrie Irregularities excluding from the office of Prieſts (Leuit. 21.) were figuratiue reſemblances of ſinnes and cenſures; *and of* impediments to holie Orders, *and* to Mariage, *in the new Teſtament.*

Tabernacle. Propitiatorie with appertinances.

To the peculiar ſeruice of God perteyned alſo the Tabernacle, *with the* Propitiatorie, Arke, Cherubims, Table *for loaues of propoſition,* Candleſticke, Lampes, Altares *for Holocauſtes, & Incenſe,* Veſtments for Prieſtes, a braſen lauer, *and other veſsels deſcribed Exod. 25. et ſeq. Al which were kept and carried by the Leuites, reſting or marching in the middes of the campe. Num. 2. 3. And when the Land of Chanaan was conquered, the ſame were fixed in Silo. Ioſue 18. whither the people reſorted at certaine ſette times, and vpon ſundrie occaſions. From thence long after they tooke the Arke, and often vpon diuers occaſions remouing it, made Oratories, or Chappels, whereſoeuer it reſted, deuotion increaſing, & religious eſtimation of it in al Iſrael. 1. Reg. 4. 7. 10. Yea the infidel Philiſthims in Azotus ſeing and feeling the vertue therof, ouerthrovving their god Dagon, and them ſelues ſore plagued, found it beſt for them to ſend the Arke home to the Iſraelites, not vvithout coſtlie and pretious oblations (1. Reg. 5. & 6.) King Dauid moſt ſpecially honoring it (2. Reg. 6.) VVho further conſidering that himſelf dvvelt in a houſe of cedar, and the Arke of God remained in the tabernacle couered vvith skinnes, intended to build a more excellent houſe for God. 2. Reg. 7. But his godlie purpoſe vvas differred by Gods appointment, and* *his ſonne king Salomon builded the famous Temple in Hieruſalem. 3. Reg. 6.*

The Tabernacle, and afterwardes the Temple, the onlie place for Sacrifice.

Queſt. 56. in Leuit.

VVhich ſucceding in place of the Tabernacle, ech of them (one after the other) Was the only ordinarie place of Sacrifice. The law commanding (Leuit. 17.) If anie man of the houſe of Iſrael, kil an oxe, or a ſheepe, or a goate (*towit for Sacrifice, as S. Auguſtin , and other fathers expound it*) and offer it not at the dore of the tabernacle, (*afterWards at the dore of the Temple*) he ſhal be guiltie of bloud, as if he had ſhed bloud. *and* ſo ſhal he periſh out of the middes of his people. *Neuertheles Vpon occaſions, and by ſpecial reuelation ſacrifice Was lawfully offered in other places. For ſo in the time of the tabernacle,* Samuel *the prophet,* offered Sacrifice in Maſphath. *1 Reg. 7. And the prophet* Elias offered Sacrifice without the Temple, *VVhen he conuinced the falſe prophetes of Baal. 3 Reg.* 18. *Whoſe fact (as S. Auguſtin noteth) the miracle ſufficiently sheWed to be donne by Gods diſpenſation.*

Yet God ſome times diſpenſed therein.

ibidem.

Feaſtes of the old law.

And as peculiar places Were dedicated, ſo alſo ſpecial times Were ſanctified, and diuers feaſtes, and feſtiuities partly ordained before (as the Sabbath. Gen. 2. and Paſch Exod. 12.) Were confirmed by the LaW (Exod. 20. 23.) and others likeVViſe inſtituted (Exod. 23. Leuit. 23. Num. 28. 29. and Deut. 16.) With proper ſacrifices for euerie ſort. Firſt and moſt general was the dailie ſacrifice *of a lambe euerie day twiſe, at morning and euening (Exod. 29.) Which was not properly a feaſt, but a ſacred perpetual office in the tabernacle, and after in the temple. Al the reſt were feſtiual dayes, in Which it was not lawful ordinarily to do ſeruile worke. The firſt of theſe was* the Sabbath, *that is the ſeuenth and laſt day of euerie weke, Which is our ſaturday: Kept ſtil ſolemnly by the IeWes, euen at this time, in al places VVhere they dVVel; but not by Chriſtians, becauſe the old LaVV is abrogaeed; and VVe kepe the next day, Which is* Sunday, holie, by inſtitution and tradition of the Church. *The ſecond,* Neomenia, *or new moone, in which day they alwaies beganne the moneth; and twelue ſuch monethes made a yeare, by the courſe of the moone; for by the courſe of the ſunne, the yeare conteineth eleuen dayes more, Which in three yeares make aboue a moneth. And ſo euerie third yeare, and ſometimes the ſecond (for it happened ſeuen times in nintene yeares) had thirtene monethes: and Was called* Annus embolismalis, *being increaſed by meanes of thoſe eleuen dayes. The third feaſt Was* Paſch, *or Phaſe, firſt inſtituted at the parting of the children of Iſrael out of Ægypt, in the ful moone of the firſt moneth in the ſpring, in Which the Paſchal lambe Was eaten, as is preſcribed; Exod. 12. The fourth feaſt was* Pentecoſt, *or firſt fruites, the fiftith day after Paſch, when Moyſes receiued the LaVV in mount Synai. The fifth,* the feaſt of Trumpets, *the firſt day of the ſeuenth moneth, in grateful memorie that a ramme ſticking by the hornes, VVas offered in ſacrifice by Abraham in place of Iſaac. The ſixth VVas* the feaſt of Expiation, *the tenth*

Eight ſortes of feaſtes, beſides the dailie ſacrifice.

S. Beda de Emboliſmo. to. 1.

Preſcribed faſt from euen to euen.

day of the ſeuenth moneth; vvherein ſolemne faſt *vvas alſo preſcribed from euening of the ninth day to euening of the tenth, for remiſsion of ſinnes in general, beſides particular ſacrifices and ſatisfaction for euerie ſinne, vvherof anie man found himſelf guiltie. The ſeuenth vvas* the feaſt of Tabernacles, *ſeuen dayes together, beginning the fifteenth of the ſeuenth moneth, in memorie of Gods ſpecial protection, vvhen they remained in tabirnacles, fourtie yeares in the deſert. The eight feaſt vvas of* Aſſemblie and Collection, *the next day after the forſaid ſeuen, in commemoration of vnion in the people, and peaceable poſſeſsion in the promiſed land. In this day general collection vvas made for neceſſarie expences in the publique ſeruice of God.*

Seuenth yeare of reſt: and Iubiley yeare.

Moreouer the ſeuenth yeare *vvas as a Sabbath of reſt (Leuit. 25.) in vvhich no land vvas plowed, no vines pruined, nor thoſe fruites gathered that ſprong vvithout mans induſtrie of the earth. Againe the fiftith yeare vvas peculiarly made holie, and called* the Iubiley, *or ioyful yeare. In it al bondmen vvere ſette free; al inheritances amongſt the Iſraelites, being for the time, ſold or othervviſe alienated, returned to the former ovvners.*

Other ceremonial obſeruances.

Cleane and vncleane.

No bloud to be eaten, nor fatte.

Not diuers ſeede in one field.

No cloth of diuers matter.

Beſides Sacrifices; Sacramentes; holie places, holie times, and manie other ſacred things belonging therto; there vvere yet more ceremonial Obſeruances *commanded by Moyſes law, as vvel perteyning to the ſeruice of God in that time, as ſignifying chriſtian life and maners. So certaine beaſtes, birdes, and fiſhes vvere reputed vncleane (Leuit. 11.) and Gods people forbid to eate them; as alſo that they ſhould not eate anie bloud at al, nor fatte. Leui. 3. The reaſon of al vvhich vvas not, as though anie creature vvere il in nature, but partly to auoide idolatrie, partly to exerciſe them in obedience, and temperance; & partly for that the ſame thinges ſignified vices and corruptions, from vvhich Chriſtians eſpecirlly ought to refraine. Likevviſe Leuit. 19. they vvere commanded not to ſovv their fieldes vvith tvvo ſortes of ſeede; nor to vveare garmentes vvouen of tvvo ſortes of ſtuffe, that they might be more diſtinguiſhed from Infidels by external ſignes, and not only by Circumciſion, but eſpecially to teach chriſtians to practiſe ſimple innocencie, & to auoid duble & deciptful dealing.*

Strict commandment to kepe al the Law.

The obſeruers bleſſed and rewarded.

Tranſgreſſours curſed and puniſhed.

Al vvhich, and other preceptes *as vvel moral, as ceremonial and iudicial, vvere moſt* ſtrictly cōmanded; *the obſeruers bleſſed &* rewarded; *& tranſgreſſours ſeuerly* threatned *vvith great curſes (Leuit. 20. 26. Deut. 4. 27. 28.) and diuers actually* puniſhed, *Exod. 32. three thouſand ſlaine for committing idolatrie. Manie ſvvallovved vp in the earth. (Num. 16.) deſcending quicke into hel, & manie more burned vvith fire from heauen, for making and fauoring Schiſme. Yea by one meanes & other, al that vvere aboue tvventie yeares of age, coming forth of Ægypt, except tvvo onlie (Ioſue & Caleb) died in the deſert, for the general murmur of the people. Num. 11. 14. 25. & 26. Al Iſrael beaten in battle til one malefactor Achan vvas diſcouered & puniſhed. Ioſ. 7. Al the tribes vvere puniſhed for ſuffering publique idolatrie in Dan: and Beniamin*

almoſt

almoſt extirpate, for not puniſhing certaine malefactours. Iudic. 20. And the vvhole people verie often inuaded & ſore afflicted for their ſinnes; as appeareth in the booke of Iudges. In particular alſo diuers were aduanced & proſpered for their vertues, as Ioſue, Caleb, Phinees, Samuel, Dauid and others. Contrariwiſe Nadab and Abiu prieſts were miraculouſly burnt for offering ſtrange fire, Leuit. 10. One ſtoned to death for gathering ſtickes on the ſabbath day, Num. 15. King Saul depoſed, for preſuming to offer ſacrifice, & not deſtroying Infidels (1. Reg. 13. 15.) & Oza, 2. Reg. 6. ſodenly ſlaine for touching the Arke of God, the Lavv forbidding vnder paine of death, Num. 1. v. 51. & 18. v. 7. that none ſhould approch to holie office being not therto orderly called.

VVorkes of ſupererogation.
Vowes.
Nazarites.
Rechabites.
Three ſortes of Chriſtians prefigured.
Laitie.
Clergie.
Mounkes.
Holie ſciptures expoũded myſtically.

Of workes alſo of Supererogation *(called counſailes not preceptes) vve haue examples in vovves, voluntarily made of thinges not commanded; the law preſcribing vvhat vovves might be made, & by vvhom. Nu. 30. And Num. 6.* a particular rule *was propoſed to ſuch as of their ovvne accord, vvould embrace it, & a diſtinct name geuen them, to be called* Nazarites, *that is,* Seperate or Sanctified. *In which ſtate they vvere to remaine either for a time, limited by themſelues or their parents, or perpetually, if they ſo promiſed. Iudic. 13. 1. Reg. 1. For ſo farre as their promiſe extended, they were ſtrictly obliged to performe. Deut. 23.* When thou haſt vowed a vow to our Lord thy God, thou ſhalt not ſlacke to pay it: becauſe our Lord thy God wil require it: and if thou delay, it ſhal be reputed to thee for ſinne. If thou wilt not promiſe, thou ſhalt be without *(this)* ſinne. Pay thy vowes vnto the Higheſt, *Pſal. 75.* Vow ye, and render *(your vowes)* to our Lord your God, *Pſal. 49. The* Rechabites *aftervvardes had a like* rule *to the Nazarites; & the ſame perpetual (Hierem. 35.)* neuer to drinke wine, nor to build nor dwel in houſes, but in tabernacles, nor ſow corne, nor plant vineyardes. *VVhich rule though inſtituted by a man, yet the obſeruation therof was much commended & rewarded by God. v. 19. Such* diſtinct ſtate of religious perſons, with other ſtates of the church *of Chriſt, were alſo prefigured (Leuit. 11.) by the cleane fiſhes, of three diſtinct vvaters, as ſome holie Fathers do myſtically expound that place. To vvitte, the cleane fiſhes of the ſea are the multitude of* layperſons, *which are dravven out of the ſea of this vvorld, and happely found good fiſhes in our Lords nette. Math. 13. The cleane fiſhes of the riuers, are the good and fruitful* Clergie men, *that vvatter the vvhole earth, by teaching Chriſtian doctrin, and miniſtring holie Sacramentes, vvith other Rites, and Gouerning the whole Church. And the cleane fiſhes of ſtanding pooles, are the* Monaſtical perſons, *liuing perpetually in Cloyſters, vvhere good ſoules are alwayes readie for our Lordes table, as S. Bernard teacheth. Much more the more ancient fathers. S. Beda S. Gregorie, S. Auguſtin, and others explicate innumerable places of holie Scripture myſtically; relying therin* *vpon example of the new Teſtament ſo expounding the old. Namely S. Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Chriſt, and affirming that al thinges happened to the people of the old Teſtament in figure of the new.*

S. Bern. Ser 1. de S. Andrea. S. Beda to. 4. S. Aug. cont. Fauſt. S. Greg. in li. 1. Reg. et in Iob.

Leauing therfore to proſecute the ſame further, which would require a verie great worke, it may here ſuffice to geue according to the literal ſenſe, a briefe view of certaine other pointes of Religion, practiſed in this fourth age.

Inuocation of Patriarches.

VVhere it is clere, that as Iacob the Patriarch had fortold (Gen. 48.) that Abrahams, Iſaacs, *and his owne* name *ſhould be* inuocated, *ſo Moyſes prayed God for his promiſe made to them, and for their ſake, to pardon the people, ſaying: Exod. 32.* Remember ô Lord Abraham, Iſaac, & Iſrael. And our Lord was pacified, from doing the euil which he had ſpoken againſt his people. *His diuine prouidence ſo diſpoſing, that he could be hindered, by ſuch prayers, from that which he threatned.*

S. Hiero. Ep. 11. ad Gauden.

Obiections anſwered by holie Scriptures.

And wheras Moyſes did not directly inuocate the holie Patriarches, as Chriſtians now cal vpon glorified Sainctes, to pray for them, the cauſe of difference is, for that now Sainctes ſeing God, know in him, whatſoeuer perteyneth to their glorie, which ſtate none before Chriſt attained vnto. Num 35. v. 25. Deut. 4. v. 12. Againe Proteſtantes obiect, that for ſo much as God knoweth al our neceſsities deſires, diſpoſitions, and whatſoeuer is in man, it is needles (ſay they) ſuperfluous & in vaine, that Sainctes ſhould commend our cauſes. To this we anſwer, that not only glorious Sainctes, but alſo mortal men by Gods ordinãce (by which nothing is done vainely) do ſuch offices, as mediators betwen God and other men; for ſo Moyſes told the wordes of the people to our Lord *(Exod. 19.) notwithſtanding* Gods omniſcience, *or knowledge of al thinges. Alſo God expreſly commanded Iobs freinds to goe to Iob, promiſing to heare his prayer for them.*

Iob. 42.

How Sainctes know mens prayers.

As for Sainctes hearing or knowing our prayers made to them, though onlie God of himſelfe, and by his owne power, ſeeth mens ſecrete cogitations, and therfore is properly called the ſearcher of hartes (1. *Reg.* 16.) *yet God communicateth this power to prophetes, to ſee the ſecrete thoughtes of others; ſo Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And Abias ſaw by reuelation the coming of Ieroboams wife to him in Silo (3. Reg. 14.) Much more God reuealeth our preſent ſtate, and actes to* glorified ſoules; *vvho* are as Angels in heauen (*Math.* 22.) and being ſecure of their owne glorie, are careful (*ſayeth S. Cyprian*) of our Saluation.

lib. de mortalitate.

Titles geuen to men in office, and to Sainctes.

Neither is it derogation to God that Saints are honoured, and titles aſcribed to them, of interceſsors, mediators, and the like; for ſuch titles are geuen to them not as to God, but by vvay of participation only. So Iudges *are called* goddes *and* ſauiours (*Exod. 21. Iudic 3.*) *and* Prieſtes *called* goddes (*Exod.* 21.) *Praiſe geuen* to God and Gedeon. *Iudic.* 7.

Angels adored.

Protection *and* adoration of Angels *is very frequent, Exod.* 23. 31.
Num. 22.

Num. 22. Ioſue. 5. Iudic. 2. 6. 13. The names of the twelue ſonnes of Iſrael *were grauen in the two chiefe ornaments of the high prieſt, in the* Ephod and Rationale (*Exod.* 28.) Manna *was not only reſerued as a memorie of Gods ſingular benefite, but alſo honorably repoſed as a* Relique in a golden veſſel, *and kept in the Arke of God* (*Exod.* 16. *Heb.* 9.) Ioſephs bones *reſerued and remoued* (*Ioſue* 24.) Images of *holie* Cherubims *were made and ſette vp together with the Arke, and Propitiatorie in the chiefe place of the Tabernacle, called* Sancta Sanctorum (*Exod.* 25.) *An* image alſo of a ſerpent *was made in braſſe for the health of thoſe that were ſtriken by ſerpentes* (*Num.* 21.) Images *alſo* of lions and oxen *were made, and ſette vnder the foote of the lauer* (*called a ſea*) *in the Temple* (3. *Reg.* 7.) *The* honour *done to anie holie thing, namely* to the Arke (2. *Reg.* 6.) *redounded to Gods more honour, and al this ſo farre from idolatrie, that quite contrarie, in preſence of the Arke the idol Dagon fel to the ground, and broke in peeces.* 1. *Reg.* 5.

Reliques.

Images.

Exequies *for the dead with* weeping and faſting *were then practiſed in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes. Num.* 20. *Alſo for Moyſes.* (*Deut.* 34.) *By the Gabaonites faſting* ſeuen dayes for Saul and his ſonnes lately ſlaine. 1. *Reg.* 31. *Likewiſe king Dauid with al his court* mourning weping and faſting *for them.* 2. *Reg.* 1. *Al which were to no purpoſe, if ſoules departed could not be releiued by ſuch meanes. It moreouer appeareth that the ſame royal prophet beleued diuers places to be in hel, when he ſaid* (*Pſal.* 85.) Thou haſt deliuered my ſoule from the lower hel, *ſignifiyng plainly that there is a* lower and a higher hel: *which higher the Church calleth* Purgatorie. *where ſoules ſuffer that paine in ſaſiſfaction for their ſinnes, which remaineth not ſatiſfied before death, & is due after the guilt of ſinne is remitted, the law preſcribing that beſides reſtitution of damage, ſacrifice ſhould alſo be offered* (*Leuit.* 5. 6. 16.) *And Dauid was puniſhed by the death of his child.* 2. *Reg.* 12. *& by the plague ſent amongſt his people* 2. *Reg.* 24. *after his ſinnes were remitted. He feared alſo puniſhment in the other world, yea two ſortes and therfore prayed to be deliuered from both, ſaying:* (*Pſal.* 6.) Lord rebuke me not in thy furie, nor chaſtice me in thy wrath. *That is* (*ſaith S. Gregorie*) Strike me not with the reprobate, nor aflict me with thoſe, that are purged by the puniſhing flames. *And moſt expreſly ſignifieth alſo a higher place called hel, ſaying* (*Pſal.* 15.) *in the perſon of Chriſt to his Father.* Thou ſhalt not leaue my ſoule in hel. *From whence Chriſt deliuered the holie Patriarches Prophetes and other perfect ſoules, reſting without ſenſible paine, & brought them into heauen, whither before him none could enter. Which was alſo ſignified by the cities of refuge, whence none might depart to their proper*

countrie,

Exequies for the dead.

Purgatorie.

To. 2. *in ſept. Pſal pænitent.*

Limbus patrū.

No entrance into heauen before Chriſt.

countrie, til the death of the high prieſt (*Num.* 35.) *& by* Moyſes *dying in the deſert, and* not entring into the promiſed land *ouer Iordan. Deut.* 4. 31. *&.* 34.

Reſurrection.

Preſuppoſing the general Reſurrection *of al men* (*as a truth knovven by former traditions*) *king Dauid shevveth the difference of the vvicked, and godlie in that time, ſaying* (*Pſal.* 1.) The impious ſhal not riſe againe in iudgement: nor ſinners in the councel of the iuſt. *That is, the vvicked shal not riſe to ioy & glorie, as the iuſt & godlie shal doe.*

Iudgement.

Of general iudgement *is more plainly prophecied,* 1. *Reg.* 2. That our Lord ſhal iudge the endes of the earth, *not that Dauid, nor Salomon, but Chriſt should raigne in his militant Church, euen* to the endes of the earth, *and in fine iudge the vvhole vvorld. The ſame is confirmed Pſal.* 49. God wil come manifeſtly our God, and he wil not kepe ſilence. Fire ſhal burne forth in his ſight. *Pſal.* 95. He ſhal iudge the round world in equitie, and the peoples in his truth. *Pſal.* 96. Fire ſhal goe before him, and ſhal inflame his enemies round about. *Againe the ſame royal prophete* (*Pſalm.* 48.) *deſcribeth the future and eternal ſtate of the* damned *ſaying: as* ſheepe (*creatures vnable to helpe themſelues*) they are put in hel, death ſhal feede vpon them. *Of the bleſſed he addeth:* And the iuſt shal rule ouer them in the morning, *that is, in the reſurrection, and Pſal.* 149. The Sainctes shal reioyſe in glorie, they shal be ioyful in their beddes (*in eternal reſt.*) The exaltations (*prayſes*) of God in their throate, and two edged ſwordes in their handes: to doe reuenge in the nations, punishments among the peoples. To bind their kinges in fetters, and their nobles in yron manicles. That they may doe in them the iudgement that is written: This glorie is to al his Sainctes. *And much greater glorie belongeth to Sainctes: for this is but accidental, vttered according to vulgar capacitie. The eſſential and perfect glorie, which no eye hath ſeene, nor eare hath heard. nor hart can conceiue, conſiſteth in ſeeing God. Among accidental glorious giftes, the foure dowries of glorified bodies are eſpecially prefigured:* Impaſſibilitie *by* the wood Setim, *wherof the Arke was made* (*Exod.* 25.) Agilitie *and* Penetrabilitie *in ſome ſorte by Dauids quicknes againſt Goliath, and his conueying of him ſelf into Sauls campe and forth againe* (1. *Reg.* 17. *and* 26.) *but a more plaine figure of* Claritie *was in Moyſes face* (*Exod.* 34.) *which by his conuerſation with God, became more glorious then mortal eyes were able to behold, gliſtering and shining as moſt ſplendent light through chriſtal, deſcribed as if his skinne had benne a clere* horne, *appearing and ſpreading beames like the ſunne, proceding from the beautie of his ſoule, ſo that none of al the people could looke directly vpon him, except he couered his face.*

Eternal paine of the damned and glorie of the bleſſed.

Foure dowries of glorified bodies prefigured.

1. Cor. 2.

1. Cor. 15.

Cathechiſ. Rom. p. 1. c 12. q. 9.

Thus much concerning particular pointes of faith and religion. And it is no leſſe euident, that the vniuerſal Church *and Citie of God ſtil continued: yea was* more viſible, *and conſpicuous to the whole world then before. Firſt by Gods maruelous protection therof in the deſert, and famous victories and conqueſtes of the land of Chanaan. And by the excellent lawes geuen to this people; which al nations admired, and none had the like. Deut. 4. For in this fourth age, beſides other lavves and preceptes, the ſpiritual and temporal States were more diſtinguished, and the* Eccleſiaſtical Hierarchie *eſpecially diſpoſed in ſubordination of one ſupreme head, with inferiour gouerners, ech in their place and office, for edification of the whole bodie. For Moyſes being chief ruler and conducter of the Iſraelites out of Ægypt, receiued and deliuered to them the written Law (Exod. 20.) And for obſeruation and conſeruation therof by Gods expreſſe appointment (Leuit. 8.) conſecrated* Aaron the ordinarie High prieſt, *himſelf remayning ſtil extraordinarie Superiour, alſo aboue Aaron. And after Aaron he conſecrated in like maner his ſonne* Eleazar *high prieſt, and ſucceſſour to his father (Num. 20.) To whom ſucceded others in this order (1. Paralip. 6.)* Phinees, Abiſue, Bocci, Ozi, Zacharias, *(otherwiſe 1. Reg. 1. called Heli)* Meraioth, Amarias *(otherwiſe Achimelec, whom Saul ſlew, 1. Reg. 22.)* Achitob *(othervviſe Abiathar, vvho vvas depoſed, 3. Reg. 2.) and* Sadoc, *in vvhoſe time the Temple vvas founded.*

The Church more knowen to other nations then before.

The Eccleſiaſtical and temporal ſtates more diſtinguiſhed.

Succeſſion of High Prieſtes.

To theſe vvere adioyned other Prieſtes, *alſo conſecrated in a præſcript forme (Lenit. 8.) and* Leuites *ordayned to aſſiſt in lower and diſtinct offices (Num. 3. & 4.) In the firſt degree* the Caathites, *whoſe office was to carrie the Sanctuarie, and veſſel therof vvrapped vp by the prieſtes, but vvere forbid in paine of death, to touch them, or to ſee them. In the ſecond degree* the Gerſonites; *vvho carried the cortines and couers of the Tabernacle, and veſſel of the Altar. In the third degree* the Merarites; *vvho carried the bordes, barres, and pillers, vvith their feete, pinnes, cordes, and other implementes of the tabernacle;* euerie one according to their office and burdens, Num. 4. v. vlt.

Diſtinction of offices in Prieſtes & Leuites.

But in the temporal ſtate *and gouernment* Ioſue *of the tribe of Ephraim* ſucceeded to Moyſes *(Num. 27. Deut. 3. & 34.) And after Ioſue were diuers* interruptions of ſucceſſion, *with gouerners of diuers tribes, and* change of gouernment, *from* Dukes *to* Iudges, *and from Iudges* to Kinges. *For after Ioſues death the people being ſore afflicted by inuaſions of Infidels, God raiſed certaine ſpecial men, with title of* Iudges *to deliuer and ſaue them. Firſt* Othoniel *of the tribe of Iuda; then* Aod *of Beniamin; after him* Samgar *(the Scripture not ſignifying of what tribe) then* Barach *with* Debora *of Ephraim;* Gedeon *of Manaſſes;* Abimelech, *his baſe ſonne,* an vſurper; Thola *of Iſſachar;* Iair, and Iephte *of Manaſſes;*

Succeſſion of temporal princes interrupted.

Dukes.

Iudges.

Abeſan *of Iuda*; Aialon *of Zabulon*; Abdon *of Ephraim*; Sampſon *of Dan*; *and* Heli, *who was alſo high prieſt of Aarons ſtocke, otherwiſe called Zaraias* (1. *Paralip.* 6.) *and* Samuel *alſo of the tribe of Leui a* Prophet. *In his time the people demanding and vrging to haue a* King, Saul *of the tribe* of Beniamin *was annointed.* 1. *Reg.* 10. *But for tranſgreſsing Gods commandments, ſpecially for exerciſing ſpiritual function without warrant* (1. *Reg.* 13.) *and not deſtroying idolaters* (1. *Reg.* 15.) *was depoſed, and* Dauid *of the tribe* of Iuda *was annointed King; who after manie great trubles, poſſeſſed the whole kingdome, and died in peace, leauing his ſonne* Salomon *inueſted and annointed king in his throne.*

Kinges.

Manie ſinnes & difficulties in the Church.

The Church being thus eſtabliſhed in diſtinct ſtates and orders, albeit there were manie imperfections in al ſortes of perſons, and great ſinnes committed, yet God ſo puniſhed offenders, and chaſtiſed the whole people, that he ſtil conſerued, the greateſt, or chiefe part, in true faith and religion. For whiles they were in the deſert, they murmured *very often againſt God, and his Miniſters their Superiours.* (*Exod.* 17. *Num.* 11. 14 20. 21.) *Manie* fel to idolatrie (*Exod.* 32.) Aaron not free from cooperating *in the peoples ſinne.* Nadab *and* Abiu *Aarons ſonnes, and conſecrated prieſtes,* offered ſtrange fire (*Leuit.* 10.) Core Dathan *and* Abiron, *with their complices* made a great ſchiſme (*Num.* 16.) *Manie committed* carnal fornication *with Infidels; and were therby drawen to* ſpiritual (*Num.* 25.) *Of which and other like ſinnes the Pſalmiſt ſpeaketh* (*Pſal.* 94.) *exhorting his people* not to harden their hartes, as in the deſert their fathers had tempted God. Fourtie yeares was I offended (*ſayth God*) with that generation, and ſayd: They alwayes erre in hart. *And therfore he ſware in his wrath: that the ſame generation ſhould not enter into the promiſed land of Chanaan: but their children entred and poſſeſſed it. Num.* 14. *Ioſue.* 3.

Murmure.

Idolatrie.

Schiſme.

Carnal fornication cauſe of Idolatrie.

Againe the people falling to idolatrie and other ſinnes, were afflicted and ſore preſſed by forraine enemies, but repenting were deliuered and ſaued by certain capitaines called Iudges *and* * Sauiours: *as appeareth in the booke of Iudges. They had alſo tribulations by ſome of their owne nation, for among the Iudges one (called Abimelec)* was a tyrannical vſurper. (*Iudic.* 9.) Saul *their firſt King falling from God vniuſtly* perſecuted Dauid 1. *Reg.* 18. *&c.*) *Ambitious* Abſolom *rebelled againſt the King his father.* (2. *Reg.* 15.) *and* Seba *of the tribe of Beniamin raiſed an other rebellion* (2. *Reg.* 20.) *Likewiſe* Adonias, *aſsiſted by* Abiathar *the high prieſt, and by* Ioab *general of the armie, pretended to reigne his father Dauid yet liuing, to preuent Salomon of the kingdom* (3. *Reg.* 1.) *So God both ſhewed his iuſtice, in ſuffering ſuch afflictions to happen, for puniſhment of ſinne: and his mercie, in ſauing his Church from ruine.*

The Church afflicted for ſinnes, yet was ſtil conſerued.

*Iudic. 3.

Moreouer for preſeruatiō of the Church, there were diuers diuine Ordinances prouided *ces prouided by the law. For firſt al were ſtrictly commanded, not to cōmunicate with Infidels in their idolatrie (Ex.23.) nor with Schiſmatikes in their ſchiſme (Nu. 16.) but* to deſtroy al Idolaters (*Num. 33.*) *and* ſhunne al nouelties *in religion, as a ſure marke of idolatrie, or falſe doctrine (Deut. 13.) Further to conſerue vnitie there was but* one Tabernacle, *and* one Altar for Sacrifice, *in the whole people of Iſrael. VVherupon when the two tribes and halfe, on the other ſide Iordan, had made a ſeueral altar, al the tribes that dwelt in Chanaan, ſuſpecting it was for ſacrifice, ſent preſently to admoniſh them, and prepared to make warre againſt them, except they deſtroyed their new altar, but being aduertiſed that it was only* an altar of monument, *and not for ſacrifice, were therwith ſatisfied. (Ioſue. 22.) Afterwards the tribe of* Dan, ſetting vp idolatrie, *and the other tribes* not correcting *it, they were al puniſhed. VVhich happened by occaſion of an other enormous ſinne, committed and not corrected in the tribe of Beniamin. For the other eleuen tribes making warre againſt them for this iuſt cauſe, yea* by Gods direction, *and warrant, yet* had the worſe, *ſuſteyning great ſlaughter of men in two conflictes; and in the third Beniamin was almoſt deſtroyed. Iudic.* 20.

S. Chriſ. orat. 1. aduerſ. Iudeos.

Ordinarie meanes of conſeruing the Church.

No participation with Infidels.

No noueltie to be admitted.

But one Tabernacle.

One Altar for ſacrifice.

Finally for deciſion of al controuerſies *and ending of ſtrife, the* High Prieſt *was expreſly* ordayned *ſupreme Iudge,* (*Deut.* 17.) *And al were commanded in paine of death to ſubmitte their opinions, and obey his ſentence: with promiſe of Gods aſſiſtance, wherby his* definitions *were* certaine and infallible. *For in conſultations of doubtes, and difficult caſes, God inſpired him with* doctrine of veritie (*Exod.* 28. 29. *Leuit.* 8. *Num.* 3. 7. 9. 1. *Reg.* 23, 30.) *VVhich iudgement Seate Chriſt admoniſhed the Iewes to repayre vnto and folow (Math. 23.) though the Iudges themſelues did not the thinges which they taught. In ſo much that Caiphas, through this aſſiſtance of Gods ſpirite, being otherwiſe a wicked man, yet pronounced the truth,* That one muſt die for the people. *VVhich therfore S. Iohn the Euangeliſt aſcribeth to his Chayre and office,* becauſe he was High prieſt that yeare. *Ioan.* 11.

One ſupreme Iudge of controuerſies.

Al bound to obey him.

His ſentence infallible.

Seing then Gods prouidence and continual aſſiſtance was ſo clere, and aſſured in the Church of the old Teſtament, much more is the Church of chriſt builded vpon a ſure rocke, aſſured of his perpetual aſſiſtance, and always preſerued from erring in Faith, or in general practiſe of Religion. *And that by Gods like aſſured ordinance of* one ſupreme head and Iudge, S. Peter, & his Succeſſour: *for vvhom our Sauiour prayed, that* his faith ſhould not faile. *Further commanding him, that* he ſhould confirme his brethren. *Al vvhich vve ſee is performed in the Succeſſours of S. Peter, vvheras the ſucceſſours of the other Apoſtles, are al failed long ſince. The ſame moſt aſſured ſtabilitie of the Church of Chriſt, is further confirmed by the whole Lavv and Prophetes. Namely, Deut. 32. and 33. vvhere Moyſes fortelleth more povver and grace in* the Church, to be collected in the

Math. 16. 28. Luc. 22. Ioan 14. 16. Eph. 4. 1. Tim. 3.

The Church of Chriſt preſerued from erring in Religion.

Gentiles of al natiõs, *then euer Vvas in that of the Iſraelites or Iews. Likewiſe,* 1. *Reg.* 2. *The ſame Vvas both prefigured and propheced by holie Anna:* The hungrie (*thoſe that deſire Gods grace and glorie*) are filled: vntil the barren woman (*the Church of the Gentiles*) bare verie manie: & ſhe that had manie children was weakned. *Shewing that the Church of the Iewes had manie, vntil the plenitude of Gentiles much more abounded. Wherfore the Pſalmiſt inuiteth al nations to praiſe God, ſaying: Pſal.*116. Praiſe our Lord al ye Gentiles: praiſe him al ye peoples. *Alſo* 2. *Reg.* 7. *God promiſed Dauid, ſaying:* Thy Kingdome for euer before thy face, and thy throne ſhal be firme continually. *Which was not verified in Dauids temporal kingdome. For it was quickly diuided, after Salomons death, and a ſmal part left to his ſonne Roboam. And after the captiuitie in Babilon, his ſeede had onlie title and right without poſſeſſion of royal throne. Againe* 2. *Reg.* 22. *The ſame royal prophet in his Canticle of thankes geuing, and laſt prophetical wordes (chap.* 23.*) much preferreth the ſpiritual kingdome of Chriſt, before the earthlie kingdome of the Iewes. But moſt ſpecially and plainly in the Pſalmes. Pſal.* 2. Why did the Gentiles rage, & peoples meditate vaine thinges? *Signifying that the furie of al aduerſaries rageth in vaine, againſt Chriſt and his Church.* For, I am appointed, by him King (*ſayth Chriſt to his Father*) ouer Sion, his holie hil. I wil geue thee (*ſayth God to his Sonne*) the Gentiles for thine inheritance, and thy poſſeſſion the endes of the earth. *Pſal.* 17. A people which I knew not, hath ſerued me. *Pſal.* 44. The Queene (*the Church*) ſtood on thy right hand in golden rayment, compaſſed with varietie; *of vertues, and diuers ſortes of holie profeſſions. Pſal.* 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he (*Chriſt*) ſhal rule vs euermore. *Pſal.* 86. Glorious thinges are ſayd of thee, ô citie of God. *But omitting innumerable other ſuch textes, the* 88. *Pſalme conteyneth a large prophecie of Chriſt and his Church, where S. Auguſtin geueth vs this brief admonition.* Chriſtiani eſtis, Chriſtum agnoſcite. You are Chriſtians, agnize Chriſt. I wil put (*ſayth God*) his hand in the ſea, *Chriſts dominion in the Gentiles, and* his right hand in the riuers; *al ſortes ſhal ſerue him.* He ſhal be high aboue the kinges of the earth. *Of the Church he addeth:* I wil put his ſeede for euer and euer, and his throne as the dayes of heauen. *Neither do ſinnes fruſtrate this promiſe of God, therfore it foloweth:* But if his children ſhal forſake my law: and wil not walke in my iudgements. If they ſhal profane my iuſtices, and not keepe my commandements; *VVhat then, wil Chriſt for al this abandon his Church, as he did the old Synagogue, of which God ſayth: Deut.* 32. They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? *Not ſo. How then?* I wil

viſite,

Not anie temporal but Chriſts kingdom is in al nations and perpetual.

S. Aug. li. 17. *c.* 8. *de ciuit.*

S. Epiph. hereſ. 29.

The Church of Chriſt vniuerſal.

Act. 4.

in hunc. Pſalm.

The Iewes wil not ſee Chriſt: 2. *Cor.* 3. And Heretikes wil not ſee the viſite, *ſayth our Lord*, their iniquities with a rodde, and their ſinnes with ſtripes. But my mercie I wil not take away from him. *This is a* Ibidem. *ſtrong Firmament* (*ſayth S. Auguſtin*) God promiſeth, *yea* ſweareth, *and vvil* not lie to Dauid, that his ſeede ſhal contineẃ for euer. His throne as the Sunne in Gods ſight, and the Moone perfected for euer. *So this great Doctor ſheweth by holie Scriptures againſt the Donatiſtes, and in them againſt Proteſtantes, that the militant Church of Chriſt hath beene ſtil, and ſhal be viſible, during this tranſitorie world.*

Church: which yet is alwayes viſible. *S. Aug. in Pſal. 30. conc. 2. Collat. Carthag. et cont. Donatiſt.*

CHAP. VII.

Salomons palace, 2. his houſe in the forreſt, 8. and the quenes houſe is built, 13. Two great braſen pillers: 23. a ſea (or lauer) 27. tenne braſen feete. 38. tenne leſſe lauatories, and other veſſels, and implementes pertaining to the Temple, adorned vvith images of Angels, and other creatures are further deſcribed.

The beginning of the fifth age.

1 AND his owne houſe Salomon built in thirtene yeares,
2 and brough it to perfection. † He built alſo the houſe
of the foreſt of Libanus of an hundred cubites in length,
and fiftie cubites in bredth, and thirtie cubites in height: and
foure ſcore galleries betwen pillers of ceder: for he had cut
3 ceder trees into pillers. † And he decked the whole vaut
with bordes of ceder, which was held vp with fiue and
4 fourtie pillers. And one order had fiften pillers, † ſet one a-
5 gainſt an other, † and looked one ouer againſt an other, with
equal ſpace betwen the pillers, and ouer the pillers ſquare
6 beames in al equal. † And the porche of the pillers he made of
fiftie cubites in length, and thirtie cubites in bredth: and an
other porche before the greater porche: and pillers, and top-
7 pes vpon the pillers. † He made alſo the porche of the throne,
wherein the ſeate of iudgement is; and couered it with ceder
8 wood from the pauement vnto the toppe. † And the litle
houſe, where they ſate in iudgement, was in the middes of the
porche of like worke. He made alſo a houſe for the daughter
of Pharao (which Salomon had taken to wife) of ſuch worke,
9 as alſo this porche. † Al of choſen ſtones, which were ſawed
by a certain rule & meaſure both within & without: from the
fundation to the toppe of the walles, & without vnto the grea
10 ter courte. † And the fundations of choſen ſtones, great ſtones
11 of ten or eight cubites. † And aboue there were hewed cho-
12 ſen ſtones of equal meaſure, and in like maner of ceder. † And
the greater court round with three rewes of hewed ſtones,

and one rew of planed ceder, moreouer alſo in the inner court
of the houſe of our Lord, and in the porche of the houſe.
† King Salomon alſo ſent, and tooke Hiram from Tyre, 13
† the ſonne of a widow woman of the tribe of Nepthali, 14
his father a Tyrian, an artificer in braſſe, and ful of wiſdom,
and intelligence, and skil to make al worke of braſſe. Who
when he was come to king Salomon, made al his worke.
† And he caſt two braſen pillers, of eightene cubites in height 15
one piller: and a line of twelue cubites compaſſed both pillers.
† He made alſo two litle heades, which ſhould be put vpon the 16
heades of the pillers, caſt of braſſe: fiue cubites high one litle
head, and fiue cubites the other litle head: † and as it were in 17
maner of a nette, and of cheynes knitte one to the other with
maruelous worke. Both litle heades of the pillers were caſt:
ſeuen rewes of litle nettes in one litle head, & ſeuen litle nettes
in the other litle head. † And finiſhed the pillers, and two 18
rewes round about euerie nette, that they might couer the litle
heades, which were ouer the toppe of the pomegranates: in
like maner did he alſo to the ſecond litle head. † And the litle 19
heades, that were vpon the heades of the pillers, were made
as it were with lilie worke, in the porche, of foure cubites.
† And againe other litle heades in the toppe of the pillers 20
aboue, according to the meaſure of the piller againſt the litle
nettes: and of the pomegranates were two hundred rewes
round about the ſecond litle head. † And he ſette two pillers 21
in the porche of the temple: and when he had erected the piller
on the right hand, he called the name therof, * Iachin: in
like maner he erected the ſecond piller, and called the name
therof * Booz. † And vpon the heades of the pillers he put a 22
worke in maner of a lilie: and the worke of the pyllers was
perfected. † He made alſo :: a ſea of founders worke of ten 23
cubites from brimme to brimme, round in cōpaſſe, the height
therof was of fiue cubites, and a corde of thirtie cubites did
compaſſe it, round about. † And the grauing vnder the brīme 24
compaſſed it, ten cubites going about the lauatorie: there
were two rewes of chamfered forowed grauinges caſt. † And 25
it ſtood vpon twelue oxen, of which three looked to the
North, and three to the Weſt, and three to the South, and
three to the Eaſt, and the ſea was ouer them: whoſe hinder
partes were al hid inward. † And the thickenes of the lauatorie 26
was of three ounces: and the brimme therof as it were
the

* Firmnes.

* in ſtrength.

:: A veſſel ſo called for the bigneſſe being a great lauatorie.

the brimme of a chalice, and the leafe of criſped lilie: it contayned
27 two thouſand :: bates. † And he made ten braſen feete,
of foure cubites in length euerie foote, and foure cubites in
28 bredth, and three cubites in height. † And the verie worke
it ſelfe of the feete, was entergrauen: and entergrauinges
29 betwen the ioyntures. † And betwen the litle crownes and
the playtes, lions, and oxen, and cherubs: and in the ioyntures
likewiſe aboue: and vnder the lions, and oxen as it were bandes
30 of braſſe hanging downe. † And foure wheeles at euerie
foote, and axeltrees of braſſe: and at foure ſides as it were
litle ſhoulders vnder the lauatorie caſt, looking one againſt an
31 other. † The mouth alſo of the lauatorie was inward in
the toppe of the head: and that which appeared outward,
was of one cubite al round, and together it had one cubite
& a halfe: and in the corners of the pillers were diuers engrauinges:
32 and the middle enterpillers ſquare not round. † The
foure wheeles alſo, which were at the foure corners of a foote,
ioyned one to an other vnder the foote: one wheele had in
33 height a cubite and a halfe. † And they were ſuch wheeles as
are accuſtomed to be made in a chariote: and their axeltrees
34 and ſpokes, and ſtrakes, and naues, al caſt. † For thoſe foure
litle ſhoulders alſo at euerie corner of one foote, were caſt out
35 of the foote and ioyned together. † And in the toppe of
the foote was a certayne roundnes of halfe a cubite, ſo
wrought, that the lauatorie might be put thereon, hauing the
36 engrauinges therof, and diuerſe caruinges of it ſelf. † He
graued alſo in thoſe ſielinges, which were of braſſe, and in
the corners, cherubs, and lions, and palmetrees, as it were in
the ſimilitude of a man ſtanding, that they ſemed not to be
37 engrauen, but put to round about. † After this maner made
38 he ten feete, of one caſting and meaſure, & like grauing. † He
made alſo ten lauatories of braſſe: one lauatorie conteyned
fourtie bates, and it was of foure cubites: alſo at euerie foote,
39 that is ten, he put ſo manie lauatories. † And he ſette the ten
feete, fiue on the right ſide of the temple, and fiue on the
leaft: and the ſea he put on the right ſide of the temple againſt
40 the Eaſt toward the South † Hiram therfore made cauldrons,
and ſhoueles, and litle pottes, and perfected al the worke of
41 king Salomon in the temple of our Lord. † Two pyllers, and
two cordes of the litle heades, vpon the litle heades of the pyllers:
and two litle nettes, to couer the two cordes, that were
ouer

:: Batus conteyneth about fiue galons: ſo this veſſel conteyned tenne thouſand galons.

ouer the heades of the pyllers. † And foure hundred po- 42
megranates in the two nettes: two rewes of pomegramates
in euerie nette, to couer the cordes of the litle heades,
which were vpon the heades of the pyllers. † And tenne 43
feete, and tenne lauatories vpon the feete. † And one ſea, 44
and twelue oxen vnder the ſea. † And cauldrons, and ſhouels, 45
and litle pottes. Al the veſſels that Hiram made to king
Salomon in the houſe of our Lord, were of bright latten.
† In the champayne countrie of Iordan did the king caſt 46
thoſe thinges in a clay ground, betwen Sacoth and Sarthan.
† And Salomon placed al the veſſel: but for the exceding 47
great multitude the braſſe could not be weyed. † And Salo- 48
mon made al the veſſels in the houſe of our Lord: an altar of
gold, and a table, wherupon the loaues of propoſition ſhould
be put, of gold: † and candleſtickes of gold, fiue on the right 49
hand, and fiue on the leaft againſt the oracle, of pure gold:
and as it were lilie floures, and lampes aboue of gold: and
golden ſnuffers, † and water pottes, and fleſhehookes, and 50
phiales, and morters, and cenſars, of moſt pure gold: and the
indges of doores of the inner Sanctum ſanctorum, and of
the doores of the houſe of the temple, were of gold. † And 51
Salomon perfected al the worke that he did in the houſe of
our Lord, and brought in the thinges that Dauid his father
:: had ſanctified, ſiluer and gold, and the veſſel, and layed them
in the treaſures of the houſe of our Lord.

:: Had deſigned and dedicated to holie vſes.

CHAP. VIII.

The arke is brought in, and the temple dedicated. 10. *a glorious cloyvde replenisheth it,* 14. *Salomon prayeth long to God,* 55. *bleſſeth the people.* 62. *and manie victimes are offered in this ſolemne feſtiuitie.*

THEN were gathered together al the ancientes of Iſrael 1
with the princes of the tribes, and the heades of the
families of the children of Iſrael to king Salomon into Ieru-
ſalem: that they might carrie the Arke of the couenant of our
Lord out of the citie of Dauid, that is, out of Sion. † And 2
al Iſrael aſſembled to king Salomon in the moneth of Etha-
nim, on a ſolemne day, that is the ſeuenth moneth. † And 3
al the ancientes of Iſrael came, and the prieſtes tooke the
arke, † and caried the arke of our Lord, and the tabernacle 4
of couenant, and al the veſſels of the Sanctuarie, that were in
the tabernacle: and the Prieſtes and the Leuites caried them.

† And

5 † And king Salomon, and al the multitude of Iſrael, which
was aſſembled vnto him, went with him before the arke, and
they immolated ſheepe and oxen without eſtimation & num-
6 ber. † And the prieſtes brought in the arke of the couenant
of our Lord into his place, into the oracle of the temple, into
7 Sanctum ſanctorum vnder the winges of the cherubs. † For
the cherubs ſpred their winges ouer the place of the arke,
8 and couered the arke, and the barres therof aboue. † And
wheras the barres ſtood out, and the endes of them appeared
without in the Sanctuarie before the oracle, they appeared
no farder outward, which alſo were there vntil this preſent
9 day. † And in the arke there was :: nothing els but two ta-
bles of ſtone, which Moyſes put in it in Horeb, when our
Lord made the couenant with the children of Iſrael, when
10 they came out of the Land of Ægypt. † And it came to paſſe,
when the prieſtes were gone out of the Sanctuarie, a clowde
11 filled the houſe of our Lord, † and the prieſtes could not ſtand
and miniſter for the clowde: for the glorie of our Lord had
12 filled the houſe of our Lord. † Then ſayd Salomon: Our
13 Lord ſayd that he would dwel in a clowde. † Building I haue
built a houſe for thy habitation, thy moſt firme throne for
14 euer. † And the king turned his face, and :: bleſſed al the
15 church of Iſrael: for al the church if Iſrael ſtood. † And Sa-
lomon ſayd: Bleſſed be our Lord the God of Iſrael, who
ſpake by his mouth to Dauid my father, & in his owne handes
16 hath perfected it, ſaying: † Since the day that I brought my
people Iſrael out of Ægypt, I choſe no citie of al the tribes of
Iſrael, that a houſe might be built, and my name might be
17 there: but I choſe Dauid to be ouer my people Iſrael. † And
Dauid my father would haue built a houſe to the name of our
18 Lord the God of Iſrael: † and our Lord ſayd to Dauid my fa-
ther: In that thou haſt thought in thy hart to build a houſe
to my name, thou haſt done wel, caſting this ſame thing in thy
19 mynd. † Neuertheleſſe thou ſhalt not build me a houſe, but
thy ſonne, that ſhal come forth of thy reynes, he ſhal build a
20 houſe to my name. † Our Lord hath confirmed his word,
which he ſpake: and I ſtand for Dauid my father, and ſitte
vpon the throne of Iſrael, as our Lord hath ſpoken: and I
haue built a houſe to the name of our Lord the God of Iſrael.
21 † And I haue appoynted there a place for the arke, wherin
the couenant of our Lord is, which he made with our fathers,

:: There was no more with in the arke, *Deut.* 10. but on the outſide was the rodde of Aaron. *Nu.* 17. *Heb.* 9. the golden potte with Manna. *Exod.* 16 *Heb.* 9. and the booke of the law repeted by Moyſes. *Deut.* 31.

:: Prieſts bleſſe their people & parentes their children.

when they came out of the Land of Ægypt. † And Salomon 22
ſtood before the altar of our Lord in the ſight of the aſſemblie
of Iſrael, and extended his handes toward heauen, † and ſayd: 23
Lord God of Iſrael, there is no God like to thee in heauen a-
boue, and vpon the earth beneth: which keepeſt couenant
and mercie with thy ſeruantes, that walke before thee in al
their hart. † Which haſt kept to thy ſeruant Dauid my father, 24
the thinges that thou haſt ſpoken to him: by mouth thou
didſt ſpeake, and with thy handes thou haſt accompliſhed, as
this day proueth. † Now therfore Lord God of Iſrael, keepe 25
vnto thy ſeruant Dauid my father the thinges which thou
haſt ſpoken to him, ſaying: There ſhal not be taken away of
thee a man before me, which ſitteth vpon the throne of Iſ-
rael: :: yet ſo if thy children ſhal keepe their way, that they
walke before me as thou haſt walked in my ſight. † And now 26
Lord God of Iſrael, let thy wordes be eſtabliſhed, which thou
haſt ſpoken to thy ſeruant Dauid my father. † Is it then to 27
be thought that in deede God dwelleth vpon the earth? for
if heauen, and the heauens of heauens can not conteyne thee,
how much more this houſe, which I haue built? † But looke 28
toward the prayer of thy ſeruant, and to his petitions ô Lord
my God: heare the hymne and the prayer, which thy ſeruant
prayeth before thee this day: † that thy eies be opened vpon 29
this houſe night and day: vpon the houſe, wherof thou ſayeſt:
My name ſhal be there: that thou heare the prayer, which
thy ſeruant prayeth in this place to thee. † That thou heare 30
the requeſt of thy ſeruant and of thy people Iſrael, what-
ſoeuer they ſhal pray for in this place, and thou ſhalt heare in
the place of thy habitation in heauen: and when thou haſt
heard, thou ſhalt be merciful. † If a man ſhal ſinne agaynſt 31
his neighbour, and ſhal haue any oath, wherwith he is held
faſt bound: and ſhal come becauſe of the oath before thine
altar into thy houſe, † thou ſhalt heare in heauen: and ſhalt 32
doe, and iudge thy ſeruantes, condemning the impious, and
rendring his way vpon his head, and iuſtifying the iuſt, and
:: rewarding him according to his iuſtice. † If thy people Iſ- 33
rael ſhal flee their enemies (becauſe they wil ſinne agaynſt
thee) and doing penance, and confeſſing to thy name, ſhal
come, and pray, and beſech thee in this houſe; † heare in 34
heauen, and forgeue the ſinne of thy people Iſrael, and thou
ſhalt reduce them vnto the land, which thou gaueſt to their
fathers.

:: Salomon knew wel Gods conditional promiſe, but perſeuered not in keping his cōmandments, and therfore a great part of the kingdom was takē from his children, yet the right of the kingdom of Iuda remayned to his ſeede euen to Chriſt our Sauiour.

:: Reward of good workes.

35 fathers. † If the heauen shal be shut, and it rayne not, be-
cauſe of their ſinnes, and praying in this place, they doe pe-
nance to thy name, and shal be conuerted from their ſinnes
36 through their affliction: † heare them in heauen, and for-
geue the ſinnes of thy ſeruantes, and of thy people Iſrael: and
shew them a good way wherin they may walke, and geue
rayne vpon thy land, which thou haſt geuen to thy people in
37 poſſeſſion. † If famine aryſe in the land, or peſtilence, or cor-
rupt ayre, or blaſting, or locuſt, or ruſt, and their enemie af-
38 flict them beſieging the gates, al plague, al infirmity, † al
curſing, and banning, that shal chance to any man of thy
people Iſrael: if any man shal know the wound of his hart,
39 and shal ſpred forth his handes in this houſe, † thou ſhalt
heare in heauen, in the place of thy habitation, and shalt be
merciful agayne, and shalt ſo doe that thou geue to euerie
one according to his wayes, as thou shalt ſee his hart (for
40 thou onlie knoweſt the hart of al the children of men) † that
they feare thee al the dayes, which they liue vpon the face of
41 the land, which thou haſt geuen our fathers. † Moreouer
alſo the ſtranger, which is not of thy people Iſrael, when he
shal come from a farre countrie for thy name (for thy great
42 name shal be heard of, and thy ſtrong hand, † and thy ſtret-
ched out arme euerie where) when therfore he shal come,
43 and shal pray in this place, † thou shalt heare in heauen, in
the firmament of thy habitation, & thou shalt doe al thinges,
for the which the ſtranger shal inuocate thee: that al the peo-
ples of the earth may lerne to feare thy name, as thy people
Iſrael, and may proue that thy name is inuocated vpon this
44 houſe, which I haue built. † If thy people shal goe forth to
warre agaynſt their enemies, by the way, whitherſoeuer
thou shalt ſend them, they shal pray to thee agaynſt the way
of the citie, which thou haſt choſen, and agaynſt the houſe,
45 which I haue built to thy name, † and thou shalt heare in
heauen their prayers, and their petitions, and shalt doe iudge-
46 ment for them. † But if they shal ſinne to thee (for there is
no man which ſinneth not) and thou being wrath shalt deli-
uer them to their enemies, and they shal be led captiue into
47 the land of their enemies farre or neere, † and shal doe pe-
nance in their :: hart in the place of captiuitie, and conuerted
shal beſech thee in their captiuitie, ſaying: We haue ſinned,
48 we haue done wickedly, we haue dealt impiouſly: † and

:: External workes of pe- nance, except they procede from the hart, ſuffice not for remiſſion of ſinne.

ſhal returne to thee in al their hart, and al their ſoule, in the
land of their enemies, to the which they ſhal be led captiue:
& ſhal pray to thee agaynſt the way of their land, which thou
gaueſt to their fathers, and of the citie which thou haſt cho-
ſen, & of the temple which I haue built to thy name: † thou 49
ſhalt heare in heauen, in the firmament of thy throne their
prayers, and their petitions, and ſhalt doe their iudgement
for them: † and ſhalt be merciful to thy people, which ſinned 50
to thee, and to al their iniquities, wherewith they haue tranſ-
greſſed agaynſt thee: and thou ſhalt geue mercie before them,
that ſhal haue them captiues, that they may haue compaſſion
on them. † For they are thy people, and thine inheritance, 51
whom thou haſt brought out of the Land of Ægypt, from the
middes of the yron fornace. † That thy eies be open to the 52
petition of thy ſeruant, and of thy people Iſrael, & thou heare
them in al thinges for which they ſhal inuocate thee. † For 53
thou haſt ſeparated them to thee for an inheritance from al
the peoples of the earth, as thou haſt ſpoken by Moyſes thy
ſeruant, when thou didſt bring our fathers out of Ægypt,
Lord God. † And it came to paſſe, when Salomon had ac- 54
compliſhed praying to our Lord al this prayer and petition,
he roſe from the ſight of the altar of our Lord: for he had
faſtened both knees on the ground, and had ſpred his handes
toward heauen. † He ſtood therfore and bleſſed al the aſſem- 55
blie of Iſrael with a lowde voyce, ſaying: † Bleſſed be our 56
Lord, which hath geuen reſt to his people Iſrael, according
to al thinges that he hath ſpoken: there hath not fayled ſo
much as one word of al the good thinges, that he ſpake by
Moyſes this ſeruant. † Be our Lord God with vs, as he hath 57
beene with our fathers, not forſaking, nor reiecting vs. † But 58
incline he our hartes to him, that we may walke in al his
waies, and keepe his commandementes, and his ceremo-
nies, and iudgementes whatſoeuer he commanded our fa-
thers. † And be theſe my wordes, wherewith I haue prayed 59
before our Lord, approching to our Lord God day and night,
that he may doe iudgement for his ſeruant, and for his people
Iſrael day by day: † that al the peoples of the earth may 60
knowe, that our Lord he is God, and there is none other be-
ſides him. † Let our hart alſo be perfect with our Lord God, 61
that we walke in his decrees, and keepe his cõmandementes,
as alſo this day. † Therfore the king, and al Iſrael with him, 62

63 did immolate victimes before our Lord. † And Salomon killed
paciſique hoſtes, which he immolated to our Lord, of
oxen two and twentie thouſand, and of ſheepe an hundred
twentie thouſand: and they dedicated the temple of our Lord,
64 the king, and the children of Iſrael. † In that day the king
ſanctified the middes of the court, that was before the houſe
of our Lord: for he made the holocauſt there, and ſacrifice,
and fatte of the pacifiques: becauſe the braſen altar, that was
before our Lord, was too litle, and could not take the holocauſt,
65 and ſacrifice, and fatte of the pacifiques. † Salomon
therfore made in that time a ſolemne feſtiuitie, and al Iſrael
with him, a great multitude from the entrance of Emath vnto
the Ryuer of Ægypt, before our Lord God, ſeuen daies and
66 ſeuen daies, that is, fourtene daies. † And in the eight day
he diſmiſſed the people: Who :: bleſſing the king, went into
their tabernacles reioyſing, and with a ioyful hart for al the
good thinges, that our Lord had done to Dauid his ſeruant,
and to Iſrael his people.

Chap. IX.

Our Lord appearing againe to Salomon. 4. admoniſheth him and his people to keepe the precepts. 6. threatning puniſhment if they do not. 10. The king of Tyre receiueth tvventie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and tovvnes. 20. Maketh diuers nations tributarie. 24. The Quene repayreth to her houſe. 25. The king offereth victimes thriſe euerie yeare. 26. and fetcheth gold from Ophir.

1 AND it came to paſſe when Salomon had perfected the
building of the houſe, of our Lord, & the kinges houſe,
2 and al that he wiſhed and would haue done, † our Lord appeared
to him the ſecond time, as he had appeared to him in
3 Gabaon. † And our Lord ſaid to him: I haue heard thy prayer
& thy petition, which thou haſt prayed before me: I haue ſanctified
this houſe, which thou haſt built, that I might put my
name there for euer, and myne eies and my hart ſhal be there
4 alwaies. † Thou alſo if thou wilt walke before me, as thy father
walked, :: in ſimplicitie of hart, and in equitie: and wilt doe
al thinges, which I haue commanded thee, and wilt keepe my
5 ordinances and my iudgementes, † I wil ſette the throne of
thy kingdom ouer Iſrael for euer, as I haue ſpoken to Dauid
thy father, ſaying: There ſhal not be taken away a man of thy
6 ſtocke from the throne of Iſrael. † But if by reuolting you

:: External worſhip is not acceptable to God, except it procede from internal ſinceritie and deuotion. VVherfore S. Auguſtin ſayth: *God is worshipped in faith, hope, and charitie. Enchirid. c. 3.*

and your children ſhal turne away, not folowing me, nor
keeping my commandementes, and my ceremonies, which
I haue propoſed to you, but shal goe and worshippe ſtrange
goddes, and adore them: † I wil take away Iſrael from the 7
face of the land, which I haue geuen them, and the temple
which I haue ſanctified to my name, I wil caſt away from my
ſight, and Iſrael shal be for a prouerbe, and for a fable to al
peoples. † And this houſe shal be for an example: euerie one 8
that shal paſſe by it, shal wonder, and hiſſe, and ſay: Why
hath the Lord done thus to this land, and to this houſe?
† And they shal anſwere: Becauſe they haue forſaken the 9
Lord their God, which brought their fathers out of the Land
of Ægypt, and haue folowed ſtrange goddes, & adored them,
and worshipped them: therfore hath the Lord brought vpon
them al this euil. † And twentie yeares being complete, after 10
that Salomon had built the two houſes, that is, the houſe
of our Lord, and the houſe of the king † (Hiram the king of 11
Tyre miniſtring to Salomon ceder trees & firre trees, and gold
according to al that he had neede) then Salomon :: gaue to
Hiram twentie townes in the Land of Galilee. † And Hiram 12
went from Tyre, to ſee the townes which Salomon had geuen
him, and they pleaſed him not, † and he ſayd: Are theſe the 13
cities, which thou haſt geuen me, brother? And he called them
the land * Chabul, vntil this day. † Hiram alſo ſent to king 14
Salomon an hundred and twentie talentes of gold. † This is 15
the ſumme of the expences, which king Salomon offered to
build the houſe of our Lord, and his owne houſe, and Mello,
and the wal of Ieruſalem, and Heſer, and Mageddo, and Gazer
† Pharao the king of Ægypt came vp and tooke Gazer, and 16
burnt it with fire: And the Chananite, that dwelt in the citie,
he ſlewe, and gaue it for a dowrie to his daughter the wife
of Salomon † Salomon therfore built Gazer, and Bethhoron 17
the lower, † and Baalath, and Palmira in the Land of the 18
wildernes. † And al the villages, that perteyned to him, and were 19
without wal, he fenſed, and the cities of the chariotes, and
the cities of the horſemen, and whatſoeuer pleaſed him to
build in Ieruſalem, and in Libanus, and in al the land of his
dominion. † Al the people, that was remayning of the 20
Amorrheites, and Hetheites, and Pherezeites, and Heueites, and
Iebuſeites, that are not of the children of Iſrael: † their 21
children, that were remayning in the land, to witte, thoſe whom
the

:: Salomon did not ſel theſe cities, for he could not alienate them, but let the king of Tyre haue the vſe and reuenewes in payment for timber, & for the gold which he ſent.

* *dirtie, or diſpleaſing.*

the children of Iſrael could not aboliſh: Salomon made tributaries,
22 vntil this day. † But of the children of Iſrael Salomon
appoynted not any man to ſerue, but they were men of
warre, and his ſeruantes, and princes, and captaynes, and ouerſeers
23 of the chariotes and horſes. † And there were princes
ouer al the workes of Salomon, made ouerſeers, fiue hundred
fiftie, which had the people ſubiect, and commanded ouer
24 their appoynted workes. † And the daughter of Pharao went
vp out of the citie of Dauid into her houſe, which Salomon
25 had built her: then did he build Mello. † Salomon alſo offered
three tymes euerie yeare holocauſtes, and pacifique victimes
vpon the altar, which he had built to our Lord, and he
burnt incenſe before our Lord: and the temple was perfected.
26 † King Salomon alſo made :: a name in Aſiongaber, which is
beſide Ailath in the ſhore of the Readſea in the Land of Idumea.
27 † And Hiram ſent in that nauie his men, that were mariners
28 & skilful of the ſea, with the ſeruantes of Salomon. † Who
when they were come into Ophir, the gold taken thence of
foure hundred and twentie talentes, they brought to king
Salomon.

:: a monument.

CHAP. X.

The quene of Saba coming to king Salomon, admireth his wiſdom, magnificence, and order of gouernment 10. She geueth and receiueth giftes. 14. Salomon receiueth much gold diuers wayes: 16. maketh golden targeetes. 18. a magnificent throne. 21. and much golden veſſel. 25. Manie bring him preſentes. 26. He hath manie chariottes, horſemen. 27. abundance of ſiluer 28. Marchantes of diuers kingdomes ſel him horſes.

1 BVT the Queene of :: Saba alſo hauing heard the fame
of Salomon, in the name of our Lord came to proue him,
2 in hard propoſitions. † And entring into Ieruſalem with a
great trayne, and riches, and camels carying ſpices, and gold
exceding infinite, and pretious ſtones, she came to king Salomon,
and ſpake to him al thinges that she had in her hart.
3 † And Salomon interpreted to her al the wordes, that she
propoſed: there was not a word, that the king could be
4 ignorant of, and could not anſwer her. † And the queene
of Saba ſeing al the wiſedom of Salomon, and the houſe,
5 which he had built, † and the meates of his table, and the
habitations of his ſeruantes, and the orders of them that ſerued,
and their garmentes, cupbearers, and the holocauſtes
which

:: Part of Arabia is called Saba, nere to Iurie. but this Saba is beyond Arabia, as S. Hierom teſtifieth *in Eſaie.* 60 *li.* 17. it ſemeth to be in Æthiopia. for our Sauiour ſaith *Mat.* 12. *The quene of the South came frō the endes of the earth, to heare the wiſdom of Salomon.*

which he offered in the houſe of our Lord :: ſhe had nolonger
ſpirit, † and she ſaid to the king: The report is true, which 6
I haue heard in my countrie, † concerning thy wordes, and 7
concerning thy wiſedom. and I did not beleue them that told
me, til my ſelfe came, and ſawe with myne eies, and haue
proued that the half not been told me: greater is thy wiſdom,
and thy workes, then the rumour, which I haue heard.
† Bleſſed are thy men, and bleſſed are thy ſeruantes, which 8
ſtand before thee alwaies, and heare thy wiſedom. † Be the 9
Lord thy God bleſſed, whom thou haſt pleaſed, and that hath
ſette thee vpon the throne of Iſrael, for that the Lord hath
loued Iſrael for euer, and hath appointed thee king, to do iud-
gement and iuſtice. † She therfore gaue to the king an hun- 10
dred and twentie talentes of gold, and ſpices exceding much,
and pretious ſtones: There was no more brought ſo much
ſpice, as that which the Quene of Saba gaue to king Salo-
mon. † (But the naue alſo of Hiram, which caried gold out 11
of Ophir, brought from Ophir thyine trees exceding manie,
and pretious ſtones. † And the king made of the thyine trees 12
the porches of the houſe of our Lord, and of the kinges houſe
and harpes & vials for the ſingers: there were not ſuch thyine
trees brought, nor ſeen vntil this preſent daye.) † And king 13
Salomon gaue to the queene of Saba al that she would, and
asked of him: beſide thoſe thinges, which of him ſelfe he
offered her for a royal gift. Who returned, and went into her
countrie with her ſeruantes. † And the weight of the gold, 14
that was brought to Salomon euerie yeare, was of ſix hundred
ſixtie ſix talentes of gold: † beſide that, which the men 15
brought, that were ouer the tributes, and merchantes, and al
that ſold light wares, and al the kinges of Arabia, and the
dukes of the land. † Salomon alſo made two hundred 16
ſhieldes of moſt pure gold, ſix hundred ſicles of gold did he
allow for the plates of one shield. † And three hundred ter- 17
gattes of tried gold: and three hundred poundes of gold gar-
nished one terget: and the king put them in the houſe of the
foreſt of Libanus. † King Salomon alſo made a great throne 18
of yuorie: and couered it with gold exceding yellow, † which 19
had ſixe ſteppes: and the toope of the throne was round in
the hinder part: and the two handes on either ſide holding
the ſeate: and two lyons ſtood at euery hand. † And twelue 20
litle lyons ſtanding vpon the ſixe ſteppes on either ſide: there

was not

:: As this quene had no ſpirite, when ſhe ſaw Salomons wiſdom, ſo the Church gathered of gentiles knowing Chriſts grace, & finding the maſters of Euangelical doctrin, caſting away the ſpirite of pride, and laying of al hautineſſe of mind, lerned to diſtruſt in her ſelf, and to truſt in the great mercie of her king. *S. Greg in Pſal. 7. pœniten. to. 2.*

* A wonderful thing, that a Quene vpon fame of a mans wiſdom traueled ſo farre to heare him ſpeake, and to ſee his gouernment. but it was Gods inſpiration, to ſignifie by this figure, that the Church of Chriſt ſhould be gathered of the Gentiles in al nations. Kiges, Quenes & moſt potent Princes alſo ſubmitting themſelues to Chriſt. *Iſaiæ.* 49.

21 was not ſuch a worke made in al kingdomes. † Yea and al
the veſſels, out of the which the king Salomon drunke, were
of gold: and al the furniture of the houſe of the foreſt of Libanus
of moſt pure gold: there was no ſiluer, neither was it
22 thought of any price in the daies of Salomon, † becauſe the
kinges nauie, once in three yeares, went with the nauie of
Hiram on the ſea into Tharſis, bringing thence gold, and
ſiluer, and the teeth of elephantes, and apes, and pecockes.
23 † King Salomon therfore was magnified aboue al the kinges
24 of the earth in riches, and wiſedom. † And al the earth deſired
to ſee Salomons face, that they might heare his wiſedom,
25 which God had geuen in his hart. † And euerie one preſented
him giftes, veſſel of ſiluer and gold, garmentes and inſtrumentes
for warre, ſpices alſo, and horſes and mules euerie
26 yeare. † And Salomon gathered together the chariotes and
horſemen, and there amounted to him a thouſand foure hundred
chariotes, and twelue thouſand horſemen: and he diſpoſed
them in fenſed cities, and with the king in Ieruſalem.
27 † And he made that there was as great abundance of ſiluer
In Ieruſalem, as of ſtones: and of ceder trees he cauſed ſuch
a multitude, as if it were ſycomore trees, which grow in the
28 playnes. † And there were horſes brought for Salomon out
of Ægypt, and Coa, for the kinges merchantes brought them
29 out of Coa, and brought them at a ſette price. † And a chariote
of foure horſes came out of Ægypt, for ſixe hundred
ſicles of ſiluer, and one horſe for an hundred and fiftie. And
after this maner did al the kinges of the Hetheites, and of
Syria ſel horſes.

Chap. XI.

Salomon louing and marying manie wemen of diuers nations, is drawen by them to idolatrie. 9. God therfore offended ſuffereth Adad an Idumean, 23. Razon king of Damaſcus, 26. and Hieroboam his owne ſeruant to make warre againſt him. 29. Ahias the prophet fortelleth Hieroboam, that he ſhal reigne ouer tenne tribes, leauing but tvvo to Salomons heyres, 38. vvith promiſe to proſper, if he ſerue God. 42. Salomon dieth.

1 AND king Salomon loued manie wemen ſtrangers, the
daughter alſo of Pharao, and Moabites, and Ammonites,
2 Idumeians, and Sidonians, and Hetheians: † of the
nations, wherof our Lord ſayd to the children of Iſrael: You
ſhal not goe in vnto them, neither ſhal anie of them come in

vnto yours: for they wil moſt certainly turne away your hartes
to folow their goddes. To theſe therfore was Salomon copled
in moſt ſeruent loue. † And he had wiues as it were queenes 3
:: ſeuen hundred, and concubines three hundred: and the
wemen turned away his hart. † And when he was now old, 4
his hart was depraued by wemen, that he folowed ſtrange
goddes: neither was his hart perfect with our Lord his God,
as the hart of Dauid his father. † But Salomon worshipped 5
Aſtarthe the goddeſſe of the Sidonians, and Moloch the idol
of the Ammonites. † And Salomon did that which was not 6
liked before our Lord, and he accomplished not to folow our
Lord, as Dauid his father. † Then built Salomon a temple to 7
Camos the idol of Moab, in the mount that is agaynſt Ieruſalem,
and to Moloch the idol of the children of Ammon.
† And in this maner did he to al his wiues that were ſtrangers, 8
which burnt frankencenſe, and immolated to their
goddes. † Therfore our Lord was wrath with Salomon, becauſe 9
his minde was turned away from our Lord the God of
Iſrael, who had appeared vnto him the ſecond tyme, † and 10
had commanded him concerning this word, that he should
not folow ſtrange goddes, & he kept not the thinges which
our Lord commanded him. † Our Lord therfore ſayd to Salomon: 11
Becauſe thou haſt done this, and haſt not kept my
couenant, and my preceptes, which I haue commanded thee,
breaking I wil rent aſunder thy kingdom, and wil geue it to
thy ſeruant. † Neuertheleſſe in thy dayes I wil not doe it, becauſe 12
of Dauid thy father: out of the hand of thy ſonne I wil
rent it, † neither wil I take away the whole kingdom, but 13
:: one tribe I wil geue to thy ſonne for Dauid my ſeruant, and
:: Ieruſalem. Which I haue choſen. † And our Lord rayſed 14
vp an aduerſarie to Salomon, Adad an Idumeite of the kinges
ſeede, who was in Edom. † For when Dauid was in Idumea, 15
and Ioab the general of the warfare was gone vp to burie
them that were ſlayne, and had ſlayne al malekind in Idumea, 2. Reg. 8.
(† for Ioab taried there ſix monethes and al Iſrael, til he ſlew 16
al malekind in Idumea,) † Adad him ſelf fled, and men of 17
Idumea of his fathers ſeruantes with him, to goe into Ægypt:
and Adad was a litle boy. † And when they roſe out of Madian, 18
they came into Pharan, and they tooke with them men
of Pharan, and entered into Ægypt to Pharao the king of Ægypt:
who gaue him a houſe, and appoynted him meates, and
aſſigned

:: Though pluralitie of wiues was then alowed, yet it was forbid to multiplie manie. *Deut.* 17.

:: The tribe of Iuda.

:: By Ieruſalem is vnderſtood the tribe of Beniamin, wherin it ſtood. ſo there remained two tribes to Salomons heyres.

29 aſſigued him land. † And Adad found grace before Pharao
excedingly, in ſo much that he gaue him to wife, the germane
20 ſiſter of his wife Taphnes the queene. † And the ſiſter of
Taphnes bare him a ſonne Genubath, and Taphnes brought
him vp in the houſe of Pharao: and Genubath was dwelling
21 at Pharaoes houſe with his children. † And when Adad in
Ægypt had heard, that Dauid ſlept with his fathers, and that
Ioab the general of the warefare was dead, he ſayd to Pha-
22 rao: Diſmiſſe me, that I may goe into my countrie. † And
Pharao ſayd to him: For what lackeſt thou with me, that
thou ſeekeſt to goe into thyne owne countrie? But he anſwe-
red: Nothing: yet I beſech thee that thou diſmiſſe me.
23 † God alſo rayſed vp to him an aduerſarie, Razon the ſonne
of Eliada, who had fled Adarezer the king of Soba his lord:
24 † and he gathered men agaynſt him, and he became the
captayne of theues, when Dauid killed them: and they went
to Damaſcus, and dwelt there, and they made him king in
25 Damaſcus, † and he was an aduerſarie to Iſrael :: al the dayes
of Salomon: and this is the euil of Adad, and hatred agaynſt
26 Iſrael, and he reigned in Syria. † Ieroboam alſo the ſonne of
Nabath, an Ephratheite of Sareda, the ſeruant of Salomon,
whoſe mother was called Serua, a woman widow lifted vp
27 his hand agaynſt the king. † And this is the cauſe of his re-
bellion agaynſt him, becauſe Salomon built Mello, and filled
28 vp the breache of the citie of Dauid his father. † And Iero-
boam was a ſtrong man and mightie: and Salomon ſeing the
youngman of a good witte & induſtrious, had made him chief
29 ouer the tributes of al the houſe of Ioſeph. † It came to paſſe
therfore at that tyme, that Ieroboam went out of Ieruſalem,
and the prophete Ahias the Silonite found him in the way,
couered with a new cloke: and they two onlie were in the
30 field. † And Ahias taking his new cloke, wherwith he was
31 couered, :: cut it into twelue partes. † And he ſayd to Iero-
boam: Take vnto thee ten pieces: for thus ſayth our Lord
the God of Iſrael: Behold I wil rent the kingdom out of the
32 hand of Salomon, and wil geue thee ten tribes. † But one
tribe ſhal remayne to him for my ſeruant Dauid, and Ieruſa-
lem the citie, which I haue choſen of al the tribes of Iſrael:
33 † becauſe he hath forſaken me, and hath adored Aſtarthee
the goddeſſe of the Sidonians, & Chamos the god of Moab,
and Moloch the god of the children of Ammon: and hath

2.Reg. 10.

:: From the time that Salomon fel to idolatrie, he was more impugned by three perpetual aduerſaries, Adad, Razon, and Hieroboam; myſtically ſignifying the fleſh, the world, and the diuel.

:: This fact cōfirmed his wordes. that he ſpoke ſeriouſly & fained not.

not walked in my waies, to doe iuſtice before me, and my pre-
ceptes, and iudgementes as Dauid his father. † Neither wil 34
I take away al the kingdom out of his hand, but I wil make
him prince al the daies of his life, for Dauid my ſeruant,
whom I choſe, who kept my commandmentes and my pre-
ceptes. † But I wil take away the kingdom out of his ſonnes 35
hand, and wil geue thee ten tribes: † and to his ſonne I wil 36
geue one tribe, that there may remayne a lampe to Dauid my
ſeruant at al times before me in Ieruſalem, the citie which I
haue choſen, that my name might be there. † And thee wil 37
I take, and thou ſhalt reigne ouer al thinges, that thy ſoule
deſireth, and thou ſhalt be king ouer Iſrael. † If therfore 38
thou wilt heare al thinges, that I ſhal command thee, and
wilt walke in my waies, and doe that which is right before
me, keeping my commandmentes and my preceptes, as Da-
uid my ſeruant did: I wil be with thee, and wil build thee a
faythful houſe, as I built a houſe to Dauid, and I wil deliuer
Iſrael to thee: † and I wil afflict the ſeede of Dauid vpon this, 39
but yet not alwaies. † Salomon therfore would haue killed 40
Ieroboam: who aroſe, and fled into Ægypt to Seſac the king
of Ægypt, and was in Ægypt vntil the death of Salomon.
† And the reſt of the wordes of Salomon, and al that he did, 41
and his wiſedom: behold they are al written in the Booke of
the wordes of the daies of Salomon. † And the daies, that Sa- 42
lomon reigned in Ieruſalem ouer al Iſrael, are fourtie yeares.
† And Salomon ∷ ſlept with his fathers, and was buried 43
in the citie of Dauid his father, and Roboam his ſonne rei-
gned for him.

∷ VVhether he repented and was ſaued or no, is vncertaine.

CHAP. XII.

Roboam folowing youngmens counſel, 16. Ieroboam poſſeſſeth ten tribes of his Kingdom. 21. VVhich he endouoring to recouer by warre, is admoniſhed by a prophet to ceaſe. 26. Hieroboam ſetteth vp golden calues to be adored, making temples, altares, and prieſtes fitte for his purpoſe.

The third part. The diuiſion of the Kingdom. Seueral reignes of certaine kinges: and preaching of ſpecial prophetes.

AND Roboam came into Sichem: for thither was al 1
Iſrael gathered together to make him king. † But Ie- 2
roboam the ſonne of Nabat, when he was yet in Ægypt fu-
gitiue from the face of king Salomon, hearing of his death,
returned out of Ægypt. † And they ſent and called him: Ie- 3
roboam therfore came, and al the multitude of Iſrael, and
they ſpake to Roboam, ſaying. † Thy father layd a moſt hard 4

yoke vpon vs: thou therfore diminish now a litle of thy fa-
thers moſt hard empire, and of the moſt heauie yoke, that he
5 layd vpon vs, and we wil ſerue thee. † Who ſayd to them:
Goe vntil the third day, and returne to me. And when the
6 people was gone, † king Roboam tooke counſel with the
ancientes, that aſſiſted before Salomon his father, whiles
he yet liued, and he ſayd: What counſel doe you geue me,
7 that I may anſwer this people? † Who ſayd to him: If this
day thou wilt yeld to this people, and condeſcend to them,
and graunt to their petition, and wilt ſpeake to them gentle
8 wordes, they wil be thy ſeruantes alwaies. † Who leaſt the
counſel of the ancientes, which they had geuen him, and
admitted yongmen, that had bene brought vp with him, and
9 wayted on him, † and he ſayd to them: What counſel geue
you me, that I may anſwer this people, which haue ſayd to
me: Make the yoke lighter which thy father hath put vpon
10 vs? † And the yongmen, that had bene brought vp with him,
ſayd: Thus ſpeake to this people, which haue ſpoken to
thee, ſaying: Thy father aggrauated our yoke, doe thou eaſe
it. Thus ſhalt thou ſpeake to them: My leaſt finger is groſſer
11 then the backe of my father. † And now my father layd
vpon you a heauie yoke, but I wil adde vpon your yoke: my
father bette you with ſcourges, but I wil beate you with ſcor-
12 pions. † Ieroboam therfore came, and al the people to Ro-
boam the third day, as the king had ſpoken, ſaying: Returne
13 to me the third day. † And the king anſwered the people
rough wordes, leauing the counſel of the ancientes, which
they had geuen him, † and he ſpake to them according to
14 the counſel of the youngmen, ſaying: My father made your
yoke heauie, but I wil adde to your yoke: my father bette
you with whippes, but I wil beate you with ſcorpions.
15 † And the king condeſcended not to the people: becauſe
our Lord was turned away from him, :: that he might rayſe vp
his word, which he had ſpoken in the hand of Ahias the Silo-
16 nite, to Ieroboam the ſonne of Nabat. † The people ther-
fore ſeing that the king would not heare them, anſwered
him, ſaying: What part haue we in Dauid? or what inheri-
tance in the ſonne of Iſai? Goe into thy tabernacles Iſrael,
now ſee to thy houſe Dauid. And Iſrael went into their ta-
17 bernacles. † But ouer the children of Iſrael, whoſoeuer
18 dwelt in the cities of Iuda, Roboam reigned. † King Roboam

:: This phraiſe noteth the ſequel, not the final cauſe. As *chap.* 14. *v.* 9.

therfore ſent Aduram, who was ouer the tributes: and al Iſ-
rael ſtoned him, and he died, moreouer King Roboam in haſt
went vp into his chariote, and fled into Ieruſalem: † and 19
Iſrael reuolted from the houſe of Dauid, vntil this preſent
day. † And it came to paſſe when al Iſrael had heard, that 20
Ieroboam was returned, they ſent, and called him, an aſſem-
blie being gathered, and they made him king ouer al Iſrael,
neither did any man folow the houſe of Dauid beſide the tribe
of Iuda onlie. † And Roboam came to Ieruſalem, and gathe- 21
red together al the houſe of Iuda, and the tribe of Benjamin,
an hundred fourescore thouſand choſen men warriers, to
fight agaynſt the houſe of Iſrael, and to reduce the kingdom
to Roboam the ſonne of Salomon. † But the word of our 22
Lord came to Semeias the man of God, ſaying: † Speake to 23
Roboam the ſonne of Salomon, the king of Iuda, and to al
the houſe of Iuda, and Beniamin, and the reſt of the people,
ſaying: † Thus ſayth our Lord: You ſhal not goe vp, neither 24
ſhal you fight agaynſt your brethren the children of Iſrael:
let euerie man returne into his houſe, for this word is done
by me. They heard the word of our Lord, and returned from
their iourney as our Lord had commanded them. † And Ie- 25
roboam built Sichem in mount Ephraim, and dwelt there:
and departing thence he built Phanuel. † And Ieroboam 26
ſayd in his hart: Now wil the kingdom returne to the houſe
of Dauid, † if this people ſhal goe vp to make ſacrifices in 27
the houſe of our Lord into Ieruſalem: and the hart of this
people wil be turned to their lord Roboam the king of Iuda,
and they wil kil me, and returne to him. † And finding out 28
:: a deuiſe he made two golden calues, and ſayd to them: Goe
vp no more into Ieruſalem: Behold thy goddes Iſrael, which
brought thee out of the Land of Ægypt. † And he put one in 29
Bethel, and the other in Dan: † and this thing was an occa- 30
ſion of ſinne: for the people went to adore the calfe, as farre
as Dan. † And he made temples in the excelſes, and prieſtes 31
:: of the abiectes of the people, which were not of the chil-
dren of Leui. † And he appoynted a ſolemne day in the eight 32
moneth, the fifteenth day of the moneth, after the ſimilitude
of the ſolemnitie, that was celebrated in Iuda. And going vp
he made in like maner an altar in Bethel, to immolate to
the calues, which he had framed: and he ordayned in Bethel
prieſtes of the :: excelſes, which he had made. † And he 33
went

:: A diueliſh policie to make a religion conformable to the temperal ſtate.

:: For ſuch a religion ſuch prieſtes were fitteſt.

:: Places on hilles, where they ſacrificed went vpon the altar, which he had built in Bethel, the fifteenth day of the eight moneth, which he had forged out of his owne hart: and he made a ſolemnitie to the children of Iſrael, and went vp vpon the altar, to burne incenſe.

calues, and other thinges to the images of calues.

CHAP. XIII.

A prophet ſent from Iuda to Bethel fortelleth the birth of Ioſias, and deſtruction of Ieroboams altar, 4. whoſe hand being ſudenly withered, 6. is reſtored by the prophets prayer. 11. The ſame prophet is deceiued by an other prophet, and ſlaine by a lion. 33. Hieroboam proceedeth in impietie.

1 AND behold a man of God came out of Iuda, in the word
of our Lord into Bethel, Ieroboam :: ſtanding vpon
2 the altar, and cenſing. † And he cried out againſt the altar
in the word of our Lord, and ſayd: Altar, altar, thus ſaith our
Lord: Behold a child ſhal be borne to the houſe of Dauid,
named :: Ioſias, and he ſhal immolate vpon thee prieſtes of the
excelſes, which now doe burne frankencenſe on thee, and
3 he ſhal burne mens bones vpon thee. † And he gaue a ſigne
in that day, ſaying: This ſhal be the ſigne, that our Lord hath
ſpoken: Behold the altar ſhal be clouen, and the aſhes ſhal
4 be powred out in it. † And when the king had heard the
word of the man of God, which he cried out againſt the altar
in Bethel, he ſtretched forth his hand from the altar, ſaying:
Take him. And his hand withered, which he ſtretched forth
agaynſt him: neither was he able to draw it backe vnto him.
5 † The altar alſo was clouen, and the aſhes were powred out
of the altar, according to the ſigne which the man of God
6 had told before in the word of our Lord. † And the king ſaid
to the man of God: Beſech the face of our Lord thy God,
and pray for me, that my hand may be reſtored me. And the
man of God beſought the face of our Lord, and the kinges
hand was reſtored to him, and it became as it was before.
7 † And the king ſpake to the man of God: Come home
with me, that thou mayſt dyne, and I wil geue the giftes.
8 † And the man of God anſwered the king: If thou wouldeſt
geue me the halfe part of thy houſe, I wil not come
with thee, nor eate bread, nor drinke water in this place:
9 † for ſo was it enioyned in the word of our Lord cōmanding:
Thou ſhalt not eate bread nor drinke water, nor returne by
10 the way that thou cameſt. † He departed therfore by an other
way, and returned not by the way, that he came into Bethel.

:: This foreſhewing long before the name of a childe that ſhould be borne, importeth that he ſhould do great thinges. *See. 4. Reg. 22.*

† And

† And a certaine prophete being old dwelt in Bethel, to 11
whom his ſonnes came and told him al the workes, that the
man of God had done that day in Bethel: and the wordes
which he had ſpoken to the king, they told their father.
† And their father ſayd to them: What way went he? His 12
ſonnes ſhewed him the way, by which the man of God was
gone, which came out of Iuda. † And he ſaid to his ſonnes: 13
Sadle me and aſſe. Who when they had ſadled it, he got vp,
† and went after the man of God, and found him ſitting 14
vnder a terebinth: and he ſaid to him: Art thou the man of
God that cameſt out of Iuda? He anſwered: I am he. † And 15
he ſayd to him: Come home with me, that thou mayſt eate
bread. † Who ſayd: I can not returue, nor come with thee, 16
neither wil I eate bread, nor drinke water in this place:
† becauſe our Lord ſpake to me in the word of our Lord, 17
ſaying: Thou ſhalt not eate bread, and thou ſhalt not drinke
water there, nor returne by the way thou wenteſt. † Who 18
ſayd to him: I alſo am a prophet like to thee: and :: an Angel
hath ſpoken to me in the word of our Lord, ſaying: Bring
him backe with thee into thy houſe, that he may eate bread,
and drinke water. He deceiued him, † and brought him 19
backe with him: he did eate therfore bread in his houſe, and
drunke water. † And when they ſate at the table, the word, 20
of our Lord came to the prophete, that brought him backe.
† And he cried out to the man of God, which came out of 21
Iuda, ſaying: Thus ſayth our Lord: Becauſe thou haſt not
beene obedient to the mouth of our Lord, and haſt not kept
the commandment, which our Lord thy God commanded
thee, † and haſt returned, and eaten bread, & drunke water in 22
the place wherin he commanded thee that thou ſhouldeſt not
eate bread, nor drinke water, thy dead bodie ſhal not be
brought into the ſepulchre of thy fathers. † And when he 23
had eaten & drunke, he ſadled his aſſe for the prophet, whom
he brought backe. † Who when he was gone, a lion found 24
him in the way, and :: killed him, and his bodie was caſt forth
in the way: and the aſſe ſtood by him, and the lion ſtood by
the dead bodie. † And behold, men paſſing by ſaw the dead 25
bodie caſt in the way, and the lion ſtanding beſide the bodie.
And they came and diuulged it in the citie, wherein that old
prophet dwelt. † Which when that prophet heard, which 26
had brought him backe out of the way, he ſayd: It is the

:: This man of Bethel was in deede a prophet of God, but in this lied wickedly, and ſo deceiuing the other prophet, made him to breake Gods commandment, for which he was ſlaine VVhervpon Hieroboam (whom the wiked prophet ſought to pleaſe) was leſſe afeard to procede in idolatrie.

:: Not only the deceiuer, but alſo he that is deceiued, is guiltie and puniſhable for breakĩg Gods cõmandment.

man

man of God, that was diſobedient to the mouth of our Lord,
and our Lord hath deliuered him to the lion, & he hath torne
him, and killed him according to the word of our Lord, that
27 he ſpake to him. † And he ſayd to his ſonnes: Sadle me an
28 aſſe. Who when they had ſadled, † and he was gone, he
found his dead bodie caſt forth in the way, and the aſſe and
the lion ſtanding by the corſe: the lion :: did not eate of the
29 dead bodie, nor hurt the aſſe. † The prophet therfore tooke
the corſe of the man of God, and layd it vpon the aſſe, and re-
turning brought it into the citie of the old prophete, that
30 they might mourne for him. † And he layd his corſe in his
owne ſepulchre: and they mourned for him: Alas, alas my
31 brother. † And when they had mourned for him, he ſayd to
his ſonnes: When I ſhal be dead, burie me in the ſepulchre,
wherein the man of God is buried: beſide his bones lay my
32 bones. † For aſſuredly the word ſhal come to paſſe, which
he hath foretold in the word of our Lord agaynſt the altar
that is in Bethel: and agaynſt al the temples of the excelſes,
33 that are in the cities of Samaria. † After theſe wordes Iero-
boam returned not from his wicked way: but on the con-
trarie part he made of the moſt abiect of the people prieſtes
of the excelſes: Whoſoeuer would, he filled his hand, and he
34 was made a prieſt of the excelſes. † And for this cauſe did
the houſe of Ieroboam ſinne, and was ouerthrowen, and de-
ſtroyed from the face of the earth.

:: By this it appeareth to be Gods worke and puniſhment.

CHAP. XIIII.

Abias the prophet forſheweth the ruine of Hieroboams familie: 12. namely the death of his ſonne, for whom being ſick, the mother conſulteth the prophet. 20. Hieroboam dieth, and his ſonne Nadab reigneth. 21. Some alſo of the people of Iuda, committing idolatrie and other ſinnes, 25. the King of Ægypt inuadeth and ſacketh Hieruſalem. 31. Roboam dieth and his ſonne Abias reigneth.

1 AT that time Abia the ſonne of Ieroboam was ſicke.
2 † And Ieroboam ſayd to his wife: Ariſe, and change
thy habite, that thou be not knowen to be the wife of Iero-
boam, and goe into Silo, where Ahias the prophete is, which
3 ſpake to me, that I ſhould reigne ouer this people. † Take
alſo in thy hand ten loaues, and crackneles, and a veſſel of
honie, and goe to him: for he wil ſhew thee what ſhal hap-
4 pen to this childe. † The wife of Ieroboam did as he had

ſpoken: and riſing vp went into Silo, and came into the houſe
of Ahias: but he could not ſee, becauſe his eies were dimme
for age. † And our Lord ſayd to Ahias: Behold the wife of 5
Ieroboam cometh in, to conſult thee concerning her ſonne
that is ſicke: thus and thus ſhalt thou ſpeake to her. When
ſhe therfore entered in, and diſſembled to be that she was,
† Ahias heard the ſound of her feete entring in at the doore, 6
and ſayd: Come in Ieroboams wife: Why doeſt thou fayne
thy ſelf to be an other woman? But I am ſent to thee a heauie
meſſenger. † Goe, and tel Ieroboam: Thus ſayth our Lord 7
the God of Iſrael: Becauſe I haue exalted thee out of the
middes of the people, and made thee prince ouer my people
Iſrael: † and haue rent the kingdom of the houſe of Dauid, 8
and geuen it to thee, and thou haſt not beene as my ſeruant
Dauid, who kept my commandementes, and folowed me in
al his hart, doing that which was wel liked in my ſight: † but 9
haſt wrought euil aboue al, that haue beene before thee, and
haſt made thee ſtrange and molten goddes, :: that thou mighteſt
prouoke me to anger, and haſt reiected me behind thy
backe: † therfore behold I wil bring in euils vpon the houſe 10
of Ieroboam, and wil ſtrike of Ieroboam him that pyſſeth to
the wal, and the incloſed, and the vileſt in Iſrael: and I wil
cleanſe the remaynes of the houſe of Ieroboam, as dung is
wont to be cleanſed til al be pure. † They that ſhal die of 11
Ieroboam in the citie, them the dogges ſhal eate: and they that
ſhal die in the field, them the foules of the ayre ſhal deuoure:
becauſe our Lord hath ſpoken. † Thou therfore ariſe, and 12
goe into thy houſe: and in the verie entrance of thy feete
into the citie, the childe ſhal die, † and al Iſrael ſhal mourne 13
for him, and ſhal burie him: for this onlie of Ieroboam ſhal
be brought into the ſepulchre, becauſe vpon him hath beene
found a good word from our Lord the God of Iſrael, in the
houſe of Ieroboam. † And our Lord wil appoynt to him ſelf 14
a king ouer Iſrael, that ſhal ſtrike the houſe of Ieroboam in
this day, and in this time: † and our Lord the God of Iſrael ſhal 15
ſtrike it, as a reede is wont to be moued in the water: and he
ſhal plucke out Iſrael from this good countrie, which he gaue
to their fathers, and ſhal ſcatter them ouer the Riuer: becauſe
they haue made to them ſelues groues, to prouoke our Lord.
† And our Lord ſhal deliuer Iſrael for the ſinnes of Ieroboam, 16
who hath ſinned, & made Iſrael to ſinne. † The wife therfore 17
of Ieroboam

:: Ieroboam did not wittingly and of purpoſe ſet vp falſe goddes, to the end he might prouoke God to anger: for his intention only was to kepe the people frõ going to Ieruſalem, leſt by that occaſion *they ſhould returne to Roboam their Lord, king of Iuda. ch. 12. v. 27.* But by ſettĩg vp idols he did prouoke God conſequently to anger. So here and in other places this phraſe: *that he might prouoke*:

of Ieroboam aroſe, and departed, and came into Therſa: and
when ſhe entered the threſhold of the houſe, the childe died,
18 † and they buried him. And al Iſrael mourned for him according
to the word of our Lord, which he ſpake in the hand of
19 his ſeruant Ahias the prophete. † But the reſt of the wordes
of Ieroboam, how he fought, and how he reigned, behold
they are written in the Booke of the wordes of the daies of
20 the kinges of Iſrael. † And the daies, that Ieroboam reigned,
are two and twentie yeares: and he ſlept with his fathers: and
21 Nadab his ſonne reigned for him. † Moreouer Roboam the
ſonne of Salomon reigned in Iuda: one and fourtie yeares old
was Roboam when he began to reigne: ſeuentene yeares
reigned he in Ieruſalem the citie, which our Lord choſe to
put his name there, of al the tribes of Iſrael. And his mothers
22 name was Naama an Ammonite. † And Iudas did euil before
our Lord, and prouoked him aboue al thinges, that their fathers
23 had done, in their ſinnes which they ſinned. † For they
alſo built them altars, and ſtatues, and groues vpon euerie
24 high hil, and vnder euerie tree ful of grene leaues: † yea and
effeminates were in the land, and they did al the abominations
of the gentiles, which our Lord deſtroyed before the face of
25 the children of Iſrael. † And in the fifth yeare of the reigne
of Roboam, Seſac the king of Ægypt came vp into Ieruſalem,
26 † and tooke the treaſures of the houſe of our Lord, and the
kinges treaſures, and al thinges he ſpoyled: the ſhieldes alſo
27 of gold, which Salomon had made: † for the which Roboam
made braſen ſhieldes, & deliuered them into the hand of the
captaynes of ſhield bearers, and of them that kept watch before
28 the doore of the kinges houſe. † And when the king
went into the houſe of our Lord, they that had the office to
goe before, caried them: and afterward they recaried them
29 to the armourie of the ſhieldbearers. † And the reſt of the
wordes of Roboam, & al that he did, behold they are written
in the Booke of the wordes of the daies of the kinges of Iuda.
30 † And there was warre betwen Roboam and Ieroboam alwaies.
31 † And Roboam ſlept with his fathers, and was buried
with them in the citie of Dauid: and his mothers name was
Naama an Ammonite: and Abias his ſonne reigned for him.

that it might be fulfilled, and the like, ſignifieth not the final cauſe, but the ſequele of other factes, without direct intention:

CHAP. XV.

Abias reigneth wickedly in Iuda three yeares. 8. After him his ſonne Aſa ſucceding deſtroyeth idolatrie, reigning fourtie one yeares. 16. VVho hauing *warres with the king of Iſrael, maketh league with the king of Syria, 24. Aſa dying Ioſaphat ſucccedeth. 25. Nadab reigneth wickedly two yeares in Iſrael, is then ſlaine by Baaſa of the tribe of Iſſachar, 29. and his whole familie is deſtroyed. 33. Baaſa alſo reigneth wickedly twentie foure yeares.*

THERFORE in the eightenth yeare of king Ieroboam 1
the ſonne of Nabat, Abias reigned ouer Iuda. † Three 2
yeares reigned he in Ieruſalem: the name of his mother was
Maacha the daughter of Abeſſalom. † And he walked in al 3
the ſinnes of his father, which he had done before him: nei-
ther was his hart perfect with our Lord his God, as the hart
of Dauid his father. † But for Dauids ſake our Lord his God 4
gaue him a lampe in Ieruſalem, that he might rayſe vp his
ſonne after him, and eſtablish Ieruſalem; † ∷ becauſe Dauid 5
had done right in the eies of our Lord, and had not declined
from al thinges, which he commanded him, al the daies of
his life, except the matter of Vrias the Hetheite. † But there 6
was warre betwen Roboam and Ieroboam al the time of his
life. † And the reſt of the wordes of Abias, and al that he 7
did, are they not written in the Booke of the wordes of the
kinges of Iuda? And there was warre betwen Abias and Iero-
boam. † And Abias ſlept with his fathers, and they buried 8
him in the citie of Dauid: and Aſa his ſonne reigned for him.
† In the twenteth yeare therfore of Ieroboam the king of 9
Iſrael reigned Aſa the king of Iuda. † And he reigned one 10
& fourtie yeares in Ieruſalem. His mothers name was Maaca,
the daughter of Abeſſalom. † And Aſa did right before the 11
ſight of our Lord, as Dauid his father: † and he tooke away 12
the effemmate out of the land, and he purged al the filth of
the idols, which his fathers had made. † Moreouer he remo- 13
ued alſo Maaca his mother, that ſhe ſhould not be princeſſe in
the ſacrifices of Priapus, and in the groue which ſhe had
conſecrated: and he deſtroyed her denne, and brake the moſt
filthie idol, and burnt it in the torrent cedron: † but ∷ the 14
excelſes he did not take away. Otherwiſe the hart of Aſa was
parfect with our Lord al his daies: † and he caried in thoſe 15
thinges, which his father had ſanctified, and vowed into the
houſe of our Lord, ſiluer and gold, and veſſels. † And there 16
was warre betwen Aſa, and Baaſa the king of Iſrael al their
daies. † Baaſa alſo the king of Iſrael went vp into Iuda, and 17
built Rama, that no man might go out or come in of Aſaes
ſide

∷ Dauids poſteritie conſerued for his ſake.

∷ Thoſe altares which Salomon had made for his wiues, that were idolaters Aſa deſtroyed not. but al which Roboā and Abias had made, or ſuffered to be made for their owne people he pulled downe. Ioſias afterward deſtroyed alſo thoſe which Salomon had made. 2. *Paral.* 34.

18 ſide the king of Iuda. † Aſa therfore taking al the ſiluer, and
gold that remained in the treaſures of the houſe of our Lord,
and in the treaſures of the kinges houſe, gaue it into the
handes of his ſeruantes: and he ſent to Benadad the ſonne of
Tabremon the ſonne of Hezion, the king of Syria, which
19 dwelt in Damaſcus, ſaying: † There is a league betwen me
and thee, & betwixt my father and thy father: therfore I haue
ſent thee giftes, ſiluer and gold: and I deſire thee that thou
come, and make void the league, that thou haſt with Baaſa the
20 king of Iſrael, and he may retire from me. † Benadad agreing
to king Aſa, ſent the princes of his armie into the cities of
Iſrael, and they ſtroke Ahion, and Dan, and Abeldomum of
Maacha, and al Cenneroth, to witte, al the Land of Nephthali.
21 † Which when Baaſa had heard, he intermitted to build
22 Rama, and returned into Therſa. † But king Aſa ſent word
into al Iuda, ſaying: Let no man be excuſed. and they tooke
ſtones from Rama, and the timber therof, wherwith Baaſa
had built, and Aſa of it built Gabaa Beniamin, and Maſpha.
23 † But the reſt of al the wordes of Aſa, and al his forces, and
al that he did, & the cities that he built, are not theſe written
in the Booke of the words of the dayes of the kinges of Iuda?
How beit in the time of his old age he was diſeaſed in his
24 feete. † And he ſlept with his fathers, & was buried with them
in the citie of Dauid his father. And Ioſaphat his ſonne reigned
25 for him. † But Nadab the ſonne of Ieroboam reigned
ouer Iſrael the ſecond yeare of Aſa the king of Iuda: and he
26 reigned ouer Iſrael two yeares. † And he did that which is
euil in the ſight of our Lord, and walked in the waies of his
father, and in his ſinnes, wherwith he made Iſrael to ſinne.
27 † And Baaſa the ſonne of Ahias of the houſe of Iſſachar, lay
in wayte againſt him, and ſtroke him in Gebbethon, which is
a citie of the Philiſtimes: for Nadab and al Iſrael beſieged
28 Gebbethon. † Baaſa therfore ſlew him in the third yeare of
29 Aſa the king of Iuda, and reigned for him. † And when he
reigned, he ſtroke :: al the houſe of Ieroboam: he leaft not ſo
much as one ſoule of his ſeede, til he deſtroied him according
to the word of our Lord, which he had ſpoken in the hand of
30 Ahias the Silonite, † for the ſinnes of Ieroboam, which he
had ſinned, and wherwith he had cauſed Iſrael to ſinne, and
for the offence, wherwith he prouoked our Lord the God
31 of Iſrael. † But the reſt of the wordes of Nadab, and al

:: The author of ſchiſme puniſhed in his poſteritie.

that he wrought, are not theſe thinges written in the Booke
of the wordes of the daies of the kinges of Iſrael? † And there 32
was warre betwen Aſa and Baaſa the king of Iſrael al their
daies. † In the third yeare of Aſa the king of Iuda, reigned 33
Baaſa the ſonne of Ahias, ouer al Iſrael in Therſa foure and
twentie yeares. † And he did euil before our Lord, & walked 34
in the waies of Ieroboam, and in his ſinnes, wherwith he
made Iſrael to ſinne.

CHAP. XVI.

Iehu for propheceying the deſtruction of Baaſa and his houſe, 7. is ſlaine. 8. yet his ſonne Ela reigneth tvvo yeares. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people chooſing Amri (prince of the armie) their king, 18. Zambri deſperatly burneth himſelfe and the kings palace, 21. an other part folow Thebni as king til his death. 23. Amri reigneth tvvelue yeares vvickedly. 29. His ſonne Achab ſuccedeth, marieth Iezabel, and ſerueth Baal. 34. In the meane time Hiel repaireth Iericho.

AND the word of our Lord came to Iehu the ſonne of 1
Hanani agaynſt Baaſa, ſaying: † For ſo much as I haue 2
exalted thee out of the duſt, & ſette thee duke ouer my people
Iſrael, but thou haſt walked in the way of Ieroboam, and haſt
made my people Iſrael to ſinne, that thou mighteſt anger me
with their ſinnes: † behold, I wil cut downe the poſteritie 3
of Baaſa, and the poſteritie of his houſe, and I wil make thy
houſe as the houſe of Ieroboam the ſonne of Nabat. † Who- 4
ſoeuer of Baaſa shal die in the citie, him shal the dogges eate:
and whoſoeuer of his shal die in the countrie, him shal the
fowles of the ayre deuoure. † But the reſt of the wordes of 5
Baaſa, and whatſoeuer he did, and his battels, are not theſe
things written in the Booke of the wordes of the daies of the
kinges of Iſrael? † Baaſa therfore ſlept with his fathers, and 6
was buried in Therſa: and Ela his ſonne reigned for him.
† And when the word of our Lord came in the hand of Iehu 7
the ſonne of Hanani the prophete agaynſt Baaſa, and agaynſt
his houſe, and agaynſt al the euil, that he had done before our
Lord, to anger him in the workes of his handes, that it should
be made as the houſe of Ieroboam: for this cauſe he ſlew him,
that is to ſay, Iehu the ſonne of Hanani, the prophete. † In 8
the ſixe and twenteth yeare of Aſa the king of Iuda, reigned
Ela the ſonne of Baaſa ouer Iſrael in Therſa two yeares. † And 9
his ſeruant Zambri rebelled agaynſt him, the captayne of the

halfe

halfe part of the horſemen: and Ela was in Therſa drinking,
and dronken in the houſe of Arſa the gouernour of Therſa.
10 † Zambri therfore ruſhing in, ſtroke and ſlew him in the ſe-
uen and twenteth yeare of Aſa the king of Iuda, & he reigned
11 for him. † And when he reigned, and ſate vpon his throne,
he ſtroke al the houſe of Baaſa, and he leaſt not of it one that
12 could pyſſe agaynſt a wal, & his kinsfolke and frendes. † And
Zambri deſtroyed al the houſe of Baaſa, according to the
word of our Lord, that he had ſpoken to Baaſa in the hand of
13 Iehu the prophet, † for al the ſinnes of Baaſa, and the ſinnes
of Ela his ſonne, who ſinned, and made Iſrael to ſinne, pro-
14 uoking our Lord the God of Iſrael in their vanities. † But
the reſt of the wordes of Ela, and al that he did, are not theſe
writen in the Booke of the wordes of the daies of the kinges
15 of Iſrael? † In the ſeuen and twenteth yeare of Aſa the king
of Iuda, reigned Zambri ſeuen daies in Therſa: moreouer the
16 armie beſieged Gebbethon a citie of the Philiſthines. † And
when they heard that Zambri had rebelled, and ſlayne the
king, ∷ al Iſrael made Amri their king, who was General of
17 the warfare ouer Iſrael that day, in the campe. † Amri ther-
fore went vp, and al Iſrael with him from Gebbethon, and
18 they beſieged Therſa. † And Zambri ſeing that the citie ſhould
be taken, he went into the palace, and burnt him ſelf with
19 the kinges houſe: and he died † in his ſinnes, which he had
ſinned doing euil before our Lord, and walking in the way of
Ieroboam, and in his ſinne, wherwith he made Iſrael to ſinne.
20 † But the reſt of the wordes of Zambri, and of his treaſon,
and tyrannie, are not theſe thinges writen in the Booke of
21 the wordes of the dayes of the kinges of Iſrael? † Then was
the people of Iſrael diuided into two partes: the halfe part of
the people folowed Thebni the ſonne of Gineth, to make
22 him king: and the halfe part Amri. † But the people that
was with Amri, preuayled ouer the people that folowed
Thebni the ſonne of Gineth: and Thebni died, and Amri
23 reigned. † In ∷ the one and thirteth yeare of Aſa the king of
Iuda Amri reigned ouer Iſrael, twelue yeares: in Therſa he
24 reigned ſix yeares. † And he bought the mount of Samaria
of Somer for two talentes of ſiluer: and he built it, and he
called the citie which he had built, by the name of Semer the
25 lord of the mount of Samaria. † And Amri did euil in the
ſight of our Lord, and wrought wickedly aboue al, that were

∷ Al thoſe that were in the campe choſe their general to be their king and preuailed therin: though an other half of Iſrael choſe and folowed an other for a time.

∷ Thebni being then dead he reigned peaceably. for he began his reigne the 17. yeare of Aſa. v. 15. & 16. and reigned in al 12. yeares.

before him. † And he walked in al the way of Ieroboam the 26
ſonne of Nabat, and in his ſinnes wherwith he made Iſrael to
ſinne: that they might anger our Lord the God of Iſrael in
their vanities. † But the reſt of the wordes of Amri, and the 27
battels he made, are not theſe thinges writen in the Booke, of
the battels that he made are not theſe thinges written in the
Booke of the wordes of the daies of the kinges of Iſrael?
† And Amri ſlept with his fathers, and was buried in Samaria 28
and Achab his ſonne reigned for him. † But Achab the ſonne 29
of Amri reigned ouer Iſrael the eight and thirteth yeare of
Aſa the king of Iuda. And Achab the ſonne of Amri reigned
ouer Iſrael in Samiaria two and twentie yeares. † And Achab 30
the ſonne of Amri did euil in the ſight of our Lord aboue al,
that were before him. † Neither did it ſuffice him that he 31
walked in the ſinnes of Ieroboam the ſonne of Nabat: beſides he tooke to wife Iezabel the daughter of Ethbaul the
king of the Sidonians. And he went, and ſerued Baal, and
adored him. † And he ſette an altar to Baal in the temple of 32
Baal, which he had built in Samaria, † and he planted a groue: 33
and Achab added in his worke, prouoking our Lord the
God of Iſrael aboue al the kinges of Iſrael, that were before
him. † In his daies Hiel of Bethel built Iericho: :: in Abiram 34
his firſt borne he founded it, and in Segub his laſt he ſette vp
the gates therof: according to the word of our Lord, which
he ſpake in the hand of Ioſue the ſonne of Nun.

:: VVhen Hiel began to build Iericho, his eldeſt ſonne died, ſo the reſt ſucceſſiuely, that the laſt died when he finiſhed the building: becauſe God by the mouth of Ioſue had forbid the building therof.

Ioſue. 6.

CHAP. XVII.

Elias by his prayer ſhutteth the heauen from raining. 2. Is fed by a crovv. 8 and by a vvidovv of Sareptha. 13. vvhoſe potte of meale, and barrel of oyle diminiſheth not. 17. Her ſonne dieth, and is rayſed to life.

AND Elias the Theſbite of the inhabiters of Galaad ſaid 1
to Achab: Our Lord liueth the God of Iſrael, in whoſe
ſight I ſtand, if there ſhal be theſe yearer dew and rayne, but
according to the wordes of my mouth. † And the word of 2
our Lord came to him, ſaying: † Depart from hence, and goe 3
agaynſt the Eaſt, and be hidde in the Torrent carith, which is
agaynſt Iordan, † and there thou ſhalt drinke of the torrent: 4
and I haue commanded the rauens that they feede thee there
† He therfore went, and did according to the word of our 5
Lord: and when he was gone, he ſate in the Torrent carith,
which is againſt Iordan. † The rauens alſo brought him bread 6

and

and fleſh in the morning, in like maner bread and fleſh in the
7 euening, and he dranke of the torrent. † But after certayne
daies the torrent was dried: for it had not rayned vpon the
8 earth. † Therfore the word of our Lord came to him, ſaying:
9 † Ariſe, and goe into Sareptha of the Sidonians, and thou
ſhalt tarie there: for I haue commanded a wydow woman
10 there to feede thee. † He aroſe, and went into Sareptha. And
when he was come to the gate of the citie, the wydow woman
appeared to him gathering ſtickes, and he called her, and
ſayd to her: Geue me a litle water in a veſſel, that I may drinke.
11 † And when ſhe went to fetch it, he cried after her ſaying:
Bring me alſo, I beſeche thee, a morſel of bread in thy hand.
12 † Who anſwered: Our Lord thy God liueth, I haue no bread,
but ſo much meale in a potte as a hand can hold, and a litle oile
in a veſſel: behold I gather two ſtickes, that I may goe in, and
dreſſe it for me and my ſonne, that we may eate, and die.
13 † To whom Elias ſayd: feare not, but goe, and doe as thou
haſt ſayd: but firſt make for me of the ſame meale a litle harth
cake, and bring it to me: and for thy ſelf and thy ſonne thou
14 ſhalt make afterward. † For thus ſayth our Lord the God of
Iſrael: The potte of meale ſhal not fayle, nor the veſſel of
oile be diminiſhed vntil the day, wherin our Lord wil geue
15 rayne vpon the face of the earth. † Who went and did according
to the word of Elias: and he did eate, and ſhe, and her
16 houſe: and from that day † the pot of meale fayled not, and
the veſſel of oyle was not diminiſhed, according to the word
17 of our Lord, which he ſpake in the hand of Elias. † And it
came to paſſe after theſe thinges, the ſonne of the woman, the
goodwife of the houſe, fel ſicke, and the ſickeneſſe was verie
18 vehement ſo that there remayned no breath in him. † She
therfore ſayd to Elias: What is to me and thee thou man of
God? comeſt thou vnto me, that myne iniquities might be remembred,
19 and thou mighteſt kil my ſonne? † And Elias ſayd
to her: Geue me thy ſonne. And he tooke him from her boſome,
and caried him into the vpper chamber where him ſelf
20 abode, and layd him vpon his bed. † And he cried to our
Lord, and ſayd: O Lord my God, :: what, the widow alſo with
whom I am after a ſort ſuſteyned, haſt thou afflicted, that thou
21 wouldeſt kil her ſonne? † And he ſtretched forth, & meaſured
him ſelfe vpon the childe three tymes, & he cried to our Lord,
and ſayd: O Lord my God, let the ſoule of this childe, I beſeche

The Epiſtle on Teuſday in the 2. weke of Lent.

The Epiſtle on Friday in the 4. weke of Lent.

:: To this queſtion (ſayth S. Auguſtin) the prophet anſwered in ſpirite: No. For God killed not this childe to afflict ſo good a mother, but to confirme her in true religion & comforte her by rayſing him from death. So Lazarus died not to remaine dead, but to be rayſed to life, for Gods more glorie: *Ioan. 11. v. 4. S. Aug. li. 2. q. 5. ad Simplicia.*

thee, returne into his bodie. † And our Lord heard the voice 22
of Elias: and the ſoule of the child returned into him, and
he reuiued. † And Elias tooke the childe, and brought him 23
downe from the vpper chamber into the lower houſe, and
deliuered him to his mother, and ſayd to her: Behold thy
ſonne liueth. † And the woman ſayd to Elias: Now, in this 24
I haue knowen that thou art a man of God, and the word of
our Lord in the mouth is true.

CHAP. XVIII.

The third yeare of famine, Elias meeting the chief gouernour of Achabs houſe, hardly perſwadeth him to tel Achab, that he is preſent. 17. Achab blameth Elias; but Elias freely auoucheth that not he, but Achab trubleth Iſrael. 19. By a miracle foure hundred and fiftie falſprophetes are conuinced, 40. and are ſlaine. 41. Elias prayeth and it rayneth.

AFTER manie daies the word of our Lord came to Elias, 1
the third yeare, ſaying: Goe, and ſhew thy ſelf to Achab,
that I may geue rayne vpon the face of the earth. † Elias ther- 2
fore went to ſhew himſelf to Achab: and there was ſore fa-
mine in Samaria. † And Achab called Abdias the gouernour 3
of his houſe: Abdias did feare our Lord very much. † For 4
when Iezabel killed the prophetes of our Lord, he tooke an
hundred prophetes, and hid them by fiftie and fiftie in caues,
and fed them with bread and water. † Achab therfore ſayd 5
to Abdias: Goe into the land to al the fountaynes of waters,
and into al valleys, if perhaps we may finde graſſe, and ſaue
the horſes and mules, and the beaſtes may not vtterly periſh.
† And they diuided the countries betwen them, that they 6
might goe circuite about them: Achab went one way, and
Abdias an other way ſeuerally. † And when Abdias was in 7
the way, Elias mette him: who when he knew him, :: fel on
his face, and ſayd: My lord, art not thou Elias? † To whom 8
he anſwered: I am. Goe, and tel thy lord: Elias is here. † And 9
he ſayd: What haue I ſinned, that thou deliuereſt me thy ſer-
uant into the hand of Achab, that he may kil me? † Our 10
Lord thy God liueth, there is no nation or kingdom, whither
my lord hath not ſent to ſeeke thee: and al anſwering: He is
not here: he adiured al kingdomes and nations, for that thou
waſt not found. † And now thou ſayeſt to me: Goe, and tel 11
thy lord, Elias is here. † And when I am departed from thee, 12
the Spirit of our Lord wil carie thee into a place, that I know

:: Abdias adored Elias as the prophete of God, and a holie man not with ciuil honour, for in the world Abdias was the greater perſon nor with diuine honour, for that had benne idolatrie. It was therfore religious honour, called *dulia*, due to ſpiritual excellencie of Gods ſeruantes.

not: and I entering in ſhal tel Achab, and not finding thee,
he wil kil me: and thy ſeruant feareth our Lord from his
13 infancie. † Hath it not beene told thee my lord, what I did
when Iezabel killed the prophetes of our Lord, that I hid of
the prophetes of our Lord an hundred men, by fiftie and fiftie
14 in caues, and fed them with bread and water? † And now
thou ſayſt: Goe, and tel thy lord: Elias is here: that he may
15 kil me? † And Elias ſayd: The Lord of hoſtes liueth, before
16 whoſe face I ſtand, this day wil I appeare to him. † Abdias
therfore went to meete Achab, and told him: and Achab
17 came to meete Elias. † And when he had ſeene him, he ſayd:
18 Art thou he that doeſt truble Iſrael? † And he ſayd: not I
haue trubled Iſrael, but thou, and the houſe of thy father,
who haue forſaken the commandmentes of our Lord, and
19 haue folowed Baalim. † Neuertheleſſe ſend now, and gather
vnto me al Iſrael in the mount of Carmel, and the prophetes
of Baal foure hundred fiftie, and the prophetes of the groues
20 foure hundred, which eate of Iezabels table. † Achab ſent
to al the children of Iſrael, and gathered together the
21 prophetes in the mount of Carmel. † And Elias coming to al
the people, ſayd: :: How long halt you on two ſides? If our
Lord be God, folow him: but if Baal, folow him. And the
22 people did not anſwer him a word. † And Elias ſayd agayne
to the people: I onlie remayne a prophete of our Lord: and
23 the prophetes of Baal are foure hundred and fiftie men. † Let
two oxen be geuen vs, and let them chooſe to them ſelues
one oxe, and cutting it into peeces let them lay it vpon wood,
but put no fyre vnder: and I wil dreſſe the other oxe, and wil
24 lay it vpon wood, and put no fire vnder. † Inuocate ye the
names of your goddes, & I wil inuocate the name of my Lord:
and the God that ſhal heare by fyre, let the ſame be God. And
25 al the people anſwering ſayd: A very good propoſition. † Elias
therfore ſayd to the prophetes of Baal: Chooſe you one oxe,
and make it firſt, becauſe you are manie: & inuocate the names
26 of your goddes, and put no fire vnder. † Who when they had
taken the oxe, which he gaue them, they dreſſed it: and they
inuocated the name of Baal from morning vntil midday,
ſaying: Baal heare vs. And there was no voice, nor any that
anſwered: and they leaped ouer the altar, that they had made.
27 † And when it was now midday, Elias ieſted at them, ſaying:
Crie with a lowder voice: for he is God, and perhaps he ſpea-

:: Such zelous expoſtulation is neceſſarie to al Neutrals in religion who are *neither hote nor cold, but luke vvarme,* ſuch as Angels deteſt *Apoc.* 3.

keth, or is in his inne, or in the way, or at the leaſt he ſlepeth,
that he muſt be waked. † They cried therfore with a lowd 28
voice, and cut them ſelues after their rite with kniues and
lancers, til they were al embrewed with bloud. † And after 29
the midday was paſt, and whiles they prophecied, the time
was come, when they vſed to offer ſacrifice, neither voice was
heard, nor any did anſwer, nor attend them praying: † Elias 30
ſayd to al the people: Come vnto me. And the people coming
to him, he repayred the altar of our Lord, that was deſtroyed.
† And he tooke twelue ſtones according to the number of 31
the tribes of the children of Iacob, to whom the word of
our Lord came, ſaying: Iſrael ſhal be thy name. † And he 32
built of the ſtones an altar in the name of our Lord: and he
made a water gutter, as it were by two furrowes round about
the altar, † and he layed the wood in order, and diuided the 33
oxe in iointes, and layd it vpon the wood, † and ſaid: Fil 34
foure buckettes with water, and powre vpon the holocauſte,
and vpon the wood. And againe he ſayd: Doe it alſo the ſecond
time. Who hauing donne it the ſecond time, he ſaid: The
third time alſo doe the ſame. And they did ſo the third time,
† and the waters ranne about the altar, and the trough of the 35
conduite was filled. † And when it was now time that the holocauſte 36
ſhould be offered, Elias the prophete coming ſaid:
Lord God of Abraham, and Iſaac, & Iſrael, ſhew this day that
thou art the God of Iſrael, and I thy ſeruant, & that according
to thy commandment I haue done al theſe thinges. † Heare me 37
Lord, heare me: :: that this people may learne, that thou art our
Lord God, & thou haſt conuerted their hart againe. † And the 38
fire of our Lord fel, & deuoured the holocauſte, & the wood,
and the ſtones, licking alſo the duſt, and the water, that was
in the water gutter. † Which when al the people had ſeene, 39
they fel on their face, and ſaid: Our Lord he is God, our Lord
he is God. † And Elias ſaid to them: Apprehend the prophetes 40
of Baal, and let not one eſcape of them. Whom when they had
taken, Elias brought them to the Torrent ciſon, and killed
them there. † And Elias ſayd to Achab: Goe vp, eate, and 41
drinke: becauſe there is ſound of much raine. † Achab went 42
vp to eate and drinke: and Elias went vp into the toppe of
Carmel, and flatte on the earth put his face betwen his knees,
† and he ſaid to his ſeruant: Goe vp, and looke toward the 43
ſea. Who when he was gone vp, and had looked, he ſaid: There
is nothing.

:: VVhen miracles are attempted for trial of the truth, the diuels powre is reſtrayned, & only the truth is teſtified: *Our Lord vvorking vvithal, & confirming the doctrin vvith ſignes folovving. Marc. vlt.*

is nothing. And againe he ſaid to him: Returne ſeuen tymes.
44 † And in the ſeuenth time: Behold a litle cloud as it were a
mans foote, came vp from the ſea. Who ſaid: Goe vp and ſay to
Achab: Yoke thy chariote and goe downe, leſt the raine preuent
45 thee. † And when he turned him ſelfe hither and thither,
behold the heauens were darkened, and cloudes, and
winde, and there fel great raine. Achab therfore going vp
46 went into Iezrahel: † and the hand of our Lord was made
vpon Elias, and his loynes girded he ranne before Achab,
vntil he came into Iezrahel.

CHAP. XIX.

Elias fleing Iezabel, in the deſert eateth a harth cake and drinketh water, brought by an Angel, and ſo goeth fourtie dayes and nightes vnto mount Horeb. 9. Lamenting that he alone is leiſt of the prophetes of God. 15. God commandeth him to returne to Damaſcus, and anoint Hazael king of Syria, Iehu king of Iſrael, and Eliſeus a prophet: 18. and telleth him, there remaine ſeuen thouſand in Iſrael, which haue not bowed to Baal.

1 AND Achab told Iezabel al thinges that Elias had done,
and how he had killed al the prophetes with the ſword.
2 † And Iezabel ſent a meſſenger to Elias, ſaying: Theſe thinges
do the goddes to me, and theſe adde they, if this houre to
3 morow I make not thy ſoule as the ſoule of one of them.
† Elias therfore was afraid, & ryſing he went whither ſoeuer
his wil caried him: and he came into Berſabee of Iuda, and
4 leaft his ſeruant there, † and went forward into the deſert,
one dayes iourney. And when he was come, and ſate vnder a
iuniper tree, he deſired for his ſoule to die, and ſayd: It ſuffiſeth
me Lord, take my ſoul: for I am not better then my fathers.
5 † And he caſt him ſelf downe, and ſlept in the ſhadow
of the iuniper tree: and behold an Angel of our Lord touched
6 him, and ſayd to him: Ariſe, and eate. † He looked,
and behold at his head harthbaked bread, and a veſſel of
water: he therfore did eate, and drinke, and he ſlept againe.
7 † And the Angel of our Lord returned the ſecond time, and
touched him, and ſaid to him: Ariſe, eate: for thou haſt yet
8 a great way to goe. † Who when he was riſen: did eate and
drinke, & walked in the ſtrength of that meate fourtie daies,
9 and fourtie nightes, vnto the mount of God, Horeb. † And
when he was come thither, he taried in a caue: and behold the
word of our Lord vnto him, & he ſaid to him: What doeſt thou
10 here Elias? † But he anſwered: With zele haue I beene zelous

for our Lord the God of hoſtes, becauſe the children of Iſrael
haue forſaken thy couenant: thy altars haue they deſtroyed,
& thy prophetes they haue ſlaine with the ſword, & ∷ I alone
am leaſt, & they ſeeke my life to take it away. † And he ſaid 11
to him: Come forth, and ſtand in the mount before our Lord:
and behold our Lord paſſeth, and a great winde, and ſtrong
ouerthrowing mountaynes and breaking rockes before our
Lord: not in the winde is our Lord, and after the winde
an earth quake: not in the earth quake is our Lord, † and 12
after the earth quake fire: not in the fire is our Lord, and
after the fire a wiſtling of a gentle winde. † Which when 13
Elias had heard, he couered his face with his mantel, and
coming forth ſtood in the doore of the caue, and behold a
voyce vnto him, ſaying: What doeſt thou here Elias? † And 14
he anſwered: With zele haue I beene zelous for our Lord the
God of hoſtes: becauſe the children of Iſrael haue forſaken
thy couenant: thyn altars they haue deſtroyed, and thy prophetes
they haue ſlaine with the ſword, and I alone am leaſt,
and they ſeeke my life to take it away. † And our Lord ſayd 15
to him: Goe, and returne into thy way by the deſert of Damiaſcus:
and when thou art come thither thou ∷ ſhalt anoint
Hazael king ouer Syria, † and Iehu the ſonne of Namſi thou 16
ſhalt anoynt king ouer Iſrael: and Eliſeus the ſonne of Saphat,
which is of Abelmeula, thou ſhalt anoynt prophet for
thee. † And it ſhal be, whoſoeuer ſhal eſcape the ſword of 17
Hazael, him Iehu ſhal kil: and whoſouer ſhal eſcape the
ſword of Iehu, him ſhal Eliſeus kil. † And I wil leaue me 18
in Iſrael ſeuen thouſand men, whoſe knees haue not beene
bowed before Baal, and euerie mouth, that hath not adored
him kyſſing his handes. † Elias therfore departing thence, 19
found Eliſeus the ſonne of Saphat, ploughing with twelue
yoke of oxen, and he was one of them that ploughed with
twelue yoke of oxen: and when Elias came to him, he caſt
his mantel vpon him. † Who forthwith leauing the oxen 20
ranne after Elias, and ſaid: Let me kiſſe, I pray thee, my
father, and my mother, and ſo I wil folow thee. And he ſayd
to him: Goe, and returne: for that which was my part, I haue
donne to thee. † And returning from him, he tooke a yoke 21
of oxen, and killed them, and ſod the fleſh with the plough
of the oxen, and gaue to the people, and they did eate: and
ryſing vp he departed, and folowed Elias, & miniſtred to him.

∷ Elias knew no other at that inſtant in the tenne tribes, that were not partakers in idolatrie; but there were in deede ſeuen thouſand (v. 18.) that bowed not their knees to Baal. And the whole kingdom of Iuda obſerued true religion, where Aſa then reigned, and after him Ioſaphat: both good kinges, *chap.* 15. v. 11. 22 v. 43. 2. *Par.* 15. & 17.

∷ Elias prophecied that theſe two ſhould be kinges, and caſt his cloke ouer Elizeus. v. 19 Elizeus declared to Hazael that he ſhould be king. 4. *Reg.* 8. an other prophet annointed Iehu. 4. *Reg.* 9.

CHAP.

CHAP. XX.

The Syrians threatning and beſieging Samaria, 13. God ſignifieth by a prophet to Achab, that he ſhal haue the victorie. 20. Which he obtaineth. 23. Alſo the ſecond yeare fighting in the champaine. 31. But ſauing the king of Syrians life, and making league with him, 35. one of the children of the prophetes being ſlaine, for not ſtryking when he was ſo commanded, 37. an other denounceth reuenge to Achab, for not killing the Syrian King.

1 MOREOVER Benadad the king of Syria, gathered together
al his hoſt, & two & thirtie kinges with him, &
horſes, and chariotes: and going vp fought agaynſt Samaria,
2 and beſieged it. † And ſending meſſengers to Achab the king
3 of Iſraal into the citie, † he ſaid: Thus ſaith Benadad: Thy
ſiluer, and thy gold is mine: and thy wiues, and thy principal
4 children be mine. † And the king of Iſrael anſwered: According
to thy word my lord king, I am thine, and al that is
5 mine. † And the meſſengers returning, ſaid: Thus ſaith Benadad,
which ſent vs vnto thee: Thy ſiluer, and thy gold, and
6 thy wiues, and thy children thou ſhalt geue me. † To morow
therfore this verie houre I wil ſend my ſeruantes to thee, and
they ſhal ſearch thy houſe, and the houſe of thy ſeruantes:
and al that pleaſeth them, they ſhal put in their handes, and
7 take away. † And the king of Iſrael called al the ancientes of
the land, and ſaid: Marke, and ſee that he ſeeketh to intrappe
vs. for he ſent to me for my wiues, and children, and for the
8 ſiluer and gold: and I ſaid not nay. † And al the ancientes,
and al the people ſaid to him: Heare not, neither agree vnto
9 him. † He therfore anſwered the meſſengers of Benadad: Tel
my Lord the king: Al thinges for the which thou didſt ſend
to me thy ſeruant in the beginning I wil doe: but this thing
10 I can not doe. † And the meſſengers returning made report
vnto him, who ſent againe, and ſayd: Theſe thinges doe the
goddes to me, and theſe adde they, if the duſt of Samaria ſhal
ſuffice for the hanfulles of al the people, that foloweth me.
11 † And the king of Iſrael anſwering, ſayd: Tel him, :: let not
12 the girded glorie as the vngirded. † And it came to paſſe,
when Benaded had heard this word, himſelf and the kinges
dranke in pauilions, and he ſayd to his ſeruantes: Beſette the
13 citie, and they did beſette it. † And behold a prophete coming
to Achab the king of Iſrael, ſaid to him: Thus ſayth our
Lord, Haſt thou in dede ſene al this exceding great multitude?
behold,

:: Thoſe that are girded, & ſtrongly armed do not wiſely in truſting their owne ſtrength, and contemning their aduerſaries: for by ſo doing they are often ouerthrowne. And thoſe that diſtruſting them ſelues truſt in God, one way or other alwaies preuaile A neceſſarie leſſon, both in temporal and ſpiritual warfayre.

behold, I wil deliuer them into thy hand this day: that thou
mayſt know, that I am the Lord. † And Achab ſaid: By whom? 14
And he ſaid to him: Thus ſaith our Lord: By the ſeruantes of
the princes of the prouinces. And he ſaid: Who ſhal begin to
fight? And he ſaid: Thou. † He therfore muſtered the ſeruantes 15
of the princes of the prouinces, and he found the number
of two hundred thirtie two: and he muſtered after them
the people, al the children of Iſrael, ſeuen thouſand. † And 16
they went forth at noone. But Benadad dranke al dronken in
his tent, and two and thirtie kinges with him, which were
come to ayde him. † The ſeruantes therfore of the princes 17
of the prouinces iſſued forth in the forefront. Benadad therfore
ſent. Who told him, ſaying: Men are come forth out of
Samaria. † And he ſaid: Whether they come for peace, take 18
them aliue: or els to fight, aliue take ye them. † The ſeruantes 19
therfore of the princes of the prouinces iſſued forth, and the
reſt of the armie folowed: † and euerie one ſtroke the man, 20
that came againſt him: and the Syrians fled, and Iſrael purſued
them. Benadad alſo the king of Syria fled on horſebacke
with his horſemen. † Moreouer the king of Iſrael iſſuing 21
forth ſtroke the horſes and chariotes, and he ſtroke Syria
with a great ſlaughter. † And a prophet coming to the king 22
of Iſrael, ſaid to him: Goe, and take courage, and know, and
ſee what thou doeſt: for the yeare folowing the king of Syria
wil come vp againſt thee.) † But the ſeruantes of the king of 23
Syria ſaid to him: The goddes of the mountaynes be their
goddes, therfore haue they ouercome vs: but it is better that
we fight againſt them in the champaine, & we ſhal ouercome
them. † Thou therfore do this word: Remoue al the kinges 24
from thine armie, and put captaines for them: † and repaire 25
the number of ſouldiars, that are ſlaine of thine, and horſes
according to the old horſes, & chariotes according to the chariotes,
which thou hadſt before: and we wil fight againſt them
in the champaine, and thou ſhalt ſee that we ſhal ouercome
them. He beleued their counſel, and did ſo. † Therfore after 26
a yeare was paſſed, Benadad muſtered the Syrians, and went
vp into Aphec, to fight againſt Iſrael. † Moreouer the children 27
of Iſrael were muſtered, and taking victuals they went
forth on the contrarie ſide, and camped againſt them, as it
were two litle flockes of goates: but the Syrians filled the
land. († And a man of God coming, ſaid to the king of Iſrael: 28

Thus

Thus ſaith our Lord: Becauſe the Syrians haue ſaid: The Lord
is God of the mountaines, and is not God of the Valleis: I wil
geue al this great multitude into thy hand, and :: you ſhal
29 know that I am the Lord.) † And ſeuen dayes did theſe, and
they direct their armies one againſt the other, and in the
ſeuenth day was the battel fought: and the children of Iſrael
ſtroke of the Syrians an hundred thouſand footemen in one
30 day. † And they that remained in Aphec, fled into the citie:
and the wal fel vpon ſeuen and twentie thouſand men, that
were leaſt. Moreouer Benadad fleing entered the citie, into
31 a chamber that was within a chamber, † and his ſeruantes
ſaid to him: Behold, we haue heard that the kinges of the
houſe of Iſrael are merciful: Let vs therfore put ſackeclothes
on our loynes, and cordes on our heades, and goe forth to
32 the king of Iſrael: perhaps he wil ſaue our liues. † They girded
their loines with ſackclothes, and put cordes on their
heades, and came to the king of Iſrael, and ſaid to him: Thy
ſeruant ſaith: Let my ſoule liue, I beſech thee. And he ſaid:
33 If he be yet aliue he is my brother. † Which the men tooke
for good lucke: and in haſt caught the word of his mouth,
and ſaid: Thy brother Benadad. And he ſaid to them: Goe and
bring him to me. Benadad therfore came out to him, and he
34 lifted him vp into his chariote. † Who ſaid to him: The cities
which my father tooke from thy father, I wil render: doe
thou make thee ſtretes in Damaſcus, as my father made in
Samaria, and I confederate wil depart from thee. He therfore
35 made a league, and dimiſſed him. † Then a certaine man of
the children of the prophetes ſayd to his felow in the word
36 of our Lord: Strike me. But he would not ſtrike. † To
whom he ſaid: Becauſe thou wouldeſt not heare the word
of our Lord, behold thou ſhalt depart from me, and a lion
ſhal ſtrike thee. And when he was departed a litle from him,
37 a lyon found him, and ſlew him. † But finding alſo an other
man, he ſaid to him: Strike me. Who ſtroke him, and wounded
38 him. † The prophete therfore went, and mette the king
in the way, and with ſprinkling of duſt changed his face and
39 his eies. † And when the king paſſed by, he cried to the king,
and ſaid: Thy ſeruant went forth to fight hand ſtrokes: and
when a certaine man was fled, one brought him to me, and
ſaid: Keepe this man: who if he ſhal ſlippe away, thy life ſhal
40 be for his life, or thou ſhalt pay a talent of ſiluer. † And

::Manie victories and other benefites were beſtowed vpon Achab, to make him knowe God: but he cõtemning them al remained in his impietie, and finally was ſlaine. *ch.* 22, *v.* 38.

whiles I being trubled turned hither and thither, ſodenly he
appeared not. And the king of Iſrael ſayd to him: This is thy
iudgement, which thy ſelf haſt decreed. † But he forthwith 41
wyped of the duſt from his face, and the king of Iſrael knew
him, that he was of the prophetes. † Who ſayd to him: Thus 42
ſayth our Lord: :: Becauſe thou haſt let goe out of thy hand a
man worthie to die, thy life ſhal be for his life, and thy people
for his people. † The king of Iſrael therfore returned into 43
his houſe, contemning to heare, & raging came into Samaria.

::Foolish pittie in ſparing a dangerous & common enimie is offenſiffe to God, & ſeuerely puniſhed by his iuſtice.

CHAP. XXI.

Naboth for denying his vineyard to King Achab, is by quene IeZabels commandment, falſly accuſed, and ſtoned to death. 10. Achab haſtening to poſſeſſe the vineyard, Elias the prophet threatneth him manie euiles. 23. and no leſſe to IeZabel: both being obſtinate in ſinne. 27. Yet Achab for feare of punishment, doth external workes of penance, and therby eſcapeth part of the temporal plagues.

AND after theſe wordes, at that tyme Naboth the Iezra- 1
helite had a vineyard, which was in Iezrahel, beſide the
palace of Achab the king of Samaria. † Achab therfore 2
ſpake to Naboth, ſaying: Geue me thy vineyard, that I may
make me a garden of herbes, becauſe it is nigh, and ioyning
to my houſe, and :: I wil geue thee for it a better vineyard:
or if thou thinke it more commodious for thee, the price of
ſiluer, ſo much as it is worth. † To whom Naboth anſwered: 3
Our Lord be merciful to me, that I geue not the inheritance
of my fathers to thee. † Achab therfore came into his houſe 4
with indignation, and fretting vpon the word, that Naboth
the Iezrahelite had ſpoken to him, ſaying: I wil not geue
thee the inheritance of my fathers. And caſting him ſelf vpon
his bed, he turned away his face to the wal, and did not eate
bread. † And Iezabel his wife went in vnto him, and ſayd 5
to him: What is this matter, whereupon thy ſoule is greued?
and why eateſt thou not bread? † Who anſwered her: I 6
ſpake to Naboth the Iezrahelite, and ſayd to him: Geue me
thy vineyard, taking money for it: or if it pleaſe thee, I wil
geue thee a better vineyard for it. And he ſayd: I wil not
geue thee my vineyard. † Iezabel therfore his wife ſayd to 7
him: Thou art of great authoritie, and doeſt wel gouerne the
kingdome of Iſrael: Ariſe, and eate bread, and be of good
cheere, I wil geue thee the vineyard of Naboth the Iezrahe-
lite. † She

::If no ſubiect were lord of anie land, but only at the kings pleaſure & kinges were proper lordes of al the landes in their kingdomes, then Achab might haue taken Naboths vinyard; eſpecially geuing him a better, or money for it. Neither was it a vaine ſcruple in Naboth, to conſerue his anceſters inheritance. For

8 lite. † She therfore wrote letters in the name of Achab, and
ſigned them with his ring, and ſent to the ancientes, and the
chiefe men that were in his citie, and dwelt with Naboth.
9 † And this was the tenor of the letters: Proclame a faſt, and
10 make Naboth ſitte among the chiefe of the people, † and
ſuborne two men the children of Belial agaynſt him, and let
them beare falſe teſtimony: that he hath :: bleſſed God and
the king: and bring him forth, and ſtone him, and ſo let him
11 die. † His citizens therfore the ancientes and chiefe men,
that dwelt with him in the citie, did as Iezabel had commanded
them, and as it was written in the letters which she
12 ſent to them: † they proclamed a faſt, and made Naboth
13 ſitte among the chiefe of the people. † And two men the
children of the diuel being brought forth, they made them
ſitte agaynſt him: but they, as deuelish men, gaue teſtimonie
agaynſt him before the multitude: Naboth hath bleſſed God
and the king: for the which thing they brought him forth
14 without the citie, and killed him with ſtones. † And they
15 ſent to Iezabel, ſaying: Naboth is ſtoned, and is dead. † And
it came to paſſe, when Iezabel had heard that Naboth was
ſtoned, and dead, she ſpake to Achab: Ariſe, and poſſeſſe the
vineyard of Naboth the Iezrahelite, who would not agree
vnto thee, and geue it taking money: for Naboth liueth not,
16 but is dead. † Which when Achab had heard, to witte, that
Naboth was dead, he aroſe, & went downe into the vineyard
17 of Naboth the Iezrahelite, to poſſeſſe it. † The word of our
18 Lord therfore came to Elias the Theſbite, ſaying: † Ariſe,
and goe downe to meete Achab the king of Iſrael, who is in
Samaria: behold he goeth downe to the vineyard of Naboth,
19 to poſſeſſe it: † and thou shalt ſpeake to him, ſaying: Thus
ſayth our Lord: Thou haſt ſlayne, moreouer alſo thou haſt
poſſeſt. And after theſe wordes thou shalt adde: Thus ſayth
our Lord: In this place, wherein the dogges haue licked the
20 bloud of Naboth, they * shal licke thy bloud alſo. † And
Achab ſayd to Elias: Haſt thou found me thyne enemie? Who
ſayd: I haue found thee, for that thou art ſold, to doe euil in
21 the ſight of our Lord. † Behold I wil bring euil vpon thee,
and wil cut downe thy poſteritie, and wil kil of Achab him
that piſſeth agaynſt the wal, and the incloſed, and the laſt in
22 Iſrael. † And I wil make thy houſe, as the houſe of Ieroboam
the ſonne of Nabat, and as the houſe of Baaſa the ſonne of

both his denial is here iuſtified, and Achabs extortion condemned. *S. Ambroſe li. 3. offic. c. 9.* counteth Naboth a Martyr. *See Annot. 1. Reg. 8.*

:: To auoide horrore of blaſphemie holie ſcripture often vſeth the terme *bleſsing* for *curſing*.

* chap. 22. v. 38.

Ahias: becauſe thou haſt done, to prouoke me to anger, and
haſt made Iſrael to ſinne. † But of Iezabel alſo our Lord ſpake, 23
ſaying: The dogges ſhal eate Iezabel in the field of Iezrahel.
† If Achab die in the citie, the dogges ſhal eate him: but if 24
he die in the field, the foules of the ayre ſhal eate him. † Therfore 25
there was not ſuch an other as Achab, who ⁚⁚ was ſold
to doe euil in the ſight of our Lord: for his wife Iezabel ſette
him on, † and he became abominable, in ſo much that he 26
folowed the idols, which the Amorrheites had made, whom
our Lord conſumed before the face of the children of Iſrael.
† Therfore when Achab had heard theſe wordes, he rent 27
his garmentes, and couered his fleſh with haercloth, and
faſted and ſlept in ſackcloth, and walked caſting downe his
head. † And the word of our Lord came to Elias the Theſbite, 28
ſaying: † Haſt thou not ſeene Achab humbled before me? 29
therfore, becauſe he hath humbled him ſelf for my ſake, I wil
not bring in the euil in his dayes, but in his ſonnes daies wil I
bring the euil vpon his houſe.

⁚⁚ So addicted to wickednes, as if he had ſolde him ſelfe to the diuel for ſome temporal profite or pleaſure. *In your iniquities you are ſolde. Iſaiæ. 50. 5. Aug. q. 102. ex vtro. teſt: S. Greg. ho. 10. in Ezech.*

CHAP. XXII.

Achab King of Iſrael conſulting and beleuing falſe prophetes rather then Micheas a true prophet, accompanied with Ioſaphat king of Iuda, reſolueth to fight againſt the Syrians for Ramoth Galaad. 26. Committeth Micheas to priſon, 29. proceedeth to the warre, 34. is ſlaine, and Ochozias ſucccedeth. 41. Ioſaphat refuſeth to traffike longer with Ochozias; dieth, and his ſonne Ioram reigneth. 52. Ochozias foloweth the euil ſteppes of his parents.

THERE paſſed therfore three yeares without warre 1
betwen Syria and Iſrael. † And in the third yeare, Ioſaphat 2
the king of Iuda went downe to the king of Iſrael.
(† And the king of Iſrael ſayd to his ſeruantes: are you ignorant 3
that Ramoth Galaad is ours, and we neglect to take it
out of the hand of the king of Syria?) † And he ſayd to Ioſaphat: 4
Wilt thou come with me to fight into Ramoth Galaad?
† And Ioſaphat ſayd to the king of Iſrael: As I am, ſo thou alſo: 5
my people and thy people are one: and my horſmen thy horſmen.
And Ioſaphat ſayd to the king of Iſraal: Aske, I beſech
thee, this day the word of our Lord. † The king of Iſrael 6
therfore aſſembled the prophetes, about foure hundred men,
and he ſayd to them: Shal I goe into Ramoth Galaad to fight,
or ſitte ſtil? Who anſwered: Goe vp, and our Lord wil geue
it into the kinges hand. † And Ioſaphat ſayd: ⁚⁚ Is there not 7
here

⁚⁚ The godlie King Ioſaphat

here ſome prophete of our Lord, that we may aske by him?
8 † And the king of Iſrael ſayd to Ioſaphat: There is one man
leaſt, by whom we may aske our Lord: but I hate him, be-
cauſe he doeth not prophecie vnto me good, but euil, Mi-
cheas the ſonne of Iemla. To whom Ioſaphat ſayd: Speake
9 not ſo ô king. † The king of Iſrael therſore called a certaine
eunuch, and ſayd to him: Make haſt, and bring hither Micheas
10 the ſonne of Iemla. † And the king of Iſrael, and Ioſaphat
the king of Iuda ſate eche in his throne clothed with royal
attyre, in a court beſide the doore of the gate of Samaria, and
11 al the prophetes prophecied before them. † Sedecias the
ſonne of Chanaana made him ſelf :: hornes of yron, and ſayd:
Thus ſayth our Lord: With theſe ſhalt thou ſtike Syria, til
12 thou deſtroy it. † And al the prophetes in like maner pro-
phecied, ſaying: Aſcend into Ramoth Galaad, and goe pro-
ſperouſely, & our Lord wil deliuer it into the Kinges handes.
13 † But the meſſenger, that went to cal Micheas, ſpake to him,
ſaying: Behold the wordes of the prophetes with one mouth
preach good thinges to the king: let thy word therſore be
14 like to theirs, and ſpeake good thinges. † To whom Micheas
ſayd: Our Lord liueth, whatſoeuer our Lord ſhal tel me, that
15 wil I ſpeake. † He therſore came to the king, and the king
ſayd to him: Micheas, ſhal we goe into Ramoth Galaad to
fight, or ſitte ſtil? To whom he anſwered: :: Aſcend, and goe
proſperouſely, and our Lord wil deliuer it into the kinges
16 handes. † But the king ſayd to him: I adiure thee agayne and
agayne, that thou ſpeake not to me but that which is true in
17 the name of our Lord. † And he ſayd: I ſaw al Iſrael diſper-
ſed in the mountaynes, as ſheepe not hauing a ſhepeheard, and
our Lord ſayd: Theſe haue no maiſter: let euerie man returne
17 into his houſe in peace. († Therſore the king of Iſrael ſayd
to Ioſaphat: Did I not tel thee, that he doeth not prophecie
19 me good, but alwaies euil?) † But he adding, ſayd: Therfore
heare the word of our Lord: I ſaw our Lord ſitting vpon
his throne, and al the hoſte of heauen aſſiſting him on the
20 right hand and on the left: † and our Lord ſayd: Who ſhal
deceiue Achab the king of Iſrael, that he may goe vp, and
fal in Ramoth Galaad? And one ſayd theſe maner of wordes,
21 and an other otherwiſe. † And there came forth a ſpirit,
and ſtood before our Lord, and ſayd: I wil deceiue him.
22 To whom our Lord ſpake: Wherein? † And he ſayd: I

iuſtly ſuſpecting the ſchiſmatical falſe prophetes, aduiſed the other King to cōſult a true prophet of God.

:: Falſprophetes imitate true prophetes in ſome exterior thinges, to make their prophecies ſeme more authentical. Such hornes appeared in a prophetical viſion to Zacharie the prophet. *Zach. 1. v. 18.*

:: The prophet geueth not this for a reſolute anſwer, but ſeing the king wil goe, he prayeth he may go proſperouſly. And the king conceiueth no otherwiſe of his anſwer, and therſore vrgeth him to anſwer reſolutly in the next wordes. *I adiure thee &c.*

wil goe forth, and be a lying ſpirit in the mouth of al his
prophetes. And our Lord ſayd: Thou ſhalt deceiue, and
ſhalt preuayle: :: goe forth, and doe ſo. † Now therfore 23
behold our Lord hath geuen the ſpirite of lying in the mouth
of al thy prophetes, that are here, and our Lord hath
ſpoken euil agaynſt thee. † And Sedecias the ſonne of Chanaana 24
came, and ſmote Micheas on the cheeke, and ſayd:
Hath the Spirit of our Lord leaſt me, and hath it ſpoken to
thee? † And Micheas ſayd: Thou ſhalt ſee in that day, when 25
thou ſhalt enter into thy chamber, :: within the chamber to
be hid. † And the king of Iſrael ſayd: Take Micheas, and let 26
him tarie with Amon the gouernour of the citie, and with
Ioab the ſonne of Amelech, † and tel them: Thus ſayth the 27
king: Caſt this man into priſon, and feede him with bread of
tribulation, and water of diſtreſſe, til I returne in peace.
† And Micheas ſayd: If thou returne in peace, our Lord hath 28
not ſpoken in me. And he ſayd: Heare al ye peoples. † Therfore 29
the king of Iſrael went vp, and Ioſaphat the king of
Iuda into Ramoth Galaad. † The king of Iſrael therfore ſayd 30
to Ioſaphat: Take armour, and goe into the battel, and put
on thyne owne garmentes. Moreouer the king of Iſrael
changed his habite, and went into the battel. † And the 31
king of Syria had commanded the princes of his chariotes
thirtie and two, ſaying: You ſhal not fight agaynſt any leſſer,
or greater, but agaynſt the king of Iſrael onlie. † When therfore 32
the princes of the chariotes had ſeene Ioſaphat, they ſuſpected
that he was the king of Iſrael, and making a violent
aſſault they fought agaynſt him: & Ioſaphat cried out. † And 33
the princes of the chariotes perceiued that he was not the
king of Iſrael, and they ceaſed from him. † And a certaine 34
man bent his bow, directing the arrow at al aduenture, and
:: by chance he ſtroke the king of Iſrael betwen the lunges
and the ſtomacke. But he ſayd to his cochere: Turne thy
hand, and carrie me out of the armie, becauſe I am greuouſely
wounded. † The battel therfore was fought that day, and 35
the king of Iſrael ſtood in his chariote agaynſt the Syrians,
and he died in the euening: & the bloud of the wound ranne
into the middes of the chariote, † and the herauld ſounded 36
in al the armie before the ſunne ſette, ſaying: Euerie man returne
into his citie, and into his countrie. † And the king 37
died, and was carried into Samaria: and they buried the king
in Samaria,

:: The coherence of the text ſheweth that God only permitted, but commanded not the diuel to deceiue Achab. So S. Auguſtin. *li. 2. q. vlt. ad Simplic.* S. Greg. *li. 2. c. 21. Moral.* and other fathers explicate this & like places.

:: VVhen this falſe prophet heard that the kĩg was ſlaine he hidde him ſelfe, fearing the kings ſonnes, that they would kil him. *Ioſephus li. 8. c. 14. Antiq.*

:: It happened by chance in reſpect of the archers intentiõ, but otherwiſe by Gods prouidence directing his hand. So Achabs craftie perſwading Ioſaphat to put on his

38 in Samaria, † and washed his chariote in the poole of Sa-
maria, and the dogges licked his bloud, and they washed the
raynes of the bridle, according to the word of our Lord
39 which he had ſpoken. † But the reſt of the wordes of Achab,
and al that he did, and the houſe of yuorie, that he built, and
of al the cities that he built, are not theſe thinges written in
the Booke of the wordes of the daies of the kinges of Iſrael?
40 † Achab therfore ſlept with his fathers, and Ochozias his
41 ſonne reigned for him. † But Ioſaphat the ſonne of Aſa be-
gan to reigne ouer Iuda the fourth yeare of Achab the king
42 of Iſrael. † Fiue and thirtie yeares old was he when he began
to reigne, and fiue and twentie yeares he reigned in Ieruſa-
lem: the name of his mother was Azuba the daughter of Sa-
43 lai. † And he walked in al the way of Aſa his father, and he
declined not from it: and he did that which was right in the
44 ſight of our Lord. † But yet he tooke not away the exceſſes:
for as yet the people did ſacrifice, and burnt incenſe in the
45 exceſſes. † And Ioſaphat had peace with the king of Iſrael.
46 † But the reſt of the wordes of Ioſaphat, and his workes,
which he did, and his battels, are not theſe thinges written in
the Booke of the wordes of the daies of the kinges of Iuda?
47 † Yea and the remnant of the effeminate, which remayned
48 in the daies of Aſa his father, he tooke out of the land. † Nei-
49 ther was there then a king appoynted in Edom. † But king
Ioſaphat had made nauies on the ſea, which should ſaile into
Ophir for gold: and they could not goe, becauſe they were
50 broken in Aſiongaber. † Then ſayd Ochozias the ſonne of
Achab to Ioſaphat: Let my ſeruantes goe with thy ſeruantes
51 in the ſhippes. And Ioſaphat would not. † And Ioſaphat ſlept
with his fathers, and was buried with them in the Citie of
52 Dauid his father: and Ioram his ſonne reigned for him. † And
Ochozias the ſonne of Achab began to reigne ouer Iſrael in
Samaria, in the ſeuententh yeare of Ioſaphat the king of Iuda,
53 and he reigned ouer Iſrael two yeares. † And he did euil in
the ſight of our Lord, and walked in the way of his father and
his mother, and in the way of Ieroboam the ſonne of Nabat,
54 who made Iſrael to ſinne. † He ſerued alſo Baal, and adored
him, and prouoked our Lord the God of Iſrael, according to
al thinges which his father had done.

kinglie attyre. (v. 30.) him ſelf fighting in vulgar armour, ſaued him not from iuſt reuenge,

THE

THE ARGVMENT OF THE FOVRTH BOOKE OF KINGES.

The kingdom of Iuda conſerued in Dauids ſeede.

Many royal families begũne and deſtroyed in the kingdom of Iſrael.

This booke diuided into two partes.

THIS *fourth booke proſecuteth the hiſtorie of the two Kingdomes of Iuda and Iſrael, to the ſeueral captiuities of them both. Shewing manie ſpecial vertues and heroical actes of good Kinges, Prophetes, and other godlie perſons: and diuers crimes of the wicked. For in Iuda were ſome good kinges, highly commended; ſome euil, whom God ſpared in this world for Dauids ſake. So that in both ſortes King Dauids ſeede continued in his throne, and royal ſtate (firſt in the twelue tribes, afterward in two) nere foure hundred fourſcore yeares. And after the captiuitie (as wil appeare in the age enſuing) it was conſerued in honour and eſtimation, til Chriſt our Sauiour. But in the Kingdome of Iſrael (or tenne tribes) which ſtood about two hundred fiftie yeares, was great change, by rayſing and extirpating royal families. Al their kinges were bad, yet partly were ſet vp by God himſelf, partly ſuffered to reigne; and in both Kingdomes, were true and falſe prophetes, God vſing the miniſterie of al, to his owne glorie, the good of his Church, and puniſhment of others, and ſometimes of themſelues. So this booke may be diuided into two partes. In the ſeuentene former chapters, are recorded ioyntly and mixtly the principal thinges donne in both kingdomes, til the captiuitie of the tenne tribes. The other eight chapters conteine other thinges donne in Iuda, vntil their captiuitie in Babylon.*

THE FOVRT BOOKE OF KINGES:

ACCORDING TO THE HEBREWES,

THE SECOND OF MALACHIM.

CHAP. I.

Ochozias King of Iſrael conſulting Beelzebub, for his ſicknes, is blamed by Elias, and fortold, that he ſhal die. 9. Fire from heauen deuoureth two capitaines with ech of them fiftie men. 13. The third by his more modeſtie eſcapeth the like danger, 15. With him Elias cometh to the King. 17. The ſame King dieth, and his brother Ioram ſucceedeth.

The firſt part. Of thinges donne in both kingdomes, with the declination and ruine of Iſrael.

AND Moab moued warre agaynſt Iſrael, after that 1
Achab was dead. † And Ochozias fel through the 2
tanchions of his vpper chamber which he had in
Samaria, and was ſicke: and he ſent meſſengers,
ſaying to them: Goe, conſult Beelzebub the god
of Accaron, whether I may liue of this my infirmitie. † And 3
an Angel

an Angel of our Lord ſpake to Elias the Theſbite, ſaying:
Ariſe, and goe vp to meete the meſſengers of the king of
Samaria, and thou ſhal ſay to them: What is there not a God
in Iſrael, that ye goe to conſult Beelzebub the god of Ac-
4 caron? † Wherfore thus ſaith our Lord: From the bed on
which thou art aſcended, thou ſhalt not goe downe, but
5 dying thou ſhalt die. And Elias went away. † And the meſ-
ſengers returned to Ochozias. Who ſaid to them: Why are
6 you returned? † But they anſwered him: A man mette vs:
and ſayd to vs: Goe, and returne to the king, that ſent you, and
you ſhal ſay to him: Thus ſaith our Lord: Doeſt thou therfore
ſend to conſult Beelzebub the god of Accaron, becauſe there
was no God in Iſrael? Therfore from the bed, which thou
art vpon, thou ſhalt not goe downe, but dying thou ſhalt
7 dye. † Who ſaid to them: What ſhape and habite had that
8 man, which mette you, and ſpake theſe wordes? † But they
ſaid: A hearie man, and girded about his raines with a girdle
9 of lether: Who ſaid: ∷ It is Elias the Theſbite. † And he
ſent vnto him a captaine of fiftie men, and the fiftie that were
vnder him. Who went vp and ſayd to him ſitting in the toppe
of the mount: Man of God, the king hath commanded that
10 thou come downe. † And Elias anſwering, ſayd to the cap-
taine of fiftie men: If I be a man of God, ∷ let fyre come
downe from heauen, and deuoure thee, and thy fiftie. Fyre
therfore came downe from heauen, and deuoured him and
11 the fiftie men that were with him. † And he ſent againe
vnto him an other captaine of fiftie men, and his fiftie with
him. Who ſpake to him: Man of God, Thus ſaith the king:
12 Make haſt, come downe. † Elias anſwering ſaid: If I be a
man of God, let fyre come downe from heauen, and deuoure
thee, and thy fiftie. Fyre therfore came downe from heauen,
13 and deuoured him, and his fiftie. † Agayne he ſent a third
captaine of fiftie men, and the fiftie that were with him.
Who when he was come, bowed his knees toward Elias,
and prayed him and ſayd: Man of God deſpiſe not my life
14 and the liues of thy ſeruantes that are with me. † Behold
fyre came downe from heauen, and hath deuoured the two
firſt captaynes of fiftie men, and the fifties, that were with
them: but now I beſech the that thou haue mercie on my life.
15 † And an Angel of our Lord ſpake to Elias, ſaying: Goe
downe with him, feare not. He therfore aroſe, and went

∷ Elias was knowen by his much hayre, and diſtinct habite, from ordinary men.

∷ In zele of iuſtice Elias procured fire from heauen to burne theſe proud capitaines and their men, as he procured fire to burne the holocauſt, and then ſlew the falſprophetes. *3. Reg. 18. apud. Aug. li. 2. c. 20. de mirabil. S. Script.*

downe with him to the king, † and ſpake to him: Thus ſaith 16
our Lord: Becauſe thou haſt ſent meſſengers to conſult Beel-
zebub the god of Accaron, as though there were not a God
in Iſrael, of whom thou mighteſt aſke the word, therfore
from the bed, which thou art aſcended vpon, thou ſhalt not
deſcend, but dying thou ſhalt die. † He died therfore accor- 17
ding to the word of our Lord which Elias ſpake, & Ioram his
brother reigned for him, in the ſecond yeare of Ioram the
ſonne of Ioſaphat the king of Iuda: for he had no ſonne.
† But the reſt of the wordes of Ochozias, which he wrought, 18
are not theſe written in the Booke of the wordes of the daies
of the kinges of Iſrael?

CHAP. II.

Eliſeus wil not part from Elias. 7. Fiftie diſciples folow them to Iordan. 8. The water is diuided by Elias cloke, and they two paße the drie chanel, 9. Elias is aßumpted in a firie chariote, and his duble ſpirite is geuen to Eliſeus, 13. Who returning by like miraculous meanes ouer Iordan, the diſciples receiue and honour him as their religious Superiour. 16. They ſeeke Elias, but find him not. 19. Eliſeus amendeth the waters by caſting in ſalt. 23. Boyes are torne by beares for mocking Eliſeus.

AND it came to paſſe, when our Lord would take vp 1
Elias by a hurle winde into * heauen, Elias and Eliſeus
went from Galgal. † And Elias ſayd to Eliſeus: Sitte here, 2
becauſe our Lord hath ſent me as far as Bethel. To whom
Eliſeus ſayd: Our Lord liueth, and thy ſoule liueth, I wil not
leaue thee. And when he was come downe to Bethel, † the 3
children of the prophetes, that were in Bethel, went forth to
Eliſeus, and ſayd to him: Doeſt thou know, that this day our
Lord wil take thy maiſter from thee? Who anſwered: I alſo
know it: hold your peace. † And Elias ſayd to Eliſeus: Sitte 4
here, becauſe our Lord hath ſent me into Iericho. And he
ſayd: Our Lord liueth, & thy ſoule liueth, I wil not leaue thee.
And when they were come to Iericho, † the children of the 5
prophetes, that were in Iericho, came to Eliſeus, and ſayd to
him: Doeſt thou know that this day our Lord wil take away
thy maiſter from thee? And he ſayd: I alſo know it, hold your
peace. † And Elias ſayd to him: Sitte here, becauſe our Lord 6
hath ſent me as farre as Iordan. Who ſayd: Our Lord liueth,
and thy ſoule liueth, I wil not leaue thee: They went therfore
both together, † & fiftie men of the children of the prophetes 7
folowed

* *ayre or lovver heauen.*

∴ VVhither Elias was carried being taken vp into the ayre, is vncertain: but certaine that he yet liueth, and muſt dye As S. *Auguſtin teacheth. li. 9. c. 6. de Gen. ad lit. See Annot. in Gen. 6. & Apocalip. 11.*

folowed them, who alſo ſtood ouer agaynſt them, farre of:
8 but they two ſtood vpon Iordan. † And Elias tooke his man-
tel, and folded it together, and ſmote the waters, which were
diuided into two partes, and they both paſſed ouer by the drie
9 land. † And when they were ouer, Elias ſayd to Eliſeus: Aske
what thou wilt haue me to doe for thee, before I be taken
from thee. And Eliſeus ſayd: I beſech thee that in me may
10 be :: thy duble ſpirit. † who anſwered: Thou haſt asked a
hard thing: Neuertheleſſe if thou ſee me, when I ſhal be ta-
ken from thee, thou ſhalt haue that thou haſt asked: but if
11 thou ſee me not, thou ſhalt not haue it. † And when they
went forward, and going talked together, behold a fyrie cha-
riote, and fyrie horſes parted them two aſunder: and Elias
12 aſcended by a hurle winde into heauen. † And Eliſeus ſaw
him, and cried: My father, my father, the chariote of Iſrael,
and the guider therof. And he ſaw him no more: and he tooke
13 his garmentes, and rent them in two peeces. † And he tooke
vp the mantel of Elias, that was fallen to him: and returning
14 he ſtood vpon the banke of Iordan, † and with the mantel of
Elias, that fel downe to him, he ſmote the waters, and they
were not diuided. And he ſayd: Where is the God of Elias,
now alſo? and he ſmote the waters, and they were diuided
15 this way and that way, and Eliſeus paſſed ouer. † And the
children of the prophetes, that were in Iericho, ouer agaynſt
him ſeing him, ſayd: The ſpirit of Elias hath reſted vpon Eli-
ſeus. And coming to meete him, :: adored him flatte to the
16 ground, † and they ſayd to him: Behold, there are with thy
ſeruantes fiftie ſtrong men, that can goe, and ſeeke thy mai-
ſter, leſt perhaps the ſpirit of our Lord hath taken him, and
caſt him vpon one of the mountaines, or into one of the val-
17 leis. Who ſayd: Send not. † And they forced him, til he a-
greed, and ſayd: Send. And they ſent fiftie men. Who when
18 they had ſought three daies, found not. † And they returned
to him: but he dwelt in Iericho, and he ſayd to them: Did I
19 not ſay to you: Send not? † The men alſo of the citie ſayd to
Eliſeus: Behold the habitation of this citie is verie good, as
thy ſelfe my lord perceiueſt: but the waters are very il, and
20 the ground barren. † But he ſayd: Fetch me a new veſſel,
21 and put ſalt into it. Which when they had brought, † going
out to the fountayne of the waters, he caſt ſalt into it, and
ſayd: Thus ſayth our Lord: I haue amended theſe waters, and

:: He deſired not duble ſpirite to his maſter, but the duble ſpirite of propheciyng, and of working miracles, which Elias had. v. 15.

:: They adored him for his holines, and becauſe God had geuen him the ſpirit of ſo great a prophete, not for wordlie, but ſpiritual excellencie, & therfore not with ciuil but religious honour.

death ſhal no more be in them, nor barrenneſſe. † The waters 22
therfore were amended vntil this day, according to the
word of Eliſeus, which he ſpake. † And from thence he went 23
vp into Bethel: & when he went vp by the way, little laddes
came forth out of the citie, and mocked him, ſaying: Come
vp baldhead, come vp baldhead. † Who when he had looked 24
backe, he ſaw them, & curſed them in the name of our Lord:
and two beares came forth out of the foreſt, & tore of them
two and fourtie boyes. † and from thence he went into the 25
mount of Carmel, and from thence he turned into Samaria.

CHAP. III.

Ioram king of Iſrael accompianed with the kinges of Iuda & Edom, fighteth againſt the king of Moab, for not paying tribute according to their league. 9. wanting waters. 16. Eliſeus procureth ſufficient without raine: and prophecieth victorie. 21. The king of Moab deceiued by a viſion is ouerthrowne in the fielde. 26. then being beſiged immolateth his firſt begotten ſonne: and the Iſraelites leaue the ſiege.

AND Ioram the ſonne of Achab reigned ouer Iſrael in 1
Samaria ∷ the eighteenth yeare of Ioſaphat the king of
Iuda. And he reigned twelue yeares. † And he did euil before 2
our Lord, but not as his father and mother: for he tooke away
the ſtatues of Baal, which his father had made. † Neuertheles 3
in the ſinnes of Ieroboam the ſonne of Nabat, who made
Iſrael to ſinne, he ſtucke faſt, and departed not from them.
† Moreouer Meſa the king of Moab, nouriſhed manie 4
ſheepe, and he payed to the king of Iſrael an hundred thouſand
lambes, and a hundred thouſand rammes with their
fleeces. † And when Achab was dead, he brake the league, 5
which he had made with the king of Iſrael. † Therfore king 6
Ioram went forth that day out of Samaria, and muſtered al
Iſrael. † And he ſent to Ioſaphat the king of Iuda, ſaying: 7
The king of Moab is reuolted from me, come with me againſt
him to battel. Who anſwered: I wil come vp: he that is mine,
is thine: my people, thy people: & my horſes thy horſes. † And
he ſaid: What way ſhal we goe vp? but he anſwered: By the 8
deſert of Idumea. † Therfore the king of Iſrael, and the king 9
of Iuda, and the king of Edom went forward, and compaſſed
ſeuen daies iourney, neither was there water for the armie,
and the beaſtes, that folowed them. † And the king of Iſrael 10
ſaid: Alas alas alas, our Lord hath gathered vs three kinges

together, that he might deliuer vs into the handes of Moab.
11 † And Ioſaphat ſaid: Is there not here a prophet of our Lord, that we may beſech our Lord by him? And one of the ſeruantes of the king of Iſrael anſwered: Here is Eliſeus the ſonne of Saphat, which powred water vpon the handes of
12 Elias. † And Ioſaphat ſayd: The word of our Lord is with him. And the king of Iſrael went downe to him, and Ioſaphat
13 the king of Iuda, and the king of Edom. † And Eliſeus ſaid to the king of Iſrael: What is to me and thee? goe to the prophetes of thy father, and thy mother. And the king of Iſrael ſaid to him: Why hath our Lord gathered together theſe three kinges, that he might deliuer them into the handes of Moab?
14 † And Eliſeus ſaid to him: The Lord of hoſtes liueth, in whoſe ſight I ſtand, If I did not reuerence the face of Ioſaphat the king of Iuda, I would not certes haue harkened to
15 thee, nor looked on thee. † But now bring me hither a plaier on inſtrumentes. And when the player ſang, the hand of our
16 Lord came vpon him, and he ſaid: † Thus ſaith our Lord:
17 Make the chanel of this torrent diches and diches. † For thus ſaith our Lord: You ſhal not ſee winde, nor raine: and this chanel ſhal be filled with waters, & you ſhal drinke, and your
18 families, & your beaſtes. † And this is a ſmal thing in the ſight of our Lord: moreouer he wil deliuer alſo Moab into your
19 handes. † And you ſhal ſtrike euerie fenſed citie, and euerie principal citie, and ∷ ſhal cut downe al fruiteful trees, and ſhal ſtoppe vp al fountaines of waters, and euerie goodlie
20 field you ſhal couer with ſtones. † It came to paſſe therfore in the morning, when they vſed to offer the ſacrifice, and behold, water came by the way of Edom, and the ground was
21 filled with waters. † But al the Moabites hearing that the kinges were come vp to fight againſt them, they called together al that were girded with a belt vpon them, and they
22 ſtoode in the borders. † And ryſing early in the morning, and the ſunne being now riſen ouer againſt the waters, the Moabites ſaw the waters ouer againſt them red, as it were
23 bloud, † and ſaid: It is the bloud of the ſword: the kinges haue fought among them ſelues, and are ſlaine one of an
24 other: now goe on forward to the pray, Moab. † And they went forward into the campe of Iſrael: Moreouer Iſrael ryſing vp, ſtroke Moab: but they fled before them. They
25 therfore that had ouercome, came and ſtroke Moab, † and

∷ It was forbid *Deut.* 20. to cut downe fruict trees in the land of Chanaan, which the Iſraelite ſhould poſſeſſe, but the land of Moab perteyned not to them and ſo it was not prohibited to anoy that countrie vpon iuſt offence.

deſtroyed the cities: & euerie principal field they filled euerie
man caſting ſtones: and they ſtopt vp al the fountaines of
waters: and cut downe al trees that bare fruite, ſo that there
remained onlie brike walles: and the citie was beſette of the
ſlingers, and for a great part therof was ſtrooken. † Which 26
when the king of Moab had ſeene, to witte, that the enemies
had preuayled, he tooke with him ſeuen hundred men that
drew ſword, to breake in vpon the king of Edom: and they
could not. † And taking his firſt begotten ſonne, that ſhould 27
haue reigned for him, he offered him an holocauſt vpon the
wal: and there was great indignation in Iſrael, and forthwith
they retyred from him, and returned into their countrie.

CHAP. IIII.

Eliſeus ſo multiplieth a poore widowes oyle, that ſhe payeth her debtes, and liueth of the reſt. 8. By his prayers a Sunamite woman hath a ſonne. 18. Which dying he rayſeth to life. 38. He taketh away the bitternes of coloquintida, which by chance was put in the potte, 42. and feedeth manie with few loaues.

The Epiſtle on Teuſday in the third weke of Lent.

AND a certayne woman of the wiues of the prophetes 1
cried to Eliſeus, ſaying: Thy ſeruant my huſband is dead,
and thou knoweſt that thy ſeruant was one that feared God,
& behold the creditour is come to take away my two ſonnes
to ſerue him. † To whom Eliſeus ſayd: What wilt thou that 2
I doe for thee? Tel me, what haſt thou in thy houſe? But ſhe
anſwered: I thy handmaid haue nothing in my houſe, but a
litle oyle, to anoynt me withal. † To whom he ſayd: Goe, 3
borrow of al thy neighbours emptie veſſels not a few. † And 4
goe in, and ſhut thy doore, when thou art within, thou and
thy ſonnes: and powre therof into al theſe veſſels: and when
they ſhal be ful, thou ſhalt take them away. † The woman 5
therfore went, and ſhut the doore vpon her, and vpon her
ſonnes: they brought her veſſels, and ſhe powred in. † And 6
when the veſſels were ful, ſhe ſayd to her ſonne: Bring me
yet a veſſel. And he anſwered: I haue none. And the oile ſtood.
† And ſhe came, and told the man of God. And he ſayde, 7
Goe, ſel the oyle, and pay thy creditour: and thou and
thy ſonnes liue of the reſt: † And there came a certayne day, 8
and Eliſeus paſſed by Sunam: and there was there a great
woman, which held him to eate bread: and when he paſſed
often that way, he turned in to her to eate bread. † Who 9
ſayd

ſayd to her huſband: I perceiue that this is a holie man of
10 God, which paſſeth by vs often. † Let vs therfore make him
a litle chamber, and ſette him a litle bed in it, and a table, and
a ſtoole, and a candleſticke, that when he cometh to vs he may
11 tarie there. † There came therfore a certayne day, and coming
12 he turned in to the chamber, and reſted there. † And he ſayd
to Giezi his ſeruant: Call this Sunamite. Who when he had
13 called her, and she ſtoode before him, † he ſayd to his ſeruant:
Speake to her: Behold thou haſt diligently miniſtred
to vs in al thinges, what wilt thou that I doe for thee? haſt
thou any buſines, and wilt thou that I ſpeake to the king, or
the general of the warrefare? Who anſwered: I dwel in the
14 middes of myne owne people. † And he ſayd: What wil she
then that I doe for her? And Giezi ſayd: Aske not: for she
15 hath no ſonne, and her huſband is old. † He therfore cōmanded
him to cal her: who when she was called, and ſtoode before
16 the doore, † he ſayd to her: At this tyme, this ſelf ſame
houre, if life accompanie, thou shalt haue a ſonne in thy
wombe. But she anſwered: Doe not I beſech thee my lord,
17 man of God, doe not lie to thy handmayd. † And the woman
conceiued, and brought forth a ſonne in that time,
18 and in the ſelf ſame houre, that Eliſeus had ſayd. † And
the childe grewe. And vpon a cerraine day, when going
19 forth he went to his father, vnto the reapers, † he ſayd
to his father: My head aketh, my head aketh. But he ſaid
20 to his ſeruant, take him, and bring him to his mother, † who
when he had taken him, and brought him to his mother, she
21 ſette him vpon her knees vntil noone, and he dyed. † And
she went vp, and laid him vpon the bed of the man of God,
22 and shut the doore: and going forth † called her husband,
and ſayd: Send with me, I beſech thee, one of the ſeruantes,
and an aſſe, that I may runne to the man of God, and returne.
23 † Who ſayd to her: For what cauſe doeſt thou goe to him?
The Calendes be not to day, nor the Sabbath. Who anſwered:
24 I wil goe. † And she ſadled the aſſe, and commanded her
ſeruant: driue, and make haſt, make no ſtay in going. And doe
25 that which I command thee. † She therfore went forward,
and came to the man of God into mount Carmel: and when
the man of God ſaw her ouer againſt him, he ſaid to Giezi his
26 ſeruant: Behold that Sunamite. † Goe therfore to meete her,
and ſay to her: Is al wel about thee, and about thy husband,
and

The Epiſtle on Thurſday in the 4. weke of Lent.

and about thy ſonne? Who anſwered: Wel. † And when she 27
was come to the man of God into the mount, she caught his
feet: and Giezi came to remoue her. And the man of God
ſaid: Let her alone, for her ſoule is in anguish, and our Lord
hath hid it from me, and hath not told me. † Who ſaid to him: 28
Did I aske a ſonne of my Lord? Did I not ſay to thee: Mocke
me not? † And he ſaid to Giezi: Girde thy loynes, and take 29
my ſtaffe in thy hand, & goe. If a man meete thee, ſalute him
not: and if any man ſalute thee, anſwer him not: and thou
ſhalt put my ſtaffe vpon the face of the childe. † Moreouer 30
the mother of the childe ſaid: Our Lord liueth, and thy ſoul
liueth, I wil not leaue thee. He aroſe therfore, and folowed
her. † But Giezi was gone before them, and had put the ſtaffe 31
vpon the face of the childe, & there was not voice, nor ſenſe:
and he returned to meete him, and told him, ſaying: :: The
childe is not riſen. † Eliſeus therfore went into the houſe, and
behold the childe lay dead on his bed: † and going in he shut 33
the doore vpon him, & vpon the childe & prayed to our Lord.
† And he went vp, and lay vpon the childe: and he put his 34
mouth vpon his mouth, & his eies vpon his eies & his handes
vpon his handes: and he bowed him ſelf ouer him, and the
childes fleſh was warmed. † But he returning, walked vp and 35
downe in the houſe, once hither & thither: & he went vp, and
lay vpon him: and the childe gaped ſeuen tymes, and opened
his eies. † And he called Gierzi, & ſaid to him: Call this Suna- 36
mite. Who being called, went in vnto him: Who ſaid: Take
thy ſonne. † She came, and fel at his feete, and adored vpon 37
the ground: and tooke her ſonne, and went out, † and Eliſeus 38
returned into Galgal. And there was a famine in the land, and
the children of the prophetes dwelt before him; and he ſayd
to one of his ſeruantes: Sette on a greate potte, and ſeeth
broth for the children of the prophetes. † And one went 39
out into the field to gather wilde herbes: and he found as it
were a wilde vine, and gathered of it the colocynthides of
the field, and filled his mantel, and returning cut it into the
potte of broth, for he knew not what it was. † They therfore 40
powred it to their felowes, to eate: and when they had taſted
of the broth, they cried, ſaying: Death is in the potte, man of
God. And they could not eate. † But he ſayd: Bring meale, 41
and when they had brought it, he caſt it into the potte, and
ſaid: powre in for the multitude, that they may eate. And

:: God ſent his law by his ſeruant, and it auailed not to mankinde dead in ſinnes. But he coming & accommodating himſelf to our infirmitie, participating our death we are quicned. So S. Auguſtin myſtically applieth this figuratiue miracle to Chriſt and his Church *li. 12. c. 35. cont. Fauſt. Manich.* and manie like thinges of the old Teſtament he ſheweth to be figures of the new.

42 there was no more anie bitterneſſe in the potte. † And a certaine
man came from Baalſaliſa bringing to the man of God
loaues of the firſt fruites, twentie barley loaues, and new
wheate in his ſcrippe. But he ſaid: Geue to the people, that
43 they may eate. † And his ſeruant anſwered him: How much
is this, that I ſhould ſette it before an hundred men? Agayne
he ſaid: Geue to the people, that they may eate: for thus
44 ſaith our Lord: They ſhal eate, and there ſhal be leaſt. † He
therfore ſette it before them: who did eate, and there was
leaſt according to the word of our Lord.

CHAP. V.

Naaman the general captaine of Syria is clenſed of deproſie, by washing him ſelf as Eliſeus appointeth him ſeuen times in Iordan. 15. profeſſeth his belief in one God promiſing to ſerue him. 20. Giezi taketh giftes of Naaman, 25. and is ſtricken with leproſie.

The Epiſtle on Munday in the 3. weke of Lent.

1 NAAMAN the General of the warfare of the king of
Syria, was a great man with his lord, and honorable:
for by him our Lord gaue health to Syria: and he was a valiant
2 man and rich, but a leper. † Moreouer out of Syria there
were come forth robbers, and had led away captiue out of
the Land of Iſrael a litle girle, which wayted vpon the wife of
3 Naaman. † Who ſaid to her maiſtreſſe: I would my lord had
bene with the prophete, that is in Samaria: ſurely he would
4 haue cured him from the leproſie, which he hath † Naaman
therfore went into his lord, and told him ſaying: Thus and
5 thus hath the wench of the Land of Iſrael ſpoken. † And the
king of Syria ſayd to him: Goe, & I wil ſend letters to the king
of Iſrael Who when he was ſette forward, and had taken with
him ten talentes of ſiluer, and ſix thouſand peces of gold, and
6 ten change of rayment, † he brought the letters to the king
of Iſrael, in theſe wordes: When thou ſhalt receiue this letter,
know that I haue ſent to thee Naaman my ſeruant, that thou
7 mayeſt cure him of his leproſie. † And when the king of Iſrael
had read the letters, he rent his garmentes, and ſaid: Am I
God, that I can kil, and geue life, becauſe this man hath ſent
to me, that I ſhould cure a man of his leproſie? marke, and
8 ſee that he ſeeketh occaſions againſt me. † Which when Eliſeus
the man of God had heard, to witte, that the king of
Iſrael had rent his garmentes, he ſent to him, ſaying: Why
haſt thou rent thy garmentes? let him come to me and let him

know that there is a prophet in Iſrael. † Naaman therfore 9
came with horſes and chariotes, and ſtood at the doore of the
houſe of Eliſeus: † and Eliſeus ſent a meſſenger to him, ſaying: 10
Goe and be washed ſeuen times in Iordan, and thy flesh shal
receiue health, and thou shalt be cleane. † Naaman being 11
angrie departed, ſaying: I thought he would come out to me,
and ſtanding would inuocate the name of the Lord his God,
and touch with his hand the place of the leproſie, and cure
me. † What are not Abana, and Pharphar the riuers of Damaſcus, 12
better then al the waters of Iſrael, that I may be washed
in them, and be made cleane? Therfore when he had turned
him ſelf, and went away with indignation, † his ſeruantes came 13
vnto him, & ſpake to him: Father, & if the prophet had ſayd a
great thing to thee, certes, thou shouldeſt haue done it: how
much more wheras now he ſayd vnto thee: Be washed, and
thou shalt be cleane? † He went downe, & washed in Iordan 14
ſeuen times according to the word of the man of God, and his
flesh was reſtored, as the flesh of a litle childe, & he was made 15
cleane. † And returning to the man of God with al his trayne,
he came, and ſtood before him, & ſayd: In very deede I know
that there is no other God in al the earth, but only in Iſrael. I
beſech the therfore to take a benediction of thy ſeruant. † But 16
he anſwered: Our Lord liueth, before whom I ſtand, I wil not
take it. And when he would haue forced him, he did in nowiſe
agree. † And Naaman ſayd: As thou wilt, but I beſech 17
thee: graunt vnto me thy ſeruant, that I may take of :: the
earth the burden of two mules: for thy ſeruant wil no more
make holocauſt, or victimes to ſtrange goddes, but to the
Lord. † But this onlie is it, for which thou shalt beſech the 18
Lord for thy ſeruant, when my maiſter shal goe into the temple
of Remmon, to adore: and he leaning vpon my hand, if I
shal adore in the temple of Remmon, he adoring in the ſame
place, that the Lord pardon me thy ſeruant for this thing.
† Who ſayd to him: " Goe in peace. He therfore went from 19
him in the ſpring time of the earth. † And :: Giezi the ſeruant 20
of the man of God ſayd: My maiſter hath ſpared Naaman this
Syrian, that he tooke not of him the things which he brought:
Our Lord liueth, I wil runne after him, and wil take ſome
thing of him. † And Giezi folowed at the backe of Naaman: 21
whom when he ſaw running toward him, he lept downe from
his chariote to mete him, and ſaid: Are al thinges wel? † And 22
he ſayd:

:: In reſpect of Gods ſpecial electing and ſãctifying the land of Chanaan, by his true religion, Naaman rightly eſtemed that earth fitter for an altar then the earth of his owne countrie.

:: Giezi prefigured Iudas the falſe Apoſtle of Chriſt. and al thoſe

he ſaid: Wel. my maiſter hath ſent me to thee, ſaying: Euen now
there are come to me two yong men from mount Ephraim,
of the children of the prophetes: geue them a talent of ſiluer,
23 and two change of rayment. † And Naaman ſayd: It is better
that thou take two talentes. And he forced him, & bound the
two talentes of ſiluer in two bagges, and the duble rayment,
& layd it vpon two of his ſeruantes, who alſo caried it before
24 him. † And when he was come now in the euening, he tooke
it out of their hand, & layd it vp in the houſe, & diſmiſſed the
25 men, and they departed. † And himſelf going in, ſtood before
his maiſter. And Eliſeus ſaid: From whence comeſt thou Giezi?
Who anſwered: Thy ſeruant hath not gone any whither.
26 † But he ſayd: Was not my hart preſent, when the man returned
out of his chariote to meete thee? Now therſore thou
haſt receiued ſiluer, and taken rayment, to bye oliuetes, and
vineyardes, and ſheepe, and oxen, and ſeruantes, and handmaides.
27 † But the leproſie alſo of Naaman ſhal cleaue to thee,
and to thy ſeede, for euer. And he went out from him a leper
as it were ſnow.

that buy or ſel ſpiritual thinges for money who by their auarice loſe Gods grace, and gaine infamie in this world, and eternal damnation in the next. *S. Aug. ſer. 208. de tempore.*

ANNOTATIONS.

CHAP. V.

19 *Goe in peace.*] Sheiſmatiques, as they are commonly (but improperly) now called in England, which being in mind and iudgement Catholiques, goe ſometimes to Proteſtantes common prayers, or ſermons, draw an excuſe of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and ſerue his king in the temple, when he adored an Idol. But whoſoeuer wil duly conſider this example, ſhal find great difference in reſpect of the times, places, perſons, and of the very doubtes propoſed, betwen this mans caſe and ours. For before Chriſts Goſpel was promulgate, neither al Articles of faith were ſo expreſly taught, nor the external profeſſion therof ſo ſtrictly commanded, as now they are in time of more grace, which geueth more ayde to mans weaknes, wherin alſo more perfection is required, and therfore our Sauiour exacteth of al *to confeſſe him,* and his Religion, *before men: els he wil denie them before his Father.* Likewiſe in the place, where this Nobleman dwelt, his preſence in the temple, and ſeruice to the king, could not be accounted a reuolt from true religion, which was neuer profeſſed there, nor be ſcandalous to anie man being al Infidels: but in a chriſtian countrie, where al beare the name of Chriſtians, eſpecially where men are at controuerſie about the true Chriſtian religion, al that frequent, or repaire to the ſame aſſemblies, for publique ſeruice of God, are reputed to be of the ſame religion; or els diſſemblers, as it were to haue no care of religion, knowing God, and not glorifying him as God. and reuolting from the truth which they had lerned. The difference alſo of perſons is great. For this Nobleman hauing before his conuerſion ſerued his king, in the office of ſuſtayning him, when he bowed to the Idol, if he ſhould haue refuſed to do the ſame, it would rather haue bene ſuppoſed, that he diſdained

Mat. 10.
Rom. 1.
2. Pet. 1.

The caſe of going to heretical ſeruice, and Naamans going to the temple of an idol differ in diuers reſpectes.

Difference of times.

Of places.

Of perſons.

his Maiſter, or ſhewed diſloyaltie, then thought, that he refrayned for religion: wheras in our caſe, verie few do ſuch temporal ſeruice, about the king in the church: and ſuch as doe carrie the ſword, ſcepter, or the like, are accounted of that religion, which is there practiſed; except they manifeſt the contrarie, as this man did, and our men commonly do not. Yea if anie do ſay they are Catholiques, and yet goe to the Proteſtantes church, they are counted of that rank, S. Paul ſpeaketh of, which *confeſſe they know God, but denie him in their deedes.* And thoſe which refuſe ſuch an office, can not be iudged diſloyal, becauſe it is ſufficiently knowne, that Catholiques refuſe of mere conſcience. An other moſt eſpecial difference is in the thinges demanded. This Syrian promiſing expreſly before the Prophet, and his owne great trayne, that he would neuer againe ſerue falſe goddes, and that he would ſerue the onlie true God, and for that purpoſe caried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himſelf, deſired not to doe anie thing, wherby he might ſeme to ſerue an Idol: but that when the king leaning vpon him, ſhould adore Remmon, he might bow with his maiſter, not adoring the Idol, for he reſolued and promiſed the contrarie, but adoring God Almightie, in whom now he beleued. And this the Prophet approued, in that time, place, and perſon to be lawful. But thoſe that now in England goe to Proteſtants ſeruice, or ſermons, do neither publikly renounce al hereſies, nor profeſſe to frequent Maſſe, the true Sacrifice of the Chriſtian Church, nor auouch the erecting of an Altar, but goe to church, to ſhew them ſelues obedient to the Parlament law, which abandoned the true Diuine Seruice, and in place therof appointed & commanded al to be preſent, at a new forme of common prayer, thereby making it a diſtinctiue ſigne of conformitie, and participation in that religion, which theſe diſſemblers in their conſciences know to be falſe.

Tit. 1.

The thinges demanded differ much.

D. Briſtous Motiuo. 23.

Perſonal preſence at heretical ſeruice in England, a diſtinctiue ſigne of conformity to hereſie.

This example therfore doth in no ſorte warrant their going to the heretical church: but contrariwiſe admoniſheth al to take reſolution in our caſe (as Naaman did in his) of our Eliſeus, or ſpiritual Superior, and if he ſhould ſay: Goe in peace, then might they pleade an excuſe, but he ſayth: None can goe without incurring greuous ſinne, and eternal damnation. The caſe being ſo much different from Naamans. It is in deede more like to that of Eleazarus, and other Machabees, who were commanded *by eating ſwines fleſh, to depart from the law of God, and their fathers.* VVhich by no meanes was lawful to doe, nor to make ſhew of doing it, but rather to dye, as they did moſt glorioſly.

A caſe very like to ours

2. Machab. 6. 7.

CHAP. VI.

Eliſeus maketh iron to ſwimme vpon the water: 8. leadeth the king of Syria his men (ſent to apprehend him) blindly into Samaria. 20. Where their eyes being opened, they are curtouſly intertained, and freely diſmiſſed. 24. The Syrians beſiege Samaria. 26. For extreme famine a mother eateth her child. 31. And the king commandeth to kil Eliſeus.

AND the children of the prophetes ſayd to Eliſeus: Be- 1
hold the place, wherin we dwel before thee is ſtreite
for vs. † Let vs goe as far as Iordan, and take out of the wood 2
euerie man ſome timber, that we may build there a place to
dwel in. Who ſaid: Goe. † And one of them ſayd: Come 3
therfore thou alſo with thy ſeruantes. He anſwered: I wil

come

4 come. † And he went with them. And when they were
5 come to Iordan they cut wood. † And it chanced, that when
one had cut downe timber, the head of the axe fel into the
water: and he cried out, and ſaid: Alas alas alas my lord, this
6 ſame alſo I :: did borow. † And the man of God ſayd: where
fel it? and he ſhewed him the place: he therfore cut of a pece
7 of wood; and caſt it thither: and the yron did ſwimme, † and
he ſaid: Take it vp. Who ſtretched forth his hand, and tooke
8 it. † And the king of Syria fought againſt Iſrael, and tooke
counſel with his ſeruantes, ſaying: In that and that place let
9 vs lay embuſhementes. † Therfore the man of God ſent to
the king of Iſrael, ſaying: Beware thou paſſe not into ſuch a
10 place: becauſe the Syrians are there in embuſhementes. † The
king of Iſrael therfore ſent to the place, which the man of
God had told him, and preuented him, and looked wel to him
11 ſelf there not once or twiſe. † And the hart of the king of
Syria was trubled for this thing. And calling together his
ſeruantes, he ſayd: Why doe you not tel me who is the betraier
12 of me to the king of Iſrael? † And one of his ſeruantes ſayd:
Not ſo my lord king, but Eliſeus the prophet, which is in
Iſrael, telleth the king of Iſrael al wordes, whatſoeuer thou
13 ſhalt ſpeake in thy priuy chamber. † And he ſayd to them:
Goe, and ſee where he is: that I may ſend, and take him. And
14 they told him, ſaying: Behold in Dothan. † He therfore ſent
thither horſes and chariotes, and the force of his armie:
who when they were come in the night, they beſette the
15 citie. † And the ſeruant of the man of God riſing early,
went out, and ſaw an armie round about the citie, and horſes
and chariotes: and he told him, ſaying: Alas alas alas my lord,
16 what ſhal we doe. † But he anſwered: Feare not: for there are
17 more with vs then with them. † And when Eliſeus had
prayed, he ſayd: Lord open the eies of this man, that he may
ſee. And our Lord opened the eies of the ſeruant, and :: he
behold: and loe the mountaine ful of horſes, and of firie chariotes
18 round about Eliſeus. † But the enemies went downe
to him: moreouer Eliſeus prayed to our Lord, ſaying: Strike,
I beſech thee, this people with blindeneſſe. And our Lord
ſmote them, that they ſaw not, according to the word of Eliſeus.
19 † And Eliſeus ſayd to them: This is not the way neither is
this the citie: folow me, & I wil ſhew you the man, whom you
20 ſeeke. He therfore led them into Samaria: † and when they

:: His grief was great, becauſe he had not meanes to recompence the loſſe to the owner.

:: A huſbandman, in yorkſhire called Ketle had the gift to ſee euil ſpirites, wherby he often detected & hindered their bad purpoſes. *Neubrig. li. 2. c. 21. Rer. Anglic.*

were entered into Samaria, Eliſeus ſaid: Lord open the eies of
theſe men, that they may ſee. And our Lord opened their eies,
and they ſaw them ſelues to be in the middes of Samaria.
† And the king of Iſrael ſaid to Eliſeus, when he had ſene 21
them: Shal I ſtrike them, my father? † And he ſaid: Thou 22
ſhalt not ſtrike them: for thou didſt not take them with thy
ſword, and thy bow, that thou mayſt ſtrike them: but :: ſet
bread and water before them, that they may eate and drinke,
and goe to their maiſter. † And a great preparation of meates 23
was ſette before them, and they did eate and drinke, and
he diſmiſſed them, and they went away to their maiſter, and
the robbers of Syria came no more into the Land of Iſrael.
† And it came to paſſe after theſe thinges, Benadad the king 24
of Syria gathered together al his armie, and went vp, and beſieged
Samaria. † And there was a great famine in Samaria: 25
and ſo long it was beſieged, til the head of an aſſe was ſold
for foure ſcore ſiluer peeces, & the fourth part of a cabe of pigeons
dung, for fiue ſiluer peeces. † And when the king 26
of Iſrael paſſed by the wall, a certayne woman cried out to
him, ſaying: Saue me my lord king. † Who ſayd: No, our 27
Lord ſaue thee: how can I ſaue thee? of the floore, or of the
preſſe? And the king ſayd to her: What ayleth thee? Who
anſwered: † This woman ſayd to me: Geue thy ſonne, that 28
we may eate him to day, & my ſonne we wil eate to morrow.
† We therfore boyled my ſonne, and did eate him. And I ſayd 29
to her the next day: Geue thy ſonne, that we may eate him.
Who hath hid her ſonne. † Which when the king had 30
heard, he rent his garmentes, and paſſed by the wal. And
al the people ſaw the hearecloth, which he ware next vpon
his fleſh. † And the king ſayd: Theſe thinges doe God to 31
me, and theſe adde he, if the head of Eliſeus the ſonne of
Saphat ſhal ſtand vpon him this day. † But Eliſeus ſate in 32
his houſe, and the ancientes ſate with him. He therfore ſent
a man before: and before that meſſenger came, he ſayd to
the ancientes: Doe you know that this murderers ſonne
hath ſent to cut of my head? See therfore, when the meſſenger
ſhal come, ſhut the doore, and ſuffer him not to enter in:
for behold the ſound of his maiſters feete is behinde him.
† Whiles he was yet ſpeaking to them, the meſſenger appeared, 33
which came to him. And he ſayd: Behold, this ſo great
euil is of our Lord: what ſhal I looke for more of our Lord?

:: By bread and water is vnder ſtood ordinarie meate and drinck. v. 23.

CAHP.

CHAP. VII.

Eliſeus prophecieth plentie of corne the next day, and death to a chief man that wil not beleue it. 3. Foure Lepers going to yeld themſelues to the Syrians, 6. Who by Gods prouidence are frighted and fled away, 9. bring newes therof to Samaria, 12. Which by trial is found true, 16. And ſo there is plentie of corne, and the incredulous nobleman is trod to death, with preſſe of multitude in the gate, as the prophet fortold.

1 AND Eliſeus ſayd: Heare ye the word of our Lord: Thus
ſayth our Lord: At this time to morow a buſhel of
floure ſhal be at one ſtater, and two buſhels of barley at one
2 ſtater, in the gate of Samaria. † One of the Dukes, vpon
whoſe hand the king leaned, anſwearing the man of God,
ſayd: If our Lord ſhal make fludgates in heauen, :: can that
poſſibly be which thou ſpeakeſt? Who ſayd: Thou ſhalt ſee it
3 with thine eies, and ſhalt not eate therof. † There were
therfore foure men lepers, beſide the entrance of the gate:
who ſayd one to an other: What meane we to be here til we
4 die? † Whether we enter into the citie, we ſhal die for famine:
or whether we tarie here, die we muſt: come therfore,
and let vs runne away to the campe of Syria. If they ſpare vs,
we ſhal liue: but if they wil kil vs, we ſhal die neuertheleſſe.
5 † They aroſe therfore in the euening, to come to the campe
of Syria. And when they were come to the beginning of the
6 campe of Syria, they found no man there. † For our Lord
had made them in the campe of Syria to heare the ſound of
chariotes, and horſes, and of a verie great armie: and they
ſayd one to an other: Behold the king of Iſrael hath for wages
hyred agaynſt vs the kinges of the Hetheites, and of the Ægyptians,
7 and they are come vpon vs. † They aroſe therfore, and
fled in the darke, and leaft their tentes, and their horſes and
aſſes in the campe, and fled deſirous to ſaue their liues only.
8 † Therfore when theſe lepers were come to the beginning
of the campe, they entered into one tabernacle, and did eate
and drinke: and they tooke thence ſiluer, and gold, and
rayment, and went, and hid it: againe they returned to an
other tabernacle, and from thence likewiſe taking away they
9 hid it. † And they ſaid one to an other: We doe not wel: for
this is a day of good tydinges. If we ſhal hold our peace, and
wil not tel vntil morning, we ſhal be blamed of a heinous
offence: Come, let vs goe, and make report in the kinges
court.

:: Diſcourſe of mans reaſon can not reach to the powre of God, who can do al that he wil, and wil doe al that he ſaith: therfore the incredulous are iuſtly puniſhed. v. 20.

court. † And when they were come to the gate of the citie, 10
they told them ſaying: We went to the campe of Syria, and
found no man there, but horſes, and aſſes tyed, and the tentes
pitched. † The porters therfore went, and told it to the king 11
within his palace. † Who aroſe in the night, & ſayd to his ſeruants: 12
I tel you what the Syrians haue done to vs: They
know that we ſuffer great famine, and therfore they are gone
out of the campe and lie hid in the fieldes, ſaying: When they
ſhal come forth out of the citie, we wil take them aliue, and
then we may enter into the citie. † But one of his ſeruantes 13
anſwered: Let vs take fiue horſes that are remaining in the
citie (becauſe they onlie are in the whole multitude of Iſrael
for the other are conſumed) and ſending, we may trie. † They 14
brought therfore two horſes, and the king ſent into the
campe of the Syrians, ſaying, Goe ye, and ſee. † Who went 15
after them as far as Iordan: and behold al the way was ful
of rayment, and veſſels, which the Syrians had caſt away,
when they were amaſed, and the meſſengers returning told
the king. † And the people going forth ſpoyled the campe of 16
Syria: and a buſhel of floure became at one ſtater, and two
buſhels of barley at one ſtater, according to the word of
our Lord. † Moreouer the king appoynted that duke 17
on whoſe hand he leaned, to ſtand at the gate: whom the
multitude trode in the entrance of the gate, & he died, according
as the man of God had ſpoken, when the king came
downe to him. † And it came to paſſe according to the word of 18
the man of God, which he ſpake to the king, when he ſayd:
Two buſhels of barley ſhal be at one ſtater, and a buſhel of
floure at one ſtater, this verie tyme to morow it the gate of
Samaria: † when that duke anſwered the man of God, and 19
ſayd: Although our Lord would make fludgates in the heauen,
can this be done which thou ſpeakeſt? And he ſaid to him:
Thou ſhalt ſee with thine eies, and ſhal not eate therof. † It 20
chanced therfore to him as it was foretold, and the people
trode him in the gate, and he died.

CHAP. VIII.

After ſeuen yeares famine fortold by Eliſeus, the Sumanite woman returning home, recouereth her landes and reuenewes. 7. Eliſeus forſheweth the death of Benadad king of Syria, and cruel reigne of Hazael. 16. Ioram reigning in Iuda, the Idumeans reuolt from him. alſo Lobna. 23. He dieth, and his ſonne Ochozias ſucceedeth.

AND

1 AND Eliſeus ſpake to the woman, whoſe ſonne he reſtored
to life, ſaying: Ariſe, goe thou and thy houſe, and
ſoiourne wherſoeuer thou ſhalt finde: for our Lord hath
called a famine, and it ſhal come vpon the land ſeuen yeares.
2 †Who aroſe, & did according to the word of the man of God:
& going with her houſhould, ſhe ſoiourned in the land of the
3 Philiſtijms many dayes. †And when the ſeuen yeares were ended,
the woman returned out of the Land of the Philiſthijms:
and ſhe went forth to ſpeake to the king for her houſe, and for
4 her landes. † And the king ſpake with Giezi the ſeruant of
the man of God, ſaying: Tel me al the meruelous thinges that
5 Eliſeus hath done. † And when he had told the king how he
had rayſed a dead man, the woman appeared, whoſe ſonne he
had reuiued, crying to the king for her houſe, and her landes.
And Giezi ſayd: My lord king, this is the woman, and this is
6 her ſonne, whom Eliſeus rayſed. † And the king asked the
woman: who told him. And the king gaue her an eunuch,
ſaying: Reſtore her al thinges that are hers, and al the reuenewes
of the landes, from the day, that ſhe leaſt the land vntil
7 this preſent. † Eliſeus alſo came to Damaſcus, and Benadad
the king of Syria was ſicke: and they told him, ſaying: The
8 man of God cometh hither. † And the king ſayd to Hazael:
Take with thee preſentes, and goe to meete the man of God,
and conſult the Lord by him, ſaying: Can I eſcape of this
9 myne infirmitie? † Hazael therfore went to meete him, hauing
with him preſentes, and al good thinges of Damaſcus,
the lodes of fourtie camels. And when he ſtood before him,
he ſayd: Thy ſonne Benadad the king of Syria hath ſent me
10 to thee, ſaying: Can I recouer of this mine infirmitie? † And
Eliſeus ſayd to him: Goe, tel him: :: Thou ſhalt be healed:
11 but our Lord hath ſhewed me that dying he ſhal die. † And
he ſtood with him, and was trubled ſo far that he bluſhed:
12 and the man of God wept. † To whom Hazael ſayd: Why
doeth my lord weepe? But he ſayd: Becauſe I know what
euils thou wilt doe to the children of Iſrael. Their fenſed cities
thou wilt burne with fyre, and their yongmen thou wilt
kil with the ſword, and their litle ones thou wilt dash in peeces,
13 and wemen with childe thou wilt diuide. † And Hazael
ſayd: What am I thy ſeruant a dog, that I ſhould doe this
great thing? And Eliſeus ſayd: Our Lord hath ſhewed me
14 that thou ſhalt be king of Syria. †Who when he was departed

:: This was true in ſome ſenſe, ſicknes ending when death came.

from Eliſeus, came to his maiſter, who ſayd to him: What ſayd
Eliſeus to thee? But he anſwered: He told me: Thou ſhalt recouer
health. † And when the next day was come, he tooke 15
a couerlette, and powred water theron, and ſpred it vpon his
face: who being dead, Hazael reigned for him. † In the fifth 16
yeare of Ioram the ſonne of Achab the king of Iſrael, and of
Ioſaphat the king of Iuda, reigned Ioram the ſonne of Ioſaphat
the king of Iuda. † He was two and thirtie yeares old 17
when he began to reigne, and he reigned eight yeares in Ieruſalem.
† And he walked in the waies of the kinges of Iſrael, 18
as the houſe of Achab had walked: for :: the daughter
of Achab was his wife: and he did that which is euil in the
ſight of our Lord. † But our Lord would not deſtroy Iuda, 19
for Dauid his ſeruant, as he had promiſed him, to geue him a
lampe to him, and to his children alwaies. † In his daies reuolted 20
Edom, from being vnder Iuda, and made to it ſelf a
king. † And Ioram came to Seira, and al the chariotes with 21
him: and he aroſe in the night, and ſtroke the Idumeans, that
had beſet him, and the captaynes of the chariotes, and the
people fled into their tabernacles. † Edom therfore reuolted 22
from being vnder Iuda, vntil this day. Then Lobna alſo reuolted
at that time. † But the reſt of the wordes of Ioram, and 23
al that he did, are not theſe thinges written in the Booke of
the wordes of the kinges of Iuda? † And Ioram ſlept with 24
his fathers, and was buried with them in the Citie of Dauid,
and Ochozias his ſonne reigned for him. † In the twelfth 25
yeare of Ioram the ſonne of Achab the king of Iſrael, reigned
Ochozias the ſonne of Ioram the king of Iuda. † Two and 26
twentie yeares old was Ochozias when he began to reigne,
and he reigned one yeare in Ieruſalem: the name of his mother
was Athalia the daughter of Amri the king of Iſrael.
† And he walked in the waies of the houſe of Achab: and 27
he did that which is euil before our Lord, as the houſe of
Achab: for he was the ſonne in lawe of the houſe of Achab.
† He went alſo with Ioram the ſonne of Achab, to fight agaynſt 28
Hazael the king of Syria in Ramoth Galaad, and the
Syrians wounded Ioram: † Who returned to be cured, in 29
Iezrahel: becauſe the Syrians wounded him in Ramoth fighting
agaynſt Hazael the king of Syria. Moreouer Ochozias
the ſonne of Ioram the king of Iuda, went downe to viſite
Ioram the ſonne of Achab into Iezrahel, becauſe he was
ſicke there.

:: Athalia v. 26. is called the daughter of Amri. VVherfore it ſemeth that either ſhe was the adopted daughter of her brother Achab, or is there called the daughter of her grandfather.

CHAP.

CHAP. IX.

Iehu is anointed king of Iſrael, 7. to deſtroy the houſe of Achab and Iezabel. 14. He preſently killeth Ioram king of Iſrael, 27. Likewiſe Ochozias king of Iuda. 30. alſo Iezabel, who is eaten by dogges.

1 AND Eliſeus the prophete called one of the children of
the prophetes, and ſayd to him: Girde thy loynes, and
take this litle boxe of oyle in thy hand, and goe into Ramoth
2 Galaad. † And when thou ſhalt come thither, thou ſhalt ſee
Iehu the ſonne of Ioſaphat the ſonne of Namſi: and going in
thou ſhalt rayſe him out of the middes of his brethren, and
3 ſhalt bring him into an inner chamber. † And holding the
litle boxe of oyle, thou ſhalt powre vpon his head, and ſhalt
ſay: Thus ſayth our Lord: I haue anoynted thee king ouer
Iſrael. And thou ſhalt open the doore, and flee, and ſhalt not
4 ſtay there. † The yongman therfore the childe of a prophete
5 went into Ramoth Galaad, † and entered in thither: and behold
the captaynes of the armie ſate, and he ſayd: I haue a
word to thee o prince: And Iehu ſayd: to whom of vs al? But
6 he ſayd: To thee o prince. † And he aroſe, and went into the
chamber: but he powred oyle vpon his head, and ſayd: Thus
ſayth our Lord the God of Iſrael: I haue anoynted thee king
7 ouer the people of the Lord of Iſrael, † and thou ſhalt ſtrike
the houſe of Achab thy maiſter, and I wil reuenge the bloud
of my ſeruantes the prophetes, and the bloud of al the ſeruantes
8 of the Lord of the hand of Iezabel † And I wil deſtroy
al the houſe of Achab, and wil kil of Achab him that
piſſeth agaynſt a wal, and the ſhut vp, and the meaneſt in Iſrael.
9 † And I wil make the houſe of Achab, as the houſe of
Ieroboam the ſonne of Nabat, and as the houſe of Baaſa the
10 ſonne of Ahias. † Iezabel alſo the dogges ſhal eate in the
field of Iezrahel, neither ſhal there be anie to burie her. And
11 he opened the doore, and fled. † And Iehu went forth to his
maiſters ſeruantes. Who ſaid to him: Are al thinges wel? Why
came this madde man to thee? Who ſayd to them: You know
12 the man, and what he ſpake. † But they anſwered: It is falſe,
but rather doe thou tel vs. Who ſayd to them: Thus and thus
he ſpake to me: and he ſayd: Thus ſayth our Lord, I haue
13 anoynted thee king ouer Iſrael. † They therfore made haſt,
and euerie man taking his mantel layd it vnder his feete,
after the ſimilitude of a iudgement ſeate, & they ſounded the

trumpet, and ſayd: Iehu hath the kingdom. † Iehu therfore 14
the ſonne of Ioſaphat the ſonne of Namſi conſpired
agaynſt Ioram: Moreouer Ioram had beſieged Ramoth
Galaad, he, and al Iſrael agaynſt Hazael the king of Syria:
† and was returned to be cured in Iezrael of the woundes, 15
for the Syrians had wounded him, fighting againſt Hazael the
king of Syria. And Iehu ſayd: If it pleaſe you, let no man goe
forth fugitiue out of the citie, leſt he goe, and tel in Iezrahel.
† And he mounted, and went into Iezrahel: for Ioram was 16
ſicke there, and Ochozias the king of Iuda was come downe
to viſite Ioram. † The watchman therfore, that ſtood vpon 17
the toure of Iezrahel, ſaw the troupe of Iehu coming, & ſaid:
I ſee a troupe. And Ioram ſaid: Take a Chariote, and ſend to
meete them, and let him that goeth ſay: Are al thinges wel?
† He went therfore, that was gotten vp into the chariote, to 18
meete him, and ſayd: Thus ſaith the king: Are al thinges
peaceable? And Iehu ſayd: What haſt thou to doe with peace?
paſſe, and folow me. The watchman alſo told, ſaying: The
meſſenger came to them, & returneth not. † He ſent alſo the 19
ſecond chariote of horſes: and he came to them, and ſaid:
Thus ſayth the king: Is there peace? And Iehu ſayd: What
haſt thou to doe with peace? paſſe, and folow me. † And the 20
watchman told, ſaying: He is come as far as they, & returneth
not: and it is the pace as it were the pace of Iehu the ſonne of
Namſi, for he goeth amayne. † And Ioram ſayd: Make readie 21
the chariote. And they made readie his chariote, and Ioram
the king of Iſrael went forth, and Ochozias the king of Iuda,
ech in their chariotes, and they went forth to meete Iehu, and
found him in the field of Naboth the Iezrahelite. † And 22
when Ioram had ſeene Iehu, he ſayd: Is there peace Iehu? But
he anſwered: What peace? The fornications of Iezabel thy
mother, and her manie ſorceries are in their vigour. † And 23
Ioram turned his hand, and fleing ſayd to Ochozias: Treaſon
Ochozias. † Moreouer Iehu bent his bow with his hand, 24
and ſtroke Ioram betwen the ſhoulders: and the arrow went
out through his hart, and immediatly he fel in his chariote.
† And Iehu ſayd to captaine Badacer: Take him, throwe 25
him forth in the field of Naboth the Iezrahelite: for I remember
when I and thou ſitting in a chariote did folow
Achab this mans father, that our Lord lifted vp this burden
vpon him, ſaying: † If not for the bloud of Naboth, and ⸬ for 26

⸬ VVhen Naboth was falſly accuſed & vniuſtly ſtoned

the

the bloud of his children, which I ſaw yeſterday, ſayth our
Lord, I requite thee not in this field ſayth our Lord. Now
therfore take him, and throw him into the field according to
27 the word of our Lord. † But Ochozias the king of Iuda
ſeing this, fled by the way of the houſe of the garden: and
Iehu purſewed him, and ſaid: This man alſo ſtrike ye in his
chariote. And they ſtroke him in the going vp of Gauer,
which is beſide Ieblaam: who fled into Mageddo, and died
28 there. † And his ſeruantes layd him vpon his chariote, and
caried him into Ieruſalem: and they buried him there in his
29 ſepulchre with his fathers in the Citie of Dauid. † In the
eleuenth yeare of Ioram the ſonne of Achab, reigned Ochozias
30 ouer Iuda, † and Iehu came into Iezrahel. Moreouer
Iezabel hearing of his entrance, paynted her face with ſtibicke
ſtone, and decked her head, and beheld through the
31 window † Iehu coming at the gate, and ſayd: Can there be
32 peace to Zambri, that killed his maiſter? † And Iehu lifted
vp his face to the window, and ſayd: What is ſhe? And two
33 or three eunuches bowed them ſelues to him. † But he ſayd
to them: Caſt her downe headlong, & they threw her downe
and the wal was ſprinkled with the bloud, and the hoofes of
34 the horſes trode her. † And when he was entered in, to eate,
and to drinke, he ſayd: Goe, and ſee that curſed woman, and
35 burie her: becauſe ſhe is a kinges daughter. † And when they
went to burie her, they found nothing but the skul, and the
36 feete, and the extreme partes of the handes. † And returning
they told him. And Iehu ſayd: It is the word of our Lord,
which he ſpake by his ſeruant Elias the Theſbite, ſaying: In
the field of Iezrahel ſhal the dogges eate the fleſh of Iezabel,
37 † and the fleſh of Iezabel ſhal be as dung vpon the face of
the earth in the field of Iezrahel, ſo that they which paſſe by
ſhal ſay: Is this that ſame Iezabel?

to death, as if he had blaſphemed God, and curſed the king, for his pretended crimes, his ſonnes were alſo ſlaine, and his landes and goodes confiſcate: which appeareth by the kings preſent going to poſſeſſe the vinyard. 3. *Reg.* 21.

CHAP. X.

The Samaritanes fearing the force of Iehu, chooſe no other king, but offer him their ſeruice: 6. and by his commandment kil the late kings ſeuentie ſonnes. 12. Fourtie two brothers of Ochozias late king of Iuda are ſlaine. 15. Iehu making league with Ionadab, vtterly deſtroyeth Achabs houſe. 18. by a ſtratagem killeth al the worſhippers of Baal, 26. burneth his ſtatua, & turneth his temple into a iakes: 28. but maintaineth Ieroboams golden calues. 32. The Aſſyrians afflict Iſrael. 34. Iehu dieth, and his ſonne Ioachaz reigneth.

AND Achab had ſeuentie ſonnes in Samaria: Iehu therfore 1
wrote letters, and ſent into Samaria to the chiefe
of the citie, and to the ancientes, and to them that brought
vp Achabs children, ſaying: † As ſowne as you ſhal receiue 2
theſe letters, ye that haue your maiſters ſonnes, and chariotes,
and horſes, and fenſed cities, and armour, † chooſe the better, 3
and him that ſhal pleaſe you of your maiſters ſonnes, and ſet
him vpon his fathers throne, and fight for the houſe of your
lord. † They were ſore afrayd, and ſayd: Behold two kinges 4
could not ſtand before him, and how ſhal we be able to reſiſt?
† The ouerſeers therfore of the houſe, and the rulers of the 5
citie, and the ancientes, and the tutors ſent to Iehu, ſaying:
We are thy ſeruantes, whatſoeuer thou ſhalt command we
wil doe, neither wil we make vs a king: Doe thou whatſoeuer
pleaſeth thee. † And he wrote letters to them agayne, the ſecond 6
tyme, ſaying: If you be mine, and obey me, take the
heades of your maiſters ſonnes, and come to me this verie
houre to morow into Iezrahel. Moreouer the kinges ſonnes,
ſeuentie men were brought vp with the chiefe of the citie.
† And when the letters were come to them, they tooke the 7
kinges ſonnes, and ſlew ſeuentie men, and put their heades in
baskets, and ſent them to him into Iezrahel. † And a meſſenger 8
came, & told him, ſaying: They haue brought the heades
of the kinges ſonnes. Who anſwered: Lay them in two heapes
by the entrance of the gate vntil morning. † And when it 9
was light, he went forth, and ſtanding ſayd to al the people:
You are iuſt: If I haue conſpired agaynſt my maiſter, and haue
ſlayne him, who hath ſtrooken al theſe? † See therfore now 10
there hath not fallen of the wordes of our Lord on the
ground, which our Lord ſpake vpon the houſe of Achab, and
our Lord hath done that which he ſpake in the hand of his
ſeruant Elias. † Iehu therfore ſmote al that were leaft of the 11
houſe of Achab in Iezrahel, and al his nobles, and familiars,
and prieſtes, til there remayned no reliques of him. † And he 12
aroſe, and came into Samaria: and when he was come to the
cabbin of the ſhepeheardes in the way, † he found the brethren 13
of Ochozias the king of Iuda, and he ſayd to them:
What are you? Who anſwered: We are the brethren of Ochozias,
and are come downe to ſalute the kinges ſonnes, and
the queenes ſonnes. † Who ſayd: Take them aliue. Whom 14
when they had taken aliue, they killed them in a ceſterne beſide

ſide the cabbin, two and fourtie men, and he leaft not any of
15 them. † And when he was gone thence, he found :: Ionadab
the ſonne of Rechab coming to meete him, and he bleſſed
him. And he ſayd to him: Is thy hart right as my hart with
thy hart? And Ionadab ſayd: It is. If it be ſo, quoth he, geue
me thy hand. Who gaue him his hand. But he lifted him vp to
16 him into the chariote, † and ſayd to him: Come with me,
and ſee my zele for our Lord. And being ſette in his chariote,
17 † he brought him into Samaria. And he ſtroke al that were
leaft of Achab in Samaria, til there was not one, according
18 to the word of our Lord, which he ſpake by Elias. † Iehu
therfore aſſembled al the people, and ſayd to them: Achab
worshipped Baal a litle, but :: I wil worſhipe him more.
19 † Now therfore cal to me al the prophetes of Baal, and al his
ſeruantes, and al his prieſtes: let there be none but that he
come, for I haue a great ſacrifice to Baal: He that ſhal be
wanting ſhal not liue. Moreouer Iehu did this craftely, that
20 he might deſtroy the worſhippers of Baal. † And he ſayd:
21 Sanctifie a ſolemne day to Baal. And he called † and ſent
into al the borders of Iſrael, and al the ſeruantes of Baal came:
there was leaft not one that came not. And they entered into
the temple of Baal: and the houſe of Baal was filled, from
one end to the other. † And he ſayd to them that were ouer
21 the garmentes: Bring forth garmentes for al the ſeruantes of
23 Baal. And they brought them forth garmentes. † And Iehu
going in, and Ionadab the ſonne of Rechab into the temple
of Baal, ſayd to the worſhippers of Baal: Search, and ſee leſt
perhaps there be any with you of the ſeruantes of the Lord,
24 but that there be the ſeruantes of Baal onlie. † They therfore
went in to make victimes and holocauſtes: but Iehu had prepared
him without foureſcore men, and ſayd to them: Whoſoeuer
ſhal eſcape of theſe men, whom I wil bring into your
25 handes, his life ſhal be for the life of him. † And it came to
paſſe, when the holocauſte was ended, Iehu commanded his
ſouldiars and captaynes: Goe in, and ſtrike them, let none
eſcape. And the ſouldiars and captaynes ſtroke them in the
edge of the ſword, and caſt them forth: and they went into
26 the citie of the temple of Baal, † and brought forth the ſtatue
27 out of Baals temple, and burnt it, † and brake it in peeces.
They deſtroyed alſo the temple of Baal, and made a iakes for
28 it vntil this day. † Iehu therfore deſtroyed Baal out of Iſrael:

† but

:: This Ionadab inſtituted a peculiar rule of religious abſtinence: which his poſterity duly obſerued. *Ierem. 35.*

:: Iehu ſinned in feaning, and cauſing others to ſacrifice to Baal, his zele wanting both diſcretion and equitie. *for euil muſt not be done that good may come therof. Rom. 3.*

† but yet from the ſinnes of Ieroboam the ſonne of Nabat, 29
who made Iſrael to ſinne, he departed not, neither forſooke
he the golden calues, that were in Bethel, and Dan. † And 30
our Lord ſayd to Iehu: :: Becauſe thou haſt diligently done
that which was right, and that pleaſed in mine eies, and haſt
done al thinges that were in my hart, againſt the houſe of
Achab: thy children ſhal ſitte vpon the throne of Iſrael to the
fourth generation. † Moreouer Iehu obſerued not to walke 31
in the law of our Lord the God of Iſrael in al his hart: for he
departed not from the ſinnes of Ieroboam, who had made
Iſrael to ſinne. † In thoſe daies our Lord began to be wearie 32
of Iſrael: and Hazael ſmote them in al the coſtes of Iſrael,
† from Iordan agaynſt the Eaſt quarter, al the land of Galaad, 33
and Gad, and Ruben, and Manaſſes, from Aroer, which is
vpon the Torrent Arnon, and Galaad, and Baſan. † But the 34
reſt of the wordes of Iehu, & al that he did, and his ſtrength,
are not theſe thinges writen in the Booke of the wordes of
the dayes of the kinges of Iſrael? † And Iehu ſlept with his 35
fathers, and they buried him in Samaria: and Ioachaz his
ſonne reigned for him. † And the dayes which Iehu reigned 36
ouer Iſrael, be eight and twentie yeares in Samaria.

:: *Moral good vvorkes* done in ſtate of mortal ſinne not meriting eternal life, are often rewarded temporally. *S. Aug. cont. mend. c. 2.*

CHAP. XI.

Athalia killing al the kinges progenie (except Ioas, who is ſaued by his aunt) vſurpeth the kingdome. 4. But the ſeuenth yeare Ioiada the high prieſt crowneth Ioas king. 13. cauſeth Athalia to be ſlaine, 17. and maketh couenant betwen God, the king, and the people.

BVT Athalia the mother of Ochozias ſeing her ſonne 1
dead, aroſe, and :: ſlew al the kinges ſeede. † But Ioſaba 2
king Iorams daughter, the ſiſter of Ochozias, taking Ioas
the ſonne of Ochozias, ſtole him out of the middes of the
kinges children, that were ſlaine, and his nurce out of the
bedchamber: and hid him from the face of Athalia, that
he ſhould not be ſlaine. † And he was with her ſixe yeares 3
ſecretly in the houſe of our Lord. Moreouer Athalia reigned
ouer the land. † And in the ſeuenth yeare :: Ioiada ſent and 4
taking the centurions, and the ſouldiars brought them in to
him into the temple of our Lord, and made a couenant with
them: and adiuring them in the houſe of our Lord, ſhewed
them the kinges ſonne: † and commanded them, ſaying: 5
This is the thing, which you muſt doe. † Let the third part 6
of you

:: Ambition cauſe of much crueltie.

:: Our Sauiour calleth this high prieſt, Zacharias; which ſignifieth *bleſſed of our Lord*, for the iuſtice which he did towards Athalia and Ioas. *S. Hierom. li. 4. in Math. c. 23.*

of you goe in on the Sabbath, and keepe the watch of the
kinges houſe. And let a third part be at the gate Sur: & let a
third part be at the gate behind the dwelling of the ſhildebearers:
and you ſhal keepe the watch of the houſe of Meſſa.
7 † But let two partes of you al that goe forth on the Sabbath,
keepe the watch of the houſe of our Lord about the king.
8 † And you ſhal gard him round about, hauing weapons in
your hands: & if anie man ſhal enter the precinct of the temple,
let him be ſlaine: and you ſhal be with the king coming in
9 & going out. † And the centurions did according to al thinges,
that Ioiada the prieſt had commanded them: & euerie one taking
their men, that went in on the Sabbath, with them that
10 went out in the Sabbath, came to Ioiada the prieſt. † Who
gaue them the ſpeares, & the weapons of king Dauid, which
11 were in the houſe of our Lord. † And they ſtood euerie one
hauing their weapons in their hand, on the right ſide of the
temple, vnto the leaſt ſide of the altar, & of the temple, about
12 the king. † And he brought forth the kinges ſonne, and put
vpon him the diademe, and the couenant: and they made him
king, and anoynted him: and clapping with the hand, ſayd:
13 God ſaue the king. † And Athalia heard the voice of people
running: and ſhe going in to the multitudes into the temple
14 of our Lord, † ſaw the king ſtanding vpon the tribunal ſeate
according to the maner, and the ſingers, and trumpettes nere
him, and al the people of the land reioyſing, and ſounding the
trumpettes: and ſhe rent her garmentes, and cried: A conſpiracie,
15 a conſpiracie. † But Ioiada commanded the centurions,
that were ouer the armie, and ſayd to them: Lead her forth
without the precinct of the temple, and whoſoeuer ſhal folow
her, let him be ſtriken with the ſword. For the prieſt had
16 ſayd: Let her :: not be ſlaine in the temple of our Lord. † And
they layd handes on her: and threw her by the way of the
entrance of the horſes, beſide the palace, and ſhe was ſlaine
17 there. † Ioiada therfore made a couenant betwen our Lord,
and the king, and betwen the people, that it ſhould be the
people of our Lord, and betwen the king and the people.
18 † And al the people of the land entered into the temple of
Baal, and deſtroyed his altars, and his images they brake in
peces ſtoutly: Mathan alſo the prieſt of Baal they ſlew before
the altar. And the prieſt ſette gardes in the houſe of our Lord.
19 † And he tooke the centurious, and the legions of Cerethi

:: Great reſpect is to be had of holie places. VVherof cometh the priuilege of Sanctuaries.

and Phelethi, and al the people of the land, and they brought
the king from the houſe of our Lord: and they came by the
way of the gate of the ſhildebearers into the palace, and he
ſate vpon the throne of the kinges. † And al the people of 20
the land reioyſed, and the citie was quiet: but Athalia was
ſlaine with the ſword in the kinges houſe. † And Ioas was 21
ſeuen yeares old, when he began to reigne.

CHAP. XII.

Ioas willeth the prieſtes to repaire what needeth in the temple, receiuing al the money offered there. 6. Which they not performing, the high prieſt prouideth that al is amended, 16. the prieſtes receiuing only the money due to themſelues. 17. Hazael king of Syria taking Geth, and threatning Ieruſalem is pacified with money. 19. Ioas is traitarouſly ſlaine by his ſeruantes, and his ſonne Amaſias reigneth.

IN the ſeuenth yeare of Iehu reigned Ioas: and he reigned 1
fourtie yeares in Ieruſalem. The name of his mother was
Sebia of Berſabee. † And Ioas did right before our Lord al 2
the daies, that Ioiada the prieſt taught him. † But yet the ex- 3
celſes he tooke not away: for the people immolated & burnt
incenſe in the excelſes. † And Ioas ſayd to the prieſtes: Al 4
the money of the ſanctified thinges, which is brought into
the temple of our Lord by the paſſengers, which is offered for
the ∷ price of a ſoule, and which of their owne accord, and of
their owne free hart they bring into the temple of our Lord:
† let the prieſtes take it according to their order, and mayn- 5
teine reparations of the houſe, if they ſhal ſee any thing that
needeth reparation. † Therfore vntil the three and twenteth 6
yeare of king Ioas, the prieſtes did not make reparations of
the temple. † And king Ioas called Ioiada the high prieſt and 7
the prieſtes, ſaying to them: Why make you not the repara-
tions of the temple? Take you therfore money no more ac-
cording to your order, but render it to the reparation of the
temple. † And the prieſtes were prohibited to take money 8
anie more of the people, and to make the reparations of the
temple. † And Ioiada the high prieſt tooke * a treaſurie, and 9
opened a hole in the toppe, and ſette it by the altar at the
right hand of them that goe into the houſe of our Lord, and
the prieſtes that kept the doores, did caſt into it al the money,
that was brought to the temple of our Lord. † And when 10
they ſaw that there was very much money in the treaſurie, the

∷ That is, the ordinarie oblation for ech particular perſon. *Exod. 30.*

* *a cheſt or almes boxe.*

kinges ſcribe, and the high prieſt went vp,and powred it out,
and counted the money , that was found in the houſe of our
11 Lord: † and they gaue it according to number and meaſure
into their hand , which did ouerſee the maſons of the houſe
of our Lord: who beſtowed it on carpenters,and on maſons,
12 ſuch as wrought in the houſe of our Lord, † and made reparations:
and on them that hewed ſtones, and that they ſhould
bye trees, and ſtones, that were hewed, ſo that the reparation
of the houſe of our Lord was accompliſhed in al thinges,
13 which had neede of coſt to vphold the houſe. † But yet there
were not made of the ſame money the watter pottes of the
temple of our Lord, and the fleſhhookes, and cenſars , and
trumpets, and euerie veſſel of gold and ſiluer, of the money,
14 that was brought into the temple of our Lord . † For it was
geuen them that did the worke, that the temple of our Lord
15 might be repayred : † and there was no account made with
thoſe men , that receiued the money to diſtribute it to the
16 craftes men, but vpon their fidelitie they beſtowed it . † But
the money for offence,& the money for ſinnes,they brought
not into the temple of our Lord , becauſe it was the prieſtes.
17 † Then Hazael the king of Syria went vp, and fought agaynſt
Geth, and tooke it : and directed his face to goe vp to Ieruſalem
18 . † For which cauſe Ioas the king of Iuda tooke al the
ſanctified thinges, which Ioſaphat, and Ioram,and Ochozias
his fathers the kinges of Iuda had :: conſecrated,and which
him ſelf had offered : and al the ſiluer, that could be found in
the treaſures of the temple of our Lord, and in the kinges palace
: and ſent it to Hazael the king of Syria, and he retyred
19 from Ieruſalem. † But the reſt of the wordes of Ioas , and al
that he did, are not theſe thinges writen in the Booke of the
20 wordes of the daies of the kinges of Iuda? † And his ſeruantes
aroſe , and conſpired among them ſelues, and ſtroke Ioas in
21 the houſe of Mello in the deſcent of Sella. † For Ioſachar the
ſonne of Semaath, and Iozabad the ſonne of Somer his ſeruantes
, ſtroke him , and he died : and they buried him with
his fathers in :: the citie of Dauid, and Amaſias his ſonne
reigned for him.

:: Dedicated to holie vſe.

:: He was buried in the citie but not in the ſepulcher of the kinges. 2 *Paral.* 24. for his impietie in the latter part of his life.

CHAP. XIII.

Ioachaz King of Iſrael is afflicted by the Syrians, 4. *and deliuered.* 6. *Yet deſtroyeth not idolatrie.* 8. *dieth, and his ſonne Ioas foloweth his euil ſteppes.* 14. *Eliſeus being ſicke willeth the king to ſhoote,* 18. *and to ſtrike the* *earth, who ſtriking thriſe, is told that he ſhal thriſe ſtrike the Syrians. 20. Eliſeus dieth, and a dead man is reuiued touching his bones. 22. Ioas recouereth that which the Syrians had taken from Iſrael.*

IN the three and twenteth yeare of Ioas the ſonne of O- 1
chozias the king of Iuda, reigned Ioachaz the ſonne of
Iehu ouer Iſrael in Samaria, ſeuentene yeares. † And he did 2
euil before our Lord, and folowed the ſinnes of Ieroboam
the ſonne of Nabat, who made Iſrael to ſinne, and declined
not from them. † And the furie of our Lord was wrath a- 3
gaynſt Iſrael, and he deliuered them into the hand of Hazael
the king of Syria, and into the hand of Benadad the ſonne of
Hazael, alwaies. † But Ioachaz beſought the face of our Lord, 4
and our Lord heard him: for he ſaw the diſtreſſe of Iſrael, that
the king of Syria had broken them: † and our Lord gaue a 5
ſauiour to Iſrael, and they were deliuered out of the hand of
the king of Syria: and the children of Iſrael dwelt in their ta-
bernacles as yeſterday and the day before. † But yet they de- 6
parted not from the ſinnes of Ieroboam who made Iſrael to
ſinne, but they walked in them: for the grone alſo remayned
in Samaria. † And there were leaſt to Ioachaz of the people 7
but fiftie horſemen, and ten chariotes, and ten thouſand foot-
men: for the king of Syria had ſlaine them, and had brought
them as duſt by threſhing in the barne floore. † But the reſt 8
of the wordes of Ioachaz, and al that he did, and his ſtrength,
are not theſe thinges writen in the Booke of the wordes of
the daies of the kinges of Iſrael? † And Ioachaz ſlept with 9
his fathers, & they buried him in Samaria: and Ioas his ſonne
reigned for him. † In the ſeuen and thirteth yeare of Ioas the 10
king of Iuda reigned Ioas the ſonne of Ioachaz ouer Iſrael in
Samaria ſixtene yeares, † and he did that which is euil in the 11
ſight of our Lord, he declined not from al the ſinnes of Iero-
boam the ſonne of Nabat, who made Iſrael to ſinne, but he
walked in them. † But the reſt of the wordes of Ioas, and 12
al that he did, and his ſtrength, how he fought agaynſt Ama-
ſias the king of Iuda, are not theſe thinges writen in the
Booke of the wordes of the dayes of the kinges of Iſrael?
† And Ioas ſlept with his fathers: but Ieroboam ſate vpon 13
his throne. Moreouer Ioas, was buried in Samaria with the
kinges of Iſrael. † And Eliſeus was ſicke of an infirmitie, 14
whereof alſo he died: and Ioas the king of Iſrael went downe

to him, and wept before him, and ſayd: My father, my father,
15 the chariote of Iſrael and the garder therof. † And Eliſeus
ſayd to him: fetch a bow and arrowes. And when he had
16 brought him a bow, and arrowes, † he ſayd to the king of
Iſrael: Put thy hand vpon the bow. And when he had put
17 his hand, Eliſeus put his handes ouer the kinges handes, † and
ſayd: Open the eaſt window. And when he had opened it,
Eliſeus ſayd: Shote an arrow. And he ſhot. And Eliſeus ſayd:
The arrow of the ſaluation of our Lord, and the arrow of
ſaluation agaynſt Syria: and thou ſhalt ſtrike Syria in Aphec,
18 til thou conſume it. † And he ſayd: Take vp the arrowes.
Who when he had taken them agayne, he ſayd to him: Strike
the earth with a iauelin. And when he had ſtriken three times,
19 and ſtood ſtil, † the man of God was angrie with him,
& ſayd: :: If thou hadſt ſtriken fiue or ſix or ſeuen times, thou
hadſt ſtriken Syria euen to deſtruction: but now three times
20 ſhalt thou ſtrike it. † Eliſeus therfore died, and they buried
him. And the rouers of Moab came into the land the ſame
21 yeare. † And certayne perſons burying a man, ſaw the rouers,
and threw the bodie in the ſepulchre of Eliſeus. Which
when it had touched the bones of Eliſeus, the man reuiued,
22 and ſtood vpon his feete. † Hazael therfore the king of Syria
23 afflicted Iſrael al the daies of Ioachaz: † and our Lord had
mercie on them, and returned to them for his couenant,
which he had with Abraham, and Iſaac, and Iacob: and he
would not deſtroy them, nor vtterly caſt them away, vntil
24 this preſent time. † And Hazael the king of Syria died, and
25 Benadad his ſonne reigned for him. † Moreouer Ioas the
ſonne of Ioachaz, tooke the cities out of the hand of Benadad
the ſonne of Hazael, which he had taken out of the hand
of Ioachaz his father by the right of warre, three times did
Ioas ſtrike him, and he deliuered the cities to Iſrael.

:: It was reuealed to the prophet that ſo often as the king ſhould ſtrike the earth, ſo often he ſhould haue victories againſt the Syrians, but not how often he would ſtrike on the earth.

CHAP. XIIII.

Amaſias king of Iuda killeth thoſe that had ſlaine his father; 7. and ſtriketh Edom. 8. Prouoking Ioas king of Iſrael to warre, receiueth a contemptible anſwer: 11. prouoking againe is beaten in battle, and Ieruſalem is ranſact. 15. Ioas dieth and his ſonne Ieroboam foloweth the bad ſteppes of the firſt Ieroboam; yet recouereth manie places loſt before. and dying his ſonne Zacharias reigneth.

IN the ſecond yeare of Ioas the ſonne of Ioachaz the king 1
of Iſrael reigned Amaſias the ſonne of Ioas the king of
Iuda. † Fiue and twentie yeares old was he when he began 2
to reigne: and nine and twentie yeares he reigned in Ieruſalem,
the name of his mother was Ioadan of Ieruſalem. † And 3
he did right before our Lord, but yet not as Dauid his father.
He did according to al thinges, which Ioas his father did:
† but this onlie that he tooke not away the excelſes: for yet 4
the people immolated, and burnt incenſe in the excelſes.
† And when he obtayned the kingdom, he ſmote his ſeruan- 5
tes, which had ſlaine the king his father: † but their children 6
that killed him, he did not put to death, according to that
which is written in the booke of the law of Moyſes, as our
Lord commanded, ſaying: The fathers ſhal not die for the Deut.24.
children, neither ſhal the children die for the fathers: but
euerie one ſhal die in his owne ſinne. † He ſmote Edom in 7
the Vail of Salt pittes ten thouſand, and tooke the rocke in
battel, and called the name therof, Iectehel vntil this preſent
daye. † Then Amaſias ſent meſſengers to Ioas the ſonne of 8
Ioachaz, the ſonne of Iehu the king of Iſrael, ſaying: Come,
:: let vs ſee one an other. † And Ioas the king of Iſrael ſent 9
agayne to Amaſias the king of Iuda ſaying: A thiſtle of Libanus
ſent to a cedar tree, which is in Libanus, ſaying: Geue
thy daughter to my ſonne to wife. And the beaſtes of the
foreſt, that are in Libanus, paſſed and trode the thiſtle. † Thou 10
ſtriking haſt preuayled ouer Edom, and thy hart hath puffed
thee vp: be content with the glorie, and ſit in thy houſe: Why
prouokeſt thou euil, that thou mayſt fal and Iuda with thee.
† And Amaſias agreed not. And Ioas the king of Iſrael went 11
vp, and they ſaw eche other, he and Amaſias the king of Iuda
in Bethſames a towne of Iuda. † And Iuda was ſtrooken be- 12
fore Iſrael, and euerie man fled into their tabernacles. † But 13
Ioas the king of Iſrael did take Amaſias the king of Iuda the
ſonne of Ioas, the ſonne of Ochozias, in Bethſames, and
brought him into Ieruſalem: and he brake downe the wal of
Ieruſalem, from the gate of Ephraim vnto the gate of the
corner, fowre hundred cubites. † And he tooke al the gold, 14
and ſiluer, and al the veſſel, that were found in the houſe of
our Lord, and in the kinges treaſures, and hoſtages, and returned
into Samaria. † But the reſt of the wordes of Ioas 15
which he did, and his ſtrength, wherwith he fought againſt
Amaſias

:: Amongſt kinges being at variance, *ſeing one an other* importeth, as much as to fight a battle.

Amaſias the king of Iuda, are not theſe thinges writen in the
16 Booke of the wordes of the daies of the kinges of Iſrael? † And
Ioas ſlept with his fathers, and was buried in Samaria with the
17 kinges of Iſrael: & Ieroboam his ſonne reigned for him. † And
Amaſias the ſonne of Ioas the king of Iuda liued, after that
Ioas the ſonne of Ioachaz the king of Iſrael was dead, fifetene
18 yeares. † But the reſt of the wordes of Amaſias, are not
theſe thinges writen in the Booke of the wordes of the daies
19 of the kinges of Iuda? † And there was a conſpiracie made
againſt him in Ieruſalem: but he fled into Lachis. And they
20 ſent after him into Lachis, and killed him there. † And they
caried him away vpon horſes, and he was buried in Ieruſalem
21 with his fathers in the Citie of Dauid. † And al the people of
Iuda tooke Azarias ſixtene yeares old, and made him king for
22 his father Amaſias. † He built Ælath, and reſtored it to Iuda,
23 after that the king ſlept with his fathers. † In the fiftenth
yeare of Amaſias the ſonne of Ioas the king of Iuda, reigned
Ieroboam the ſonne of Ioas the king of Iſrael in Samaria, one
24 and fourtie yeares: † and he did that which is euil before
our Lord. He departed not from al the ſinnes of Ieroboam
25 the ſonne of Nabat, who made Iſrael to ſinne. † He reſtored
the borders of Iſrael from the entrance of Emath, vnto the Sea
of the wilderneſſe, according to the word of our Lord the
God of Iſrael, which he ſpake by his ſeruāt Ionas the ſonne of
Ione. 1. Amathi, the prophete, who was of Geth, which is in Opher.
26 † For our Lord ſaw the afliction of Iſrael exceding bitter,
and that they were conſumed vnto the impriſoned & meaneſt
27 perſons, and that there was none to helpe Iſrael. † Neither
did our Lord determine that he would deſtroy the name of
Iſrael from vnder heauen, but he ſaued them in the hand of
28 Ieroboam the ſonne of Ioas. † But the reſt of the wordes of
Ieroboam, and al that he did, and his ſtrength, wherwith he
fought, and how he reſtored Damaſcus, and Emath to Iuda in
Iſrael, are not theſe thinges writen in the Booke of the wordes
29 of the daies of the kinges of Iſrael? † And Ieroboam ſlept
with his fathers the kinges of Iſrael, and Zacharias his ſonne,
reigned for him.

CHAP. XV.

Azarias beginneth wel, 4. afterward (for offering incenſe on the altar. 2. Paralip. 26.) is ſtrooken with leproſie, caſt out of the temple, and from conuerſation with the people, his ſonne Ioathan ruling the kingdom. 8. Sellum

killeth

killeth Zacharias king of Iſrael and reigneth in his place. 14. After one moneth Manahem killeth Sellum & reigneth alſo wickedly. 19. Maketh league with the Syrians. 22. dieth and his ſonne Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Aſſyrians ſpoyle the countrie, and carie away manie captiues. 30. Oſee killeth Phacee and reigneth. 32. In the meane time Ioathan regning in Iuda is infeſted with enemies. 38. dieth, and his ſonne Achaz reigneth.

IN the ſeuen and twenteth yeare of Ieroboam the king 1
of Iſrael reigned :: Azarias the ſonne of Amaſias the king
of Iuda. † He was ſixtene yeares old, when he began to 2
reigne, and two and fiftie yeares he reigned in Ieruſalem:
the name of his mother was Iechelia of Ieruſalem, † And he 3
did that which was liked before our Lord, according to al
thinges that his father Amaſias did. † But the excelſes he de- 4
ſtroyed not: as yet the people ſacrificed, and burnt incenſe in
the excelſes. † And our Lord ſtroke the king, and he was :: a 5
leper vntil the day of his death, and he dwelt in a free houſe
a part: but Ioathan the kinges ſonne gouerned the palace,
and iudged the people of the land. † But the reſt of the 6
wordes of Azarias, and al that he did, are not theſe thinges
writen in the Booke of the wordes of the daies of the kinges
of Iuda? † And Azarias ſlept with his fathers: and they 7
buried him with his ancetors :: in the citie of Dauid, and Ioa-
than his ſonne reigned for him. † In the eight and thirteth 8
yeare of Azarias the king of Iuda, reigned Zacharias the
ſonne of Ieroboam ouer Iſrael in Samaria ſixe monethes:
† and he did that which is euil before our Lord, as his fathers 9
had done: he departed not from the ſinnes of Ieroboam the
ſonne of Nabat, who made Iſrael to ſinne. † And Sellum 10
the ſonne of Iabes conſpired againſt him: and ſmote him
openly, killed him, and reigned for him. † But the reſt of 11
the wordes of Zacharias, are not theſe writen in the Booke
of the wordes of the dayes of the kinges of Iſrael? † This is 12
the word of our Lord, which he ſpake to Iehu, ſaying: Thy
children ſhal ſit vnto the fourth generation vpon the throne
of Iſrael. And ſo it came to paſſe. † Sellum the ſone of Iabes 13
reigned the nine and thirteth yeare of Azarias the king of
Iuda: and reigned one moneth in Samaria. † And Manahem 14
the ſonne of Gadi went vp from Therſa: and he came into
Samaria, and ſmote Sellum the ſonne of Iabes in Samaria,
and ſlew

:: Otherwiſe called Ozias. *2. Paral. 26. Mat. 1.*

:: This puniſhment was inflicted vpon him, for his preſumption to offer incẽſe on the altar. *2. Paralip. 26.*

:: He was buried honorably *in the citie of Dauid*, that is, nere to the walles, but in the filde, becauſe he was a leper euen to his death. *2. Paral. 26.*

15 and ſlew him, & reigned for him.† But the reſt of the wordes
of Sellum, & his conſpiracie, wherwith he wrought treaſon,
are not theſe thinges written in the Booke of the wordes of
16 the dayes of the kinges of Iſrael? † Then Manahem ſtroke
Thapſa and al that were in it and the borders therof from
Therſa, for they would not open vnio him: and he ſlew al
17 wemen therof that were withchilde, and ripped them. † In
the nine and thirteth yeare of Azarias the king of Iuda, reigned
Manahem the ſonne of Gadi ouer Iſrael ten yeares in Samaria.
18 † And he did that which was euil before our Lord: he
departed not from the ſinnes of Ieroboam the ſonne of Nabat,
19 who made Iſrael to ſinne al his dayes. †Phul alſo the king
of the Aſſyrians came into the land, and Manahem gaue to
Phul a thouſand talentes of ſiluer, that he ſhould ayde him, &
20 eſtabliſh his kingdom. † And Manahem put a taxe of ſiluer
vpon Iſrael, on them that were mightie and riche to geue the
king of the Aſſyrians, fiftie ſicles of ſiluer euerie man: and the
king of the Aſſyrians returned, and taried not in the land.
21 † But the reſt of the wordes of Manahem, and al that he did,
are not theſe thinges writen in the Booke of the wordes of
22 the daies of the kinges of Iſrael? † And Manahem ſlept with
23 his fathers: and Phaceia his ſonne reigned for him. † In the
fifteth yeare of Azarias the king of Inda reigned Phaceia the
24 ſonne of Manahem ouer Iſrael in Samria two yeares: † and
he did that which was euil before our Lord: he departed not
from the ſinnes of Ieroboam the ſonne of Nabat, who made
25 Iſrael to ſinne. † And Phacee the ſonne of Romelia, his captaine
conſpired againſt him, and ſtroke him in Samaria, in
the towre of the kinges houſe beſide, Argob and beſide Arie,
and with him fiftie men of the children of the Galaadites,
26 and he ſlewe him, and reigned for him. † But the reſt of the
wordes of Phaceia & al that he did, are not theſe things written
in the Booke of the wordes of the daies of the kings
27 of Iſrael. † In the two and fifteth yeares of Azarias the king
of Iuda reigned Phacee the ſonne Romelia ouer Iſrael in Samaria
28 twentie yeares. † And he did that which was euil before
our Lord: he departed not from the ſinnes of Ieroboam
29 the ſonne of Nabat, who made Iſrael to ſinne. † In the daies
of Phacee the king of Iſrael came Theglathphalaſar the king
of Aſſur, & :: tooke Aion, and Abel the houſe of Maachat and
Ianoe, and Cedes, and Aſor, and Galaad, and Galilee, and al

:: Some men of Ruben, Gad, Manaſſes, and Nepthali, were caried captiues into Aſſyria.

the land of Nepthali: and tranſported them vnto the Aſſy-
rians. † And Oſee the ſonne of Ela conſpired, and lay in 30
wayte againſt Phacee the ſonne of Romelia, and ſtroke him,
and ſlew him: and he reigned for him the twentith yeare of
Ioatham the ſonne of ∷ Ozias. † But the reſt of the wordes of 31
Phacee, and al that he did, are not theſe things written in the
Booke of the wordes of the dayes of the kings of Iſrael?
† In the ſecond yeare of Phacee the ſonne of Romelia the 32
king of Iſrael, reigned Ioatham the ſonne of Ozias the king
of Iuda. † Fiue and twentie yeares old was he when he began 33
to reigne, and ſixtene yeares he reigned in Ieruſalem: the
name of his mother was Ieruſa, the daughter of Sadoc.
† And he did that which was liked before our Lord: accor- 34
ding to al things, which Ozias his father had done, did he
worke. † Howbeit the excelſes he tooke not away: as yet 35
the people immolated, and burnt incenſe in the excelſes, he
built the higheſt gate of the houſe of our Lord. † But the reſt 36
of the wordes of Ioatham, and al that he did, are not theſe
things written in the Booke of the words of the dayes of the
kings of Iuda? † In thoſe dayes our Lord began to ſend into 37
Iuda Raſin the king of Syria, and Phacee the ſonne of Ro-
melia. † And Ioatham ſlept with his fathers, and was buried 39
with them in the citie of Dauid his father, and Achaz his
ſonne reigned for him.

∷ Otherwiſe called Azarias. v. 1.

CHAP. XVI.

Achaz king of Iuda beſides other idolatrie, ſacrificeth his owne ſonne to idoles. 5 The kinges of Iſrael and Syria beſiegeing Ieruſalem, the Aſſyrians are hyred to releue it. 10. Achaz cauſeth Vrias to make an altar like to one in Damaſcus, 14. in place of Gods altar: 17. remoueth diuers other things perteyning to diuine ſeruice, 19. dieth, and his ſonne Ezechias reigneth.

IN the ſeuenteth yeare of Phacee the ſonne of Romelia 1
reigned Achaz the ſonne of Ioatham king of Iuda.
† Twentie yeares old was Achaz when he began to reigne, 2
and he reigned ſixtene yeares in Ieruſalem: he did not that
which was pleaſing in the ſight of our Lord his God, as Dauid
his father. † But he walked in the way of the kings of Iſrael: 3
moreouer alſo he conſecrated his ſonne, making him paſſe
through fire according to the idols of the Gentils: which our
Lord deſtroyed before the children of Iſrael. † He immolated 4
alſo

alſo victimes, and burnt incenſe in the excelſes, and on the
5 hilles, and vnder euery tree full of greene leaues. † Then
went vp Raſin the king of Syria, and Phacee the ſonne of
Romelia the king of Iſrael into Ieruſalem to fight: & when
they beſieged Achaz, they were not able to ouercome him.
6 † At that time Raſin the king of Syria reſtored Aila to Syria,
and threw out the Iewes out of Aila: and the Idumeians came
7 into Aila, and dwelt there vnto this day. † And Achaz ſent
meſſengers to Theglathphalaſar the king of the Aſſyrians,
ſaying: I am thy ſeruant, and thy ſonne: come vp, and ſaue
me out of the hand of the king of Syria, and from the hand
of the king of Iſrael, which are riſen together againſt me.
8 † And when he had gathered together the ſiluer and gold,
that could be founde in the houſe of our Lord, and in the
kings treaſures, he ſent giftes to the king of the Aſſyrians.
9 † Who alſo agreed to his wil: for the king of the Aſſyrians
went vp into Damaſcus, and waſted it: and he transferred
10 the inhabitants therof to Cyrene, but Raſin he ſlew. † And
king Achaz went forth to meete Theglathphalaſar the king
of the Aſſyrians into Damaſcus, and when he had ſeene the
altar of Damaſcus, king Achaz ſent to Vrias the prieſt a paterne
of it, and a ſimilitude according to al the worke therof.
11 † And Vrias the prieſt built an altar, according to al things,
which king Achaz had commanded, from Damaſcus, ſo did
the prieſt Vrias, whileſt king Achaz came from Damaſcus.
12 † And when the king was come from Damaſcus, he ſaw the
altar and worſhipped it: and went vp and immolated holo-
13 cauſtes, and his ſacrifice, † and offered libamentes, and
powred the bloud of the pacifiques, which he had offered
14 vpon the altar. † Moreouer the altar of braſſe that was before
our lord, he remoued from the face of the temple, and
from the place of the altar, and from the place of the temple
of our Lord: and he ſett it at the ſide of the altar toward the
15 North. † King Achaz alſo comanded Vrias the prieſt, ſaying:
Vpon the greater altar offer the morning holocauſt, and the
euening ſacrifice, and the kings holocauſt, and his ſacrifice,
and the holocauſt of the whole people of the land, and their
ſacrifices, and their libamentes: and al the bloud of the
holocauſt, and al the bloud of the victime thou ſhalt powre
out vpon it: but the altar of braſſe ſhalbe prepared readie at
16 my pleaſure † Vrias therfore the prieſt did according to al

things, which king Achaz had commanded him. † And king 17
Achaz tooke the engrauen feete, and the lauatorie that was
vpon them: and he tooke downe the * ſea from the oxen of
braſſe, that held it vp, and put it vpon the pauement paued
with ſtone. † The * Muſach alſo of the Sabbath, which he 18
had built in the temple: and the entrie of the king outward
he turned into the temple of our Lord becauſe of the king of
the Aſſyrians. † But the reſt of the wordes of Achaz, which 19
he did, are not theſe writen in the Booke of the wordes of the
dayes of the kinges of Iuda? † And Achaz ſlept with his fathers, 20
and was buried with them in the citie of Dauid, and
Ezechias his ſonne reigned for him.

** the great veſſel.*

** the place vvhere the king offered.*

CHAP. XVII.

Salmanazar king of Aſſyrians maketh Oſee king of Iſrael tributarie, and perceiuing his endeuour to be deliuered therof, impriſoneth him; after three yeares ſiege taketh Samaria, and carieth the people captiue into Aſſiria. 7. Al vvhich God permitteth for diuers great ſinnes here recited. 25. The new inhabitantes of the countrie not knowing God, are deuoured by lions. VVherupon a true prieſt is ſent to inſtruct them. 29. but they learning the rites of true religion do mixt the ſame with idolatrie.

IN the twelfth yeare of Achaz king of Iuda, reigned Oſee B
the ſonne of Ela in Samaria ouer Iſrael nine yeares. † And 2
he did euil before our Lord: but not as the kinges of Iſrael,
that had bene before him. † Againſt him came vp Salmanaſar 3
king of the Aſſyrians, and Oſee was made ſeruant to him, and
payd him tributes. † And when the king of the Aſſyrians had 4
found, that Oſee endeuoring to rebel had ſent meſſengers to
Sua the king of Ægypt, that he might not pay tributes to the
king of the Aſſyrians, as euery yeare he was accuſtomed, he
beſieged him, and caſt him blound into priſon. † And he ranged 5
through al the land: and going vp to Samaria, he beſieged
it three yeares. † And in the ninth yeare of Oſee, the king 6
of Aſſyrians tooke Samaria, and transferred Iſrael vnto the
Aſſyrians: and he put them in Hala, and in Habor beſide the
riuer of Gozan, in the cities of the Medes. † For it came to 7
paſſe, when the children of Iſrael had ſinned to our Lord their
God, which brought them out of the land of Ægypt, and out
of the hand of Pharao the king of Ægypt, they worſhipped
ſtrange goddes. † And they walked according to the rite of
the Gentiles, which our Lord had conſumed in the ſight of

the children of Iſrael, and of the kings of Iſrael: becauſe they
9 had done in like maner. † And the children of Iſrael offended
our Lord their God with wordes not right: & built them ex-
celſes in al their cities from the Towre of watchmen vnto the
10 fenſed citie. † And they made them ſtatues & groues on euerie
11 high hil, and vnder euerie thicke woddie tree: † and burnt
there incenſe vpon the altars after the maner of the Gentiles,
which our Lord remoued from their face: and they did wic-
12 ked things, prouoking our Lord. † And they worſhipped
the filthes, wherof our Lord commanded them that thou
13 ſhould not doe this thing. † And our Lord teſtified in Iſrael
and in Iuda by the hand of al the Prophetes and Seers, ſaying:
Returne from your moſt wicked wayes, and keepe my pre-
cepts, and ceremonies according to al the law, which I com-
manded your fathers: and as I haue ſent to you in the hand
14 of my ſeruantes the Prophetes. † Who heard not, but harde-
ned their necke according to the necke of their fathers, who
15 would not obey our Lord their God. † And they caſt away
his ordinances, and the couenant that he made with their fa-
thers, and the teſtifications, wherwith he conteſted them: and
they folowed vanities, and did vaynly: and they folowed the
Gentiles, that were round about them, concerning which
our Lord had commanded them, that they ſhould not doe as
16 they did. † And they forſooke al the preceptes of our Lord
their God: and made to them ſelues two molten calues, and
groues, and adored al the hoſte of heauen: and they ſerued
17 Baal, † and conſecrated their ſonnes, and their daughters
through fyre: and they gaue themſelues to deuinations, and
ſoothſayings: and they deliuered vp themſelues to doe euil
18 before our Lord, :: that they might prouoke him. † And our
Lord was wrath with Iſrael vehemently, and tooke them
away from his ſight, and there remayned but the tribe of Iuda
19 onlie. † But neither Iuda it ſelf kept the commandementes
of our Lord their God: but walked in the errours of Iſrael,
20 which it had wrought. † And our Lord reiected al the ſeede
of Iſrael, and afflicted them, & deliuered them into the hand
21 of the ſpoylers, til he threwe them away from his face: † euen
now from that time, when Iſrael was rent from the houſe of
Dauid, and made Ieroboam the ſonne of Nabat their king:
for Ieroboam ſeperated Iſrael from our Lord, and made them
22 ſinne a great ſinne. † And the children of Iſrael walked in

:: That is, conſequently they did prouoke him. as 3. Reg. 14. v. 9.

al the ſinnes of Ieroboam, which he had done: and they departed
not from them, † vntil our Lord tooke away Iſrael 23
from his face, as he had ſpoken in the hand of al his ſeruantes
the Prophetes: and Iſrael was tranſported out of their land
vnto the Aſſyrians, vntil this day. † And the king of the Aſſyrians 24
brought from Babylon, and from Cutha, and from
Auah, and from Emath, and from Sepharuaim: and placed
them in the cities of Samaria for the children of Iſrael:
who poſſeſſed Samaria, and dwelt in the cities therof. † And 25
when they began to dwel there, they feared not our Lord: and
our Lord ſent lions vpon them, which killed them. † And it 26
was told the king of the Aſſyrians, and ſayd: The nations,
which thou haſt transferred, and made to dwel in the cities of
Samaria, know not the ordinances of the God of the land:
and the Lord hath ſent lions vpon them: and behold they
kil them, for that they know not the rite of the God of the
land. † And the king of the Aſſyrians commanded, ſaying: 27
Bring thither one of the prieſtes, which you brought thence
captiue, and let him goe, and dwel with them: and let him
teach them the ordinances of the God of the land. † Therfore 28
when one of thoſe prieſts, which were led captiue from Samaria,
was come, he dwelt in Bethel, and taught them how
they ſhould worship our Lord. † And euerie Nation framed 29
their owne god, and put them in the highe temples, which
the Samaritanes had made, Nation and Nation in their
cities, where they dwelt. † For the men of Babylon made 30
Socothbenoth: and the Cutheites made Nergel: and the men
of Emath made Aſima. † Moreouer the Heueites made Nebahaz 31
& Tharthac. And they that were of Sepharuaim burnt
their children in fyre, to Adramelech, and Anamelech the
goddes of Sepharuaim. † and neuetheles they :: worſhipped 32
our Lord. And they made to themſelues of the vileſt perſones
prieſtes of the excelſes, and they placed them in the highe
temples. † And when they worſhipped our Lord, they ſerued 33
alſo their owne goddes according to the cuſtome of the Nations
out of the which they were tranſported to Samaria:
† vntil this preſent day they folow the old maner: they feare 34
not our Lord, neither keepe they his ceremonies, and iudgements,
and law, and the commandemet, which our Lord
commanded the children of Iacob, whom he ſurnamed Iſrael:
† and he had made a couenant with them, & had commanded 35
them,

:: Not truly worſhipped but made ſhew to worſhippe. For true worſhip of God admitteth not worſhip of anie falſe god. v. 34.

them, ſaying: Feare not ſtrange goddes, and adore them not,
36 neither worſhip them, and immolate not to them. † But the
Lord your God, which brought you out of the Land of Ægypt
in great ſtrength, and a ſtretched out arme, him feare ye, and
37 him adore, and to him doe ye immolate. † The ceremonies
alſo, and iudgementes, and law, and the commandment, that
he wrote you, kepe ye, that you may doe them alwaies: and
38 feare not ſtrange goddes. † And the couenant, that he made
39 with you, forget not: neither doe ye worſhip ſtrange goddes,
† but feare our Lord your God, and he wil deliuer you out of
40 the hand of al your enemies. † But they heard not, but did
41 according to their old cuſtome. † Theſe Nations therfore
were fearing of our Lord but neuertheleſſe ſeruing their idols
alſo: for both their children and nephewes, as their fathers did,
ſoe doe they vntil this preſent day.

CHAP. XVIII.

Ezechias deſtroyeth al places of idolatrie in Iuda, breaking alſo the braſen ſerpent, made by Moyſes, becauſe the people offered incenſe to it. 9. The captiuitie of the ten tribes is repeted. 13. Ezechias not able to reſiſt the Aſſyrians payeth much money to them. 17. They neuertheles ſend forces againſt Ieruſalem, reproch the king, blaſpheme God, and terrifie the people.

1 IN the third yeare of Oſee the ſonne of Ela king of Iſrael,
2 reigned Ezechias the ſonne of Achaz king of Iuda. † Fiue
and twentie yeares old was he when he began to reigne: and
he reigned nine and twentie yeares in Ieruſalem: the name
3 of his mother was Abi the daughter of Zacharias. † And
he did that which was good before our Lord, according
4 to al thinges which Dauid his father had done. † He deſtroyed
the excelſes, and brake the ſtatuees in peeces, and
cut downe the groues, and brake the braſen ſerpent, which
Moyſes had made: for vntil that time the children of Iſrael
:: burnt incenſe to it: and he called the name therof * No-
5 heſtan. † He truſted in our Lord the God of Iſrael: therfore
after him there was not the like to him in al the kings
of Iuda, yea neither among them that were before him:
6 † and he cleaued to our Lord, and departed not from his
ſteppes, and he did his commandmentes, which our Lord
7 commanded Moyſes. † Wherfore our Lord alſo was with
him, and in al things, to the which he proceded, he behaued
himſelfe wiſely. He rebelled alſo agaynſt the king of the
Aſſyrians

The ſecond part. Actes of other kinges til the captiuitie of Iuda.

** a peece of braſſe.*

:: This image of a ſerpent not only when it wrought miraculous health, but alſo long after was worthely reſerued in memorie of the benefite: but when the people offered ſacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it. And to ſhew that there was no deitie in it: called it *Nohestan*, that is, a peece of braſſe. And ſo in the Catholique Church when anie holie Relique or Image is abuſed, it is taken away, or the errour otherwiſe corrected. *See. S. Aug. li. 10. c. 8. ciuit. Ser. 14 de verb. Apoſt. &* 101. *de temp.*

Aſſyrians, and ſerued him not. † He ſtroke the Philiſthians 8
as farre as Gaza, & al the borders, from the Towre of watchmen
vnto the fenſed citie. † In the fourth yeare of king 9
Ezechias, which was the ſeuenth yeare of Oſee the ſonne of
Ela the king of Iſrael, came vp Salmanaſar the king of the
Aſſyrians into Samaria, and aſſaulted it, † and tooke it. For 10
after three yeares, in the ſixt yeare of Ezechias, that is, the
ninth yeare of Oſee the king of Iſrael, Samaria was taken:
† and the king of the Aſſyrians tranſported Iſrael vnto the 11
Aſſyrians, and placed them in Hala, and in Habor riuers of
Gozan in the cities of the Medes: † becauſe they heard not 12
the voice of our Lord their God, but tranſgreſſed his couenant:
al things, that Moyſes the ſeruant of our Lord commanded,
they heard not, neither did they it. † In the fourtenth 13
yeare of king Ezechias, came vp Sennacherib the king of Aſſyrians
to al the fenſed cities of Iuda: and tooke them. † Then 14
ſent Ezechias the king of Iuda meſſengers to the king of the
Aſſyrians into Lachis, ſaying: I haue ſinned, retyre from me:
and al that thou ſhalt put vpon me, I will beare. Therfore
the king of the Aſſyrians put a taxe vpon Ezechias the king
of Iuda, three hundred talents of ſiluer, and thirtie talents
of gold. † And Ezechias gaue al the ſiluer that was found in 15
the houſe of our Lord, and in the kinges treaſures. † At that 16
time Ezechias brake the doores of the temple of our Lord,
and the plates of gold, which he had faſtened on them, and
gaue them to the king of the Aſſyrians. † But the king of 17
the Aſſyrias ſent Tharthan, and Rabſaris, and Rabſaces from
Lachis to king Ezechias with a ſtrong powre to Ieruſalem:
who when they were come vp they came to Ieruſalem, and
ſtoode beſide the conduite of the vpper poole, which is in the
way of the fullers field. † And they called the king: and there 18
went out to them Eliacim the ſonne of Helcias gouernour
of the houſe and Sobna the Scribe and Ioahe the ſonne of
Aſaph, the * regiſter. † And Rabſaces ſayd to them: Speake 19
to Ezechias: Thus ſayth the great king, the king of Aſſyrians:
What is this confidence, that thou doeſt ſtay vpon?
† Perhaps thou haſt taken counſel, to prepare thy ſelfe 20
to battle. Wherin haſt thou confidence, that thou dareſt
to rebel? † Doſt thou hope in Ægypt a ſtaffe of reede and 21
broken, vpon which if a man leane, broken into ſplinters it
wil enter into his hand, and pearce it? ſo is Pharao the king
of Ægypt

* *or recorder.*

22 of Ægypt, to al that haue confidence in him. † But if you
wil ſay to me: We haue confidence in our Lord God: is not
this he, whoſe excelſes and altars Ezechias hath taken away:
and he commanded Iuda and Ieruſalem: Before this altar
23 ſhal you adore in Ieruſalem? † Now therfore paſſe to my
lord the king of the Aſſyrians, and I wil geue you two thouſand
horſes, and ſee whether you be able to haue ryders for
24 them. † And how can you reſiſte before one prince of the
leaſt ſeruantes of my lord? Haſt thou confidence in Ægypt
25 for the chariotes and horſemen? † Why am I come vp without
the wil of the Lord to deſtroy it? The Lord ſayd to me:
26 Goe vp to this land, :: and deſtroy it. † And Eliacim the ſonne
of Helcias, and Sobna, and Ioahe ſayd to Rabſaces: We
pray thee that thou ſpeake to vs thy ſeruantes in Syryake:
for we vnderſtand this tongue: and ſpeake not to vs in the
Iewes language, the people hearing it, which is vpon the
27 wal. † And Rabſaces anſwered them, ſaying: What did my
lord ſend me to thee, that I ſhould ſpeake theſe wordes, and
not rather to the men that ſit vpon the wal, that they may
eate their owne dung, and drinke their vrine with you?
28 † Rabſaces therfore ſtood, and cryed out with a lowd voyce
in the Iewes language, and ſayd: Heare ye the wordes of the
29 great king, the king of the Aſſyrians. † Thus ſayth the king:
Let not Ezechias ſeduce you: for he ſhal not be able to deli-
30 uer you out my hand. † Neither let him geue you confidence
vpon the Lord, ſaying: Our Lord deliuering wil deliuer vs,
and this citie ſhal not be geuen into the hand of the king of
31 the Aſſyrians. † Doe not heare Ezechias. For thus ſayth the
king of the Aſſyrians: Doe with me that which is profitable
for you, and come forth to me: and euery man ſhal eate of
his vineyard, and of his figge tree: and you ſhal drinke wa-
32 ters of your owne ceſternes, † til I come, and tranſporte you
into a land, that is like to your land, into a fruiteful land,
and plentiful of wyne, a land of bread and of vineyardes, a
land of oliuetes, and of oyle and honie, and you ſhal liue, and
ſhal not die. Heare not Ezechias, who deceiueth you, ſaying:
33 Our Lord wil deliuer vs. † :: Did the goddes of Nations deliuer
34 their land from the hand of the king of Aſſyrians? † Where
is the God of Emath & Arphad? Where is the God of Sephar-
uaim, of Ana, and Aua? did they deliuer Samaria out of my
35 hand? † What are they among al the goddes of nations, which

:: He faſly addeth of his owne that *he should deſtroy it.* For Iſaias propheciedthe contrarie, that the Aſſyrians campe ſhould be deſtroyed. *Iſaie.* 37. and ſo it came to paſſe. *ch.* 19. *v.* 35. 2. *Paral.* 32.

:: Paganes and Heretikes are fooliſh & impudent to compare their falſe goddes and phancies with God almightie and Catholique Religion.

haue deliuered their countrey out of my hand, that the Lord
can deliuer Ieruſalem out of my hand ?† The people therfore 36
held their peace, and did not anſwer him any thing: for they
had receiued the kings commandement that they ſhould not 37
anſwer him. † And Eliacim the ſonne of Helcias, gouernour
of the houſe, and Sobna the ſcribe, and Ioahe the ſonne of
Aſaph regiſter came to Ezechias, their garments rent, and told
him the wordes of Rabſaces.

CHAP. XIX.

Ezechias in affliction requeſteth the prayers of Iſaias the prophet. 6. Who aſſureth him of Gods helpe. 8. The king of the Aſſyrians ſtil threatneth and blaſphemeth. 15. Ezechias praieth, 20. and God hearing the prayers of the one, and blaſphemies of the other, 28. promiſeth to protect Ieruſalem. 35. An Angel in one night killeth an hundred fourſcore and fiue thouſand of the Aſſyrians campe, their king returneth to Niniue, is there ſlaine by two of his owne ſonnes, and an other ſonne reigneth in his place.

WHich thinges when Ezechias the king had heard, 1
he rent his garmentes, and was couered with ſackcloth,
and entered into the houſe of our Lord. † And he ſent 2
Eliacim the gouernour of the houſe, and Sobna the ſcribe,
and the ancientes of the prieſtes couered with ſackclothes,
to Iſaias the prophete the ſonne of Amos. † Who ſayd to 3
him: Thus ſaith Ezechias: This day is a day of tribulation, and
rebuke, and of blaſphemie: the children are come to the
birth, and the woman in trauel hath not ſtrength. † If perhaps 4
our Lord thy God wil heare al the wordes of Rabſaces,
whom the king of the Aſſyrians his maiſter hath ſent to vpbrayd
the liuing God, and reproue with wordes, which our
Lord thy God hath heard: and make thou prayer for the remnantes
that are found. † The ſeruantes therfore of king 5
Ezechias came to Iſaie. † And Iſaie ſayd to them: Thus ſhal 6
you ſay to your maiſter: Thus ſayth our Lord: Feare not for
the wordes, which thou haſt heard, with which the ſeruantes
of the king of the Aſſyrians haue blaſphemed me.
† Behold I wil ſend into him a ſpirit, and he ſhal here a meſſage, 7
and ſhal returne into his country, and I wil ouerthrow
him with the ſword in his country. † Rabſaces therfore 8
returned, and found the king of Aſſyrians expugning Lobna:
for he heard that he was departed from Lachis. † And when 9
he had heard of Tharaca the king of Æthiopia, ſaying:

Behold, he is come forth to fight agaynſt thee: and went
10 agaynſt him, he ſent meſſengers to Ezechias, ſaying: † Say
this to Ezechias the king of Iuda: Let not thy God ſeduce
thee, in whom thou haſt confidence: neither ſay thou: Ieru-
ſalem ſhal not be deliuered into the handes of the king of the
11 Aſſyrians. † For thou thy ſelf haſt heard what the kinges of
the Aſſyrians haue done to al the countries, how they haue
12 ſpoyled them: canſt thou therfore onlie be deliuered? † Why
haue the goddes of the Nations deliuered al thoſe, whom my
fathers haue deſtroyed, to witte, Gozan, & Haran, and Reſeph,
and the children of Eden, which were in Thelaſſar? † Where
13 is the king of Emath, and the king of Arphad, and the king of
14 the citie of Sepharuaim, of Ana and Aua? † Therfore when
Ezechias had receiued the letters of the hand of meſſengers, &
had read them, he went vp into the houſe of our Lord, & layd
15 them open :: before our Lord, † & prayd in his ſight, ſaying:
Lord God of Iſrael, which ſitteſt vpon the cherubins, thou art
the only God of al the kinges of the earth: thou madeſt heauen
16 and earth: † Incline thine eare, and heare: open Lord thine
eies, and ſee: and heare al the wordes of Sennacherib, who
17 hath ſent to vpbrayd vnto vs the liuing God. † In verie deede
Lord, the kinges of the Aſſyrians haue deſtroyed Nations,
18 and the countries of al. † And they haue caſt their goddes
into fire: for they were not goddes, but the workes of mens
19 handes of wood and ſtone, and they deſtroyed them. † Now
therfore O Lord our God, ſaue vs from his hand, that al the
kingdomes of the earth may know, that thou art the Lord
20 the onlie God. † And Iſaie the ſonne of Amos ſent to Eze-
chias, ſaying: Thus ſaith our Lord the God of Iſrael: That
which thou haſt beſought me concerning Sennacherib the
21 king of the Aſſyrians, I haue heard. † This is the word, that
our Lord hath ſpoken of him: The :: virgine daughter of Sion
hath diſpiſed thee, and ſcorned thee: Behinde thy backe hath
22 the daughter of Ieruſalem wagged her head. † Whom haſt
thou vpbrayded, and whom haſt thou blaſphemed? againſt
whom haſt thou exalted thy voice, and lifted vp thine eies
23 in high? againſt the holie one of Iſrael. † By the hand of thy
ſeruantes thou haſt vpbrayded our Lord, and haſt ſayd: In the
multitude of my chariotes haue I climed the height of moun-
taynes, in the toppe of Libanus, and haue cut downe high
cedars therof, and the choſen firretrees of it. And I haue

:: Before the Arke & Propitiatorie being the ſpecial place of prayer.

:: Though manie in the kingdom of Iuda fel to idolatrie, yet in reſpect of the reſt publikly profeſſing true faith and religion the Church is ſtil called a virgin and deſpiceth and idolaters blaſphemers, and falſe goddes.

:: A pleaſant hill in the forreſt.

entered into the borders therof, & the forreſt of the :: carmel
therof † haue I cut downe. And I haue drunke ſtrange waters, 24
and haue dried vp with the ſteppes of my feete al the
waters incloſed. † Why, haſt thou not heard what I haue 25
done from the begining? From ancient daies I haue made
that thing, and now I haue brought it to effect: and fenſed
cities ſhal be into ruine of litle hilles bickering together.
† And they that ſitte in them, weake of hand, they haue 26
trembled and are confounded, they became as the graſſe of
the field, and the greene herbe of the roofes of houſes, which
withered before it came to ripeneſſe. † Thy habitation, and 27
thy going out, and thy coming in, and thy waye I haue knowen
before, & thy furie againſt me. † Thou haſt bene madde 28
againſt me, & thy pride hath aſcended into myn eares: I therfore
wil put a ring in thy noſtrels, and a bitte in thy lippes,
and wil bring thee back into the way, by the which thou
cameſt. † And to thee Ezechias this ſhal be a ſigne: Eate this 29
yeare what thou ſhalt finde: & in the ſecond yeare, the things
that growe of themſelues: moreouer in the third yeare ſawe
ye and reape: plant ye vineyardes, and eate the fruite of them.
† And whatſoeuer ſhal be leaft of the houſe of Iuda, ſhal take 30
roote downeward, and beare fruit vpward. † For out of Ieruſalem 31
there ſhal remnantes goe forth, and that which is to
be ſaued from the mounte of Sion: the zeale of the Lord of
hoſtes ſhal doe this. † Wherfore thus ſayth our Lord of the 32
king of the Aſſyrians: He ſhal not enter into this citie, nor
ſhoote arrowe into it, neither ſhal ſhield occupie it, nor munition
compaſſe it. † By the way, that he came, he ſhal returne: 33
and into this citie he ſhal not enter, ſayth our Lord. † And 34
I wil protect this citie, and wil ſaue it for my ſelf, and for Dauid
my ſeruant. † It came to paſſe therfore in that night, an 35
Angel of our Lord came, and ſtroke in the campe of the Aſſyrians
an hundred eightie fiue thouſand. And when he was
riſen early, he ſawe al the bodies of the dead, † and Sennacherib 36
the king of the Aſſyrians departing went away, and
taried in Niniue. † And when he adored in the temple of 37
Neſroch his god, Adramelech and Saraſar his ſonnes ſtroke
him with the ſword, and they fled into the land of the Armenians,
and Aſarhaddon his ſonne reigned for him.

CHAP. XX.

Ezechias being ſick is told by Iſaias that he ſhal die: but praying to God obtayneth fiftenne yeares longer life, 8. and in confirmation therof receiueth a ſigne in Achaz dial, returning back tenne lines. 12. To the Aſſyrians bringing him preſents, he ſheweth al his treaſures. 16. Which Iſaias reprouing prophecieth the captiuitie of Iuda. 20. Ezechias dieth, and his ſonne Manaſſes reigneth.

1 IN thoſe dayes Ezechias was ſick euen to death: and Iſaie
the ſonne of Amos the prophete, came and ſayd to him:
Thus ſayth our Lord God: Take order with thy houſe, for
2 thou ſhalt die, and ſhalt not liue. † Who turned his face to the
3 wal, and prayed our Lord, ſaying: † I beſech thee Lord, remember I pray thee how I haue walked before thee in truth,
and in a perfect hart, and haue done that which is liked be-
4 fore thee. Ezechias therfore wept with great weeping. † And
before Iſaie was gone out of the middes of the court, the
5 word of our Lord came to him, ſaying: † Returne, and tel
Ezechias the prince of my people: Thus ſayth our Lord the
God of Dauid thy father: I haue heard thy prayer, and ſeene
thy teares: and behold I haue healed thee, the third day thou
6 shalt goe vp to the temple of the Lord. † And I wil adde to
thy daies fiftene yeares: yea & out of the hand of the king of
Aſſyrians I wil deliuer thee, and this citie, & I wil protect this
7 citie for my ſake, and for Dauid my ſeruant. † And Iſaie ſaid:
Fetch me a bunch of figges. Which when they had brought,
8 and had layd it vpon his ſore, he was cured. † And Ezechias
had ſayd to Iſaie: What ſigne ſhal there be, that our Lord wil
heale me, and that I ſhal goe vp the third day to the temple
9 of our Lord? † To whom Iſaie ſayd: This ſhal be the ſigne
from our Lord, that our lord wil doe the word, which he hath
ſpoken: Wilt thou that the ſhadow goe forward ten lines, or
10 that it goe backe ſoe many degrees. † And Ezechias ſayd:
It is an eaſie matter for the ſhadow to goe forward ten lines,
neither wil I that this be done, but that it returne back ten
11 degrees. † Iſaie therfore the prophet inuocated our Lord,
and brought backe the ſhadow by ∴ the lines, by the which
it was now gone downe in the dial of Achaz, backward ten
12 degrees. † In that time Berodach Baladan, the ſonne of
Baladan, the king of the Babilonians ſent letters and giftes to
Ezechias: for he had heard that Ezechias had bene ſicke.

∴ If theſe tenne lines importe ſo manie houres, then the dial going forwardes againe, by like degrees, this day was increaſed by twentie houres, and ſoe was longer then that in which Ioſue procured ſtay of the ſunne the ſpace of one day, to witte of twelue houres. *Ioſue. 10.* as S. Dyoniſe thinketh. *Epiſt: ad Policarp: See Gloſſa ord: in Ioſue.*

† And Ezechias reioyſed in their coming, and he ſhewed 13
them the houſe of aromatical ſpices, and gold and ſiluer, and
diuerſe precious, odours, oyntementes alſo, and the houſe
of his veſſels, and al that he had in his treaſures. There was
not any thing which Ezechias ſhewed them, not in his
houſe, and in al his powre. † And Iſaie the prophete came 14
to king Ezechias, and ſayd to him: What ſayd theſe men?
or from whence came they to thee? To whom Ezechias
ſaid: From a far countrie they came to me out of Babylon.
† But he anſwered: What ſaw they in thy houſe? Ezechias 15
ſayd: They ſaw al things whatſoeuer are in my houſe: there is
nothing that I haue not ſhewed them in my treaſures. † Iſaie 16
therfore ſaid to Ezechias, heare the word of our Lord: † Behold 17
the daies ſhal come, & al things ſhal be taken away, that
are in thy houſe, and that thy fathers haue layd vp vntil this
day, into Babylon: there ſhal not anie thing remayne, ſayth
our Lord. † Yea of the children alſo that come forth of thee, 18
whom thou ſhalt beget ſhalbe taken away, and they ſhal be
eunuches in the palace of the king of Babylon. † Ezechias ſaid 19
to Iſaie: The word of our Lord which thou haſt ſpoken is
good: be there peace and truth in my daies. † But the reſt 20
of the wordes of Ezechias, and al his ſtrength, and how he
made a poole, and a conduite, and brought waters in to the
citie, are not theſe things writen in the Booke of the wordes
of the daies of the kinges of Iuda? † And Ezechias ſlept with 21
his fathers, and Manaſſes his ſonne reigned for him.

CHAP. XXI.

For the enormious impietie of Manaſſes, 10. God threatneth deſtruction of the kingdom. 16. He ſpilleth innocent bloud, 18. dieth, and his ſonne Amon reigneth alſo wickedly: 23. is ſlaine by his ſeruantes, and his ſonne Ioſias reigneth.

TWELVE yeares old was Manaſſes, when he began to 1
reigne, & he reigned fiue and fiftie yeares in Ieruſalem:
the name of his mother was haphſiba. † And he did euil in 2
the ſight of our Lord, acording to the idols of the Nations,
which our Lord deſtroyed from the face of the children of
Iſrael. † And he was turned, and built the excelſes, which 3
Ezechias his father had deſtroyed: and he ſette vp altars to
Baal, and made groues, as Achab the king of Iſrael had done:
and he adored al the hoſt of heauen, and worſhipped it.

4 † And he built altars in the houſe of our Lord, of the which
5 our Lord ſayd: In Ieruſalem I wil put my name. † And he
built altars to al the hoſt of heauen in the two courtes of the
6 temple of our Lord. † And he made his ſonne paſſe through
fyre: and he vſed ſoothſaying, and obſerued diuinations, and
made pithones, and multiplied inchanters, to doe euil before
7 our Lord, and to prouoke him. † He ſette alſo the idol of the
groue, which he had made in the temple of our Lord: concerning
the which our Lord ſpake to Dauid, and to Salomon
his ſonne: In this temple, and in Ieruſalem, which I haue
choſen out of al the tribes of Iſrael, I wil put my name for
8 euer. † And I wil not more make the foote of Iſrael to be
moued out of the land, which I gaue to their fathers: yet ſo
if in worke they ſhal keepe al things, that I haue commanded
them, al the law which my ſeruantes Moyſes commanded
9 them. † But they heard not: but were ſeduced by Manaſſes,
to doe euil :: aboue the Nations, which our Lord deſtroyed
10 before the face of the children of Iſrael. † And our Lord
ſpake in the hand of his ſeruantes the prophetes, ſaying:
11 † Becauſe Manaſſes the king of Iuda hath done theſe moſt
wicked abominations, paſſing al thinges that the Amorrheites
did before him, and hath made Iuda alſo to ſinne in
12 his filthes: † therfore thus ſayth our Lord the God of Iſrael:
Behold I wil bring in euils vpon Ieruſalem and Iuda: that
13 whoſoeuer ſhal heare it, both his eares ſhal tingle. † And
I wil ſtretch out vpon Ieruſalem the corde of Samaria, and
the weight of the houſe of Achab: and I wil wipe out Ieruſalem,
as tables are wont to be wiped out, and wyping out I wil
turne it, and draw often the pencil vpon the face therof.
14 † :: But I wil leaue remnantes of mine inheritance, and wil
deliuer them into the handes of their enemies: and they ſhalbe
15 vnto waſte, and vnto ſpoile to al their aduerſaries: † becauſe
they haue done euil before me, and haue continewed prouoking
me, from the day that their fathers came out of Ægypt,
16 vntil this day. † Moreouer Manaſſes ſhed alſo innocent
bloud exceding much til he filled Ieruſalem euen to the
mouth: beſide his ſinnes, wherin he made Iuda to ſinne, to
17 doe euil before our Lord. † But the reſt of the wordes of
Manaſſes, and al that he did, and his ſinne, which he ſinned,
are not theſe thinges written in the Booke of the wordes of
18 the dayes of the kinges of Iuda? † And Manaſſes ſlept with
his

:: the Iewes ſinned more greuouſly reuolting from the Law of God and contemning the admonitions of holie prophetes, then the nations that had neither law nor prophetes to inſtruct them.

:: God ſtil preſerued ſome in true religion, though they alſo ſuffered tribulations with the wicked for the general ſinnes of the king and people. *Pſal.* 88. *v.* 35. Yea this king Manaſſes in captiuitie became vertuous and recouered his kingdom. 2. *Paralip.* 33.

his fathers, and was buried in the garden of his houſe, in
the garden of Oza: and Amon his ſonne reigned for him.
† Two and twentie yeares old was Amon when he began 19
to reigne: two yeares alſo he reigned in Ieruſalem: the
name of his mother was Meſſalemeth the daughter of Ie-
teba. † And he did euil in the ſight of our Lord, as Manaſſes 20
his father had done. † And he walked in al the way, by the 21
which his father had walked: and he ſerued the filthes, which
his father had ſerued, and he adored them, † and forſooke 22
our Lord the God of his fathers, and walked not in the
way of our Lord. † And his ſeruantes lay in wayte agaynſt 23
him, and ſlewe the king in his houſe. † But the people of 24
the land ſtroke al them, that had conſpired agaynſt king
Amon: and made Ioſias his ſonne their king for him. † But 25
the reſt of the wordes of Amon which he did, are not theſe
writen in the Booke of the wordes of the dayes of the kinges
of Iuda? † And they buried him in his ſepulchre, in the 26
garden of Oza: and Ioſias his ſonne reigned for him.

CHAP. XXII.

Ioſias repayreth the temple, and Diuine ſeruice. 8. The booke of law is found 11. Wherupon they conſult our Lord, 15. and are foretold that much euil ſhal fal vpon them, 18. but the good king ſhal dye in peace.

EIGHT yeares old was Ioſias when he began to reigne,
he reigned one and thirtie yeares in Ieruſalem: the name
of his mother was Idida, the daughter of Hadaia of Beſecath.
† And he did that which was liked before our Lord, and 2
walked in al the waies of Dauid his father: he declined not
to the right hand, or to the lefte. † And in the eightenth yeare 3
of king Ioſias, the king ſent Saphan the ſonne of Aſlia,
the ſonne of Meſſulam, the ſcribe of the temple of our Lord,
ſaying to him: † Goe to Helcias the high prieſt, that the 4
money may be gathered into a ſumme, which hath beene
brought into the temple of our Lord, which the porters of
the temple haue gathered of the people, † and let it be geuen 5
to the workemen by the ouerſeers of the houſe of our Lord:
who alſo ſhal deſtribute it to them that worke in the temple
of our Lord, to make the reparations of the temple: † that 6
is, to the carpenters and maſons, and to them that mend broken
places: and that timber may be bought, and ſtones out of
the quarries to repayre the temple of our Lord. † Yet let not 7
the

the money which they receiue be accounted to them, but let
8 them haue it in their powre, and vpon their fidelitie. † And
Helcias the highe prieſt ſayd to Saphan the ſcribe: I haue
found the Booke of the law in the houſe of our Lord: and
Helcias gaue the volume to Saphan, who alſo did reade it.
9 † Saphan alſo the ſcribe came to the king, and reported vnto
him that which he had commanded, and ſayd: Thy ſeruantes
haue gathered into a ſumme the money, which is found in the
houſe of our Lord: and they haue geuen it to be deſtributed
to the workemen, by the ouerſeers of the workes of the
10 temple of our Lord. † Saphan alſo the ſcribe told the king,
ſaying: Helcias the prieſt hath geuen me a Booke. Which
11 when Saphan had read before the king, † and the king had
heard the wordes of the law of our Lord, he rent his gar-
12 mentes. † And he willed Helcias the prieſt, and Ahicam
the ſonne of Saphan, and Achobor the ſonne of Micha,
and Saphan the Scribe, and Aſaia the kinges ſeruant, ſaying:
13 † Goe and conſult our Lord for me, and for the people, and
for al Iuda, concerning the wordes of this volume, which is
found: for the great wrath of our Lord is kindled agaynſt vs:
becauſe our fathers haue not heard the wordes of this Booke,
14 to doe al that is writen for vs. † Helcias therfore the prieſt,
and Ahicam, and Achabor, and Saphan, and Aſaia went to
Holda a propheteſſe the wife of Sellum the ſonne of Thecua,
the ſonne of Araas keeper of the garmentes, who dwelt in
15 Ieruſalem in the :: ſecond: and they ſpake to her. † And ſhe
anſwered them: Thus ſayth our Lord the God of Iſrael: Tel
16 the man, that ſent you to me: † Thus ſayth our Lord: Be-
hold, I wil bring euils vpon this place, and vpon the inha-
bitantes therof, al the wordes of the law which the king of
17 Iuda hath read: † becauſe they haue forſaken me, and haue
ſacrificed to ſtrange goddes, prouoking me in al the workes
of their handes: and my indignation ſhal be kindled in this
18 place, and ſhal not be quenched. † But to the king of Iuda,
that ſent you to conſult our lord, thus you ſhal ſay: Thus
ſayth our Lord the God of Iſrael: For that thou haſt heard
19 the wordes of the volume, † and thy hart is ſtriken with
feare, and thou art humbled before the Lord, hearing the
wordes agaynſt this place, and the inhabitantes therof, to
witte that they ſhould become a wonder and a curſe: and
haſt rent thy garmentes, and wept before me, and I haue

:: VVithin the ſecond wall the citie hauing three wals. *3. Reg. 3.*

heard it, ſayth our Lord: † therfore I wil gather thee to thy 20
fathers, and thou ſhalt be gathered to thy ſepulchre in peace,
that thy eies may not ſee al the euils, which I wil bring in
vpon this place.

CHAP. XXIII.

Ioſias reading the law before the people, they al promiſe to ſerue God. 4. Al thinges belonging to Idolatrie are caſt forth of the temple, 8. and other places of Iuda. 15. He alſo deſtroyeth the altar in Bethel (not remouing the bones of a prophet) 19. and other altares in Samaria: killeth the falſe prieſtes. 21. And maketh a notorious great Paſch. 26. Yet God threatneth the captiuitie of Iuda for their ſinnes. 29. Ioſias is ſlaine in battle by the king of Ægypt: and his ſonne Ioachaz reigneth. VVho after three monethes is depoſed by the king of Ægypt, and his brother Eliacim, henceforth called Ioakim, made king.

AND they reported to the king that which ſhe had ſayd. 1
Who ſent: and al the ancientes of Iuda and Ieruſalem
were aſſembled to him. † And the king went vp to the temple 2
of our Lord, and al the men of Iuda, and al that dwelt in Ieruſalem
with him prieſtes and prophetes, and al the people from
litle to great: and in hearing of al he read al the wordes of the
Booke of the couenant, which was found in the houſe of our
Lord. † And the king ſtood vpon the ſteppe: and made a couenant 3
with our Lord, to walke after our Lord, & kepe his preceptes,
and teſtimonies and ceremonies, with al their hart, and
with al their ſoule, and to performe the wordes of this couenant,
which were writen in that booke: & the people agreed
to the couenant: † And the king willed Helcias the high 4
prieſt, & the prieſtes of the ſecond order, & al the porters, that
they ſhould caſt out of the temple of our Lord al the veſſels,
that had bene made to Baal, and in the groue, and to al the hoſt
of heauen: & he burnt them without Ieruſalem in the Valley
cedron, and caried the duſt of them into Bethel. † And he 5
deſtroyed the Southſayers, which the kinges of Iuda had appointed
to ſacrifice in the excelſes in the cities of Iuda, and
round about Ieruſalem: and them that burnt incenſe to Baal,
and to the Sunne, and to the Moone, and to the twelue ſignes,
and to al the hoſt of heauen. † And he cauſed the groue to 6
be caried forth out of the houſe of our Lord without Ieruſalem
in the Valley cedron, & he burnt it there, and brought
it into duſt, and threw it vpon the ſepulchres of the common
people. † He deſtroyed alſo the litle houſes of the effeminates, 7
which

which were in the houſe of our Lord, for the which the
8 wemen woue as it were litle houſes of the groue. † And he
gathered together al the prieſtes of the cities of Iuda: and he
contaminated the excelſes, where the prieſtes did ſacrifice
from Gabaa vnto Berſabee: and he deſtroyed the altars
of the gates in the entrance of the doore of Ioſue chief of the
citie, which was on the left hand of the gate of the citie.
9 † Howbeit the prieſtes :: of the excelſes went not vp to the
altar of our Lord in Ieruſalem: but only they did eate azimes
10 in the middes of their brethren. † He contaminated alſo
Topheth, which is in the Valley of the ſonne of Ennom:
that no man ſhould conſecrate his ſonne or daughter by fyre
11 to Moloch. † He tooke away alſo the horſes, which the
kinges of Iuda had geuen to the Sunne, in the entrance of
the temple of our Lord, beſide the chamber of Nathanmelech
the eunuch, who was in Pharurim: and the chariotes
12 of the Sunne he burnt with fire. † The altars alſo that were
vpon the roofes of the vpper chamber of Achaz, which the
kinges of Iuda had made, and the altars which Manaſſes had
made in the two courtes of the temple of our Lord, the king
deſtroyed: and he ranne from thence, and ſprinkled the
13 aſhes of them into the Torrent cedron. † The excelſes alſo
that were in Ieruſalem on the right ſide of the Mount of
offence, which Salomon the king of Iſrael had built to Aſtaroth
the idol of the Sidonians, and to Chamos the ſcandal
of Moab, and to Melchom the abomination of the children
14 of Ammon, the king deſtroyed. † And he brake in peces the
ſtatues, and cut downe the groues: and he filled their places
15 with the bones of dead men. † Moreouer the altar alſo, that
was in Bethel, and the excelſe, which Ieroboam the ſonne
of Nabat had made, who made Iſrael to ſinne: and that
altar, and excelſe he deſtroyed, and burnt, and brake into
16 powder, and the groue alſo he burnt. † And Ioſias turning,
ſaw there ſepulchres, that were in the mount: and he ſent
and tooke the bones out of the ſepulchres, and burnt them
vpon the altar, and polluted it according to the word of our
Lord, which the man of God ſpake, who had foretold theſe
17 thinges. † And he ſayd: What title is that, which I ſee? And the
citizens of that citie anſwered: It is the ſepulchre of the man
of God, which came from Iuda, and foretold theſe thinges
18 which thou haſt done vpon the altar of Bethel. † And he ſayd:

::Becauſe they had offered ſacrific to falſe goddes and in vnlawful places they were ſuſpended from offering anie more ſacrifice at al.

Reg. 1.

3. Reg: 13.

Let him alone, let no man moue his bones. And his bones
remayned vntouched with the bones of the prophet, that
came out of Samaria. † Moreouer al the temples of the excelſes, 19
which were in the cities of Samaria, which the kinges
of Iſrael had made to prouoke our Lord, Ioſias tooke away:
and he did to them according to al the workes, which he had
done in Bethel. † And he ſlew al the prieſtes of the excelſes, 20
that were there vpon the altars: and he burnt mens bones
vpon them: & turned into Ieruſalem. † And he commanded 21
al the people, ſaying: Make a Phaſe to our Lord your God,
according as it is writen in the booke of this couenant. † For 22
:: there was not ſuch a Phaſe made from the daies of the
Iudges, which iudged Iſrael, and of al the daies of the kinges
of Iſrael, and of the kinges of Iuda, † as in the eighteenth 23
yeare of king Ioſias this Phaſe was made to our Lord in Ieruſalem.
† Yea and the Pythones, and Southſayers, and the 24
images of idols, and the filthes, and the abominations, that
had bene in the land of Iuda and Ieruſalem, Ioſias tooke away:
that he might eſtabliſh the wordes of the law, that were
writen in the Booke, which Helcias the prieſt found in the
temple of our Lord. † There was no king before him like to 25
him, that returned to our Lord in al his hart, & in al his ſoule,
and in al his powre according to al the law of Moyſes: neither
after him did there ariſe the like to him. † But yet our Lord 26
was not auerted from the wrath of his great furie, wherwith
his furie was wrath agaynſt Iuda: for the prouocations, wherwith
:: Manaſſes had prouoked him. † Our Lord therfore 27
ſayd Iuda alſo wil I take away from my face, as I haue taken
away Iſrael: and I wil reiect this citie, which I choſe Ieruſalem,
and the houſe, wherof I ſayd: My name ſhal be there.
† But the reſt of the wordes of Ioſias, and al that he did, are 28
not theſe thinges writen in the Booke of the wordes of the
daies of the kinges of Iuda? † In his dayes came vp Pharao 29
Nechao the king of Ægypt, agaynſt the king of Aſſyrians to
the riuer Euphrates: and Ioſias the king went to meete him:
and was ſlaine in Mageddo, when he had ſeene him. † And 30
his ſeruantes caried him dead from Mageddo: & they brought
him into Ieruſalem, and buried him in his ſepulchre. And the
people of the land tooke Ioachaz the ſonne of Ioſias: and they
anoynted him, and made him king for his father. † Three and 31
twentie yeares old was Ioachaz when he began to reigne, and

he reigned

:: Ioſephus writeth that this godlie king gaue thirtie thouſand lambes and kiddes to the poore people for their Paſch & three thouſand oxen for Holocauſtes. The prieſtes alſo & Leuites added more of their owne. *li. 10. Antiq. c. 5.*

:: Albeit Manaſſes repented, and was reſtored to Gods fauour, & to his kingdome. 2. *Paral.* 3. Yet his ſinnes were temporally puniſhed, both in himſelf, and his poſteritie.

he reigned three monethes in Ieruſalem: the name of his
32 mother was Amital, the daughter of Ieremie of Lobna. † And
he did euil before our Lord, according to al thinges which
33 his fathers had done. † And Pharao Nechao bound him in
Rebla, which is in the land Emath, that he ſhould not reigne
in Ieruſalem: and he ſette a penaltie vpon the land, an hun-
34 dred talentes of ſiluer, and a talent of gold. † And Pharao
Nechao made Eliacim king the ſonne of Ioſias, for Ioſias his
father: and turned his name Ioakim. Moreouer he tooke
Ioachaz and brought him into Ægypt, and he died there.
35 † And Ioakim gaue the ſiluer and the gold to Pharao, when
he had taxed the land vpon euerie man, that it might be payd
according to the precept of Pharao: and he exacted of euerie
man according to his abilitie, as wel ſiluer as gold of the peo-
36 ple of the land: to geue vnto Pharao Nechao. † Fiue and
twentie yeares old was Ioakim, when he began to reigne:
and he reigned eleuen yeares in Ieruſalem: the name of his
37 mother was zebida the daughter of Phadaia of Ruma. † And
he did euil before our Lord according to al thinges, which his
fathers had done.

CHAP. XXIIII.

Ioakim ſerueth the king of Babylon three yeares. 2. Manie rouers infeſt his countrie. 5. He dieth, and his ſonne Ioachim reigneth 10. The king of Babylon carieth king Ioachim, and al the chief perſones, and treaſures into Babylon, 17. appointing Matthanias, whom he nameth Sedecias, king of Iuda. 20. VVho reuolteth from the king of Babylon.

1 IN his daies came vp Nabuchodonoſor the king of Baby-
lon, and Ioakim was made his ſeruant three yeares: and
2 he rebelled agaynſt him againe. † And our Lord ſent in vpon
him the rouers of the Chaldees, and the rouers of Syria, and
the rouers of Moab, & the rouers of the children of Ammon:
and he ſent them into Iuda, to deſtroy it, according to the
word of our Lord, which he had ſpoken by his ſeruantes the
3 prophetes. † And this by the word of our Lord was done
againſt Iuda, to take it away before him for al the ſinnes of
4 Manaſſes which he did, † and for the innocent bloud, that
he had ſhed, & filled Ieruſalem with the bloud of innocentes:
5 & for this thing God would not be made propitious. † But the
reſt of the wordes of Ioakim, and al that he did, are not theſe
thinges writen in the Booke of the wordes of the daies of

:: Not dying in peace, for he was ſlaine by Nabuchodonoſor, *Ieſephus li. 10. c. 8. Ant.* And his bodie was caſt out of the citie, according as Ieremie propheцied *c. 22. vvith the burial of an aſſe shal he be buried. &c.*

the kinges of Iuda? And Ioakim :: ſlept with his fathers: † and 6
Ioachin his ſonne reigned for him. † And the king of Ægypt 7
added no more to come out of his countrie: for the king of
Babylon had taken al that had beene the kinges of Ægypt,
from the riuer of Ægypt, vnto the riuer Euphrates. † Eightene 8
yeares old was Ioachin when he began to reigne, and he reigned three monethes in Ieruſalem: the name of his mother
was Noheſta the daughter of Elnathan of Ieruſalem. † And 9
he did euil before our Lord, according to al thinges which his
father had done. † At that time came vp the ſeruantes of Na- 10
buchodonoſor the king of Babylon into Ieruſalem, and the
citie was compaſſed with fortes. † And Nabuchodonoſor 11
the king of Babylon came to the citie with his ſeruantes to
aſſault it. † And Ioachin the king of Iuda went forth to the 12
king of Babylon, he and his mother, and his ſeruantes, and
his nobles, and his eunuches: and the king of Babylon receiued him the eight yeare of his reigne. † And he brought forth 13
from thence al the treaſures of the houſe of our Lord, and
the treaſures of the kinges houſe: and he cut in peces al the
golden veſſel, which Salomon the king of Iſrael had made
in the temple of our Lord, according to the word of our Lord.
† And he tranſported al Ieruſalem, and al the princes, and al 14
the ſtrong men of the armie, ten thouſand into captiuitie:
and euerie artificer and incloſer: and nothing was left, ſauing
the poore ſorte of the people of the land. † He tranſported 15
alſo Ioachin into Babylon, and the kinges mother, and the
kinges wiues, and his eunuches: and the iudges of the land he
led into captiuitie from Ieruſalem into Babylon. † And al the 16
ſtrong men, ſeuen thouſand, and the artificers, and incloſers
a thouſand, al valiant men and warries: and the king of Babylon led them captiues into Babylon. † And he appointed 17
Matthanias his vncle for him: and called his name Sedecias.
† One and twentie yeares old was Sedecias when he began 18
to reigne, and he reigned eleuen yeares in Ieruſalem: the
name of his mother was Amital, the daughter of Ieremie of
Lobna, † And he did euil before our Lord, according to al 19
thinges which Ioakim had done. † For our Lord was wrath 20
againſt Ieruſalem and againſt Iuda, til he caſt them away
from his face: and Sedecias :: reuolted from the king of
Babylon.

:: In this he greuoſly offended hauing ſworne to ſerue him And therfore Ezechiel *c. 17.* forelleth the miſerie that wil fal vpon him. *shal he that broke couenant eſcape? &c.*

CHAP. XXV.

Nabuchodonoſor king of Babylon beſeiging Ieruſalem two yeares, the ſouldiars preſſed with famine flee away. King Sedecias alſo fleeth, 5. is taken and brought before Nabuchodonoſor. 7. Al his ſonnes are ſlaine in his ſight: his eyes are put out, and he is caried into Babylon: the Temple, the kinges palace, and other houſes burned; the walles deſtroyed, the people caried captiue 12. except poore husbandmen. 13. Al veſſel of braſſe, ſiluer, and gold broken and tranſported. 18. Saraias high prieſt, and other principal men are ſlaine. 22. Godolias made gouernernour, 25. is ſlaine by Iſmael. 27. Ioachin is deliuered from priſon, and exalted by a new king of Babylon.

1 AND it came to paſſe in the ninthe yeare of his reigne, the tenth moneth, the tenth day of the moneth, came Nabuchodonoſor the king of Babylon, himſelfe and al his armie vnto Ieruſalem, and they beſette it: and built rampires
2 rond about it. † And the citie was ſhut vp & trenched about
3 vntil the eleuenth yeare of king Sedecias, † the ninth day of the moneth: and there was a ſore famine in the citie, neither
4 was there bread for the people of the land. † And a breach was made into the citie: and al the men of warre fled in the night by the way of the gate, which is betwen the duble wal toward the kinges garden (moreouer the Chaldees beſieged the citie round about) Sedecias therfore fled by the way, that
5 leadeth to the champayne of the wildernes. † And the armie of the Chaldees purſewed the king, and ouertooke him in the plaine of Iericho: and al the warriers, that were with him,
6 were diſperſed, and forſooke him. † They therfore hauing taken the king, brought him to the king of Babylon into
7 Reblatha, who ſpake iudgement with him. † And he ſlewe the ſonnes of Sedecias before his face, and he :: put out his eies, and bound him with cheynes, and :: brought him into
8 Babylon. † The fifth moneth, the ſeuenth day of the moneth, that is, the nineteenth yeare of the king of Babylon, came Nabuzardan the General of the armie, the ſeruant of the king of
9 Babylon into Ieruſalem. † And he burnt the houſe, of our Lord, the kings houſe, and the houſes of Ieruſalem, & euerie
10 houſe he burnt with fyre. † And al the armie of the Chaldees, which was with the General of the ſouldiars, deſtroyed the
11 walles of Ieruſalem round about. † And Nabuzardan the General of the armie, tranſported the remnant of the people that remained in the citie, and the fugitiues, that were fled to the

king of

:: Certaine falſprophetes perſwaded the king and the people not to beleue the prophetes, which forwarned them of theſe calamites, becauſe (ſayd they) they contradicte one an other, Ieremie ſaying (*ch. 32. & 34.*) *the eyes of Sedecias ſhould ſee the eyes of Nabuchodonoſor, and ſhould be led into Babylon:* and Ezechiel ſaying (*c. 12. v. 13.*) *that he ſhould not ſee Babylon.*

:: Both ſaying moſt truly: for he was caried thither after his eyes were put out. *Ioſephus. li.* 10. *Antiq. c.* 10.

king of Babylon, and the reſt of the comon people. † And of 12
the poore of the land he leift dreſſers of vineyardes and huſ-
bandmen. † And the braſen pillers, that were in the temple of 13
our Lord, and the feete, and the ſea of braſſe, which was in the
houſe of our Lord, the Chaldees brake, and tranſported al the
braſſe into Babylon. † The pottes alſo of braſſe, and maſars, 14
and forkes with three teeth, and cuppes, and litle mortars,
and al the veſſel of braſſe, in the which they miniſtred, they
tooke away. † Moreouer alſo the cenſars, and phials: thoſe 15
that were of gold: and that were of ſiluer the General of
the warfare tooke, † that is, two pillers, one ſea, and the 16
feete which Salomon had made in the temple of our Lord:
there was :: no weight of the braſſe of al the veſſels. † One pil- 17
ler had eightene cubites in height: and the litle head of braſſe
vpon it was three cubites in height: and the nette, and the
pomegranates vpon the litle head of the piller, al of braſſe:
the ſecond alſo had the like adorning. † Alſo the general of the 18
armie tooke Saraias the chiefe prieſt, and Sophonias the ſe-
cond prieſt, and three porters, † And of the citie one Eu- 19
nuch, which was captayne ouer the men of warre: and fiue
men of them, that wayted before the king, whom he found
in the citie, and Sopher the captaine of the armie who proued
the yong ſouldiars of the people of the land: and threeſcore
men of the common people, which were found in the citie.
† Whom Nabuzardan the General of the armie taking, 20
brought them to the king of Babylon into Reblatha. † And 21
the king of Babylon ſtroke them, and ſlew them in Reblatha
in the land of Emath: and Iuda was tranſported out of their
land. † And he made Godolias the ſonne of Ahicam the 22
ſonne of Saphan Gouernour ouer the people, that was leift in
the land of Iuda, which Nabuchodonoſor the king of Ba-
bylon had leift. † Which when al the captaynes of the ſoul- 23
diars had heard, they and the men that were with them, to
witte, that the king of Babylon had appoynted Godolias,
there came to Godolias into Maſpha Iſmael the ſonne of Ma-
thanias, and Iohanan the ſonne of Carée, and the Saraia the
ſonne of Thanehumeth a Netophathite, and Iezonias the
ſonne of Maachathi, they and their felowes. † And Go- 24
dolias ſware to them and to their companions, ſaying: Be
not afrayd to ſerue the Caldees: tarie in the countrie, and
ſerue the king of Babylon, and it ſhal be wel with you † But 25

:: There was ſo exceding much, that they wel could not, or did not weigh it.

it came to paſſe in the ſeuenth moneth, there came Iſmahel
the ſonne of Nathanias, the ſonne of Eliſama of the kinges
ſeede, and ten men with him: and ſtroke Godolias, who alſo
died: yea the Iewes alſo & the Chaldees, that were with him
62 in Maſpha. † And al the people ryſing vp from litle to great,
& the captaynes of the ſouldiars, came into Ægypt fearing the
72 Caldees. † But it came to paſſe in the ſeuen and thirteth yeare
of the Tranſmigration of Ioachin the king of Iuda, in the
twelfth moneth, the ſeuen and twenteth day of the moneth:
Euilmerodach the king of Babylon, in the yeare, that he
began to reigne, ∷ lifted vp the head of Ioachin the king of
28 Iuda out of priſon. † And he ſpake vnto him courteouſly:
and he ſette his throne aboue the throne of the kinges, that
29 were with him in Babylon. † And he changed his garmentes,
which he had in the priſon, and he did eate bread alwayes in
30 his ſight, al the dayes of his life. † A certayne prouiſion alſo
he appointed for him without intermiſſion, which was alſo
geuen him of the king day by day, al the daies of his life.

∷ By Gods ſpecial prouidence king Ioachin (otherwiſe called Iechonias. 2. *Par.* 3. & *Mat.* 1.) is exalted, and ſet ouer al the Iewes; vnto whom others ſuccede in like authoritie. and ſo is fulfilled the prophecie of Iacob. *Gen.* 49. *The ſcepter ſhal not be taken from Iuda, nor a duke of his thiegh til he come that is to be ſent.*

THE ARGVMENT OF PARALIPOMENON.

PARALIPOMENON, *that is,* A ſupplement of thinges ommitted, *called by the Hebrewes* Dibre haiamim, The wordes of the dayes, *or Chronicle, is an Abridgement briefly ſhewing, beſides diuers other genealogies, from the beginning of the world, the faith and religion both of the progenitors, and ofſpring of the Patriarch Iacob, whoſe progenie God choſe and made his peculiar people; and in that nation more particularly recounting the Actes of king Dauid, and other kinges of his line, til they were led captiue into Babylon.* A booke of ſuch and ſo great importance (*ſayeth S. Hierom.*) as whoſoeuer without it arrogateth the knowledge of Scriptures, may mocke himſelfe. *The author is vncertaine, but probably it ſemeth to be gathered by* Eſdras, *out of other bookes and traditions, for the perfecting of the old Teſtament: and is vndoubtedly canonical Scripture. In hebrew it is al one booke, but being large, is with the Greekes and Latines parted into two. And the firſt booke may be diuided into three principal partes. The firſt nine chapters conteyne diuers genealogies; firſt by the only right line from Adam to Noe, then by diuers lines of Noes progenie, but moſt ſpecially of Iacobs twelue ſonnes. In the tenth chapter the reiection, and death of king Saul is repeted. The other ninetene chapters are al of Dauid; to wit, of his election to be king, and inunction, his vertues, his faultes alſo, and his ſpecial actes, concerning Gods ſeruice, gouernment of the people; and prouiſion made for building Gods Temple.*

The ſignification of the name; and the contents of this booke.

Epiſt. ad Paulin.

Diuided into two bookes.

The firſt booke into three partes.

THE FIRST BOOKE OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

The firſt part. Genealogies partly of other progenies of Adam, but ſpecially of Iacobs iſſue.

The genealogie of Adam in the right line to Noe, and his three ſonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham. 26. Abrahams generations by the line of Iſmael, 32. by the ſonnes of Cetura, 34. and by the line of Iſaac; and his ſonne Eſau; 43. with their kinges, 51. and dukes.

:: Adam had two other ſonnes before Seth, but Cains race was vtterly extinguiſhed by the flood, and Abel had no children.

ADAM; :: Seth, Enos; † Cainan, Malaleel, 1 2
Iared, † Henoch, Mathuſale, Lamech, † Noe, 3 4
Sem, Cham, and Iapheth. † The ſonnes of 5
Iapheth: Gomer, and Magog, & Madai, and
Iauan, Thubal, Moſoch, Thiras. † Moreouer 6
the ſonnes of Gomer: Aſcenez, and Riphath,
and Thogorma. † And the ſonnes of Iauan: Eliſa and Tharſis, 7
Cethim and Dodanim. † The ſonnes of Cham: Chus, and 8
Meſraim, and Phut, & Chanaan. † And the ſonnes of Chus: 9
Saba, and Heuila, Sabatha, & Regma, and Sabathaca. Moreouer
the ſonnes of Regma: Saba, and Dadan. † And Chus 10
begat Nemrod: this begane to be mightie in the earth. † But 11
Meſraim begat Ludim, and Anamim, and Laabim, & Nephtuim,
† Phetruſim alſo, and Caſluim: from whom came Phi- 12
liſthijm, & Caphthorim. † But Chanaan begat Sidon his firſt- 13
borne, the Hetheite alſo, † and the Iebuſeite, and the Amor- 14
rheite, & the Gergeſeite, † & the Heueite, and the Araceite, 15
and the Sineite. † The Aradium alſo, and the Samareite, and 16
the Hamatheite. † The ſonnes of Sem: Aelam, and Aſſur, and 17
Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether,
and Moſoch. † And Arphaxad begat Sale, who alſo begat 18
Heber. † Moreouer to Heber were borne two ſonnes, the 19
name of one was Phaleg, becauſe in his daies the earth was
diuided; and the name of his brother Iectan. † And Iectan 20
begat Elmodad, and Saleph, & Aſarmoth, and Iare, † Adoram 21

alſo

22 alſo, and Vſal, and Decla, † Hebal alſo, and Abimael, and
23 Saba, moreouer † alſo Ophir, and Heuila, and Iobab. Al theſe
24 are the ſonnes of Iectan: † :: Sem, Arphaxad, Sale, † Heber
25 Phaleg, Ragau, † Serug, Nachor, Thare, † Abram, this is
26 :: Abraham. † And the ſonnes of Abraham, Iſaac & Iſmael.
27 † And theſe are the generations of them. The firſtbegoten
28 of Iſmael, Nabaioth, and Cedar, and Adbeel, and Mabſam,
29 † and Maſma, and Duma, Maſſa, Hadad, and Thema, † Ietur,
30 Naphis, Cedma. theſe are the ſonnes of Iſmahel. † And the
31 ſonnes of Cetura Abrahams concubine, which ſhe bare: Zamran,
32 Iecſan, Madan, Madian, Ieſboc, and Sue. Moreouer the
ſonnes of Iecſan: Saba, and Dadan. And the ſonnes of Dadan:
33 Aſſurim, and Latuſſim, and Laomim. † And the ſonnes of
Madian: Epha, and Epher and Henoch, and Abida, and Eldaa.
34 Al theſe the ſonnes of Cetura. † And Abraham begat Iſaac:
35 whoſe ſonnes were Eſau, & Iſrael. † The ſonnes of Eſau: Eliphaz,
36 Rahuel, Iehus, Ihelom, and Core. † The ſonnes of Eliphaz:
Theman, Omar, Sephi, Gathan, Cenez, Thamna, Amalec.
37 † The ſonnes of Rahuel: Nahath, Zara, Samma, Meza.
38 † The ſonnes of Seir: Lotan, Sobal, Sebeon, Ana, Diſon, Eſer,
39 Diſan. † The ſonnes of Lotan: Hori, Homam. And the ſiſter
40 of Lotan was Thamna. † The ſonnes of Sobal: Alian, and
Manahath, and Ebal, Sephi, & Onam. The ſonnes of Sebeon:
41 Aia & Ana. The ſonnes of Ana: Diſon. † The ſonnes of Diſon:
42 Hamram, and Eſeban, and Iethran, and Charan. † The ſonnes
of Eſer: Balaan, and Zauan, and Iacan. The ſonnes of Diſan:
43 Hus and Aran. † Theſe be the kinges, that reigned in the
Land of Edom, before there was a king ouer the chidren of
Iſrael: Bale the ſonne of Beor: and the name of his citie,
44 Deneba. † And Bale died, and Iobab the ſonne of Zare of
45 Boſra, reigned for him. † And when Iobab alſo was dead,
46 Huſam of the Land of the Themanes reigned for him. † And
Huſam alſo died, and Adad the ſonne of Badad reigned for
47 him, who ſtroke Madian in the Land of Moab: and the name
of his citie was Auith. † And when Adad alſo was dead, Semla
48 of Maſreca reigned for him. † But Semla alſo died, and there
reigned for him Saul of Rohoboth, which is ſituate beſides
49 the riuer. † Saul alſo being dead, Balanan, the ſonne of Achobor
50 reigned for him. † But this alſo died, and Adad reigned
for him: whoſe cities name was Phau, and his wife was called
Meetabel the daughter of Matred, the daughter of Mezaab.

:: As before the right line of Adam to Noe ſo here from his ſonne Sem to Abram.

:: For myſterie ſake God changed his name to Abraham. *Gen.* 17.

† And Adad being dead, there began to be dukes in Edom 51
for kinges: duke Thamna, duke Alua, duke Ietheth, † duke 52
Oolibama, duke Ela, duke Phinon, † duke Cenez, duke 53
Theman, duke Mabſar, † duke Magdiel, duke Hiram. theſe 54
be the dukes of Edom.

ANNOTATIONS.

Differences of names, numbers, & times, found in holie ſcriptures, make them hard to be vnderſtood.

Becavse in diuers holie Scriptures, and eſpecialy in theſe bookes of Paralipomenon, manie difficulties occurre concerning diuers perſons, and places; as alſo differences of numbers, and times; in reconciling wherof the holie Fathers and Doctors haue much laboured, making ſometimes large commentaries to ſatisfie them ſelues, and other diligent ſearchers of the truth, & to remoue the obloquies of detractors from the authoritie of holie Scripture, whoſe learned explications of ſuch obſcurities if we ſhould cite, it would be ouer long, and contrarie to our purpoſe of brief Annotations; here once for often, we wil preſent to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines do reconcile ſuch apparent contradictions.

Diuers meanes to reconcile ſeming contradictions in holie ſcriptures.

Firſt, it is euident by ſundrie examples, that manie perſons, places, and ſome
other thinges had diuers names, & ſo are ſometimes called by one name, ſome-
times by an other. Secondly (which is more common) manie were called by the
ſame names, and ſo muſt be diſtinguiſhed by the differences of times, places,
qualities, or other circumſtances. Thirdly, in genealogies and other hiſtories,
1. children are not alwaies called the ſonnes, or daughters of their natural
2. parentes, but ſometimes of legal fathers; and ſometimes alſo of thoſe that Luc. 3.
3. adopted them for their children; and ſometimes of their grandfathers, or
4. former progenitors. Fourthly, ſometime for myſterie ſake, an other nnm-
ber is expreſſed, being true in the myſtical ſenſe, differing from the preciſe
number according to the hiſtorie. As in the genealogie of Chriſt the Euan-
geliſt counteth thriſe fourtene generations from Abraham to our Sauiour, Mat. 1.
5. differing from the hiſtorie of the old Teſtament. Fiftly, euen in the hiſtorie it
ſelf, ſometimes holie Scripture counteth only the greater numbers, ommitting
6. the leſſer, and in ſome other addeth alſo the odde numbers. Sixtly, the Scrip-
tures ſpeake often by tropes, as mentioning part for the whole, or the whole
for the part; ſo by the figure Synechdoche, Chriſt is ſaid to haue bene three
dayes dead, that is, one whole day and part of other two. And ſome king liuing
or reigning ſo manie yeares and part of an other, and his ſucceſſour reigning
the other part, ech part is countend to each of them for a whole yeare, and ſo a
7 yeare is added, more then is in the preciſe number. Seuenthly, ſometimes the
ſonnes reigned together with their fathers, as Ioathan reigned his father Ozias
yet liuing. 4. Reg. 15. & ſo both their reignes are ſometimes counted, ſometimes
8. their ſeueral yeares, as euerie one reigned alone. Eightly, the times of vacan-
ces, in the gouernment of the Iudges, reignes of kinges, and the like, are ſome-
times omitted in calculation, ſometimes adioyned to the predeceſſor, or
9. ſucceſſor. Ninthly, ſometimes the holy Scripture mentioneth the only time that
one liued or reigned wel, as it were blotting out the reſt with obliuion. So Saul
is ſayd to haue reigned two yeares (1. Reg. 13.) VVho wel and euil reigned much
10. longer. Tenthly, by error in writing, wordes, names, and eſpecially numbers
may eaſely be changed, and can not eaſely be corrected. By theſe or other like
meanes, al the holie Scriptures may be defended, though none ought to pre-

ſume

ſume by his priuate ſpirit, to vnderſtand and expound al Sciptures; which are
hard not only by reaſon of their profound ſenſe, ſurpaſſing mans natural capa-
citie, but alſo for that in outward apparence, ſometimes there ſeeme to be con-
tradictions, but in dede neither are, nor can be vttered by the Holie Ghoſt, the
2. Pet. 1. Spirit of truth, Inditer of the whole ſacred Bible. And therfore we muſt relie
v. 20. vpon Gods Spirit, ſpeaking in his ſpouſe the Church, commended vnto vs by
thoſe Scriptures, wherof we are ſufficiently aſſured.

Not priuate but publique ſpirit of the Church expounder of holie Scripture.

CHAP II.

The names of Iſraels twelue ſonnes. 3. The geneologie of Iuda, firſt in the right line to Dauid, the ſeuenth ſonne of Iſai: 16. then other genealogies of the ſame Iuda.

1 AND the chidren of :: Iſrael: Ruben, Simeon, Leui, Iuda,
2 Iſſachar, and Zabulon, † Dan, Ioſeph, Beniamin, Neph-
3 thali, Gad, and Aſer. † The ſonnes of Iuda: Her, Onan, and
Sela. theſe three were borne to him of the Chananite the
daughter of Sue. And Her the firſtbegotten of Iuda, was euil
4 before our Lord, and he ſlewe him. † And Thamar his daugh-
5 ter in law bare him Phares and Zara. † Therfore al the
ſonnes of Iuda, were fiue. † And the ſonnes of Phares, Heſron
6 and Hamul. † The ſonnes alſo of Zara: Zamri, and Ethan,
7 and Eman, Chalcal alſo, and Dara, together fiue. † And
the ſonnes of Charmi: :: Achar, who trubled Iſrael, & ſinned
8 in the theft of the anathema. † The ſonnes of Ethan: Aza-
9 rias. † And the ſonnes of Heſron that were borne to him: Ie-
10 rameel, and Ram, and Calubi. † Moreouer Ram begat Ami-
nadab, and Aminadab, begat Nahaſſon, the prince of the
11 children of Iuda. † Nahaſſon alſo begat Salma, of whom
12 was borne Booz. † But Booz begat Obed, who alſo begat
13 Iſai. † And Iſai. begat the firſtbegotten Eliab, the ſecond
14 Abinadab, the third Simmaa, † the fourth, Nathanael, the
15 fifth Raddai, † the ſixt Aſom, the ſeuenth Dauid. † Whoſe
16 ſiſters were Saruia, and Abigail. The ſonnes of Saruia: Abi-
17 ſai, Ioab, and Aſael, three. † And Abigail beare Amaſa, whoſe
18 father was Iether the Iſmaelite. † But :: Caleb the ſonne of
Heſron tooke a wife named Azuba, of whom he begat Ie-
rioth: and her ſonnes were Iaſer, and Sobab, and Ardon.
19 † And when Azuba was dead, Caleb tooke to wife Ephratha:
20 who bare him Hur. † Moreouer Hur begat Vri: and Vri begat
21 Bezeleel. † After theſe thinges Heſron went in to the daughrer
of Machir the father of Galaad, and tooke her, when he was
22 three ſcore yeares old: who bare him Segub. † But Segub alſo

:: This patriarch firſt called *Iacob* ſignifying *ſupplanter* was afterward called *Iſrael*, that is, *Seing God*, or *valient vvith God*. Gen 35.

:: Either this man had two names, or there is error in the laſt letter, here, or *Ioſue*. 7.

:: Otherwiſe called Calubi. v. 9.

:: By *ſonnes* as often elſewhere, are vnſtood nephewes and other ofſpring.

begat Iair, & poſſeſſed three and twentie cities in the Land of
Galaad. † And he tooke Geſſur, and Aram the townes of 23
Iair, and Canath, and the villages therof, threeſcore cities,
al theſe are :: the ſonnes of Machir the father of Galaad.
† And when Heſron was dead: Caleb went in to Ephrata. 24
Heſron alſo had to wife Abia who bare him Aſhur the father
of Thecua. † And there were borne ſonnes to Ierameel 25
the firſtbegotten Heſron, Ram his firſtborne, and Buna,
and Aram, and Aſom, and Achia. † Ierameel maried alſo an 26
other wife, named Atara, which was the mother of Onam.
† But the ſonnes alſo of Ram the firſtbegotten of Ierameel, 27
were Moos, Iamin, and Acar. And Onam had ſonnes Semei, 28
and Iada. And the ſonnes of Semei: Nadab, and Abiſur. † But 29
the name of Abiſurs wife, was Abihail, who bare him Ahobban,
and Molid. † And the ſonne of Nadab were Saled, & Ap- 30
phaim. And Saled died without children. † But the ſonne of 31
Apphaim, Ieſi: which Ieſi begat Seſan. Moreouer Seſan begat
Oholai. † And the ſonnes of Iada the brother of Semei: Ie- 32
ther, and Ionathan. But Iether alſo died without children.
† Moreouer Ionathan begat Phaleth, and Ziza. Theſe were 33
the ſonnes of Ierameel. † And Seſan had noe ſonnes, but 34
daughters: and a ſeruant an Ægyptian, named Ieraa. † And 35
he gaue him his daughter to wife: who bare him Ethei. † And 36
Ethei begat Nathan, and Nathan begat Zabad, † Zabad alſo 37
begat Ophlal, & Ophlal begat Obed, † Obed begat Iehu, Iehu 38
begat Azarias, † Azarias begat Helles, and Helles begat Elaſa, 39
† Ealaſa begat Siſamoi, Siſamoi begat Sellum, † Sellum be- 40
gat Icamiam, and Icamia begat Eliſama. † And the ſonnes 41
of Caleb the brother of Ierameel: Meſa his firſtbegotten, 42
he is the father of Ziph: and the ſonnes of Mareſa the father
of Hebron. † Moreouer the ſonnes of Hebron, Core, and 43
Thaphua, and Recem, and Samma. † And Samma begat 44
Raham, the father of Iercaam, and Recem begat Sammai.
† The ſonne of Sammai, Maon: and Maon the father of 45
Bethſur. † And Epha the concubine of Caleb bare Haran, 46
and Moſa, and Gezez. Moreouer Haran begat Gezez. † And 47
the ſonnes of Iahaddai, Regom, and Ioathan, and Geſan, and
Phalet, and Epha, and Saaph. † The concubine of Caleb 48
Maacha bare Saber, and Tharana. † And Saaph the father of 49
Madmena begat Sue the father of Machbena, and the father
of Gabaa. But the daughter of Caleb, was Acſa. † Theſe 50

were

were the ſonnes of Caleb, the ſonne of Hur the firſtbegotten
51 of Ephrata, Sobal the father of Cariathiarim. † Salma the
52 father of Bethlehem, Hariph the father of Bethgader. † And
there were ſonnes of Sobal the father of Chariathiarim, he
53 that ſaw the halfe of the * reſtinges. † and of the kinred of
Cariatharim, the Iethreites, and Aphutheites, and Sema-
theites, and Maſeretes. Out of theſe iſſued the Saraites, and
54 Eſthaolites. † The ſonnes of Salma, Bethlehem, and Neto-
phathi, the :: Crownes of the houſe of Ioab, and the Halfe of
55 the reſting of Sarai, † The kinredes alſo of the ſcribes
dwelling in Iabes, ſinging and ſounding, and abyding in ta-
bernacles. Theſe are the Cineites, which came from heate of
the father of the houſe of Rechab.

** dvvellings, or reſting places.*

:: Valient men by whoſe help Ioab got victories and triumphant crownes.

CHAP. III.

The ſonnes of King Dauid. 10. The line of the Kinges of Iuda from Salomon to Ioſias. 15. With diuers generations of the ſame Ioſias.

1 BVT Dauid had theſe ſonnes, which were borne to him
in Hebron: the firſtbegotten Ammon of Achinoam the
2 Ieſraelite, the ſecond Daniel of Abigail the Carmelite, † the
third Abſolom the ſonne of Maacha the daughier of Tolmai
the king of Geſſur, the fourth Adonias the ſonne of Aggith,
3 † the fift Saphatias of Abital, the ſixth Iethraham of Egla
4 his wife. † Six ſonnes therfore were borne to him in Hebron,
where he reigned ſeuen yeares and ſix monethes. And in
5 Ieruſalem he reiged three and thirtie yeares. † Moreouer in
Ieruſalem ſonnes were borne to him, Simmaa, and Sobab,
6 and Nathan, & Salomon, foure of Bethſabea the daughter of
7 Ammiel, † Iebaar alſo and Eliſama, † and Eliphaleth, and
8 Noge, and Nepheg, and Iaphia, † moreouer Eliſanna, and
9 Eliada, and Elipheleth, nine: † al theſe the ſonnes of Dauid,
beſide the ſonnes of his concubines: and they had a ſiſter
10 Thamar. † And the ſonne of Salomon, Roboam: whoſe
11 ſonne Abia begat Aſa. Of this alſo was borne Ioſaphat, † the
father of Ioram: which Ioram begat Ochozias, of whom
12 roſe Ioas: † and his ſonne Amaſias begat Azarias. Moreouer
13 Azarias the ſonne of Ioathan † begat Achaz, the father of E-
14 zechias, of whom was borne Manaſſes. † But Manaſſes alſo
15 begat Amon the father of Ioſias. † And the ſonnes of Ioſias
were, the firſtbegotten Iohanam, the ſecond :: Ioakim, the
16 third Sedecias, the fourth Sellum. † Of Ioakim was borne

:: S. Matthew omitteth this Ioakim, and counteth Iechonias as the ſonne of Ioſias. The ſame Iecoſnias was alſo otherwiſe called Ioachin. *4 Reg. 24. v. 6. & 25. v. 27. S. Hierom. li. 1. in Matth.*

Iechonias,and Sedecias.†The ſonnes of Iechonias were Aſir, 17
Salathiel, † Melchiram, Phadaia, Senneſer & Iecemia, Sama, 18
and Nadabia.†Of Phadaia were borne Zorobabel and Semei. 19
Zorobabel begat Moſollom, Hananias, and Salomith their
ſiſter: † Haſaba alſo, and Ohol, and Barachias, and Haſadias, 20
Iaſabheſed, fiue. † And the ſonne of Hananias, Phaltias the 21
father of Ieſeias, whoſe ſonne was Raphaia. This mans ſonne
alſo Arnan, of whom was borne Obdia, whoſe ſonne was Se-
chenias.†The ſonne of Sechenias: Semeia, whoſe ſonnes were 22
Hattus, and Iegaal, and Baria, and Naaria, and Saphat, :: ſix
in number.†The ſonnes of Naaria, Elioenai, & Ezechias, and 23
Ezricam, three.† The ſonnes of Elioenai, Oduia, and Eliaſub, 24
and Pheleia, and Accub, and Iohanan, and Dalaia, and Anani,
ſeuen.

:: Semeia with his fiue ſonnes are counted ſix ſonnes of Sechenias, though Semeia only was his proper ſonne, the other his nephewes. *See annotation. ch. 1. num. 3.*

CHAP. IIII.

Other genealogies of Iuda: 24. and of Simeon, 29. by whom the progenie of Cham, 42. and reliques of Amelacites are ſubdued.

THE ſonnes of Iuda: Phares, Heſron, and Charmi, and 1
Hur, and Sobal. † But Raia the ſonne of Sobal begat 2
Iahath, of whom were borne Ahumai, and Laad. theſe be
the kinredes of Sarathi. † This alſo is the ſtocke of Etam: 3
Iezrahel, and Ieſema, and Iedebos. And the name of their
ſiſter Aſalelphuni. † And Phanuel the father of Gedor, and 4
Ezar the father of Hoſa, theſe are the ſonnes of Hur the firſt
begotten of Ephratha the father of Bethlehem. † But Aſſur 5
the father of Thecua had two wiues, Halaa, & Naara. † And 6
Naara bare him Oozam, and Hepher, and Themani, and
Ahaſthari. theſe are the ſonnes of Naara. † Moreouer the 7
ſonnes of Halaa, Sereth, Iſaar, and Ethnan. † And Cos begat 8
Anob, and Soboba, and the kinred of Aharehel the ſonne
of Arum. † And Iabes was honorable aboue his brethren, 9
and his mother called his name Iabes, ſaynig: Becauſe I bare
him in ſorow. † But :: Iabes inuocated the God of Iſrael, 10
ſaying: If bleſſing thou wilt bleſſe me, and wilt enlarge
my borders, and thy hand be with me, and thou wilt make
that I be not oppreſſed by malice. And God granted the
thinges that he prayed for. † And Caleb the brother of Sua 11
begat Mahir, who was the father of Eſthon. † Moreouer 12
Eſthon begat Bethrapha, and Pheſſe, and Tehinna the father
of the citie of Naas: theſe are the men of Recha. † And the 13
ſonnes of Cenez, Othoniel, and Saraia. Moreouer the ſonnes

:: In ioyning a vow to his prayer he imitated holie Iacob. *Gen. 28.* And they both deſired temporal thinges for the better ſeruing of God, & aduancing his glorie; eſpecially that they might be aſſiſted with grace not to yeld to tentations, nor ſinne of malice.

14 of Othoniel, Hathath, and Maonathi, † Maonathi begat
Ophra, & Saraia begat Ioab :: the father of the Vale of Arti-
15 ficers: for there were artificers. † And the ſonnes of Caleb
the ſonne of Iephone, Hir, and Ela, and Naham. The ſonnes
16 alſo of Ela: Cenez. † The ſonnes alſo of Ialeleel: Ziph, and
17 Zipha, Thiria, and Aſrael. † And the ſonnes of Eſra, Iether,
and Mered, and Epher, and Ialon, and he begat Mariam, and
18 and Sammai, and Ieſba the father of Eſthamo. † Alſo his
wife Iudaia, bare Iared the father of Gedor, and Heber the
father of Socho, and Icuthiel the father of Zanoe. and theſe
are the ſonnes of Bethia the daughter of Pharao, whom
19 Mered tooke. † And the ſonnes of the wiſe of Odaia the
ſiſter of Naham the father of Ceila, Garmi, and Eſthamo,
20 which was of Macathi. † The ſonnes alſo Simon, Amnon,
and Rinna the ſonne of Hanan, and Thilon. And the ſonnes
21 of Ieſi, Zoheth, and Benzoheth. † The ſonnes of Sela the
ſonne of Iuda: Her the father of Lecha, and Laada the father
of Mareſa, and the kinredes of their houſe that worke ſilke
22 in the Houſe of oath. † And he that made the Sunne to ſtand,
and the men of Lying, and Secure, and Burning, which were
princes in Moab, and which returned into Lahem. and theſe
23 are old wordes. † Theſe are potters, dwelling in Plantinges,
and in Hedges, with the king in his workes, and they abode
24 there. † The ſonnes of Simeon: Namuel, and Iamin, Iarib,
25 Zara, Saul: † Sellum his ſonne, Mapſam his ſonne, Maſma
26 his ſonne. † The ſonnes of Maſma: Hamuel his ſonne, Zachur
27 his ſonne, Semei his ſonne. † The ſonnes of Semei ſixtene,
and ſix daughters: but his brethren had not manie ſonnes,
and the whole kinred could not reach to the ſumme of the
28 children of Iuda. † And they dwelt in Berſabee, and Molada,
29 and Haſarſuhal, † and in Bala, and in Aſom, and in Tholad,
30 † and in Bathuel, and in Hormi, and in Siceleg, † and in Beth-
31 marcaboth, and in Haſarſuſim, and in Bethberai, and in
2 Saarim. theſe were their cities vntil king Dauid. † Their
townes alſo: Etam, and Aen, Rhemmon, and Thochen, and
33 Aſan, fiue cities. † And al their villages round about theſe
cities vnto Baal. this is their habitation, and the diſtribution
34 of their dwellinges. † Moſabab alſo and Iemlech, and Ioſa
35 the ſonne of Amaſias, † and Ioel, and Iehu the ſonne of Ioſa-
36 bia the ſonne of Saraia, the ſonne of Aſiel, † and Elioenai, and
Iacoba, and Iſuhaia, and Aſaia, and Adiel, and Iſmiel, and

:: Chief lord of the valley; where the artificers dwelt that made the Temple.

Banaia, † Ziza alſo the ſonne of Zephei the ſonne of Allon 37
the ſonne of Idaia the ſonne of Semri the ſonne of Samaia.
† Theſe renowmed princes in their kinredes, & in the houſe 38
of their affinities they were multiplied excedingly. † And 39
they went forth to enter into Gador as far as the Eaſt ſide of
the valley, and to ſeeke paſtures for their flockes. † And they 40
found fatte paſtures, and very good, and a countrie very large
and quiet and fruiteful, in the which before had dwelt the
ſtocke of Cham. † Theſe therfore, whom before we deſcribed 41
by name, came in the dayes of Ezechias the king of Iuda:
and they ſtroke their tabernacles, and the inhabitantes that
were found there, & cleane deſtroyed them vntil this preſent
day: and they dwelt for them, becauſe they found there moſt
fatte paſtures. † Alſo of the children of Simeon there went 42
into mount Seir fiue hundred men, hauing their princes Phaltias
and Naaria and Raphaia and Oziel the ſonnes of Ieſi:
† and they ſtroke the remnant of the Amalecites, which were 43
able to eſcape, and they dwelt there for them vntil this day.

CHAP. V.

Genealogies of Ruben, whoſe birthright, concerning duble portion, is tranſlated to Ioſeph, the principalitie to Iuda, with their ſpecial actes. 11. Alſo of Gad. 18. who with Ruben, and half tribe of Manaſſes, ſubdue the Agarenes: 25. but for their ſinnes are led captiue into Aſſyria.

:: See annotations; *Gen. 49. nu. 4.*

ALSO the ſonnes of Ruben the firſt begotten of Iſrael 1
(for he was his firſt begotten: :: but when he had violated
his fathers bed, his firſtbirthright was giuen to the ſonnes
of Ioſeph the ſonne of Iſrael, and he was not reputed for the
firſtbegotten. † Moreouer Iudas, which was the ſtrongeſt 2
among his brethren, of his ſtocke ſprang the princes: but
the firſtbirthright was reputed to Ioſeph.) † The ſonnes 3
then of Ruben the firſtbegotten of Iſrael: Enoch, & Phallu,
Eſron, and Charmi. † The ſonnes of Ioel: Samia his ſonne, 4
Gog his ſonne, Semei his ſonne, † Micha his ſonne, Reia his 5
ſonne, Baal his ſonne, † Beera his ſonne, whom Theglathphalnaſar 6
the king of the Aſſyrians led away captiue, and
he was prince in the tribe of Ruben. † And his brethren, and 7
al his kinred, when they were numbred by their families,
had theſe princes Iehiel, and Zacharias. † Moreouer Bala the 8
ſonne of Azaz, the ſonne of Samma, the ſonne of Ioel, he
dwelt in Aroer as far as Nebo, and Beelmeon. † Agaynſt the 9
eaſt quarter

eaſt quarter alſo he dwelt vnto the entrance of the deſert,
and the riuer Euphrates. For they poſſeſſed a great number
10 of cattel in the land of Galaad. † And in the daies of Saul
they fought agaynſt the Agarenes, and ſlewe them, and dwelt
for them in their tabernacles, in al the quarter, that looketh
11 to the Eaſt of Galaad. † But the children of Gad dwelt ouer
12 agaynſt them in the land of Baſan, as far as Selcha: † Iohel
the head, and Sapham the ſecond: and Ianai, and Saphat in
13 Baſan. † And their brethren according to the houſes of their
kinredes, Michael, and Moſollam, and Sebe, and Iorai, and
14 Iacan, and Zie, and Heber, ſeuen. † Theſe are the ſonnes of
Abihail, the ſonnes of Huri, the ſonne of Iara, the ſonne of
Galaad, the ſonne of Michael, the ſonne of Ieſeſi, the ſonne
15 of Ieddo, the ſonne of Buz. † Alſo the brethren of the ſonne
of Abdiel, the ſonne of Guni, prince of the houſe in their
16 families. † And they dwelt in Galaad, and in Baſan, and in the
townes therof, and in al the ſuburbes of Saron, vnto the
17 borders. † Al theſe were numbred in the daies of Ioatham
the king of Iuda, and in the daies of Ieroboam the king of
18 Iſrael. † The children of Ruben, and of Gad, and of the halfe
tribe of Manaſſes, men of warre, carying ſheildes, & ſwordes,
and bending the bow, and taught to battels, foure and fourtie
thouſand, and ſeuen hundred threeſcore going forth to fight.
19 † They fought agaynſt the Agarenes: but the Itureians, and
20 Naphis, and Nodab † gaue them ayde. And the Agarenes
were deliuered into their handes, and al that were with
them, becauſe they called vpon God when they fought: and
21 he heard them, :: becauſe they beleued in him. † And they
tooke al that they poſſeſſed, Camels fiftie thouſand, and
ſheepe two hundred fiftie thouſand, and aſſes two thouſand,
22 and of men an hundred thouſand ſoules. † And manie fel
downe wounded: for it was the battel of our Lord. And they
23 dwelt for them vntil the tranſmigration. † Alſo the children
of the halfe tribe of Manaſſes poſſeſſed the land, from the
coſtes of Baſan vnto Baal, Hermon, and Sanir, and mount
24 Hermon, for the number was great. † And theſe were the
princes of the houſe of their kinred, Epher, and Ieſi, and
Eliel, and Eſriel, and Ieremia, and Odoia, and Iediel, moſt
valiant men and mightie, and renowned princes in their
25 families. † But they forſooke the God of their fathers, and
fornicated after the goddes of the peoples of the land, whom

:: Of theſe and the like, S. Paul ſayth: *By faith they ouercame kingdomes, Heb. 11.*

God tooke away before them. † And the God of Iſrael rayſed 26
vp the ſpirit of Phul king of the Aſſyrians, and the ſpirit of
Thelgathphalnaſar king of Aſſur: and he tranſported Ruben,
and Gad, and the halfe tribe of Manaſſes, and brought them
into Lahela, and into Habor, and to Ara, and to the riuer of
Gozan, vntil this day.

CHAP. VI.

The genealogies of Leui, 4. with the right line of Aaron by Eleazar to Ioſadech, high prieſt in the captiuitie of Babylon, 16. other progenies of his three ſonnes; Gerſon, Caath, and Merari, 31. With their offices in the temple: 49. only Aarons ſonnes admitted to prieſthood. 54. Particular poſſeſsions of the Leuites dwelling amongſt the other tribes.

THE ſonnes of Leui: Gerſon, Caath, and Merari. † The 1 2
ſonnes of Caath: Amram, Iſaar, Hebron, and Oziel.
† The children of Amram: Aaron, Moyſes, and Maria. The 3
ſonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar.
† :: Eleazar begat Phinees, and Phinees begat Abiſue, † and 4 5
Abiſue begat Bocci, & Bocci begat Ozi. † Ozi begat Zaraias, 6
and Zaraias begat Maraioth. † Moreouer Meraioth begat 7
Amarias, and Amarias begat Achitob. † Achitob begat Sadoc, 8
and Sadoc begat Achimaas, † Achimaas begat Azarias, Azarias 9
begat Iohanan, † Iohanan begat Azarias. the ſame is he 10
that executed the prieſtlie office in the houſe, which Salomon
built in Ieruſalem. † And Azarias begat Amarias, and 11
Amarias begat Achitob, † and Achitob begat Sadoc, and 12
Sadoc begat Sellum, † Sellum begat Helcias, and Helcias 13
begat Azarias, † Azarias begat Saraias, and Saraias begat Iosedec. 14
† Moreouer Ioſedec went forth, when our Lord tranſported 15
Iuda, and Ieruſalem by the handes of Nabuchodonoſor. 16
† The ſonnes then of Leui: Gerſon, Caath, and Merari. 17
† And theſe be the names of the ſonnes of Gerſon: Lobni and 18
Semei. † The ſonnes of Caath: Amram, and Iſaar, and Hebron, 19
and Oziel. † The ſonnes of Merari: Moholi and Muſi. And 20
theſe are the kinredes of Leui according to their families.
† Gerſon, Lobni his ſonne, Iahath his ſonne, Zamma his ſonne,
† Ioah his ſonne, Addo his ſonne, Zara his ſonne, Iethrai 21
his ſonne. † The ſonnes of Caath, Aminadab his ſonne, Core 22
his ſonne, Aſir his ſonne, † Elcana his ſonne, Abiaſaph his 23
ſonne, Aſir his ſonne. † Thahath his ſonne, Vriel his ſonne, 24
Ozias his ſonne, Saul his ſonne. † The ſonnes of Elcana: 25

:: The lineal ſucceſſion of Hiegh prieſtes from Aaron to the captiuitie in Babylon. *Nicephorus counteth ſome others among theſe. li. 2. c. 4. Ioſephus alſo differeth from this catalogue. li. 10. c. 11.*

2. Paral. 26.

Amaſai,

26 Amaſai, and Achimoth, † and Elcana: The ſonnes of Elcana:
27 Sophai his ſonne, Nahath his ſonne, † Eliab his ſonne, Ieroham
28 his ſonne, Elcana his ſonne. † The ſonnes of Samuel:
29 the firſt begotten Vaſſeni, and Abia. † And the ſonnes of
Merari, Moholi: Lobni his ſonne, Semei his ſonne, Oza his
30 ſonne, † Sammaa his ſonne, Haggia his ſonne, Aſaia his
31 ſonne. † Theſe are they, whom Dauid appointed ouer the
ſinging men of the houſe of our Lord, ſince the Arke was
32 placed: † and they miniſtred before the tabernacle of teſtimonie,
ſinging vntil Salomon built the houſe of our Lord in
Ieruſalem: and they ſtood according to their order in the
33 miniſterie. † And theſe are they, which aſſiſted with their
ſonnes, of the ſonnes of Caath, Hemam ſinging man, the
34 ſonne of Ioel, the ſonne of Samuel, † the ſonne of Elcana,
the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Thohu,
35 † the ſonne of Suph, the ſonne of Elcana, the ſonne of Mahath,
36 the ſonne of Amaſai, † the ſonne of Elcana, the ſonne
37 of Iohel, the ſonne of Azaries, the ſonne of Sophonias, † the
ſonne of Thahath, the ſonne of Aſir, the ſonne of Abiaſaph,
38 the ſonne of Core, † the ſonne of Iſaar, the ſonne of Caath,
39 the ſonne of Leui, the ſonne of Iſrael. † And his brother
Aſaph, who ſtood on his right hand, Aſaph the ſonne of
40 Barachias, the ſonne of Samaa; † the ſonne of Michael, the
41 ſonne of Baſaia, the ſonne of Melchia, † the ſonne of Athanai,
42 the ſonne of Zara, the ſonne of Adaia, † the ſonne of Ethan,
43 the ſonne of Zamma, the ſonne of Semei. † the ſonne of Ieth,
44 the ſonne of Gerſon, the ſonne of Leui. † And the children
of Merari their brethren, on the left hand, Ethan the ſonne
45 of Cuſi, the ſonne of Abdi, the ſonne of Maloch, † the ſonne
46 of Haſabia, the ſonne of Amaſia, the ſonne of Helcias, † the
47 ſonne of Amaſai, the ſonne of Boni, the ſonne of Somer, † the
ſonne of Moholi, the ſonne of Moſi, the ſonne of Merari, the
48 ſonne of Leui † Their brethren alſo the Leuites, which were
ordained for al the miniſterie of the tabernacle of the houſe
49 of our Lord. † But Aaron, and his ſonnes burnt incenſe vpon
the altar of holocauſt, and vpon the altar of incenſe, for euerie
worke of Sancta Sanctorum: and to pray for Iſrael according
to al thinges, which Moyſes the ſeruant of God had commanded.
50 † And theſe are the ſonnes of Aaron: Eleazar his ſonne,
51 Phinees his ſonne, Abiſue his ſonne † Bocci his ſonne, Ozi
52 his ſonne, Zarahia his ſonne, † Meraioth his ſonne, Amarias

:: In Sadoc (3. *Reg.* 2.) the high prieſthood was reduced to the line of Eleazar which by Gods ordinance was tranſlated to Heli of Ithamars line but ſtil continued in the line of Aaron. The reſt of Sadochs line by Achimaas &c. to Ioſedech in the captiuitie appeareth before. *v.* 9. *ad* 15.

his ſonne, Achitob his ſonne, † :: Sadoc his ſonne, Achimaas 53
his ſonne. † And theſe are their habitations by the townes and 54
confines, to witte, of the ſonnes of Aaron, according to the
kinredes of the Caathites: for they were fallen to them by
lotte. † They gaue therfore to them Hebron in the Land of 55
Iuda, and the ſuburbes therof round about: † but the fieldes 56
of the citie, and the townes to Caleb the ſonne of Iephone.
† Moreouer to the ſonnes of Aaron they gaue cities, to flee 57
vnto, Hebron, and Lobna, and the ſuburbes therof, † Iether 58
alſo and Eſthemo with the ſuburbes therof, yea & Helon, and
Dabir with their ſuburbes: † Aſan alſo & Bethſemes, & their 59
ſuburbes. † And of the tribe of Beniamin: Gabee and the ſuburbes 60
therof, Almath with the ſuburbes therof, Anothoth alſo
with the ſuburbes therof. al the cities, thirtene, by their kinredes.
† And to the children of Caath the reſidue of their kin- 61
red they gaue of the halfe tribe of Manaſſes in poſſeſſion ten
cities. † Moreouer to the children of Gerſon by their kinredes 62
of the tribe of Iſſachar, & of the tribe of Aſer, and of the tribe
of Nephthali, and of the tribe of Manaſſes in Baſan, thirtene
cities. † And to the ſonnes of Merari by their kinredes of the 63
tribe of Ruben, and of the tribe of Gad, and of the tribe of Zabulon,
they gaue by lot twelue cities. † Alſo the children of 64
Iſrael gaue to the Leuites cities, and their ſuburbes: † and they 65
gaue by lot, of the tribe of the children of Iuda, & of the tribe
of the children of Simeon, and of the tribe of the children of
Beniamin, theſe cities, which they called by their names, † and 66
to them, that were of the kinred of the ſonnes of Caath, and
the cities in their borders were of the tribe of Ephraim.
† They therfore gaue them cities, to flee vnto, Sichem with 67
the ſuburbes therof in mount Ephraim, and Gazer with the
ſuburbes therof, † Iecmaan alſo with the ſuburbes therof, 68
and Bethhoron in like maner, † moreouer Helon alſo with 69
the ſuburbes therof, and Gethremmon in like maner. † More- 70
ouer of the halfe tribe of Manaſſes, Aner & the ſuburbes therof,
Balaam and the ſuburbes therof: to witte, to them, which
were leaft of the kinred of the ſonnes of Caath. † And to the 71
ſonnes of Gerſom of the kinred of the halfe tribe of Manaſſes,
Gaulon in Baſan, and the ſuburbes therof, and Aſtaroth
with the ſuburbes therof. † Of the tribe of Iſſachar, Cedes 72
and the ſuburbes therof, and Dabereth with the ſuburbes
therof, † Ramoth alſo and the ſuburbes therof, and Anem 73
with

74 with the ſuburbes therof. † And of the tribe of Aſer: Maſal
75 with the ſuburbes therof, & Abdon in like mamer, † Hucac
alſo and the ſuburbes therof, and Rohob with the ſuburbes
76 therof. † Moreouer of the tribe of Nephthali, Cedes in Ga-
lilee and the ſuburbes therof, Hamon with the ſuburbes
77 therof, and Cariathaim, and the ſuburbes therof. † And to the
reſt of the ſonnes of Merari: of the tribe of Zabulon, Rem-
mono and the ſuburbes therof, and Thabor with the ſubur-
78 bes therof: † beyond Iordan alſo ouer agaynſt Iericho, agaynſt
the Eaſt of Iordan, of the tribe of Ruben, Boſor in the wilder-
neſſe with the ſuburbes therof, and Iaſſa with the ſuburbes
79 therof, † Cademoth alſo and the ſuburbes therof, and Me-
80 phaath with the ſuburbes thereof. † Moreouer alſo of the
tribe of Gad, Ramoth in Galaad and the ſuburbes therof, and
81 Manaim with the ſuburbes therof, † yea and Heſebon with
the ſuburbes therof, and Iezer with the ſuburbes therof.

CHAP. VII.

Genealogies of Iſſachar, 6. Beniamin, 13. Nephthali, 44 Manaſſes, 20. Ephraim, 30. and Aſer.

1 MOREOVER the ſonnes of Iſſachar: Thola, and Phua,
2 Iaſub and Simeron, foure. † The ſonnes of Thola:
Ozi and Raphaia, and Ieriel, and Iemai, and Iebſem, and
Samuel, princes by the houſes of their kinredes. Of the
ſtocke of Thola were numbred moſt valiant men in the daies
3 of Dauid, two and twentie thouſand ſix hundred. † The
ſonnes of Ozi: Izrahia, of whom were borne Michael, and
4 Obadia, and Ioel, and Ieſia, fiue, al princes. † And with them
by their families and peoples, readie girded to battel, moſt
valiant men, ſix and thirtie thouſand: for they had many
5 wiues, and children. † Their brethren alſo through al the
kinred of Iſſachar, moſt ſtrong to fight, were numbred foure
6 ſcore and ſeuen thouſand. † The ſonnes of Beniamin: Bela,
7 and Bechor, & :: Iadihel, three. † The ſonnes of Bela: Eſbon,
and Ozi, and Oziel, and Ierimoth, and Vrai, fiue princes of
their families, and moſt ſtrong to fight, and their number
8 was twentie two thouſand and thirtie foure. † Moreouer
the ſonnes of Bechor: Zamira, and Ioas, and Eliezer, and
Elioenai, and Amri, and Ierimoth, and Abia, and Anathoth,
9 and Almath al theſe: the ſonnes of Bechor. † And there were
numbred by their families princes of their kinredes moſt
valiant

:: Gen. 46. this third ſonne is called Asbel: & ſeuen more are there recited. And ſo in the reſt is much difference: but al may be reconciled by ſuch rules as are noted. *chap.* 1.

valiant vnto battel, twentie thouſand and two hundred.
† Moreouer the ſonnes of Iadihel: Balon. And the ſonnes 10
of Balan: Iehus, and Beniamin, and Aod, and Chanana, and
Zethan, and Tharſis, Ahiſahar. † al theſe the ſonnes of Iadi- 11
hel, princes of their kinredes, moſt valiant men, ſeuentene
thouſand, and two hundred going forth to battel. † Sepham 12
alſo, and Hapham the ſonnes of Hir: and Haſim the ſonnes
of Aher. † And the ſonnes of Nephthali: Iaſiel, and Guni, 13
and Iezer, and Sellum, the ſonnes of Bala. † Moreouer the 14
ſonne of Manaſſes, Ezriel: and his concubine the Syrian bare
Machir the father of Galaad. † And Machir tooke wiues for 15
his ſonnes Happhim, and Saphan: and he had a ſiſter named
Maacha: the name of the ſecond Salphaad, and to Salphaad
were borne daughters. † And Maacha the wife of Machir 16
bare a ſonne, and ſhe called his name Phares: moreouer the
name of his brother, was Sares: and his ſonnes, Vlam, and Re-
cen. † And the ſonne of Vlam, Badan. Theſe are the children 17
of Galaad, the ſonne of Machir, the ſonne of Manaſſes. † And 18
his ſiſter :: Queene bare :: Goodlieman, and Abiezer, and
Mohola. † And the ſonnes of Semida were, Ahin, and Sechem, 19
and Leci, and Anion. † And the ſonnes of Ephraim: Suthala, 20
Bared his ſonne, Thahath his ſonne, Elada his ſonne, Tha-
hath his ſonne, and this mans ſonne Zabad, † and this mans 21
ſonne Suthala, and this mans ſonne Ezer, and Elad: and the
men of Geth borne in the land ſlewe them, becauſe they
came downe to inuade their poſſeſſions. † Eghraim therfore 22
their father mourned many daies, and his brethren came to
comfort him. † And he went in vnto his wife: who conceiued 23
and bare a ſonne, and he called his name Beria, for that he
was borne in the euils of his houſe: † and his daughter was 24
Sara, who built Bethhoron, the nether and the vpper, and
Ozenſara. † Moreouer his ſonne Rapha, and Reſeph, and 25
Thale, of whom was borne Thaan, † who begat Laadan: this 26
mans ſonne alſo was Ammiud, who begat Eliſama, † of 27
whom was borne Nun, who had Ioſue his ſonne. † And their 28
poſſeſſion and habitation, was Bethel with her daughters,
and agaynſt the eaſt of Noran, and on the weſt quarter of
Gazer and her daughters, Sichem alſo with her daughters, as
farre as Aſa with her daughters. † Alſo neere the children of 29
Manaſſes Bethſan and her daughters, Thanach & her daugh-
ters, Mageddo and her daughters; Dor and her daughters: in
these

:: *Molecheth: Regina* Queene. :: *Ishod, Virum decorum.* that is, A comelie perſonable or goodlie man. So we leaue the hebrew names in this place becauſe S. Ierom, and the whole Church doth ſo in the latin text, which we tranſlate.

30 theſe dwelt the children of Ioſeph ,the ſonne of Iſrael. † The
children of Aſer: Iemna, and Ieſua, and Ieſſui, and Baria, and
31 Sara their ſiſter. † And the ſonnes of Baria: Heber, and Mel-
32 chiel: he is the father of Barſaith. † And Heber begat Ieph-
33 lat, and Somer, and Hotham, and Suaa their ſiſter. † The
ſonnes of Iephlat: Phoſech, and Chamaal, and Aſoth: theſe
34 be the ſonnes of Iephlat. † Moreouer the ſonnes of Somer:
35 Ahi, and Roaga, and Haba, and Aram. † And the ſonnes of
Helem his brother: Supha, and Iemna, and Selles, and Amal.
36 † The ſonnes of Supha: Sue Harnapher, and Sual, and Beri,
37 and Iamra, † Boſor, and hod, and Samma, and Saluſa, and
38 Iethran, and Bera. † The ſonnes of Iether: Iephone, and
39 Phaſpha, and Ara. † And the ſonnes of Olla: Aree, and haniel
40 and Reſia. † Al theſe be the ſonnes of Aſer, princes of their
kinredes, the choſen and moſt valiant dukes of dukes: and
their number of the age that was fitte for battel, was ſix and
twentie thouſand.

CHAP. VIII.

The progenie of Beniamin is further recited vnto Saul: 33. and his Iſſue.

1 AND Beniamin begat Bale his firſt begotten, Asbel the
2 ſecond, Ahara the third, † Nohaa the fourth, and
3 Rapha the fifth. † And the ſonnes of Bale were: Addar, and
4 Gera, and Abiud, † Abiſue alſo, and Naaman, and Ahoe,
5 6 † and alſo Gera, and Sephuphan, and Huram. † Theſe are
the ſonnes of Ahod, princes of their kinredes that dwelt in
7 Gabaa, which were tranſported into Manahath. † And Naa-
man, and Achia, and Gera he tranſported them, and begat
8 Oza, and Ahiud. † Moreouer he begat Saharaim in the coun-
trie of Moab, after he diſmiſſed Huſim and Bara his wiues.
9 † And of Hodes his wife he begat Iobab, and Sebia, and
10 Moſa, and Molchom, † Iehus alſo, and Sechia, and Marma.
11 theſe are his ſonnes princes in their families. † And Mehuſim
12 begat Abitob, and Elphaal. † Moreouer the ſonnes of Elphaal
Heber, and Miſaam, and Samad: this man built Ono, and Lod,
13 and her daughters. † And Baria, and Sama princes of their
14 kinredes that dwelt in Aialon: theſe droue away the inhabi-
15 tantes of Geth. † And Ahio, and Seſac, and Ierimoth, † and
16 Sabadia, and Arod, and Heder, † Michael alſo, and Ieſpha,
17 and Ioha the ſonnes of Baria. † And Zabadia, and Moſollam,
18 and Hezeci, and Heber, † and Ieſamari, and Iezlia, and Iobab

ſonnes of Elphaal, † and Iacim, and Zechri, and Zabdi, 19
† and Elioenai, and Selethai, and Eliel, † and Adaia, and 20
Baraia, and Samarath the ſonnes of Semei. † And Ieſpham, 21
and Heber, and Eliel, † and Abdon, and Zechri, and Hanan, 22
† and Hanania, and Ælam, and Anathothia, † and Iephdaia, 23
and Phanuel the ſonnes of Seſac. † and Samſari, and Sohoria 24
and Otholia, † and Ierſia, and Elia, and Zechri, the ſonnes 25
of Ieroham. † theſe be the patriaches, and princes of their 26
kinredes, which dwelt in Ieruſalem. † And in Gabaon dwelt 27
Abigabaon, and the name of his wife Maacha: † And his firſt 28
begotten ſonne Abdon, and Sur, and Cis, and Baal, and 29
Nadab. † Gedor alſo, and Ahio, and Zacher, and Macelloth: 30
† and Macelloth begat Samaa: and they dwelt ouer agaynſt 31
their brethren in Ieruſalem with their brethren. † And Ner 32
begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, 33
and Melchiſua, and Abinadab, and Eſbaal. † And the ſonne of 34
Ionathas, Meribbaal: and Meribbaal begat Micha. † The 35
ſonnes of Micha, Phithon, and Melech, & Tharaa, and Ahaz.
† And Ahaz begat Ioada: and Ioada begat Alamath, and Az- 36
moth, and Zamri: moreouer Zamri begat Moſa, † and Moſa 37
begat Banaa, whoſe ſonne was Rapha, of whom was borne
Elaſa, who begat Aſel. † Moreouer Aſel had ſix ſonnes of 38
theſe names, Ezricam, Bochru, Iſmahel, Saria, Obdia, and
Hanan. al theſe the ſonnes of Aſel. † And the ſonnes of Eſec 39
his brother, Vlam the firſtbegotten, and Iehus the ſecond,
and Eliphalet the third. † And the ſonnes of Vlam were moſt 40
ſtrong men, and archers of great force: and hauing many
ſonnes and nephewes, vnto an hundred fiftie. Al theſe the
children of Beniamin.

CHAP. IX.

VVho of Iſrael (after the captiuitie) firſt inhabited Ieruſalem. 10. VVho exerciſed the offices of Prieſtes, 14. and Leuites, 35. With repetition of part of Sauls progenie.

AL Iſrael therfore ∷ was numbred: and the ſumme of 1
them was written in the Booke of the kinges of Iſrael,
and Iuda: and they were tranſported into Babylon for their
ſinne. † And they that dwelt firſt in their poſſeſſions and in 2
their cities: Iſrael, and the Prieſtes, and the Leuites, and the
Nathineans. † There dwelt in Ieruſalem of the children of 3
Iuda, and of the children of Beniamin, alſo of the children of
Ephraim,

∷ The genealogies of al Iſrael being hitherto recited before their captiuitie, others are now added which firſt returned to Ieruſalem after their releaſe.

4 Ephraim, and Manaſſes. † Othei the ſonne of Ammiud, the
ſonne of Amri, the ſonne of Omrai, the ſonne of Bonni, of the
5 ſonnes of Phares the ſonne of Iuda. † And of Siloni: Aſaia the
6 firſtbegotten, and his ſonnes. † And of the ſonnes of Zara:
Iehuel, and their brethren, ſix hundred ninetie. † Moreouer
7 of the ſonnes of Beniamin: Salo the ſonne of Moſollam, the
8 ſonne of Odiua the ſonne of Aſana: † and Iobania the ſonne
of Ieroham: and Ela the ſonne of Ozi, the ſonne of Mochori:
and Moſollam the ſonne of Saphatias, the ſonne of Rahuel,
9 the ſonne of Iebania, † and their brethren by their families,
nine hundred fiftie ſix. Al theſe princes of their kinredes by
10 the houſes of their fathers. † And of the prieſtes: Iedaia,
11 Ioiarib, and Iachin: † Azarias alſo the ſonne of Helcias,
the ſonne of Moſollam, the ſonne of Sadoc, the ſonne of
Maraioth, the ſonne of Achitob, high prieſt of the houſe of
12 God. † Moreouer Adaias the ſonne of Ieroham, the ſonne
of Phaſſur, the ſonne of Melchias: and Maaſai the ſonne of
Adiel, the ſonne of Iezra, the ſonne of Moſollam, the ſonne
13 of Moſollamith, the ſonne of Emmer. † their brethren alſo
princes by their families a thouſand ſeuen hundred three
ſcore, moſt able men of ſtrength to the worke of the miniſterie
14 in the houſe of God. † And of the Leuites: Semeia the
ſonne of Haſſub the ſonne of Ezricam, the ſonne of Haſebia
15 of the ſonnes of Merari. † Bacbacar alſo a carpenter, and
Galal, and Mathania the ſonne of Micha, the ſonne of Zechri
16 the ſonne of Aſaph: † and Obdia the ſonne of Semeia, the
ſonne of Galal, the ſonne of Idithun: and Barachia the ſonne
of Aſa, the ſonne of Elcana, who dwelt in the courtes of Netophati.
17 † And the porters: Sellum, and Accub, and Telmon,
18 and Ahimam: and their brother Sellum the prince, † vntil
that time, in the kinges gate toward the eaſt, wayted by their
19 courſes of the children of Leui. † But Sellum the ſonne of
Core the ſonne of Abiaſaph, the ſonne of Core, with his brethren,
and his fathers houſe, theſe are the Corites ouer the
workes of the miniſterie, keepers of the entrances of the tabernacle:
and their families in courſe keeping the entrance
20 of the campe of our Lord. † And Phinees the ſonne of Eleaſar,
21 was their prince before our Lord. † Moreouer Zacharias the
ſonne of Moſollamia, porter of the gate of the tabernacle of
22 teſtimonie. † Al theſe choſen men for porters, at euerie gate,
two hundred twelue: and appointed out in their proper

townes: Whom Dauid and Samuel the Seer appointed, vpon
their fidelitie. † as wel them as their ſonnes. in the doores of 23
the houſe of our Lord, and in the tabernacle by their courſes.
† By the foure windes were the porters: that is to ſay, toward 24
the Eaſt, and toward the Weſt, and toward the North, and
toward the South. † And their brethren dwelt in villages, 25
and came vpon their Sabbathes from time to time. † To 26
theſe four Leuites was committed al the number of porters,
and they were ouer the chambers, and treaſures of the houſe
of our Lord. † Alſo round about the temple of our Lord they 27
abode in their watches: that when it was time, they in the
morning might open the doores. † Of theſe mens ſtocke 28
there were alſo ouer the veſſels of the miniſterie: for by number
the veſſels were both brought in and caried out. † Of 29
them alſo they that had the implements of the ſanctuarie committed
vnto them, did ouerſee the floure, and wine, and oile,
and frankincenſe, and ſpices. † And the ſonnes of prieſtes 30
made oyntementes of the ſpices. † And Mathathias a Leuite 31
the firſtbegotten of Sellum the Corite, was ouerſeer of
thoſe thinges, which were fryed in the frying panne. †Moreouer
of the children of Caath their brethren, there were 32
ouer the loaues of propoſition, to prepare alwaies new
euerie Sabbath. † Theſe are the chief of the ſinging men by 33
the families of the Leuites, which abode in the chambers,
that they might day and night continually ſerue in their
miniſterie. † The heades of the Leuites, princes in their families, 34
taried in Ieruſalem. † And in Gabaon abode Iehiel the 35
father of Gabaon, and the name of his wife Maacha. † His 36
firſt begotten ſonne Abdon, and Sur, and Cis, and Baal, and
Ner, and Nadab, † Gedor alſo, and Ahio, and Zacharias, and 37
Macelloth. † Moreouer Macelloth begat Samaan: theſe 38
dwelt ouer agaynſt their brethren in Ieruſalem, with their
brethren. † And Ner bagat Cis: and Cis begat Saul: end Saul 39
begat Ionathas, and Melchiſua, and Abinadab, and Eſbaal.
† And the ſonne of Ionathas, Meribbaal: and Meribbaal 40
begat Micha. † Moreouer the ſonnes of Micha, Phithon, 41
and Melech, and Tharaa, and Ahaz † And Ahaz begat Iara, 42
and Iara begat Alamath, and Azmoth, and Zamri. And Zamri
begat Moſa. † And Moſa begat Banaa: whoſe ſonne Raphaia 43
bepat Elaſa: of whom was borne Aſel. † Moreouer Aſel had 44
ſix ſonnes of theſe names, Ezricam, Bochru, Iſmael, Saria,
Obdia, Hanan, theſe are the ſonnes of Aſel.

CHAP. X.

King Saul with his three ſonnes are ſlaine by the Philiſtians. 8. Who ſpoile the armie and carie away Souls head. 11. The men of Iabes Galaad burie his bodie and his ſonnes, faſting for them ſeuen daies. And the kingdom is tranſlated to Dauid.

1 AND the Philiſtijms fought agaynſt Iſrael, and the men
of Iſrael fled from the Paleſthines, and they fel wounded
2 in mount Gelboe. † And when the Philiſthians were
come nere purſewing Saul, and his ſonnes, they ſtroke Ionathas,
3 and Abinadab, and Melchiſua the ſonnes of Saul. † And
the battel grewe ſore agaynſt Saul, and the archers found
4 him, and wounded him with arrowes. † And Saul ſayd to his
eſquyer: Draw thy ſwoord, and kil me: leſt perhaps theſe
vncircumciſed come, and deride me. But his harnes bearer
would not, being frighted with feare: Saul therfore caught
5 his ſword, and fel vpon it. † Which when his harnes bearer
had ſeene, to witte, that Saul was dead, him ſelf alſo fel
6 vpon his ſword, and died. † Saul therfore died, and his three
7 ſonnes, and al his houſe fel together. † Which when the
men of Iſrael had ſene, that dwelt in the champayne, they
fled: and Saul and his ſonnes being dead, they forſooke their
cities, and were diſperſed hither and thither: and the Philiſthijms
8 came, and dwelt in them. † The next day therfore the
Philiſthijms taking away the ſpoiles of them that were
ſlayne, found Saul and his ſonnes lying on mount Gelboe.
9 † And when they had ſpoyled him, and cut of his head, and
ſtripped him of his armour, they ſent into their land, that it
ſhould be caried about, and ſhould be ſhewed in the temples
10 of the Idols, and to the people: † and his armour they dedicated
in the temple of their god, and the head they nailed
11 vp in the temple of Dagon. † When the men of Iabes Galaad
had heard this, to witte, al thinges that the Philiſtijms had
12 done vpon Saul, † euerie one of the valiant men aroſe, and
tooke the bodies of Saul and of his ſonnes, and brought them
into Iabes, and buried their bones vnder an oke, that was in
13 Iabes, and they faſted ſeuen daies. † Saul therfore died for his
iniquities, for that he :: tranſgreſſed the commandement of
our Lord which he had commanded, and kept it not: yea
14 and beſides alſo conſulted the Pythoneſſe, † and truſted not
in our Lord: for the which he ſlewe him, and transferred his
kingdome to Dauid the ſonne of Iſai.

:: The ſecond part.

King Saul and al his familie ouerthrowne.

:: He offered Sancrifice on an Altar without warranto. 1. *Reg.* 13: And deſtroyed not the Amalacites, as he was commanded. 1. *Reg.* 15.

CHAP. XI.

Dauid is elected and annointed king. 5. He ouerthroweth the Iebuſites taking the towre of Sion in Ieruſalem, and proſpereth. 10. His valiant men, and their heroical actes are recited. 17. He deſiring water from the ciſterne of Bethleem, wil not drink it, but offereth it in ſacrifice, becauſe it is brought with danger of his valiant mens liues. 20. Other valiant men of the ſecond order, are likewiſe recited.

The third part. King Dauids reigne and his ſpecial actes.

AL Iſrael therfore was gathered together to Dauid in 1
Hebron, ſaying: We are thy bone, and thy fleſh. † Yeſterday 2
alſo, and the day before, when Saul as yet reigned, thou
waſt he that didſt leade out and leade in Iſrael: for to thee our
Lord thy God ſayd: Thou ſhalt feede my people Iſrael, and
thou ſhalt be prince ouer it. † Al the ancientes therfore of 3
Iſrael came to the king into Hebron, and Dauid entred into a
league with them before our Lord: and they annoynted him
king ouer Iſrael, according to the word of our Lord, which
he ſpake in the hand of Samuel. † Dauid alſo went, and al 4
Iſrael into Ieruſalem. this is Iebus, where the Iebuſeites were
the inhabiters of the land. † And they that dwelt in Iebus, 5
ſayd to Dauid: Thou ſhalt not come in here. Moreouer Dauid
tooke the towre of Sion, which is the Citie of Dauid, † and 6
he ſayd: Euerie one that ſhal among the firſt ſtrike the Iebuſeite,
ſhal be the prince and chiefe captayne. Ioab therfore
the ſonne of Saruia went vp firſt, and was made the prince.
† And Dauid dwelt in the towre, and therfore it was called 7
the Citie of Dauid. † And he built the citie round about from 8
Mello vnto a round compaſſe, and Ioab built the reſt of the
citie. † And dauid proſpered going and increaſing, and the 9
Lord of hoſtes was with him. † Theſe are the princes of the 10
valiant men of Dauid, which holpe him to be made king ouer
al Iſrael according to the word of our Lord, which he ſpake
to Iſrael. † And this is the number of dauids ſtrong ones: 11
Ieſbaam the ſonne of Hachamoni prince among thirtie: this
man lifted vp his ſpeare vpon three hundred wounded at one
time. † And after him Eleazar his vncles ſonne an Ahohite, 12
who was among the three mighties. † This was with Dauid 13
in Pheſdomim, when the Philiſthijms were gathered to that
place into battel: and the field of that countrie was ful of
barley, and the people was fled from the face of the Philiſthimes.
† Theſe ſtood in the middes of the fielde, and defended 14
him:

ded him : and when they had ſtriken the Philiſtheans, our
15 Lord gaue great health to his people. † And there went downe
three of the thirtie princes to a rocke, wherin Dauid was, to
the caue of Odollam, when the Philiſthijms had camped in
16 the Vale raphaim. † Moreouer dauid was in a hold, and the
17 ward of the Pheliſthimes in Bethlehem. † Dauid therfore
deſired and ſayd: O that ſome man would giue me water of
18 the ceſterne of Bethlehem, which is in the gate. † Theſe
three therfore went forward through the middes of the
campe of the Philiſthimes, and drewe water of the ceſterne
of Bethlehem, which was in the gate, and brought it to
Dauid to drinke: who would not, but tather offered it to our
19 Lord, † ſaying: God forbid that in the ſight of my God I ſhould
doe this, and ſhould drinke the bloud of theſe men: becauſe
in the peril of their liues they haue brought me the water.
And for this cauſe he would not drinke. Theſe thinges did
20 the three moſt valiantes. † Abiſai alſo the brother of Ioab he
was prince of three, and he lifted vp his ſpeare agaynſt three
hundred wounded, and he was among three moſt renowned,
21 † and among the ſecond three he the noble one, and prince
22 of them: but yet vnto the three firſt he taught not. † Banaias
the ſonne of Ioiada a moſt valiant man, of Cabſeel: who had
done manie factes, he ſtroke the :: two ariel of Moab: and he
went downe, and ſlewe the lion in the middes of the ciſterne
23 in the time of ſnow. † And he ſtorke the Aegyptian, whoſe
ſtature was of fiue cubites, and which had a ſpeare as the
weauers beame: he therfore went downe to him with a rod,
and by force tooke away the ſpeare, that he held in his hand,
24 and ſlewe him with his owne ſpeare. † Theſe thinges did
Banaias the ſonne of Ioiada, who was among the three valiantes
25 moſt renowned, † the firſt among thirtie, but yet the
three he raught not: and Dauid made him of his counſel.
26 † Moreouer the moſt valiant men in the armie, Aſahel the
27 brother of Ioab, and Elchanan the ſonne of his vncle of Bethlehem,
28 † Sammoth an Arortie, Helles a Phalonite, † Ira the
29 the ſonne of Acces a Thecaite, Abiezer an Anathothite,
30 † Sobbochai an Huſathite, Ilai an Ahohite, † Maharai a Netophathite,
31 Heled the ſonne of Baana a Netophathite, † Ethai
the ſonne of Ribai of Gabaath the children of Beniamin,
32 Banaia a Pharatonite, † Hurai of the Torrent Gaas, Abiel
an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite.

:: Two ſtout men of Moab, as if they had benne lions. 2. *Reg.* 23. *v.* 20.

† The ſonnes of Aſſem a Gezonite, Ionathan the ſonne of 33
Sage an Ararite, † Ahiam the ſonne of Sachar an Ararite, 34
† Eliphal the ſonne of Vr, † Hepher a Mecherathite, Ahia 35
Phelonite, † Heſro a Carmelite, Naarai the ſonne of Azbai, 36
† Ioel the brother of Nathan, Mibahar the ſonne of Agarai. 37
† Selet an Ammonite, Naharai a Berothite the armour bearer 38
of Ioab the ſonne of Saruia, † Ira a Iethreite, Gareb a Iethreite, 39
† Vrias the Hetheite, Zabad the ſonne of Oholi, † Adina 40
the ſonne of Sizaa Rubenite the prince of the Rubenites, & 41
with him thirtie: † Hanan the ſonne of Maacha, and Ioſaphat 42
a Mathanite, † Ozia an Aſtarothite, Samma, and Iehiel the 43
ſonnes of Hotham an Arorite, † Iedihel the ſonne of Zamri, 44
and Ioha his brother a Thoſaite, † Eliel a Mahumite, and 45
Ieribai, and Ioſaia the ſonnes of Elnaim, and Iethma a Moabite, 46
Eliel, and Obed, and Iaſiel of Maſobia.

CHAP. XII.

VVho folowed dauid when he fled from Saul. 23. And who came into Hebron to make him king.

THESE alſo came to dauid into Siceleg, when as yet he 1
fled from Saul the ſonne of Cis, the which were moſt
valiant and excellent warriers, † drawing the bowe, and 2
hurling with both handes ſtones in ſlinges, and ſhooting arrowes
directly: of the brethren of Saul of Beniamin. † The 3
prince Ahiezer, and Ioas the ſonnes of Sammaa a Gabaathite,
and Iaziel, and Phallet the ſonnes of Azmoth, and Beracha,
and Iehu an Anothothite. † Samaias alſo a Gabaonite 4
the moſt valiant amongſt the thirtie and aboue the thirtie.
Ieremias, and Ieheziel, and Iohanan, and Iezabad a Gaderothite.
† And Eluzai, and Ierimuth, and Baalia, and Samaria, 5
and Saphatia an Haruphite. † Elcana, and Ieſia, and Azareel, 6
and Ioezer, & Ieſbaam of Carehim: † Ioela alſo, and Zabadia 7
the ſonnes of Ieroham of Gedor. † Yea and of Gaddi alſo 8
there fled to Dauid, when he lay hid in the deſert moſt valiant
men, and the beſt warriers, holding ſheild and ſpeare:
their faces as the faces of a lion, nd ſwift as the roebuckes on 9
the mountaynes: † Ezer the prince, Obdias the ſecond, Eliab 10
the third, † Maſmana the fourth, Ieremias the fifth, † Ethi 11
the ſixth, Eliel the ſeuenth, † Iohanan the eight, Elzebad the 12
ninth, † Ieremias the tenth, Machbanai the eleuenth, † theſe 13
of the children of Gad were the princes of his armie: the 14

meaneſt was captayne ouer an hundred ſouldiars, and the
15 greateſt, ouer a thouſand. † Theſe are they which paſſed Iordan
the firſt moneth, when it vſed to flow ouer his bankes:
and they chaſed away al that dwelt in the valleis toward the
16 eaſt quarter and the weſt. † And there came alſo of Beniamin,
17 and of Iuda to the hold, wherin Dauid abode. † And Dauid
went out to mete them, and ſayd: If you be come peaceably
to me for to helpe me, my hart be ioyned to you, but if you
lye in wayte againſt me for my aduerſaries, whereas I haue
no iniquitie in my handes, the God of our fathers ſee, and
18 iudge. † But the ſpirit came on Amaſai the prince among
thirtie, and he ſayd: We are thine ô Dauid, and with thee ô
ſonne of Iſai: peace, peace be to thee, & peace to thy helpers.
for thy God helpeth thee. Dauid therfore receiued them, and
19 appoynted them princes of the band. † Moreouer of Manaſſes
there fled to Dauid, when he came with the Philiſthijms
agaynſt Saul, to fight and he fought not with them: becauſe
the princes of the Philiſthimes taking counſel ſent him backe,
ſaying: with the peril of our head wil he returne to his lord
20 Saul. † Therfore when he returned into Siceleg, there fled
to him of Manaſſes, Ednas, and Iozabab, and Iedihel, and
Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the
21 princes of a thouſand in Manaſſes. † Theſe did ayde Dauid
agaynſt the rouers: for they were al moſt valiant men, and were
22 made commanders in the armie. † Yea and there came euerie
day to Dauid to helpe him, til it became a great number, as it
23 were :: the armie of God. † This alſo is the number of the
commanders of the armie, which came to Dauid, when he
was in Hebron, to transferre the kingdom of Saul to him,
24 according to the word of our Lord. † The children of Iuda
bearing ſhield and ſpeare, ſix thouſand eight hundred wel
25 appoynted to battel. † Of the children of Simeon valiant
26 men to fight, ſeuen thouſand one hundred. † Of the children
27 of Leui, foure thouſand ſix hundred. † Ioiada alſo prince of
the ſtocke of Aaron, and with him three thouſand ſeuen
28 hundred. † Sadoc alſo a young man of goodlie towardenes,
29 and the houſe of his father, princes twentie two. † And of
the children of Beniamin the brethren of Saul, three thouſand:
for a great part of them as yet folowed the houſe of
30 Saul. † Moreouer of the children of Ephraim twentie thouſand
eight hundred, valiant of ſtrength, men renowmed in

:: An armie of manie good men, wel diſpoſed in order and concord, is called *the armie of God*, like the great numbe rſo Angels, which to vs *are innumerable. Iob. 25.*

their kinredes. † And of the halfe tribe of Manaſſes, eightene 31
thouſand, euerie one by their names, came to make Dauid
king. † Alſo of the children of Iſſachar men of vnderſtan- 32
ding, that knewe al times to command what Iſrael ſhould doe,
princes two hundred: and al the reſt of the tribe did folow
their counſel. † Moreouer of Zabulon ſuch as went forth to 33
battel, & ſtood in aray wel appoynted with armour of warre,
there came fiftie thouſand to ayde, not in a duble hart. † And 34
of Nepthali, commanders a thouſand: and with them furni-
ſhed with ſhield and ſpeare, ſeuen and thirtie thouſand. † Of 35
Dan alſo prepared to battel, twentie eight thouſand ſix hun-
dred. † And of Aſer going forth to fight, and prouoking in 36
batttel, fourtie thouſand. † And beyond Iordan of the children 37
of Ruben, and of Gad, and the halfe part of the tribe of Ma-
naſſes furniſhed with armour of warre an hundred twentie
thouſand. † Al theſe men of warre wel appoynted to fight, 38
with perfect hart came into Hebron, to make Dauid King
ouer al Iſrael: yea and al the reſt of Iſrael, were of one hart,
that Dauid ſhould be made king. † And they were there with 39
Dauid three daies eating and drinking: for their brethren had
prepared for them. † Yea and they that were neere them as 40
farre as Iſſachar, & Zabulon, and Nephthali, brought loaues
on Aſſes, and on camels, and on mules, and vpon oxen, to eate:
meale, figges, reyſens, wine oile, beeues, muttons, in al abun-
dance, for there was ioy in Iſrael.

CHAP. XIII.

The Arke is brought from Abinadabs houſe, 8. Dauid and others dancing before it. 9. Oza for touching it is ſtrooken dead. 13. VVherupon Dauid fearing to bring it to Ieruſalem, it remayneth three monethes in the houſe of Obededom.

AND Dauid tooke counſel with the tribunes, and cen- 1
turions, and al the commanders, † and he ſayd to al the 2
aſſemblie of Iſrael: If it pleaſe you: and if the word which I
ſpeake procede from our Lord God, let vs ſend to the reſt of
our brethren into al the countries of Iſrael, & to the Prieſtes,
and Leuites, that dwel in the ſuburbes of the cities, that they
may be gathered together vnto vs, † and we may bring agayne 3
vnto vs the Arke of our God: for we ſought it not in the daies
of Saul. † And the whole multitude anſwered that it ſhould 4
be ſoe done: for the word had pleaſed al the people. † Dauid 5
therfore

therfore aſſembled al Iſrael from Sihor of Ægypt,til thou enter
into Emath, to bring the Arke of God from Caria Thiarim.
6 † And Dauid went vp, and euerie man of Iſrael to the hil of
Caria Thiarim which is in Iuda, to fetch thence the Arke
of our Lord God ſitting vpon the Cherubim, where his name
7 is inuocated. † And they layd the Arke of God vpon a new
wayne, out of the houſe of Abinadab. And Oza and his brother
8 did driue the wayne. † Moreouer Dauid, and al Iſrael
playd before our Lord with al their might in ſongues, and on
harpes, and pſalteries, and timbrels, and cymbals, and trumpettes.
9 † And when they were come to the Floore of Chidon,
Oza ſtretched forth his hand,to hold vp the Arke: for the oxe
10 being wantone had made it leane a litle a ſide. † Our Lord
therfore was angrie agaynſt Oza, and ſtroke him, for that he
had touched the Arke: and he died there before our Lord.
11 † And Dauid was ſtrooken ſad, becauſe our Lord had diuided
Oza: and he called that place, the Diuiſion of Oza vntil this
12 preſent day. † And he feared God at that time, ſaying: How
13 may I bring in the Arke of God vnto me? † And for this
cauſe he brought it not vnto himſelfe, that is, into the citie
of Dauid, but turned it away into the houſe of :: Obededom
14 the :: Getheite. † Therfore the Arke of God remayned in
the houſe of Obededom three monethes: & our Lord bleſſed
his houſe, and al thinges that he had.

:: Obededom was a Leuite, (c. 15. v. 18.) and therfore more mete to kepe the arke:

:: Called a Getheite becauſe he had dwelt in the towne of Geth.

CHAP. XIIII.

King Dauid prouideth timber, and workmen to build his owne houſe. 3. marieth more wiues, and hath manie children; 8. ouerthroweth the Philiſtians, 13. twiſe,

1 HIRAM alſo the king of Tyre ſent meſſengers to Dauid,
and cedar trees, and artificers for walles, and timber:
2 to build him a houſe. † And Dauid knew that our Lord had
eſtabliſhed him to be king ouer Iſrael, and that his kingdom
3 was exalted ouer his people Iſrael. † Dauid alſo tooke other
4 wiues in Ieruſalem:and he begat ſonnes,and daughters.†And
theſe be their names, that were borne to him in Ieruſalem:
5 Samua, and Sobad, Nathan, and Salomon, † Iebahar, and
6 Eliſua, and Eliphalet, † Noga alſo, and Napheg, and Iaphia,
7 † Eliſama, and Baalaida, and Eliphalet. † And the Philiſthijms
8 hearing that Dauid was annoynted for king ouer al Iſrael,
they went vp al to ſeeke him: which when Dauid had heard,

he went out to meete them. † Moreouer the Philiſthijms 9
coming, were ſpred abrode in the Vale Raphaim. † And 10
Dauid conſulted our Lord, ſaying: Shal I goe vp to the Philiſteans,
and wilt thou deliuer them into my hand? And our
Lord ſayd to him: Goe vp, and I wil deliuer them into thy
hand. † And when they were come vp into Baalpharaſim, 11
Dauid ſtroke them there, and ſayd: God hath diuided myn
enemies by my hand, as waters are diuided: and therfore
the name of that place was called Baal Pharaſim. † And they 12
leaft there their goddes, which Dauid commanded to be
burnt. † An other time alſo the Philiſthijms inuaded, and 13
were diſperſed in the Vale. † And Dauid conſulted God 14
agayne, and God ſayd to him: Goe not vp after them, retyre
from them, and thou ſhalt come agaynſt them ouer agaynſt
the pearetrees. † And when thou ſhalt heare the ſound of 15
one going in the toppe of the pearetrees, then ſhalt thou
yſſue forth to battel. For God is gone forth before thee, to
ſtrike the campe of the Philiſthijms. † Dauid therfore did as 16
God had commanded him, and ſtroke the campe of the
Philiſthianes from Gabaon vnto Gazera. † And the name 17
of Dauid was bruited in al countries, and our Lord gaue the
dreade of him ouer al nations.

CHAP. XV.

VVith ſolemnitie the Arke is brought into Ieruſalem, caried by the Prieſtes and Leuites, 16. with muſick of diuers ſortes, 26. Sacrifice of thankeſgeuing is offered. 29. Michol derideth Dauids deuotion.

HE made alſo houſes for him ſelfe in the citie of Dauid: 1
and built a place for the Arke of God, & pitcht a tabernacle
for it. † Then ſayd Dauid: It is vnlawful that the Arke 2
of God be caried of any man, but of the Leuites: whom our
Lord choſe to carie it, and to miniſter vnto himſelf for euer.
† And he gathered together al Iſrael into Ieruſalem, that the 3
Arke of God might be brought into his place, which he had
prepared for it. † Moreouer alſo the ſonnes of Aaron, and 4
the Leuites. † Of the children of Caath, Vriel was the prince, 5
and his brethren an hundred twentie. † Of the ſonnes of 6
Merari, Aſaia the prince: and his brethren two hundred
twentie. † Of the ſonnes of Gerſom, Ioel the prince: and his 7
brethren an hundred thirtie. † Of the ſonnes of Eliſaphan, 8
Semeias the prince: and his brethren two hundred. † Of the 9
ſonnes

ſonnes of Hebron; Eliel the prince: and his brethren eightie
10 † Of the ſonnes of Oziel, Aminadab the prince: and his
11 brethren and hundred twelue. † And Dauid called Sadoc, and
Abiathar, the Prieſtes, and the Leuites, Vriel, Aſaia, Ioel,
12 Semeia, Eliel, and Aminadab: † and he ſayd to them: You
that are the princes of the Leuitical families, be ſanctified
with your brethren, and fetch the Arke of our Lord the God
13 of Iſrael to the place, which is prepared for it: † leſt as from
the beginning, becauſe yow were not preſent, our Lord
ſtrike vs: ſo now alſo it come to paſſe, we doing ſome vnlawful
14 thing. † The Prieſtes therfore, and the Leuites were
ſanctified, to carie the Arke of our Lord the God of Iſrael.
15 † And the ſonnes of Leui tooke the Arke of God, as Moyſes
had commanded, according to the word of our Lord, vpon
16 their ſhoulders, on barres. † And Dauid ſayd to the princes of
the Leuites, that they ſhould appoynt of their brethren ſinging
men on muſical inſtrumentes, to witte, on nables, & harpes,
and cymbals, that the ſound of ioy might reſound on high.
17 † And they appoynted Leuites: Hemam the ſonne of Ioel, and
of his brethren Aſaph the ſonne of Barachias: and of the children
of Merari, their brethren: Ethan the ſonne of Caſaia.
18 † And with them their brethren: in the ſecond order, Zacharias,
and Ben, and Iaziel, and Semiramoth, and Iahiel, and
Ani, Eliab, and Banaias, and Maaſias, and Mathathias, and
Eliphalu, and Macenias, and Obededom, and Iehiel, porters.
19 † Moreouer them that ſang, Heman, Aſaph, and Ethan:
20 ſounding on braſen cymbals. † And Zacharias, and Oziel,
and Semiramoth, and Iahiel, & Ani, and Eliab, and Maaſias,
21 and Banaias vpon nables ſang myſteries. † Moreouer Mathathias,
and Eliphalu, and Macenias, and Obededom, and
Iehiel, and Ozaziu, vpon harpes for the octaue ſang a triumphant
22 ſong. † And Chonenias the prince of the Leuites, was
chiefe ouer propheſie, to beginne the melodie: for he was
23 verie coning. † And Barachias, and Elcana: doore keepers of
24 the Arke. † Moreouer Sebenias, and Ioſaphat, and Nathanael,
and Amaſai, and Zacharias, and Banaias, and Eliezer
prieſtes, ſounded with trumpettes, before the Arke of God:
and Obededom, and Iehias kept the doore of the Arke.
25 † Therfore Dauid and al the ancientes of Iſrael, and the tribunes,
went to fetch the Arke of the couenant of our Lord,
26 out of the houſe of Obededom with ioy. † And when God

had holpen the Leuites, which caried the Arke of the couenant
of our Lord, there were immolated ſeuen oxen, & ſeuen
rammes. † Moreouer Dauid was clothed with a robe of fine 27
linen, and al the Leuites that caried the Arke, and the ſinging
men, and Chonenias the prince of prophecie among the ſingers:
and Dauid alſo was clothed with an :: Ephod of linen.
† And al Iſrael brought the Arke of the couenant of our 28
Lord in iubiley, and ſounding with the ſound of ſhaulme, and
with trumpettes, and cymbals, and nables, and harpes. † And 29
when the Arke of the couenant of our Lord was come vnto
the citie of Dauid, Michol the daughter of Saul looking
forth through a window, ſaw Dauid the king dancing and
playing, and ſhe deſpiſed him in her hart.

:: An other linen garment vſed by prophetes, ſuch as Samuel did weare being a child 1. *Reg.* 2.

CHAP. XVI.

The Arke is placed in a tabernacle. Sacrifice is offered. Dauid bleſſeth the people, 4. diſpoſeth the offices of Leuites. 8. and maketh a Pſalme of praiſe to God.

THEY therfore brought the Arke of God, and ſet it in 1
the middes of the tabernacle, which Dauid had pitched
for it: and they offered holocauſtes, and pacifiques before
God. † And when Dauid had finiſhed offering holocauſtes, 2
and pacifiques, he :: bleſſed the people in the name of our
Lord. † And he diuided to al through out euerie one, from 3
man vnto woman a loafe of bread, and a peece of roſted
beefe, and floure fryed with oile. † And he :: appoynted before 4
the Arke of our Lord of the Leuites, that ſhould miniſter,
and ſhould remember his workes, & glorifie, and prayſe
our Lord the God of Iſrael: † Aſaph the prince, and the ſecond 5
after him Zacharias: moreouer Iahiel, and Semiramoth,
and Iehiel, and Mathathias, and Eliab, and Banaias, & Obededom:
and Iehiel ouer the inſtrumentes of pſalterie, and the
harpes: & Aſaph to ſound vpon the cymbals: † but Banaias, 6
and Iaziel prieſtes, to ſound the trumpet continually before
the Arke of the couenant of our Lord. † In that day Dauid 7
made Aſaph, prince to confeſſe to our Lord and his brethren.
† Confeſſe ye to our Lord, and inuocate his name: make 8
his inuentions knowen among the peoples. † Chaunt 9 Pſal. 104.
to him, and ſing to him: and tel ye al his meruelous thinges.
† Prayſe ye his holie name: let the hart of them that reioyſe, 10
ſeeke our Lord. † Seeke ye our Lord, and his powre: 11

:: Not only king Dauid being a holie Prophet, but anie other Superior might bleſſe his ſubiectes.

:: That he alſo diſpoſed certaine offices of Leuites was by ſpecial priuilege, which was no preiudice to the hiegh prieſts authoritie, for ſuperior powre is proued by Gods inſtitution, rather then by factes, either of good men, which do manie thinges by

12 ſeeke ye his face alwayes. † Remember his meruelous
thinges which he hath done: his ſignes, and the iudgementes
13 of his mouth. † The ſeede of Iſrael his ſeruant: the
4 children of Iacob his elect. † He is the Lord our God:
15 in al the earth are his iudgementes. † Remember for
euer his couenant: the word, which he commanded vnto a
16 thouſand generations. † Which he couenanted with
17 Abraham: and his othe with Iſaac. † And he appoynted
it to Iacob for a precept: and to Iſrael for an euer laſting coue-
18 nant: † Saying: To thee wil I geue the Land of Chanaan:
19 the corde of your inheritance. † When they were few
20 in number: ſmal and ſoiourners therof. † And they
paſſed from nation into nation: & from kingdom to an other
21 people. † He ſuffered not any man to calumniate them:
22 but rebuked kinges for their ſake. † Touch not my an-
23 noynted: and vnto my prophetes be not malicious. † Sing
Pſal. 95. ye to our Lord al the earth: ſhew forth from day to day his
24 ſaluation. † Tel his glorie among the gentiles: among
25 al peoples his meruelous workes. † Becauſe our Lord is
great, and laudable excedingly: and terrible ouer al goddes.
26 † For al the goddes of the peoples, be idols: but our Lord
27 made the heauens. † Confeſſion and magnificence be-
28 fore him: ſtrength and ioy in his place. † Bring to our
Lord ye families of peoples: bring to our Lord glorie and
29 impire. † Geue our Lord glorie, to his name, eleuate
ſacrifice, and come ye in his ſight: and adore our Lord in holie
30 honour. † Let al the earth be moued before his face: for
31 he founded the world vnmoueable. † Let the heauens be
glad, & the earth reioyſe: and let them ſay among the nations,
32 Our Lord hath reigned. † Let the ſea thunder, and the
fulneſſe therof: let the fieldes reioyſe, and al thinges that are
33 in them. † Then ſhal the trees of the foreſt prayſe before
Pſal. 105. 34 our Lord: becauſe he is come to iudge the earth. † Confeſſe
ye to our Lord, becauſe he is good: becauſe his mercie is
35 for euer. † And ſay ye: Saue vs ô God our ſauiour: and ga-
ther vs together, & deliuer vs out of the nations, that we may
confeſſe to thy holie name, and may reioyſe in thy ſongues.
36 † Bleſſed be our Lord the God of Iſrael from eternitie vnto
eternitie: and let al the people ſay: Amen, and hymne to God.
37 † He therfore leaſt Aſaph there before the Arke of the coue-
nant of our Lord, and his brethren to miniſter in the preſence
of the

way of diſpenſation, or of euil vſurping whithout warrant, that to them perteyneth not. For it is clere that God inſtituted ſupreme ſpiritual powre in the high prieſt. *Deut. 17.* And al kinges and temporal princes are to receiue the law at the prieſtes hand. *ibidem. v. 18.* Eleazar the high prieſt was appointed to conſult our Lord for Ioſue, *Nu. 27.* Finally by Gods ordinance, *the law of truth was in the mouth of prieſtes. Malac. 2.*

of the Arke continually day by day, and in their courſes.
† Moreouer Obededom, and his brethren ſixtie eight: and 38
Obededom the ſonne of Idithun, and Hoſa he appoynted
for porters. † And Sadoc the prieſt, and his brethren 39
prieſtes, before the tabernacle of our Lord in the excelſe,
which was in Gabaon, † that they ſhould offer holocauſtes 40
to our Lord vpon the altar of holocauſt continually, mor-
ning and euening, according to al thinges that are writen
in the law of our Lord, which he commanded Iſrael. † And 41
after him Heman, and Idithun, and the reſt of the choſen
men, euerie one by his name to confeſſe vnto our Lord:
Becauſe his mercie is for euer. † Heman alſo and Idithun 42
ſounding the trumpet, and quauering on the cymbals, and al
muſical inſtrumentes to ſing vnto God: and the ſonnes of
Idithun he made porters. † And al the people returned into 43
their houſe: and Dauid, to bleſſe alſo his houſe.

CHAP. XVII.

Dauid determining to build a Temple, 11. is admoniſhed by Nathan the prophet, that not he, but his ſonne, ſhal build it; and be eſtabliſhed in the kingdom. 16. Dauid extolleth Gods benignitie towards him, and the people.

AND when Dauid dwelt in his houſe, he ſayd to Nathan 1
the prophete: Behold I dwel in a houſe of cedar: and
the Arke of the couenant of our Lord is vnder ſkinnes. † And 2
Nathan ſayd to Dauid: Al thinges, that are in thy hart doe:
for God is with thee. † Therfore that night the word of God 3
came to Nathan, ſaying: † Goe, and ſpeake to Dauid my 4
ſeruant: Thus ſayth our Lord: Thou ſhalt not build me a
houſe to dwel in. † For neither haue I remayned in houſe 5
from the time, that I brought out Iſrael, vntil this day: but I
haue bene alwaies changing places of tabernacle, and in tent
† abyding with al Iſrael. Did I ſpeake to one, at the leaſt, of al 6
the iudges of Iſrael, whom I commanded to feede my people,
and did I ſay: Why haue you not built me a houſe of cedar?
† Now therfore ſo ſhalt thou ſpeake to my ſeruant Dauid: 7
Thus ſayeth the Lord of hoſtes: I tooke thee, when in the
paſtures thou dideſt folow the flocke, that thou ſhouldeſt be
prince of my people Iſrael. † And I haue beene with thee 8
whither ſoeuer thou wenteſt: and I haue ſlayne al thine ene-
mies before thee, and haue made thee a name as of one of the
great ones, that are renowmed in the earth. † And I haue 9
geuen

geuen a place to my people Iſrael: it ſhal be planted, and ſhal
dwel therin, and ſhal be moued no more, neither ſhal the
children of iniquitie conſume them, as from the beginning,
10 † ſince the dayes that I gaue Iudges to my people Iſrael, and
humbled al thine enimies. I therfore tel thee, that our Lord
11 wil build thee ∷ a houſe. † And when thou ſhalt haue accompliſhed
thy daies to goe to thy fathers, I wil rayſe vp thy ſeede
after thee, which ſhalbe of thy children: and I wil eſtabliſh
12 his kingdom. † He ſhal build me a houſe, and I wil confirme
13 his throne for euer. † I wil be to him for a father, and he ſhal
be to me for a ſonne: and my mercie I wil not take from him,
14 as I tooke from him, that was before thee. † And I wil eſtabliſh
him in my houſe, and in my kingdom for euer: and his
15 throne ſhalbe moſt firme for euer. † According to al theſe
wordes, and according to al this viſion, ſo ſpake Nathan to
16 Dauid. † And when king Dauid came, and ſate before our
Lord, he ſayd: Who am I Lord God, and what is my houſe,
17 that thou ſhouldeſt geue me ſuch thinges? † But this alſo
hath ſemed little in thy ſight, and therfore thou haſt ſpoken
concerning the houſe of thy ſeruant for time to come alſo:
18 and haſt made me renowned aboue al men Lord God. † What
can Dauid adde farther, wheras thou haſt ſoe glorified thy
19 ſeruant, and knowen him? † Lord for thy ſeruant according
to thy hart thou haſt done al this magnificence, and would
20 haue al thy great wonders to be knowen. † Lord, there is
not the like to thee: and there is none other beſide thee, of al
21 whom we haue heard with our eares. † For what other is
there, as thy people Iſrael, one nation in the earth, to the
which God went, to deliuer it and make it his people, and
with his greateneſſe and terrours caſt out the nations
before the face of it, which he deliuered out of Ægypt?
22 † And thou haſt made thy people Iſrael to be thy people euer,
23 and thou Lord art made the God therof. † Now therfore
Lord, the word, which thou haſt ſpoken to thy ſeruant, and
concerning his houſe, be it confirmed for euer, and do as
24 thou haſt ſpoken. † And let thy name remayne and be magnified
for euer: and let it be ſayd: The Lord of hoſtes is God of
Iſrael, and the houſe of Dauid his ſeruant permanent before
25 him. † For thou Lord my God haſt reueled the eare of thy
ſeruant, to build him a houſe: and therfore thy ſeruant hath
26 found confidence, to pray before thee. † Now therfore

∷ That is continew and preſerue thy ſeede, and familie as we ſee it performed euen to the B. virgin Marie, and Chriſt of the houſe of Dauid. *Mat* [illegible] *Luc. 2. 3.*

Lord thou art God: and thou haſt ſpoken to thy ſeruant ſo
great benefittes. † And thou haſt begunne to bleſſe the 27
houſe of thy ſeruant, that it be alwaies before thee: for thee
ô Lord bleſſing it, it ſhal be bleſſed for euer.

CHAP. XVIII.

King Dauid hath great victories, making manie nations tributarie, 15. his chiefe officeres are recounted.

AND it came to paſſe after theſe thinges, that Dauid 1 2. Reg. 8.
ſtroke the Philiſthijms, and humbled them, and tooke
away Geth, and her :: daughters out of the hand of the Phili-
ſthijms, † and ſtroke Moob, and the Moabites were made 2
Dauids ſeruantes, offering him giftes. † At that time Dauid 3
ſtroke Adazezer alſo the king of Soba of the countrie of He-
math, when he went on to dilate his empire as farre as the
riuer Euphrates. † Dauid therfore tooke a thouſand chariotes 4
of his, & ſeuen thouſand horſmen, & twentie thouſand foote-
men, & he hoghſinewed al the chariot horſes, ſauing an hun-
dred chariotes, which he reſerued to himſelf. † And the Syrian 5
alſo of Damaſcus came moreouer, to giue ayde to Adarezer
the king of Soba but Dauid ſtroke alſo of his two & twentie
thouſand men. † And he put ſouldiars in Damaſcus, that Syria 6
alſo ſhould ſerue him, & bring giftes. And our Lord holpe him
in al thinges, to the which he went. † Dauid alſo tooke the 7
golden quyuers, which the ſeruantes of Adarezer had, and he
brought them into Ieruſalem. † Moreouer of Thebath, and 8
Chun the cities of Adarezer verie much braſſe, of which Sa-
lomon made the braſen Sea, and pillers, and braſen veſſels. 9
† Which when Tou the king of Hemath had heard, to witte,
that Dauid had ſtriken al the armie of Adarezer the king of
Soba, † he ſent Adoram his ſonne to king Dauid, to deſire 10
peace of him, & to congratulate him that he had ſtriken, and
had ouerthrowen Adarezer: for Tou was aduerſarie to Adare-
zer. † But al the veſſel alſo of gold, and ſiluer, and braſſe king 11
Dauid :: conſecrated to our Lord, with the ſiluer and gold,
which he had taken out of al the nations, as wel of Idumea,
and Moab, & the children of Ammon, as of the Philiſthijms
and Amalec. † And Abiſai the ſonne of Saruia ſtroke Edom 12
in the Vale of ſalt pittes, eightene thouſand: † and he ap-
poynted a garryſon in Edom, that Idumea ſhould ſerue Dauid:
and our Lord ſaued Dauid in al thinges, to which he went.
† Dauid therfore reigned ouer al Iſrael, & did iudgement and 14
iuſtice

:: The leſſer townes and villagies are commonly called the dauhgters of ſome great towne or citie to which they perteyne.

:: That which is dedicated to ſacred vſe, is conſecrated to God.

15 iuſtice to al his people. † Moreouer Ioab the ſonne of Saruia
was ouer the armie, and Ioſaphat the ſonne of Ahilud commenter.
16 † And Sadoc the ſonne of Achitob, & Ahimelech the
17 ſonne of Abiathar, Prieſtes: and Suſa, Scribe. † Banaias alſo
the ſonne of Ioiada ouer the legions Cerethi, and Phelethi:
moreouer the ſonnes of Dauid the chief at the kinges hand.

CHAP. XIX.

The king of Ammon euil intreating king Dauids men, whom he had curteouſly ſent to condole the death of his father, is ouerthrowen in battel. 16. with the Aſſyrians his hyred confederates.

2. Reg. 10.

1 AND it chanced that Naas the king of the children of
2 Ammon died, and his ſonne reigned for him. † And
Dauid ſayd: I wil do mercie with Hanon the ſonne of Naas:
for his father hath done me pleaſure. And Dauid ſent meſſengers
to confort him vpon the death of his father. Who when
they were come into the land of the children of Ammon, to
3 confort Hanon, † the princes of the children of Ammon
ſayd to Hanon: Thou thinkeſt perhaps, that Dauid for honour
ſake toward thy father hath ſent ſome that ſhould comfort
thee: neither markeſt thou, that his ſeruantes are come
4 to thee to eſpie, and ſeeke out, and ſearche thy land. † Therfore
Hanon made the ſeruantes of Dauid balde, and ſhaued
them, and cut away their cotes from the buttockes to the
5 feete, and ſent them away. † Who when they were gone,
and had ſent word to Dauid, he ſent to meete them (for they
had ſuſteyned great reproch) and commanded them to tarie
in Iericho, til their beard grewe, and then they ſhould returne.
6 † And the children of Ammon ſeing, that they had
done iniurie to Dauid, as wel Hanon as the reſt of the people,
they ſent a thouſand talents of ſiluer, to hyre them chariotes
and horſemen out of Meſopotamia, and from Siria Maacha,
7 and from Soba. † And they hyred two and thirtre thouſand
chariotes, and king Maacha with his people. Who when they
were come, camped ouer agaynſt Medaba. The children of
Ammon alſo being gathered together out of their cities, came
8 to the battel. † Which when Dauid had heard, he ſent Ioab,
9 and al the hoſt of valiant men: † and the children of Ammon
iſſuing forth, put their armie in aray beſide the gate of the
citie: and the kinges, that were come to ayde him, ſtood apart
10 in the field. † Ioab therfore vnderſtanding that battel was

made agaynſt him before and behind, choſe the moſt valiant
men of al Iſrael, and marched on againſt the Syrian. † And 11
the reſt of the people he gaue vnder the hand of Abiſai his
brother: and they went forth agaynſt the children of Ammon
† And he ſayd: If the Syrian ſhal ouercome me, thou 12
ſhalt ayde me: and if the children of Ammon ſhal ouercome
thee, I wil ayde thee. † Take courage, and let vs play the 13
men for our people, and for the cities of our God: and our
Lord wil doe that which is good in his ſight. † Ioab therfore 14
marched on, and the people that were with him, agaynſt the
Syrian to battel: and he put them to flight. † Moreouer the 15
childen of Ammon ſeing that the Syrian was fled, themſelues
alſo fled from Abiſai his brother, and went into the citie: and
Ioab alſo returned into Ieruſalem. † But the Syrian ſeing that 16
he was fallen before Iſrael, ſent meſſengers, and brought the
Syrian, that was beyond the riuer: and Sophach the General
of Aderezers warre, was their captayne. † Which when it 17
was told Dauid, he gathered together al Iſrael, and paſſed Iordan,
and fel vpon them, and directed his armie agaynſt him,
they fighting on the contrarie part. † And the Syrian fled 18
from Iſrael: and Dauid ſlewe of the Syrians ſeuen thouſand
chariotes, and fourtie thouſand footemen, and Sophach General
of the armie. † And the ſeruantes of Adarezer ſeing 19
themſelues to be ouercome of Iſrael, fled to Dauid, & ſerued
him: and Syria would no more giue ayde to the children of
Ammon.

CHAP. XX.

King Dauid proſpereth in warre agaynſt the Ammonites, 4. and Philiſthims, 6. among whom Ionathan Dauids nephew by his brother, killeth a monſtruous giant, which had twelue fingers and twelue toes.

AND it came to paſſe after the compaſſe of a yeare, at 1 2. Reg. 21.
ſuch time when kinges are wont to goe forth to battel,
Ioab gathered together the armie and force of warre, and
ſpoyled the land of the children of Ammon: and went on
and beſieged Rabba. Moreouer Dauid taried in Ieruſalem,
when Ioab ſtroke Rabba, and deſtroyed it. † And Dauid 2
tooke the crowne of Melchom from his head, and found in it
a talent weight of gold, and moſt precious pearles, and he
made himſelf therof a diademe: he tooke alſo the ſpoiles of
the citie very much. † And the people that was therin, he 3
brought

brought forth : and he made harrowes, and ſleddes, and chariotes
ſhod with Iron to paſſe ouer them, ſoe that they were
cut in ſunder, & broken in peces : ſo did Dauid to al the cities
of the children of Ammon : & he returned with al his people
4 into Ieruſalem. † After theſe thinges there was warre begunne
in Gazer agaynſt the Philiſthians : in which Sobachai the
Huſathite ſtroke Saphai of the kinred of Raphaim, & humbled
5 them. † An other battel alſo was fought agaynſt the Philiſtheans,
wherein Adeodatus the ſonne of Saltus a Bethlehemite
ſtroke the brother of Goliath the Getheite, the ſtaffe of
6 whoſe ſpeare was as it were a weauers beame. † But an other
battel alſo happened in Geth, wherin there was a verie long
man, hauing fingers and toes by ſix and ſix, that is, together
foure and twentie : who alſo was borne of the ſtocke of
7 Rapha. † This man blaſphemed Iſrael : and Ionathan the
ſonne of Samaa the brother of Dauid ſtroke him. Theſe be
the children of Rapha in Geth, which fel by the hand of Dauid
and of his ſeruantes.

CHAP. XXI.

Dauid ſinneth in numbring his people, 8. repenteth, and prayeth, yet is puniſhed, many dying of the plague, 15. til God ſhewing mercie ſpareth the reſt. 16. Dauid accuſing himſelfe and excuſing the people is commanded by the Angel to offer ſacrifice, which he (22. bying ground for an altar) 26. performeth.

2. *Reg.* 24.

1 BVT :: Satan roſe agaynſt Iſrael: and moued Dauid to num-
2 ber Iſrael. † And Dauid ſayd to Ioab, and to the princes
of the people : Goe, and number Iſrael from Berſabee vnto
3 Dan, and bring me the number that I may know. † And Ioab,
anſwered : Our Lord increaſe his people an hundred fold more
then they are : are they not my lord king al thy ſeruantes? why
doth my lord ſeeke this, which may be reputed for a ſinne to
4 Iſrael ? † But the kinges word preuailed more : and Ioab went
forth, and went about al Iſrael : and returned to Ieruſalem.
5 † And he gaue Dauid the number of them, whom he had
ſurueyed : and al the number of Iſrael was found a thouſand
thouſand and an hundred thouſand men that drew ſword :
and of Iuda foure hundred ſeuentie thouſand men of warre.
6 † For Leui and Beniamin he numbred not : becauſe Ioab
7 vnwillingly executed the kings commandement. † And
that which was commanded diſpleaſed God : and he ſtroke

:: By Gods permiſſion Dauid was tempted and ouercome. 2. *Reg.* 24.

:: King Dauid was not without faith, nor hope, and yet was contaminate with iniquitie, from which he prayed to be deliuered.

Iſrael. † And Dauid ſayd to God: I haue ſinned excedingly 8
in that I would doe this: I beſech thee take away :: the iniquitie
of thy ſeruant, becauſe I haue done fooliſhly. † And
our Lord ſpake to Gad the Seer of Dauid, ſaying: † Goe, 9
and ſpeake to Dauid, and tel him: Thus ſayth our Lord: 10
I geue thee the choyſe of three thinges, chooſe one which
thou wilt, and I wil doe it to thee. † And when Gad was 11
come to Dauid, he ſayd to him: Thus ſayth our Lord: Chooſe
which thou wilt: † either three yeares famine: or three 12
monethes to flee from thine enemies, and not to be able to
eſcape their ſword: or three dayes the ſword of our Lord, and
peſtilence to be in the land, and the Angel of our Lord to kil
in al the coſtes of Iſrael: now therfore ſee what I ſhal anſwer
him, that ſent me. † And Dauid ſayd to God: I am on euerie ſide 13
in great diſtreſſe: but it is better, that I fal into the handes of
our Lord, becauſe his mercies be manie, then into the handes
of men. † Our Lord therfore ſent the peſtilence in Iſrael: and 14
there fel of Iſrael ſeuentie thouſand men. † He ſent alſo an 15
Angel into Ieruſalem, to ſtrike it: and when it was ſtriken,
our Lord ſaw, and had compaſſion vpon the greateneſſe of
the euil: and commanded the Angel, that ſmote: It is ſufficient,
now let thy hand ceaſe. Moreouer the Angel of our
Lord ſtoode beſide the floore of Ornan the Iebuſeite. † And 16
Dauid lifting vp his eies, ſaw the Angel of our Lord ſtanding
betwen heauen and earth, and a ſword drawen in his hand,
turned agaynſt Ieruſalem: & they fel as wel he as the ancientes
clothed in heare clothes, flatte on the earth. † And Dauid 17
ſayd to God: Am not I he, that commanded the people to be
numbred? It is I that haue ſinned: it is I that haue done the
euil: this flocke what hath it deſerued? Lord my God let thy
hand be turned I beſech thee vpon me, and vpon my fathers
houſe: and let not thy people be ſtriken † And the Angel of 18
our Lord commanded Gad to tel Dauid, that he ſhould goe
vp, and build an altar to our Lord God in the floore of Ornan
the Iebuſeite. † Dauid therfore went vp according to the 19
word of Gad, which he had ſpoken to him in the name of our
Lord. † Moreouer Ornan when he had looked vp, and ſene 20
the Angel, and his foure ſonnes with him, they hid themſelues:
for at that time he threſhed wheat in the floore. † Therfore 21
when Dauid came to Ornan, Ornan beheld him, & went forth
to mete him out of the floore, and adored him flatte on the
ground.

22 ground. † And Dauid ſayd to him: Geue me the place of thy
floore, that I may build therein an altar to our Lord: ſo that
thou take as much ſiluer as it is worth, and the plague may
23 ceaſe from the people. † And Ornan ſayd to Dauid: Take it,
and let my lord the king doe whatſoeuer pleaſeth him: yea
the oxen alſo I geue for holocauſt, and * the dreyes for wood,
24 and wheat for ſacrifice: I wil giue al thinges willingly. † And
king Dauid ſayd to him: It ſhal not be ſo, but I wil geue thee
ſiluer as much as it is worth: for I may not take it from thee,
25 and ſo offer to our Lord holocauſtes geuen gratis. † Dauid
therfore gaue Ornan for the place, ſix hundred ſicles of gold
26 of moſt iuſt weight. † And he built there an altar to our Lord:
and he offered holocauſtes, and pacifiques, and he inuocated
our Lord, & he heard him :: in fyre from heauen vpon the altar
27 of holocauſte. † And our Lord commanded the Angel: and
28 he turned his ſword into the ſcabbard. † Dauid therfore forthwith,
ſeing that our Lord had heard him in the floore of
29 Ornan the Iebuſeite, immolated victimes there. † But the
tabernacle of our Lord, which Moyſes made in the deſert,
and the altar of holocauſtes, was at that time in the excelſe of
30 Gabaon. † And Dauid could not goe to the altar to pray God
there: for he had bene frighted with exceding feare, ſeing the
ſword of the Angel of our Lord.

* litle cartes.

:: God ſhewed by ſending fire miraculouſly to burne the ſacrifice, that he had heard Dauids prayer.

CHAP. XXII.

VVorkemen and al neceſſaries being prepared, 6. Dauid commandeth Salomon to build the Temple, for ſo God hath appoynted. 13. exhorteth him to ſerue God. 17. and other principal men to aſſiſt him.

1 AND Dauid ſayd: This is the houſe of God, and this is an
2 altar for holocauſte to Iſrael. † And he commanded that
the proſelytes of the land of Iſrael ſhould be gathered together,
and he appoynted of them maſons to hewe ſtones
3 and poliſh them, that the houſe of God might be built. † Dauid
prepared alſo verie much yron for the nayles of the gates,
and for the ioyninges and ioynctures: and of braſſe an inmumerable
4 weight. † The cedar trees alſo could not be eſtemed,
which the Sidonians, and Tyrians brought downe to Dauid.
5 † And Dauid ſayd: Salomon my ſonne is yet a litle child
and delicate, and the houſe which I would haue to be builded
to our Lord, muſt be ſuch as may be renowned in al countries:
I therfore wil prepare him neceſſaries. And for this
6 cauſe before his death he prepared al the expenſes. † And he
called

1.Reg.7.
3.Reg.5.

called Salomon his ſonne: and commanded him that he
ſhould build a houſe to our Lord the God of Iſrael. † And 7
Dauid ſayd to Salomon: My ſonne, it was my wil to haue
built a houſe to the name of our Lord my God. † But the 8
word of our Lord was made to me, ſaying: Thou haſt ſhed
much bloud, and fought verie manie battels, thou canſt not
build a houſe to my name, ſo much bloud being ſhed before
me: † the ſonne, which ſhal be borne to thee, ſhal be a moſt 9
quiet man: for I wil make him reſt from al his enemies round
about: and for this cauſe, he ſhal be called ∴ Peaceable: and
I wil geue peace and quietneſſe in Iſrael al his dayes. † He 10
ſhal build a houſe to my name, & he ſhal be to me for a ſonne,
and I wil be to him for a father: and I wil eſtablih the throne
of his kingdom ouer Iſrael for euer. † Now therfore my 11
ſonne, Our Lord be with thee, and doe thou proſper, and
build the houſe to our Lord thy God, as he hath ſpoken of
thee. † Our Lord alſo giue thee wiſdome and vnderſtanding, 12
that thou mayſt be able to rule Iſrael, and to kepe the law of
our Lord thy God. † For then thou ſhalt be able to proſper, if 13
thou ſhalt keepe the commandementes, and iudgementes,
which our Lord commanded Moyſes to teach Iſrael: take
courage and play the man, feare not, neither be diſmayde.
† Behold I in my pouertie haue prepared the charges of the 14
houſe of our Lord, of gold an hundred thouſand talentes, and
of ſiluer a thouſand thouſand talentes: but of braſſe, and of
yron there is noe weight, for the number is ſurpaſſed with
the greatneſſe: timber and ſtones I haue prepared to al the
charges. † Thou haſt alſo verie manie artificers, hewers of 15
ſtones, and maſons, & carpenters, and of al occapations moſt
ſkilful to make worke, † in gold and ſiluer and braſſe and 16
yron, wherof there is no number. Ryſe therfore, and do it,
and our Lord wil be with thee. † Dauid alſo commanded 17
al the princes of Iſrael, that they ſhould help Salomon his
ſonne. † You ſee, quoth he, that our Lord your God is with 18
you, and hath geuen you reſt round about, and hath deliuered
al your enemies into your handes, and the land is ſubdewed
before our Lord, and before his people. † Geue therfore your 19
hart and your ſoules, to ſeeke our Lord your God: and
ariſe, and build a ſanctuarie to our Lord God, that the Arke
of the couenant of our Lord, and the veſſels conſecrated to
our Lord, may be brought into the houſe, which is built to the
name of our Lord.

∴ Salomon ſignifieth Peaceable, and therin, as in manie other thinges, prefigured Chriſt who amongſt other names is called, *Prince of peace. Iſai. 9.*

CHAP. XXIII.

King Dauid being old conſtituteth Salomon king. 3. diſpoſeth the offices of Leuites. 7. to wit, the families of Gerſon, 12. of Caath, 21. and of Merari: (26. ceaſing to carrie the tabernacle.) 27. to ſerue in the temple.

1 DAVID therfore being old & ful of daies, made Salomon
2 his ſonne king ouer Iſrael. † And he gathered al the
3 princes of Iſrael, and the Prieſtes and Leuites. † And the Le-
uites were numbred from thirtie yeares, & vpward: and there
4 were found thirtie eight thouſand men. † Of theſe were
choſen, and diſtributed into the miniſterie of the houſe of
our Lord foure and twentie thouſand: and of the ouerſeers
5 and iudges, ſix thouſand. † Moreouer foure thouſand porters:
and as manie ſinging to our Lord on inſtrumentes, which he
6 had made to ſing on † And :: Dauid diſtributed them by the
courſes of the children of Leui, to witte, of Gerſon, and
7 Caath, and Merari. † The ſonnes of Gerſon: Leedan, and
8 Semei. † The ſonnes of Leedan: the prince Iahiel, & Zethan,
9 and Ioel, three. † The ſonnes of Semei: Salomith, and Hoſiel,
and Aram, three: theſe be the princes of the familes of Leedan.
10 † Moreouer the ſonnes of Semei: Leheth, and Ziza, and
11 Iaus, and Baria: theſe be the ſonnes of Semei, foure. † And
Leheth was the firſt, Ziza the ſecond: moreouer Iaus and
Baria had not manie children, and therfore they were coun-
12 ted in one familie, and in one houſe. † The children of Caath:
13 Amram, and Iſaar, Hebron, and Oziel, foure. † The ſonnes
of Amram, Aaron, and Moyſes. And Aaron was ſeperated
to miniſter in Sanctaſanctorum, he and his ſonnes for
euer, and to burne incenſe to our Lord according to his
14 rite, and to bleſſe his name for euer. † The ſonnes of Moy-
ſes alſo the man of God were numbred in the tribe of Leui.
15 † The ſonnes of Moyſes: Gerſom and Eliezari: the ſonnes
16 of Gerſom: Subuel the firſt. † And the ſonnes of Eliezer
17 were: Rohobia the firſt: and Eleezer had noe moe ſonnes.
Moreouer the children of Rohobia were multiplied exce-
18 dingly. † The ſonnes of Iſaar: Salomith the firſt. † The
19 ſonnes of Hebron: Ieriau the firſt, Amarias the ſecond,
20 Iahaziel the third, Iecmaan the fourth. † The ſonnes of
21 Oziel: Micha the firſt, Ieſia the ſecond. † The ſonnes of
Merari: Moholi, & Muſi. The ſonnes of Moholi: Eleazar and
22 Cis. † And Eleazar died, and had no ſonnes but daughters.

:: Aarons ſonnes being conſecrated Prieſtes according to Gods ordinance. *Leuit.* 8 & the Leuites to do other offices about the tabernacle. *Num.* 3. *&.* 4 king Dauid (with Sadoc the highprieſt, and other chief men. *ch.* 24. *v.* 6.) diſpoſed them by lottes which ſhould ſerue by courſes, to ſing and play on inſtrumentes, as wel in the tabernacle now reſting in Ieruſalem, *v.* 26. as in the Temple when it ſhould be built.

and the ſonnes of Cis their brethren tooke them. † The 23
ſonnes of Muſi: Moholi, and Eder, and Ierimoth, three.
† Theſe be the children of Leui in their kinredes and families, 24
princes by courſes, and number of euerie head, that did the
workes of miniſterie of the houſe of our Lord from twentie
yeares, and vpward. † For Dauid ſayd: Our Lord the God of 25
Iſrael hath geuen reſt to his people, and the habitation of Ie-
ruſalem for euer. † Neither ſhal it be the office of the Leuites 26
to carie any more the tabernacle, and al the veſſels therof to
miniſter. † According to the laſt preceptes alſo of Dauid the 27
number of the children of Leui ſhalbe numbred from twentie
yeares and vpward. † And they ſhal be vnder the hand of the 28
ſonnes of Aaron for the ſeruice of the houſe of our Lord, in
the entrances, and in the chambers, and in the place of puri-
fication, and in the Sanctuarie, and in al the workes of the
miniſterie of the temple of our Lord. † And the Prieſtes, ouer 29
the loaues of propoſition, and for the ſacrifice of floure, and
for cakes and azimes, and the frying panne, and to roſt, and
ouer al weight and meaſure. † But the Leuites to ſtand in the 30
morning to confeſſe, and ſing to our Lord: and in like maner
at euening, † as wel in the oblation of the holocauſtes of our 31
Lord, as in the Sabbathes and Calendes, and the reſt of the
ſolemnities, according to the number, and ceremonies of
euerie thing, continually before our Lord. † And let them 32
keepe the obſeruations of the tabernacle of couenant, and
the rite of the Sanctuarie, and the obſeruance of the children
of Aaron their brethren, that they miniſter in the houſe of
our Lord.

CHAP. XXIIII.

King Dauid diſpoſeth ſixtene families of Eleazar, and eight of Ithamar, 7. by lottes, 19. to ſerue in the Temple, according to their prieſtlie function, 20. likewiſe principal Leuites in their offices.

MOREOVER to the ſonnes of Aaron theſe were the 1
partions: The ſonnes of Aaron: Nadab, and Abiu,
and Eleazar, and Ithamar. † But Nadab and Abiu died before 2
their father without children: and Eleazar and Ithamar did the
function of prieſthood. † And Dauid diuided them, that is, 3
Sadoc of the ſonnes of Eleazar, and Ahimelech of the ſonnes
of Ithamar, according to their courſes and miniſterie. † And 4
there were found manie more children of Eleazar among the

principal men, then children of Ithamar. And he diuided to
them, that is, to the children of Eleazar princes by their
families ſixtene: and to the children of Ithamar by their families
5 and houſes eight. † Moreouer he diuided both families
betwen themſelues by lottes: for there were :: princes of
the Sanctuarie, and princes :: of God, as wel of the children
6 of Eleazar, as of the children of Ithamar. † And Semeias
wrote them, the ſonne of Nathanael the Scribe a Leuite,
before the king and princes, and Sadoc the Prieſt, and Ahimelech
the ſonne of Abiathar, the princes alſo of the Prieſtlie
and Leuitical families: one houſe, which was ouer the reſt,
7 Eleazars: and an other houſe, which had the reſt vnder it,
8 Ithamars. † And the firſt lot came forth to Ioiarib, the ſecond
9 to Iedei, † the third to Harim, the fourth to Seorim, † the
10 fifth to Melchia, the ſixt to Maiman, † the ſeuenth to
11 Accos, the eight to Abia, † the ninth to Ieſua, the tenth to
12 Sechenia, † the eleuenth to Eliaſib, the twelfth to Iacim,
13 † the thirtenth to Hoppha, the fourtenth to Iſbaab, † the
14 fiftenth to Belga, the ſixtenth to Emmer, † the ſeuententh to
15 Hezir, the eightenth to Aphſes, † the nineteenth to Pheteia,
16 the twenteth to Hezechiel, † the one and twenteth to Iachin,
17 the two and twenteth to Gamul, † the three and twenteth
18 to Dalaiau, the foure and twenteth to Maaziau. † Theſe be
19 their courſes according to their miniſteries, to enter into
the houſe of our Lord, and according to their rite vnder the
hand of Aaron their father: as our Lord the God of Iſrael had
20 commanded. † Moreouer of the children of Leui, which
were remayning, there was Subael of the children of Amram:
21 and of the children of Subael, Iehedeia. † Alſo of the children
22 of Rohobia the prince of Ieſias. † And the ſonne of
23 Iſaari Salemoth, and the ſonne of Salemoth Iahath: † and
his ſonne Ieriau the firſt, Amarias the ſecond, Iahaziel the
24 third, Iecmaan the fourth. † The ſonne of Oziel, Micha:
25 the ſonne of Micha, Samir. † The brother of Micha, Ieſia:
26 and the ſonne of Ieſia, Zacharias. † The ſonnes of Merari:
27 Moholi and Muſi. The ſonne of Oziau: Benno. † The ſonne
alſo of Merari: Oziau, and Soam, and Zacchur, and Hebri.
28 † Moreouer the ſonne of Moholi: Eleazar, who had no children.
29 † And the ſonne of Cis, Ieramael. † The ſonnes of
30 Muſi: Moholi, Eder, and Ierimoth. Theſe be the ſonnes of
31 of Leui according to the houſes of their families. † And they

:: They were called princes of the Sanctuarie in reſpect of Sacrifices, & other ſacred functions.

:: And princes of God in reguard of their ſpiritual iuriſdiction in the Church, or houſe of God.

alſo did caſt lottes agaynſt their brethren the ſonnes of Aaron
before Dauid the king and Sadoc, and Ahimelech, and the
princes of the Prieſtlie and Leuitical families, as wel the elder
as the yonger. Lotte diuided al equally.

CHAP. XXV.

Foure ſonnes of Aſaph, ſix of Idithun, and fourtene of Heman, chiefe muſicians, 7. with their brethren in al two hundred and fourſcore, 8. are diſtributed by Lottes, in foure and twentie companies, to ſerue in the temple.

THERFORE Dauid, and the officers of the hoſte ſeperated 1
for the miniſterie the ſonnes of Aſaph, and Heman,
and :: Idithun: which ſhould :: prophecie on harpes, & pſalteries,
& cymbals according to their number ſeruing the office
dedicated to them. † Of the ſonnes of Aſaph: Zacchur, and 2
Ioſeph, and Nathania, & Aſarela, the ſonnes of Aſaph: vnder
the hand of Aſaph prophecying neere the king. † Moreouer 3
Idithun: the ſonnes of Idithun, Godolias, Sori, Ieſeias, and
Haſabias, and Mathathias, ſix, vnder the hand of their father
Idithun, who prophecied on harpe ouer them that confeſſed
and prayſed our Lord. † Of Heman alſo: the ſonnes of Heman 4
Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hananias,
Hanani, Eliatha, Geddelthi, and Romemthiezer, and Ieſbacaſſa,
Mellothi, Othir, Mahazioth: † al theſe the ſonnes of 5
Heman the Seer of the king in the wordes of God, that he
might exalt the horne: & God gaue to Heman fourtene ſonnes
and three daughters. † Al vnder their fathers were diſtributed 6
to ſing in the temple of our Lord, on cymbals, and pſalteries
and harpes, for the miniſteries of the houſe of our Lord neere
the king: to witte, Aſaph, and Idithun, and Heman. † And the 7
number of them with their brethren, that taught the ſongue
of our Lord, al the teachers two hundred eightie eight. † And 8
they did caſt lottes by their courſes, equally as wel the elder
as the yonger, the learned and the vnlearned together. † And 9
the firſt lotte came forth to Ioſeph, which was of Aſaph. The
ſecond to Godolias, to him and his ſonnes, and his brethren
twelue. † The third to Zachur, to his ſonnes and his brethren 10
twelue. † The fourth to Iſari, to his ſonnes and his brethren 11
twelue. † The fifth to Nathanias, to his ſonnes & his brethren 12
twelue. † The ſixth to Bocciau, to his ſonnes and his brethren 13
twelue. † The ſeueth to Iſreela, to his ſonnes and his brethren 14
twelue. † The eight to Ieſaia, to his ſonnes and his brethren 15
twelue.

:: Otherwiſe called Ethan. *ch.6. v. 44. c. 15. v. 19.*

:: They played on inſtrumentes, Pſalmes and Canticles made by Prophetes.

16 twelue. † The ninth to Mathanias, to his ſonnes and his bre-
17 thren twelue. † The tenth to Semeias, to his ſonnes and his
18 brethren twelue. † The eleuenth to Azareel, to his ſonnes
19 and his brethren twelue. † The twelfth to Haſabia, to his
20 ſonnes and his brethren twelue. † The thirtenth to Subael, to
21 his ſonnes and his brethren twelue. † The fourtenth to Ma-
22 thathias, to his ſonnes and his brethren twelue. † The fiftenth
23 to Ierimoth, to his ſonnes and his brethren twelue. † The
ſixtenth to Hananias, to his ſonnes and his brethren twelue.
24 † The ſeuententh to Ieſbacaſſa, to his ſonnes and his brethren
25 twelue. † The eightenth to Hanani, to his ſonnes and his
26 brethren twelue. † The ninetenth to Mellothi, to his ſonnes
27 and his brethren twelue. † The twenteth to Eliatha, to his
28 ſonnes and his brethren twelue. † The one and twenteth to
29 Othir, to his ſonnes and his brethren twelue. † The two and
twenteth to Geddelthi, to his ſonnes and his brethren twelue.
30 † The three and twenteth to Mahazioth, to his ſonnes and
31 his brethren twelue. † The foure and twenteth to Romem-
thiezer, to his ſonnes and his brethren twelue.

CHAP. XXVI

Porters are deſigned by lottes to watch at foure gates of the temple. 20. others made kepers of the holie treaſure, and veſſel, 30. Officers alſo appointed in the two tribes and half ouer Iordan, for Gods ſeruice, and the kinges.

1 AND the diuiſions of the porters: of the Corites Meſe-
2 lemia, the ſonnes of Core, of the ſonnes of Aſaph. † The
ſonnes of Meſelemia: Zacharias the firſt begotten, Iadihel
3 the ſecond, Zabadias the third, Iathanael the fourth, † Aelam
4 the fifth, Iohanan the ſixth, Elioenai the ſeuenth. † And
the ſonnes of Obededom Semeias the firſtbegotten, Iozabad
the ſecond, Ioaha the third, Sachar the fourth, Nathanael
5 the fifth, † Ammiel the ſixth, Iſſachar the ſeuenth, Phol-
6 lathi the eight: becauſe our Lord bleſſed him. † And to
Semias his ſonne were borne ſonnes, the chiefe of their
7 families: for they were moſt valiant men. † the ſonnes then
of Semeias: Othni, and Raphael, and Obed, Elizabad, and
8 his brethren moſt valiant men: Eliu alſo, and Samachias. † Al
theſe of the ſonnes of Obededom: they, and their ſonnes,
and their brethren moſt able to miniſter, ſixtie two of Obed-
9 edom. † Moreouer the ſonnes of Meſelemia, and their bre-
10 thren moſt ſtrong, eightene. † And of Hoſa, that is, of the

:: Either his firſt ſonne was dead, or was not fitte to be chief ouer the reſt.

ſonnes of Merari: Semri the prince (:: for he had not a firſt-begotten,
and therfore his father made him chief) † Helcias 11
the ſecond, Tabelias the third Zacharias, the fourth: al theſe
the ſonnes, and brethren to Hoſa, thirtene. † Theſe were 12
diuided into porters, that the princes alſo of the watches, euen
as their brethren, might miniſter in the houſe of our Lord.
† Lottes therfore were caſt equally, both to litle, and great, by 13
their families for euerie one of the gates. † The lotte then of 14
the Eaſt fel to Selemia. Moreouer to Zacharias his ſonne, a
moſt wiſe man, and skilful, the North quarter chanced by lot
† But to Obededom and his ſonnes, toward the South: in 15
which part of the houſe was the councel of the ancientes.
† Sephim, and Hoſa toward the Weſt, by the gate, which 16
leadeth to the way of aſcent: watch againſt watch. † And toward 17
the Eaſt ſix Leuites: and toward the North foure a day:
and toward the South likewiſe in a day foure: and where the
councel was two and two. † In the celles alſo of the porters 18
toward the Weſt foure in the way: and two at euerie celle. 19
† Theſe be the diuiſions of the porters of the ſonnes of Core,
and of Merari. † Moreouer Achias was ouer the treaſures of 20
the houſe of God, and the veſſels of the holie places. † The 21
ſonnes alſo of Ledan, the ſonnes of Gerſonni: of Ledan
princes of the families, Ledan, and Gerſonni, Iehieli. † The 22
ſonnes of Iehieli: Zathan, and Ioel his brethren ouer the treaſures
of the houſe of our Lord, † to the Amramites, and Iſaarites, 23
and Hebronites, and Ozielites. † And Subael the ſonne 24
of Gerſom, the ſonne of Moyſes, chiefe ouer the treaſures.
† His brethren alſo Eliezer, whoſe ſonne Rahabia, and his 25
ſonne Iſaias, and his ſonne Ioram, his ſonne alſo Zechri, and
his ſonne Selemith. † Selemith himſelf, and his brethren ouer 26
the treaſures of the ſanctified holie thinges, which Dauid
the king :: ſanctified, and the princes of families, and the centurions,
and the captaynes of the hoſt † of the warres, and 27
of the ſpoyles of the battels, which they had conſecrated to
the mayntenance and furniture of the temple of our Lord.
† And al theſe thinges did Samuel the Seer ſanctifie, and Saul 28
the ſonne of Cis, and Abner the ſonne of Ner, and Ioab the
ſonne of Saruia; and al that had ſanctified them by the hand
of Selemith, and of his brethren. † But the chiefe ouer the 29
Iſaarites was Chonenias, and his ſonnes to the workes abrode
ouer Iſrael to teach and iudge them. † Moreouer the Hebro- 30

:: Thinges are ſanctified by deſignation to holie vſe.

nites Haſabias, and his brethren moſt able men, a thouſand
ſeuen hundred were chiefe ouer Iſrael beyond Iordan agaynſt
the Weſt, in al the workes our Lord, and for the miniſterie of
31 the king. † And the prince of the Hebronites was Ieria according
to their families and kinredes. In the fourtieth yeare of
king Dauid they were numbred, and there were found moſt
32 valiant men in Iazer Galaad, † and his brethren of ſtronger
age, two thouſand ſeuen hundred princes of families. And
Dauid the king made them ouerſeers ouer the Rubenites and
the Gaddites, and the halfe tribe of Manaſſes, for al the miniſterie
of God, and the king.

CHAP. XXVII.

Twelue militarie tribunes, with foure and twentie thouſand vnder euerie one, by courſe of monethes ſerue about the king. 16. Other twelue tribunes of the people gouerne in ſeueral tribes. 25. Prefectes alſo are made ouer the kinges treaſures, cattles, and other commodities in the court, campe, and countrie.

1 AND the children of Iſrael according to their number,
the princes of families, tribune, and centurions, and
ouerſeers, that miniſtred to the king according to their companies,
coming in and going out euerie moneth in the yeare,
euerie one was chiefe ouer foure and twentie thouſand.
2 † Ouer the firſt companie the firſt moneth Ieſboam was
chiefe the ſonne of Zabdiel, and vnder him foure and twentie
3 thouſand. † Of the ſonnes of Phares, the prince of al the
4 princes in the hoſte the firſt moneth. † The companie of
the ſecond moneth had Dudia an Ahohite, and after him an
other named Macelloth, which gouerned part of foure and
5 twentie thouſand. † Captayne alſo of the third companie in
the third moneth, was Banaias the ſonne of Ioiada the Prieſt:
6 and in his diuiſion foure and twentie thouſand. † The ſame
is Banaias the moſt valiant among thirtie, and aboue the
thirtie. & ouer his companie Amizabad his ſonne was chiefe.
7 † The fourth, in the fourth moneth, Aſahel the brother of
Ioab, and Zabadias his ſonne after him: and in his companie
8 foure and twentie thouſand. † The fifth, in the fifth moneth,
prince Samaoth a Iezerite: and his companie foure and twentie
9 thouſand. † The ſixth, in the ſixth moneth, Hira the ſonne
of Acces a Thecuite: and in his companie foure and twentie
10 thouſand. † The ſeuenth, in the ſeuenth moneth, Helles a
Phallonite of the children of Ephraim: and in his companie

foure and twentie thouſand. † The eight, in the eight moneth, 11
Sobochai an Huſathite of the ſtocke of Sarahi: and in his
companie foure and twentie thouſand. † The ninth, in the 12
ninth moneth, Abiezer an Anathothite of the children of
Iemini: and in his companie foure and twentie thouſand.
† The tenth, in the tenth moneth, Marai, and he a Netopha- 13
thite of the ſtocke of Zarahi: and in his companie foure and
twentie thouſand. † The eleuenth, in the eleuenth moneth, 14
Banaias, a Pharathonite of the children of Ephraim: and in
his companie foure and twentie thouſand. † The twelfth, 15
in the twelfth moneth, Holdai a Netophathite, of the ſtocke
of Gothoniel: and in his companie foure and twentie thou-
ſand. † Furthermore there were chiefe ouer the tribes of 16
Iſrael, ouer the Rubenires, Duke Eliezer the ſonne of Zechri:
ouer the Simeonites, Duke Saphatias the ſonne of Maacha:
† ouer the Leuites, Haſabias the ſonne of Camuel: ouer the 17
Aaronites, Sadoc: † ouer Iuda, Eliu the brother of Dauid: 18
ouer Iſſachar, Amri the ſonne of Michael: † ouer the Zabu- 19
lonites, Ieſmaias the ſonne of Abdias: ouer the Nepthalites,
Ierimoth the ſonne of Ozriel: † ouer the children of Ephraim, 20
Oſee the ſonne of Ozaziu: ouer the halfe tribe of manaſſes,
Ioel the ſonne of Phadaia: † and ouer the halfe tribe of Ma- 21
naſſes in Galaad, Iaddo the ſonne of Zacharias: and our Be-
niamin, Iaſiel the ſonne of Abner. † But ouer Dan, Ezrihel 22
the ſonne of Ieroham: theſe be the princes of the children
of Iſrael. † And Dauid ∷ would not number them from twentie 23
yeares downeward: becauſe our Lord had ſayd that he would
multiplie Iſrael ″ as the ſtarres of heauen. † Ioab the ſonne of 24
Saruia beganne to number, and finiſhed not: becauſe vpon
this there fel wrath vpon Iſrael: and therfore the number of
them that were numbered, was not regeſtred in the chro-
nicles of king Dauid. † And ouer the kinges treaſures was 25
Azmoth the ſonne of Adiel, and ouer thoſe treaſures, which
were in the cities, and in the townes, and in the towers, Iona-
than the ſonne of Ozias was preſident. † And ouer huſban- 26
drie, and the huſbandmen, which tilled the ground, Ezri the
ſonne of Chelub was ouerſeer: † and ouer the dreſſers of 27
vineyardes, Semeias a Romathite: and ouer the wine cel-
lars, Zabdias an Aphonite. † For ouer the Oliuetes and the 28
figgegroues, which were in the champayne, was Balanam a
Gederite: and ouer the oile cellars, Ioas. † Furthermore ouer 29
the

∷ King Dauid hauing heretofore offended in commanding to number the whole people. 2. *Reg.* 24. would not now attempt to number al, (which were in deede innumerable) but only thoſe that were to be diſpoſed of in ſpecial ſeruices.

the heardes that fed in Saron, the ouerſeer was Setrai a Saro-
nite: and ouer the oxen in the valleis Saphat the ſonne of
30 Adli: † but ouer the camels, Vbil an Iſmaelite: and ouer the
31 aſſes, Iadias a Meronathite: † ouer the ſheepe alſo Iaziz an
Agarene. al theſe, princes of the ſubſtance of king Dauid.
32 † And Ionathan Dauids vncle, a counſeler, a man wiſe and
learned: He and Iahiel the ſonne of Hachamoni were with
33 the kinges ſonnes. † Achitophel alſo the kinges counſeler,
34 and Chuſai an Arachite the kinges freinde. † After Achito-
phel was Ioiada the ſonne of Banaias, and Abiathar. And the
prince of the kinges armie was Ioab.

CHAP. XXVIII.

Agayne king Dauid calling al his ſtates together, with commemoration of Gods ſingular fauour in electing him, and Salomon, 8. *exhorteth them al, and namely his ſonne to ſerue God ſincerly:* 10. *and to build the temple, deſcribing in what forme to make it.*

3.Reg.1. 1 DAVID therfore called together al the princes of Iſrael,
the dukes of the tribes, and the heades of the compay-
nies, which miniſtred to the king: the tribunes alſo and the
centurions, and them that were chiefe ouer the ſubſtance
and poſſeſſions of the king, and his ſonnes with the eunu-
ches, and the mightie, and al the moſt viliant in the hoſt of
2 Ieruſalem. † And when the king had riſen vp, and ſtoode, he
ſayd: Heare me my brethren, and my people: I meant to haue
built a houſe, wherein the Arke of our Lord might reſt, and
the foote ſtoole of the feete of our God: and to build it I
3 prepared al thinges. † But God ſayd to me: Thou ſhalt not
2.Reg.7. build a houſe to my name: becauſe thou art a man of warre,
4 and haſt ſhed bloud. † Howbeit our Lord the God of Iſrael
choſe me of al the houſe of my father, to be king ouer Iſrael
for euer: for :: of Iuda he choſe the princes: moreouer of the
houſe of Iuda, my fathers houſe: and of the ſonnes of my fa-
5 ther, it pleaſed him to chooſe me king ouer al Iſrael. † Yea
and of my ſonnes (for our Lord hath geuen me manie ſonnes)
he hath choſen Salomon my ſonne, to ſitte in the throne of
6 the kingdome of our Lord ouer Iſrael, † and he ſayd to me:
Salomon thy ſonne ſhal build my houſe, and my courtes: for
him haue I choſen to me for a ſonne, and I wil be to him for a
7 father. † And I wil confirme his kingdome for euer, if he
ſhal perſeuere to doe my preceptes, and my iudgementes,

:: So Iacob prophecied, that the royal ſcepter ſhould come to the tribe of Iuda, and therein remaine til Chriſt. *Gen.* 49.

∴ It is here euident, that Salomon was ſome time the trueſeruant and childe of God, keeping his preceptes and as certaine, that he fel into great ſinnes, and loſt Gods grace, and finally it is doubtful in what ſtate he died. 3. *Reg.* 11. wherby is conuinced their vaine phancie that thinck, he who is once the child of God can neuer fal, nor become a wicked man.

as ∴ at this day. † Now then before al the aſſemblie of Iſrael in 8
the hearing of our God, keepe ye, & ſearch al the command-
mentes of our Lord God: that you may poſſeſſe the good land,
and may leaue it to your children after you for euer. † And 9
thou Salomon, my ſonne, know the God of thy father, and
ſerue him with a perfect hart, and a voluntarie minde: for our
Lord ſearcheth al hartes, and vnderſtandeth al cogitations of
mindes. If thou ſeeke him, thou ſhalt finde: but if thou for-
ſake him he wil reiect thee for euer. † Now therfore becauſe 10
our Lord hath choſen thee to build the houſe of the Sanctua-
rie, take courage, and perfitte it. † And Dauid gaue to Salo- 11
mon his ſonne a deſcription of the porch, and of the temple,
and of the cellars, and of the vpper loft, and of the chambers
in the inner roomes, and of the houſe of the propitiation,
† moreouer alſo of al the courtes, which he had thought 12
vpon, and of the chambers round about, for the treaſures of
the houſe of our Lord, and for the treaſures of the holie
thinges, † and of the diuiſions of the Prieſtes and the Leuites, 13
for al the workes of the houſe of our Lord, and for al the
veſſels of the miniſterie of the temple of our Lord. † Gold in 14
weight for euerie veſſel of the miniſterie. A weight of ſiluer
alſo according to the diuerſitie of the veſſels and workes.
† And for golden candleſtickes alſo, and their lampes, gold 15
according to the meaſure of euerie candleſticke, and of the
lampes. In like maner alſo for the ſiluer candleſtickes, and for
their lampes, according to the diuerſitie of the meaſure, he
deliuered a weight of ſiluer. † He gaue alſo gold for tables of 16
propoſition, according to the diuerſitie of the tables: in like
maner alſo ſiluer for other ſiluer tables. † For fleſh hookes 17
alſo, and phials, and cenſars of moſt pure gold, and for little
lions of gold, according to the qualitie of the meaſure, he di-
ſtributed a weight, for lyon and lyon. In like maner alſo for
lyons of ſiluer he ſeperated a diuerſe weight of ſiluer. † And 18
for the Altar whereupon incenſe is burnt, he gaue moſt pure
gold: that of it might be made a ſimilitude of the chariote of
the Cherubs ſpredding their winges, and couering the Arke
of the couenant of our Lord. † Al thinges, quoth he, came 19
writen with the hand of our Lord vnto me: that I might
vnderſtand al the workes of the paterne. † Dauid alſo ſayd 20
to Salomon his ſonne: Deale manfully, and take courage, and
doe it: feare not, and be not diſmayed: for our Lord my God
wil

wil be with thee, and wil not leaue thee, nor forſake thee,
til thou perfite al the worke of the miniſterie of the houſe
21 of our Lord. † Behold the diuiſions of the Prieſtes and the
Leuites, for euerie miniſterie of the houſe of our Lord, aſſiſt
thee, and are readie, and as wel the princes know, as the
people, to doe al thy preceptes.

CHAP. XXIX.

King Dauid once more by word, and example of his owne bountifulnes, inuiteth others to aſſiſt in building the temple, 6. Wherto the princes and people contribute much. 10. So after praiſes, 18. prayeres, 21. and ſacrifices offered to God, 22. Salomon is annointed king. 26. And king Dauid dieth bleſſedly, hauing reigned fourtie yeares.

1 AND Dauid the king ſpake to al the aſſemblie: Salomon
my ſonne alone hath God choſen, as yet a child and
a litle tender one: for the worke is great, neither is the habitation
2 prepared for man, but for God. † And I with al my
abilitie haue prepared the expenſes of the houſe of my God.
Gold for veſſels of gold, and ſiluer for them of ſiluer, braſſe
for them of braſſe, yron for them of yron, wood for them of
wood: and onyx ſtones, and as it were * ſtibians, & of diuerſe
colours, and euerie precious ſtone, and marble of Paros moſt
3 abundantly: † and aboue theſe thinges, which I haue offered
into the houſe of my God, I geue :: of myne owne peculiar
goods, gold and ſiluer vnto the temple of my God, beſide
thoſe thinges, which I haue prepared for the holie houſe.
4 † Three thouſand talentes of gold of the gold of Ophir: and
ſeuen thouſand talentes of moſt approued ſiluer, to guilte
5 the walles of the temple. † And, whereſoeuer there needeth
gold, of gold: and wherſoeuer there needeth ſiluer, of ſiluer:
let the workes be made by the handes of the artificers: and if
any man offer voluntarily, let him fil his hand to day, and
6 offer what he wil to our Lord. † The princes therfore of the
families promiſed, and the nobles of the tribes of Iſrael, the
tribunes alſo and the centurions, and the princes of the
7 kinges poſſeſſions. † And they gaue vnto the workes
of the houſe of our Lord, of gold, fiue thouſand talentes,
and ten thouſand ſolidos: of ſiluer ten thouſand talentes,
and of braſſe eightene thouſand talentes: of yron alſo an
8 hundred thouſand talentes. † And with whomſoeuer were
found ſtones, they gaue them into the treaſures of the houſe

* a kind of finne white ſtone.

:: That which he had already vowed and prepared he counted not his owne, and now geueth more to the building and furniſhing of the Temple.

of our Lord, by the hand of Iahiel the Gerſonite. † And the 9
people reioyſed, when they promiſed vowes of their owne
accord: becauſe they did offer them to our Lord with al their
hart: yea and Dauid the king reioyſed with great ioy. † And 10
he bleſſed our Lord before al the multitude, and he ſayd:
Bleſſed art thou ô Lord the God of Iſrael our father from eternitie
vnto eternitie. † Thine ô Lord is the magnificence, and 11
might, and glorie, and victorie: & to thee is the prayſe: for al
thinges that be in heauen, and in the earth, are thine: thine ô
Lord is the kingdom, and thou art ouer al princes. † Thine are 12
riches and thine is glorie: thou haſt dominion ouer al, in thy
hand is power & might: in thy hand greateneſſe, and the empire
of al thinges. † Now therfore our God we confeſſe to 13
thee, and we prayſe thy glorious name. † Who am I, and what 14
is my people, that we can promiſſe thee al theſe thinges? al
are thine: and thinges that we receiued of thy hand, we haue
geuen thee. † For we are pilgrimes before thee, and ſtrangers, 15
:: as al our fathers. Our daies are as a ſhadow vpon the earth,
and there is noe abyding. † Lord our God, al this plentie, 16
which we haue prepared that a houſe might be built to thy
holie name, is of thy hand, and al thinges are thine. † I know 17
my God that thou proueſt the hartes, and loueſt ſimplicitie,
wherfore I alſo in the ſimplicitie of my hart, gladly haue
offered al theſe thinges: and thy people, which is here found,
I haue ſene with great ioy offer thee donaries. † Lord God of 18
Abraham, and Iſaac, and Iſrael our fathers, keepe for euer
this wil of their hart, and let this mind reinayne alwaies to
the honour of thee. † To Salomon alſo my ſonne geue a 19
perfect hart, that he keepe thy commandementes, thy teſtimonies,
and thy ceremonies, and doe al thinges: and build
the houſe, the expenſes whereof I haue prepared. † And 20
Dauid commanded the whole aſſemblie: Bleſſe ye our Lord
God. And al the aſſemblie bleſſed our Lord the God of their
fathers: and they :: bowed themſelues, and adored God, and
then the king. † And they immolated victime to our Lord: 21
and they offered holocauſtes the day folowing, oxen a thouſand,
rammes a thouſand, lambes a thouſand with their
libamentes, & with al rite moſt abundantly for al Iſrael. † And 22
they did eate, and drinke before our Lord in that day with
great ioy. And they anoynted the ſecond time Salomon the
ſonne of Dauid. And they anoynted him to our Lord for the
prince,

:: As Abraham Iſaac Iacob and others were ſtrāgers in reſpect of Chanaan: ſo both they and alſo Dauid Salomon and al men in this world are pilgrimes in reſpect of heauen. *Heb.* 13.

:: Albeit they did the ſame exterior act of honour to God and the king: yet in their mind & intention they gaue diuine honour to God, and ciuil to the king. *See Exod.* 20.

3.Reg. 1.v. 34.

23 prince, and Sadoc for the high prieſt. † And Salomon ſate
vpon the throne of our Lord as king for Dauid his father, and
24 he pleaſed al: & al Iſrael obeyed him. † Yea and al the princes,
and men of might, and al the ſonnes of king Dauid gaue their
25 hand, and were ſubiect to Salomon the king. † Our Lord
therfore magnified Salomon ouer al Iſrael: and gaue him the
glorie of a kingdom, ſuch as no king of Iſrael had before him.
26 † Dauid therfore the ſonne of Iſai reigned ouer al Iſrael.
27 † And the daies, that he reigned ouer Iſrael, were fourtie
yeares: in Hebron he reigned ſeuen yeares, and in Ieruſalem
28 three and thirtie yeares. † And he died in a good age, ful of
daies, and riches, and glorie. And Salomon his ſonne reigned
29 for him. † But the actes of king Dauid the firſt and the laſt
are writen in the Booke of Samuel the Seer, & in the Booke
of :: Nathan the prophete, & in the Volume of Gad the Seer:
30 † and of al his kingdom, and ſtrength, and of the times, that
paſſed vnder him, either in Iſrael, or in al the kingdomes of
the earth.

:: Either Nathan and Gad writ the later part of the firſt booke, and the ſecond booke of kinges, or els their bookes are not now extant.

THE ARGVMENT OF THE SECOND BOOKE OF PARALIPOMENON.

1. Par. 1. 11. 28.

The connexion of this booke with the former.

AS the former booke ſheweth, how after manie generations from the beginning of the World, God ſelecting one ſpecial nation for his peculiar people, and the ſame being afterwardes made a kingdome, the Scepter therof, both by Gods and the peoples election, came to Dauid, and his ſonne Salomon: Soe this booke declareth that firſt Salomon reigned peaceably ouer the whole kingdom. *in the nine firſt chapters. Then, in the other twentie ſeuen chapters, relateth how the ſame kingdom was diuided, tenne tribes being taken away (the hiſtorie Wherof is but here briefly touched) and two only, with the title of the* kingdom of Iuda, *Were* poſſeſſed, by ſucceſſion of nineteenne kinges, *al of Dauids and Salomons iſſue, in royal eſtate til the captiuitie in Babylon.*

The contentes diuided into two partes.

THE SECOND BOOKE OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

Salomon eſtabliſhed in the throne, offereth a thouſand hoſtes of ſacrifice, 7. asking wiſdome, 12. it is geuen him; with richeſſe, and temporal glorie, which he asked not. 14. He prouideth manie chariottes and horſemen.

The firſt part. Salomons reigne in the whole kingdome,

SALOMON therfore the ſonne of Dauid was 1
ſtrengthened in his kingdom, and our Lord
was with him, and magnified him on high.
† And Salomon commanded al Iſrael, the 2
tribunes, and the centurious, and the dukes,
and iudges of al Iſrael, and the princes of
the families: † and he went with al the multitude into the 3
Excelſe of Gabaon, where was the tabernacle of the couenant
of our Lord, which Moyſes the ſeruant of God made, in the
wilderneſſe. † For Dauid had brought the Arke of God from 4
Cariathiarim into the place, which he had prepared for it,
and where he had pitcht a tabernacle for it, that is, in Ieruſalem.
† The altar alſo of braſſe, which Beſeleel the ſonne 5
of Vri the ſonne of Hur had made was there before the tabernacle
of our Lord: which alſo Salomon ſought, and al the
aſſemblie. † And Salomon went vp to the altar of braſſe, be- 6
fore the tabernacle of the couenant of our Lord, and offered
on it a thouſand hoſtes. † And behold in that verie night God 7
appeared to him, ſaying: Aske what thou wilt that I may
geue it thee. † And Salomon ſayd to God: Thou haſt done 8
great mercie with my father Dauid: and haſt made me king
for him. † Now therfore Lord God be thy word fulfilled, 9
which thou haſt promiſed to Dauid my father: for thou haſt
made me king ouer thy people great in number, which is ſo
innumerable as the duſt of the earth. † Geue me wiſdom and 10
intelligence, that I may come in & goe out before thy people:
for who can worthely iudge this thy people, which is ſo great?
† And God ſayd to Salomon: Becauſe this rather hath pleaſed 11
thy hart, and thou haſt not asked riches, and ſubſtance, and
glorie, nor their liues that hate thee, no nor manie dayes of life:

1. Paral. 13.

but

but haſt deſired wiſdom and knowledge, that thou mayſt be
able to iudge my people, ouer which I haue made thee king.
12 † Wiſdom and knowledge are geuen thee: and riches, and
ſubſtance and glorie I wil geue thee, ſoe that none among the
kinges neither before thee, nor after thee ſhal be like thee.
13 † Salomon therfore came from the Excelſe of Gabaon into
Ieruſalem before the tabernacle of couenant, & reigned ouer
14 Iſrael. † And he gathered to him chariotes and horſemen,
and there amounted to him a thouſand foure hundred chariotes,
and twelue thouſand horſemen: and he cauſed them
to be in the cities of the chariotes, and with the king in Ieruſalem.
15 † And the king gaue ſiluer and gold in Ieruſalem :: as
ſtones, & cedartrees as ſycomores, which grow in the champayne
16 in great multitude. † And there were horſes brought
him from Ægypt, and from Coa by the kinges merchantes,
17 which went, and brought by a price, † a chariote of foure
horſes for ſix hundred peces of ſiluer, and an horſe for an hundred
fiftie: in like maner of al the kingdomes of Hetheites,
and of the kinges of Syria market was made.

:: It is the maner of holie ſcripture to expreſſe thinges exceding vulgar capacitie by the figure *Hyperbole*.

CHAP. II.

Other workemen being prouided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and ſpecial timber, 16. to be cutte, and ſent from thence.

1 AND Salomon determined to build a houſe to the name
2 of our Lord, and a palace for himſelf. † And he numbred
ſeuentie thouſand men that caried on their ſhoulders,
and eightie thouſand that ſhould hew ſtones in the mountaynes,
and ouerſeers of them three thouſand ſix hundred.
3 † He ſent alſo to Hiram the king of Tyre, ſaying: As thou
didſt with Dauid my father, and didſt ſend him cedar trees, to
4 build him a houſe, wherin alſo he dwelt: † ſo doe with me
that I may build a houſe to the name of our Lord my God, that
I may conſecrate it to burne incenſe before him, and to perfume
with aromatical ſpices, and to the euerlaſting propoſition
of loaues, and for holocauſtes, morning and euening, on
the ſabbathes alſo, and the newmoones, and the ſolemnities
5 of our Lord God for euer, which are commanded Iſrael. † For
the houſe which I deſire to build, is great: for our God is great
6 aboue al goddes. † Who then can be able, to build him a
worthie houſe? if heauen, and the heauens of heauens can
not conteyne him: how great am I, that I may build him a

3. Reg. 5.

houſe? but to this end only, that incenſe may be burnt before
him. † Send me therfore a cunning man, that hath skil to 7
worke in gold, and ſiluer, braſſe, and yron, purple, ſcarlet,
and hyacinth, and that knoweth to make engraued workes
with theſe artificers, which I haue with me in Iewrie, and
Ieruſalem, whom Dauid my father prepared. † But ſend me 8
alſo cedar trees, firretrees, and pintrees from Libanus: for I
know that thy ſeruantes haue skil to hew the timber of
Libanus, and my ſeruantes ſhal be with thy ſeruantes, † that 9
manie trees may be prepared for me. For the houſe which I
deſire to build, is exceding great, and glorious. † Moreouer 10
to the workemen, that ſhal hew the trees, thy ſeruantes, I
wil geue for victuals of wheat twentie thouſand cores, and
of barley as manie cores, and of wine twentie thouſand,
oyle alſo twentie thouſand ſates † And Hiram the king 11
of Tyre by letters, which he ſent to Salomon, ſayd: Becauſe
the Lord loued his people, therfore hath he made thee
to reigne ouer it. † And he added, ſaying: Bleſſed be the Lord 12
the God of Iſrael, that made heauen and earth, who hath
geuen to Dauid the king a ſonne wiſe and learned, and of
vnderſtanding, and prudent, to build a houſe to the Lord, and
a palace for himſelf. † I therfore haue ſent thee a man wiſe 13
and moſt skilful Hiram, ∷ my father, † the ſonne of a woman 14
of the daughters of Dan, whoſe father was a Tyrian, who
knoweth to worke in gold, and ſiluer, braſſe, and yron, and
marble, and in timber, in purple alſo, and hiacinth, and ſilke
and ſcarlet: and that knoweth to graue al engrauing, and to
deuiſe wiſely whatſoeuer in the worke is neceſſarie with thy
artificers, and with the artificers of my lord Dauid thy father.
† The wheate therfore, and barley, and oile, and wine, which 15
thou my lord haſt promiſed, ſend to thy ſeruantes. † And we 16
wil cut downe the trees out of Libanus, as manie as ſhal be
neceſſarie for thee, and wil conuey them in boates by the ſea
vnto Ioppe: and it ſhal be thy part to tranſport them into Ieruſalem.
† Salomon therfore numbred al the men, that were 17
proſelytes in the land of Iſrael, after the numbering which
Dauid his father numbered, and they were found an hundred
fiftie three thouſand and ſix hundred. † And he made of them 18
ſeuentie thouſand, that ſhould carie burdens on their ſhoulders,
and eightie thouſand, that ſhould cut ſtones out of
the mountaynes: and three thouſand and ſix hundred ouerſeers
of the worke of the people.

∷ It is probable, that this man had inſtructed the king of Tyre in true religion of one God whom he confeſſeth. v. 11. 12. and that therfore the king called him his father.

CHAP.

CHAP. III.

The Temple is begunne to be built in mount Moria, the fourth yeare of Salomons reigne. 3. the forme wherof is deſcribed, and the precious matter, 8. eſpecially of Sancta ſanctorum. 14. with a coſtlie veile, 15. and two excellent pillers before the gate.

1 AND Salomon began to build the houſe of our Lord in
Ieruſalem, in mount :: Moria, which had bene ſhewed
to Dauid his father, in the place, which :: Dauid had prepared 2 Reg. 24
2 in the floore of Ornan the Iebuſeite. † And he began to 3. Reg. 6.
build in the ſecond moneth, in the fourth yeare of his king-
3 dom. † And theſe be the fundations, which Salomon layd,
to build the houſe of God, of length in the firſt meaſure
4 ſixtie cubites, of bredth twentie cubites. † But the porch
before the front, which was extended in length according to
the meaſure of the bredth of the houſe, of twentie cubites:
moreouer the height was of an hundred twentie cubites:
5 and he did guilt it on the inſide with moſt pure gold. † Alſo
the greater houſe he couered with wodden bordes of firre
tree, and he faſtened on plates of fine gold throughout: and
he graued in it palme trees, and as it were litle chaines em-
6 bracing one an other. † He paued alſo the floore of the
7 Temple with moſt precious marble, in much beautie. † More-
ouer it was moſt tried gold, of the plates wherof he couered
the houſe, and the beames therof, and the poſtes, and the
walles, and the doores: and he graued cherubs in the walles.
8 † He made alſo the houſe of Sanctum ſanctorum: the length
according to the bredth of the houſe, of twentie cubites:
and the bredth likewiſe of it twentie cubites: and he couered
9 it with plates of gold, as it were ſix hundred talentes. † Yea
and he made nailes of gold, ſo that euerie naile weighed fiftie
ſicles a peece: the vpper chambers alſo he couered with
10 gold. † He made alſo in the houſe of Sanctum ſanctorum
two Cherubs of ſtatuarie worke: and he couered them with
11 gold. † The winges of the cherubs were extended twentie
cubites, ſo that one wing had fiue cubites, and touched the
wal of the houſe: and the other hauing fiue cubites, touched
12 the wing of the other cherub. † In like maner the wing of
the other cherub, had fiue cubites, and touched the wal:
and his other wing of fiue cubites, touched the wing of the
13 other Cherub. † Therfore the winges of both the cherubs

:: This mount *Moria*, ſignifying *viſion*, was ſo named by Abraham, who was there readie to ſacrifice his ſonne Iſaac *Gen.* 22.

:: And Dauid, by the appointment of an Angel, offered there ſacrifice. 2. *Reg.* 24. 1. *Par.* 21.

were ſpred forth, and were extended twentie cubites: and
they ſtoode vpright on their feete, and their faces were turned
to the vtter houſe. † He made alſo a vele of hyacinth, purple, 14
ſcarlet, and ſilke: & woue in it cherubs. † Before the doores 15
alſo of the temple two pillers, which had fiue and thirtie cu-
bites in height: moreouer their heades, of fiue cubites. † More- 16
ouer alſo as it were litle chaynes in the oracle, & he put them
to the heades of the pillers: pomegranates alſo an hundred,
which he put betwen the litle chaynes. † The pillers alſo them- 17
ſelues he put in the entrance of the temple, one on the right
hand, and the other on the left: that, which was on the right 3. Reg. 7.
hand, he called Iachin: and that on the left hand, Boz.

CHAP. IIII.

The formes of the braſen altar, 2. of the lauatorie (or Sea) with figuers of twelue oxen, 6. of other tenne ſmal lauatories, 7. tenne candleſtickes, 8. tenne tables, and an hundred baſſens, a great hal for the Prieſtes, 10. and other veſſel, and ornamentes of the Temple are deſcribed.

HE made alſo an altar of braſſe :: of twentie cubites in 1
length, and of twentie cubites in bredth, and of ten
cubites in height. † :: A Sea alſo caſt, ten cubites from brimme 2
to brimme, round in compaſſe: it had fiue cubites in height, 3. Reg. 7.
and a corde of thirtie cubites did compaſſe it round about.
† There was alſo vnder it the ſimilitude of oxen, and certaine 3
engrauinges of ten cubites on the outſide compaſſed the
bellie of the Sea, as it were with two rewes. † And the oxen 4
were caſt: and the Sea it ſelf was ſette vpon the twelue oxen,
of the which three looked toward the North, and other
three to the Weſt: moreouer other three to the South, and
the three that remayned, to the Eaſt, hauing the Sea put vpon
them: and the hinder partes of the oxen were inward vnder
the ſea. † Moreouer the thickneſſe therof had the meaſure 5
of a palme, and the brimme therof was as it were the brimme
of a chalice, or of a criſped lilie: and it held three thouſand
metretes. † He made alſo ten lauatories: and ſet fiue on the 6
right hand, and fiue on the left, that they might waſh in them
al thinges, that they would offer for holocauſt: moreouer
in the Sea the prieſtes were waſhed. † And he made alſo 7
:: ten golden candleſtickes, according to the faſhion which
they were commanded to be made by: and he ſet them in
the temple, fiue on the right hand, & fiue on the left. † More- 8
ouer alſo ten tables: and he ſet them in the temple, fiue on
the

:: As wel the Temple as the Altars, and other appertinances were made after the forme of Moyſes Tabernacle altares of ſacrifice & incenſe, and the reſt: but greater in quantitie, of more precious matter, and more excellent workmanſhip.

:: A great braſen veſſel, and ſome other thinges that were not before.

:: Alſo a greatter number of candleſtickes, and other the like.

the right hand, and fiue on the left. Phials alſo of gold an
9 hundred. † He made alſo the court of the prieſtes, and a great
hal: and doores in the hal, which he couered with braſſe.
10 † Moreouer he ſet the Sea on the right ſide agaynſt the Eaſt
11 toward the South. † And Hiram made cauldrons, and fleſh
hookes, and phials: and accompliſhed al the kinges worke
*or pommels. 12 in the houſe of God: † that is to ſay, two pillers, and the * chapiters, and the heades, and as it were certayne litle nettes,
13 which ſhould couer the heades ouer the chapiters. † Pomegranates alſo foure hundred, and two litle nettes, ſoe that
two rewes of the pomegranates were ioyned to ech litle
nette, which couered the pommels, and the heades of the
14 pillers. † He made feete alſo, and lauatories, which he put
15 vpon the feete: † one ſea, alſo twelue oxen vnder the ſea.
16 † And the cauldrons, and fleſh hookes, and phials. Al the
veſſels did Hiram his father make for Salomon in the houſe
17 of our Lord of moſt pure braſſe. † In the countrie of Iordan
did the king caſt them, in a clay ground bewen Socot and
18 Saredatha. † And the multitude of veſſels was innumerable, ſo
19 that the weight of the braſſe was not knowen. † And Salomon made al the veſſels of the houſe of God, and the golden
altar, and the tables, & vpon them the loaues of propoſition,
20 † the candleſtickes alſo with their lampes to giue light be-
21 fore the oracle, according to the rite, of moſt pure gold: † and
certayne floriſhing thinges, and lampes, and golden tonges
22 al were made of moſt fine gold. † The veſſels alſo of perfume
and cenſars, and phials, and litle mortars, of moſt pure gold.
And he graued the doores of the inner temple, that is, in
Sancta ſanctorum: and the doores of the temple without of
gold. And ſo al the worke was finiſhd which Salomon made
in the houſe of our Lord.

CHAP. V.

Manie giftes are offered. 4. The Arke is brought with great ſolennitie into the Temple. 6. Innumerable hoſtes are offered, 11. With excellent muſick, & the Temple is repleniſhed with the glorie of God.

1 SALOMON therfore brought in al the thinges, that Dauid
his father had vowed, the ſiluer, and gold, and al the veſſels
2 he put in the treaſures of the houſe of God. † After which
3.Reg.7. thinges he gathered together al the ancientes of Iſtael, and
al the princes of the tribes, and the heades of families, of the

:. An other Arke was not made, becauſe that was moſt holie & moſt excellent, which Moyſes made. Likewiſe other holie thinges of the tabernacle were brought into the Temple with great ſolemnitie.

children of Iſrael into Ieruſalem, to bring :: the Arke of the
couenant of our Lord from the Citie of Dauid, which is Sion.
† There came therfore vnto the king al the men of Iſrael in 3
the ſolemne day of the ſeuenth moneth. † And when al the 4
ancientes of Iſrael were come, the Leuites caried the Arke,
† and brought it in, and al the furniture of the tabernacle. 5
Moreouer the Prieſtes, with the Leuites did carrie the veſſels
of the Sanctuarie, which were in the tabernacle. † And king 6
Salomon, and al the aſſemblie of Iſrael, and al that were
gathered before the Arke, immolated rammes, and oxen
without anie number: for ſo great was the multitude of vi-
ctimes. † And the prieſtes brought in the Arke of the coue- 7
nant of our Lord into his place, that is, to the oracle of the
temple, into Sancta ſanctorum vnder the winges of the
cherubs: † ſo that the cherubs ſpred their winges ouer the 8
place, wherin the Arke was ſet, and couered the Arke it ſelfe
with his barres. † And the heades of the barres, wherwith 9
the Arke was caried, becauſe they were a litle longer, appea-
red before the oracle: but if a man had beene a litle outward,
he could not ſee them. The Arke therfore was there vntil
this preſent day. † And there was nothing in the Arke, but 10
the two tables, which Moyſes had put in Horeb, when our
Lord gaue the law to the children of Iſrael coming out of
Ægypt. † And the Prieſtes being gone out of the Sanctuarie 11
(for al the prieſtes that could be found there, were ſanctified,
neither as yet at that time were the courſes, and the order of
the miniſteries deuided among them). † as wel the Leuites 12
as the ſinging men, that is, both they which were vnder
Aſaph, and they which were vnder Heman, and they which
were vnder Idithun, their ſonnes, & brethren reueſted with
finne linnen clothes, ſounded on cymbals, and pſalteries, and
harpes, ſtanding at the Eaſt ſide of the Altar, and with them
Prieſtes an hundred twentie, ſounding with trumpettes.
† Therfore al ſounding together, both with trumpettes, and 13
voyce, and cymbals, and organes, and with diuerſe kind of
muſical inſtrumentes, and lifteng vp their voice on high: the
ſound was heard far of, ſo that when they began to prayſe
our Lord, and to ſay: Confeſſe to our Lord becauſe he is good,
becauſe his mercie is foreuer: the houſe of God was filled
with a cloud, † that the Prieſtes could not ſtand and miniſter 14
for the darkeneſſe. For the glorie of our Lord had filled the
houſe of God.

CHAP. VI.

Salomon bleſſeth the people. 4. prayeth to God, geuing thankes for benefites receiued, 16. and requeſting continual protection, and that God wil heare the prayers of the people, 32. yea alſo of ſtrangers that pray in the Temple.

1 THEN Salomon ſayd: Our Lord promiſed that he would
2 dwel :: in darkeneſſe: † and I haue built a houſe to his
3 name, that he might dwel there for euer. † And the king
turned his face, and bleſſed al the multitude of Iſrael (for al
4 the multitude ſtood attent) and ſayd: † Bleſſed be our Lord
the God of Iſrael, who in worke hath accompliſhed that,
5 which he ſpake to Dauid my father, ſaying: † From the day,
that I brought my people out of the Land of Aegypt, I choſe
not a citie of al the tribes of Iſrael, that a houſe might be built
in it to my name: neither did I chooſe anie other man, to be
6 Duke in my people Iſrael. † but I choſe Ieruſalem, that my
name may be in it: and I choſe Dauid, that I might appoynt
7 him ouer my people Iſrael. † And wheras Dauid my father
had meant to build a houſe to the name of our Lord the God
8 of Iſrael, † our Lord ſayd to him: Becauſe thy wil was this,
that thou wouldeſt build a houſe to my name, thou haſt done
9 wel certes to haue ſuch a wil: † howbeit thou ſhalt not build
the houſe, but thy ſonne, which ſhal come out of thy loynes,
10 he ſhal build a houſe to my name. † Our Lord therfore hath
accompliſhed his word, which he ſpake: and I am riſen for
Dauid my father, and ſit vpon the throne of Iſrael, as our
Lord hath ſpoken: and haue built a houſe to the name of our
11 Lord the God of Iſrael. † And I haue put in it the Arke,
wherin is the couenant of our Lord, which he made with
12 the children of Iſrael: † He therfore ſtoode before the Altar
of our Lord, ouer agaynſt al the multitude of Iſrael, and ſtretched
13 forth his handes. † For Salomon had made an eminent
place of braſſe, and had put it in the middes of the * Temple,
hauing fiue cubites of length, & bredth, & three of height: &
he ſtoode vpon it: & afterward :: kneeling ouer agaynſt al the
multitude of Iſrael, and :: his handes lifted vp toward heauen,
14 † he ſayd: Lord God of Iſrael, there is not the like God to thee
in heauen and in earth: which keepeſt couenant and mercie
with thy ſeruantes, that walke before thee in al their hart:
15 † which haſt performed to thy ſeruant Dauid my father what
thinges ſoeuer thou hadſt ſpoken to him: and the thinges that

:: God ſhewed his preſence by the darke cloud which repleniſhed the Temple.

* Baſilica.

:: Kneeling, :: Lifting vp handes, ſtretching forth armes, and the like external geſtures do much helpe internal attention in prayer, and alſo ſturre vp others to godlie imitation: and therfore hath bene much practiſed by deuout perſons both in the old and new Teſtament.

by mouth thou hadſt promiſed, in worke thou haſt accompliſhed,
as alſo the preſent time proueth. † Now therfore Lord 16
God of Iſrael, fulfil to thy ſeruant my father Dauid, what
ſoeuer thou didſt ſpeake to him, ſaying: There ſhal not fayle
of thee a man before me, to ſitte vpon the throne of Iſrael:
yet ſo if thy children keepe their waies, and walke in my law,
as thou alſo haſt walked before me. † And now Lord God of 17
Iſrael, be thy word confirmed, which thou haſt ſpoken to
thy ſeruant Dauid. † Is it credible then that God ſhould 18
dwel with men vpon the earth? If heauen and the heauens
of heauens doe not take thee, how much more this houſe,
which I haue built? † But to this end only it is made, that 19
thou ſhouldeſt reſpect the prayer of thy ſeruant, and his ſupplication
Lord my God: and mayſt heare the prayers, which
thy ſeruant powreth out before thee: † that thou open thine 20
eies vpon this houſe daies & nightes, vpon the place, wherein
thou haſt promiſed that thy name ſhould be inuocated, † and 21
wouldeſt heare the prayer, which thy ſeruant prayeth in it:
and mayſt heare the prayers of thy ſeruant, and of thy people
Iſrael. Whoſoeuer ſhal pray in this place, heare out of thy
habitation, that is from the heauens, and be propitious. † If 22
anie man ſhal ſinne agaynſt his neighbour, and come readie
to ſweare agaynſt him, and binde himſelf with a curſe before
the altar in this houſe: † thou ſhalt heare from heauen, and 23
ſhalt doe the iudgement of thy ſeruantes, ſo that thou render
to the vniuſt his way vpon his owne head, and reuenge the
iuſt, rewarding him according to his iuſtice. † If thy people 24
Iſrael ſhal be ouercome of their enemies, (for they wil ſinne
to thee) and conuerted ſhal doe penance, and beſech thy
name, and pray in this place, † thou ſhalt heare from heauen, 25
and be thou propetious to the ſinne of thy people Iſrael, and
reduce them into the land, which thou gaueſt them, and their
fathers. † If the heauen being ſhut, there fal no rayne for the 26
ſinnes of the people, and they ſhal beſech thee in this place,
and ſhal confeſſe to thy name, and ſhal be conuerted from
their ſinnes, when thou ſhalt afflict them, † heare from 27
heauen ô Lord, and forgeue the ſinnes of thy ſeruantes and of
thy people Iſrael, and teach them the good way, by the which
they may goe: and geue rayne to thy land, which thou haſt
geuen thy people to poſſeſſe. † If famine ſhal ariſe in the land, 28
and peſtilence, ruſt, and blaſt, and locuſt, and bruche, and the

enemies, waſting the countries, ſhal beſiege the gates of the
29 citie, and al plague and infirmitie ſhal preſſe them: † if any of
thy people Iſrael ſhal pray, knowing their plague and infirmi-
30 tie, and ſhal ſpred forth their handes in :: this houſe, † thou
ſhalt heare from heauen, to wit, out of thy high habitation,
and be thou propitious, and render to euerie one according
to his wayes, which thou knoweſt him to haue in his hart: (for
31 thou onlie knoweſt the hartes of the children of men:) † that
they may feare thee, and walke in thy waies al the daies, that
they liue vpon the face of the land, which thou haſt geuen to
32 our fathers. † The Forener alſo, which is not of thy people Iſ-
rael, if he come from a far countrie, for thy ſtrong hand, & thy
33 ſtreched out arme, and adore in this place: † thou ſhalt heare
from heauen thy moſt firme habitation, & ſhalt do al thinges,
for the which that pilgrime ſhal inuocate thee: that al the
peoples of the earth may know thy name, and may feare thee,
as thy people Iſrael, and may know, that thy name is inuoca-
34 ted vpon this houſe, which I haue built. † If thy people ſhal
goe forth to warre agaynſt their aduerſaries, by the way, that
thou ſhalt ſend them, ſhal adore thee agaynſt the way, wherein
is this citie, which thou haſt choſen, and the houſe, which I
35 haue built to thy name: † thou ſhalt from heauen heare their
36 prayers, and petition, and doe thou reuenge. † And if they ſhal
ſinne to thee (for there is no man that ſinneth not) and thou
be angrie with them, and deliuer them to the enemies, and
they leade them captiue into a farre countrie, or which is
37 neere at the leaſt, † and being conuerted in their hart in the
land, to the which they were led captiue, ſhal doe penance,
and ſhal beſech thee in the land of their captiuitie, ſayng: We
haue ſinned, we haue done wickedly, we haue delt vniuſtly:
38 † and ſhal returne to thee in al their hart, and in al their ſoule,
in the land of their captiuitie, to the which they were led,
ſhal adore thee agaynſt the way of their land, which thou
gaueſt their fathers, and of the citie, which thou haſt choſen,
39 and of the houſe, which I haue built to thy name: † thou
ſhalt heare from heauen, that is, from thy firme habitation
their prayers, and doe thou iudgement, and forgeue thy
40 people, although ſinneful: † for thou art my God: let thine
eies, I beſech thee, be opened, and let thine eares be attent, to
41 the prayer, that is made in this place. † Now therfore ariſe
Lord God in thy reſt, thou and the Arke of thy ſtrength: Let

thy

:: In this chapter and often els where it is euident, that places dedicated to Gods ſeruice are more acceptable to him, then other places.

thy Prieſtes Lord God put on ſaluation, & thy Saintes reioyſe
in good thinges. † Lord God turne not away from the face 42
of thy Chriſt: remember the mercies of Dauid thy ſeruant.

CHAP. VII.

Fire from heauen deuoureth the holocauſtes, and glorie replenisheth the Temple. 5. More ſacrifices are offered, 8. and the Temple is dedicated, with ſeven daies ſolemnitie, the eight day collection is made. 12. God ſignifieth that he hath heard Salomons prayer. 17. conditionally (as it was made) if they ſerue him, 19. otherwiſe he wil punish them.

AND when Salomon had finished to poure out his 1
prayers, fyre deſcended from heauen, and deuoured the
holocauſtes and victimes: and the maieſtie of our Lord filled
the houſe. † Neither could the Prieſtes enter into the 2
Temple of our Lord, becauſe the maieſtie of our Lord had
filled the temple of our Lord. † Yea and al the children of 3
Iſrael ſawe the fyre deſcending, and the glorie of our Lord
vpon the houſe: and falling flat on the earth vpon the pauement
paued with ſtone, they adored, and prayſed our Lord:
Becauſe he is good, becauſe his mercie is for euer. † And 4
the king and al the people immolated victimes before our
Lord. †. King Salomon therfore killed hoſtes, of oxen 5
twentie two thouſand, of rammes an hundred twentie thouſand:
and the king and al the people dedicated the houſe of
God. † And the Prieſtes ſtood in their offices: and the Leuites 6
with the inſtrumentes of the ſongues of our Lord,
which Dauid the king made to prayſe our Lord: Becauſe his
mercie is for euer, ſinging ∷ the hymnes of Dauid by their
handes: moreouer the Prieſtes ſounded with trumpettes
before them, and al Iſrael ſtood. † Salomon alſo ſanctified 7
the middes of the court before the temple of our Lord: for he
had offered there the holocauſtes, and the fatte of the pacifiques:
becauſe the braſen altar, which he had made, could
not ſuſteyne the holocauſtes and the ſacrifices and the fatte.
† Salomon therfore made a ſolemnitie at that time ſeuen 8
daies, and al Iſrael with him, an aſſemblie verie great, from
the entrance of Emath to the Torrent of Aegypt. † And he 9
made in the eight day an aſſemblie, becauſe he had dedicated
the altar ſeuen daies, and had celebrated the ſolemnitie ſeuen
daies. † Therfore in the three and twenteth day of the ſeuenth 10
moneth, he diſmiſt the people to their tabernacles,
reioyſing

∷ As the Temple was the ſpecial place of prayer, choſen by God: v. 12. ſo ſpecial Hymmes Pſalmes and other ſet formes of bleſſing are more gratful to God, and more effectual to his ſeruantes.

reioyſing and being glad for the good, that our Lord had
11 done to Dauid, and Salomon, and Iſrael his people. † And
Salomon accompliſhed the houſe of our Lord, and the houſe
of the king, and al that he had diſpoſed in his hart to do, in
the houſe of our Lord, and in his owne houſe, and he proſpered.
12 † And our Lord appeared to him by night, and ſayd:
I haue heard thy prayer, and haue choſen this place to me
13 for a houſe of ſacrifice. † If I ſhal shut heauen, and rayne fal
not, and shal bid and command the locuſt to deuoure the
14 land, and ſhal ſend peſtilence into my people: † and my
people being conuerted, vpon whom my name is inuocated,
ſhal beſech me, and ſeeke out my face, and shal doe penance
from their moſt wicked waies: I alſo wil heare from
heauen, and wil be propitious to their ſinnes, and wil ſaue
15 their land. † Mine eies alſo shal be opened, and mine eares
16 erected to his prayer, that shal pray in this place. † For I
haue choſen, and haue ſanctified this place, that my name
may be there for euer, and mine eies and my hart may remaine
17 there al daies. † Thou alſo if thou walke before me, as Dauid
thy father walked, and shalt doe according to al thinges,
which I haue commanded thee, and shalt keepe my iuſtices
18 and iudgementes: † I wil rayſe vp the throne of thy kingdom,
as I promiſed to Dauid thy father, ſaying: There shal
not be taken away of thy ſtocke a man, that shal be prince in
19 Iſrael. † But if you shal be turned away, and shal forſake my
iuſtices, and my preceptes, which I haue propoſed to you,
20 and going ſhal ſerue ſtrange goddes, and adore them, † I
wil plucke you out of my land, which I haue geuen you: and
this houſe, which I haue ſanctified to my name, I wil caſt
away from my face, and wil deliuer it for a parable, and an
21 exemple to al peoples. † And this houſe shal be for a prouerbe
to al paſſengers, and they shal ſay being aſtonyshed: Why
22 hath the Lord done ſo to this land, and to this houſe? † And
they shal anſwer: Becauſe they forſooke the Lord the God
of their fathers, who brought them out of the Land of
Aegypt, and tooke hold of ſtrange goddes, and adored them,
and worshipped them: therfore are al theſe euils come vpon
them.

CHAP. VIII.

Salomon buildeth diuers cities, 7. maketh the reſidue of the Chananites tributarie. 12. offereth the ordinarie hoſtes of ſacrifices in the ſolemne feaſtes.

14. diſpoſeth the Prieſtes and Leuites in their offices, as Dauid had ordained: 17. and ſendeth ſhippes to fetch gold from Ophir.

AND twentie yeares being complete after that Salomon 1
built the houſe of our Lord and his owne houſe: † he 2
built the cities, which Hiram had geuen to Salomon, and
made the children of Iſrael dwel there. † He went alſo into 3
Emath Suba, and obteyned it. † And he built Palmira in the 4
deſert, and he built other cities very wel fenſed in Emath.
† And he built Beth horon the vpper, and Beth horon the 5
nether, walled cities hauing gates and barrigates and lockes.
† Balaath alſo and al the ſtrongeſt cities that were Salomons, 6
and al the cities of the chariotes, and the cities of the horſemen.
Al thinges whatſoeuer Salomon would, & diſpoſed, he
built in Ieruſalem and in Libanus, and in al the land of his dominion.
† Al the people that was leaft of the Hetheites, and 7
Amorrheites, and Pherezeites, and Heueites, and Iebuſeites,
which were not of the ſtocke of Iſrael, † of their children: 8
and of the poſteritie, which the children of Iſrael had not
ſlaine, Salomon ſubdewed to be tributaries, vntil this day.
† Moreouer of the children of Iſrael he ſette not to ſerue the 9
kinges workes: for they were men of warre, and the chiefe
captaines, and princes of his chariotes and horſemen. † And 10
al the princes of king Salomons armie were two hundred
fiftie, which taught the people. † But the daughter of 11
Pharao he remoued from the citie of Dauid, into the houſe,
which he had built for her. For the king ſayd: My wife ſhal
not dwel in the houſe of Dauid the king of Iſrael, ∴ becauſe
it is ſanctified: becauſe the Arke of our Lord is entered into
it. † Then Salomon offered holocauſtes to our Lord vpon 12
the altar of our Lord, which he had built before the porch,
† that euerie day there might be offering on it, according to 13
the precept of Moyſes, in the Sabbathes, and in the Calendes,
and in the feſtiual daies thriſe a yere, that is to ſay, in the
Solemnitie of Azymes, and in the Solemnitie of weekes, and
in the Solemnitie of tabernacles. † And he appoynted according 14
to the diſpoſition of Dauid his father the offices of
the Prieſtes in their miniſteries: & the Leuites in their order
that they ſhould prayſe, and miniſter before the Prieſtes according
to the rite of euerie day: & the porters in their diuiſions
by gate and gate: (for ſo Dauid the man of God had
com-

∴ Salomon was yet ſo farre from communicating with Infidels, that he ſuffered not his wife (an infidel) to be preſent where the Arke of God had bene placed. 1. Par. 15.

15 commanded. † Neither did they trangreſſe of the kinges
commandementes as wel the Prieſtes as the Leuites, touching
al thinges, that he had commanded, and in the cuſtodies of
16 the treaſures. † Salomon had al expenſes prepared, from the
day that he founded the houſe of our Lord, vntil the day
17 wherein he perfitted it. † Then went Salomon into Aſiongaber,
and into Ailath to the coaſt of the Red ſea, which is
18 in the Land of Edom. † And Hiram ſent vnto him by the
handes of his ſeruantes, ſhippes, and cunning mariners,
and they went with Salomons ſeruantes into Ophir, and they
tooke from thence foure hundred fiftie talentes of gold,
and brought it to king Salomon.

CHAP. IX.

The Queene of Saba admireth Salomons wiſdom, 9. geueth, and receiueth preſents. 13. Of the great ſtore of treaſure which is yearely brought in, 13. king Salomon maketh pretious armour, 17. a throne, 20. and plate. 24. Other kinges ſend him giftes, ſo he abundeth in glorie, and riches. 29. After fourtie yeares reigne he dieth, and his ſonne Roboam ſucceedeth.

3.Re.10

1 THE queene of Saba alſo, when ſhe had heard the fame
of Salomon, came to proue him in hard propoſitions
in Ieruſalem, with great riches, and camels, which caried
ſpices, and very much gold, and pretious ſtones. And when
ſhe was come to Salomon, ſhe ſpake to him what thinges
2 ſoeuer were in her hart. † And Salomon expounded to her
al thinges that ſhe propounded: neither was there anie
3 thing, that he made not playne vnto her. † Who after ſhe
ſaw, to witte, the wiſedom of Salomon, and the houſe
4 which he had built, † moreouer alſo the meates of his table,
and the habitations of his ſeruantes, and the offices of his
miniſters, and their garmentes, the cupbearers alſo, and their
garmentes, and the victimes, which he immolated in the
houſe of our Lord: there was no ſpirit in her anie longer, ſhe
5 was ſoe aſtonied. † And ſhe ſayd to the king: The word is
true, which I heard in my countrie of thy vertues and wiſ-
6 dom. † I did not beleue them that told it, vntil my ſelf was
come, and mine eies had ſeene, and I had proued ſcarce the
half part of thy wiſedom to haue beene told me: thou haſt
7 paſſed the fame with thy vertues. † Bleſſed are thy men, and
bleſſed are thy ſeruantes, which aſſiſt before thee at al time,
8 and heare thy wiſedom. † Be the Lord thy God bleſſed, who

:: They are called kinges, of God, which reigne by his grace and according to his wil. VVhere-vpon they vſe this ſtile *By the grace of God*, K. *of England Ieruſalem. &c.*

would ordayne thee ouer his throne, king :: of the Lord
thy God. Becauſe God loueth Iſrael, and wil preſerue it for
euer: therfore hath he ſette thee king ouer it, to doe iudgementes
and iuſtice. † And ſhe gaue to the king an hundred 9
twentie talentes of gold, and ſpices exceding much, and
moſt pretious ſtones: there were not ſuch ſpices, as theſe,
which the Queene of Saba gaue to King Salomon. † But 10
the ſeruantes of Hiram alſo with the ſeruantes of Salomon
brought gold from Ophir, and Thymtrees, and moſt
pretious ſtones: † wherof the king made, to witte, of the 11
Thymtrees, ſtayers in the houſe of our Lord, and in the
kinges houſe, harpes alſo and pſalteries for the ſinging men:
neuer were there ſeene ſuch trees in the Land of Iuda. † And 12
king Salomon gaue to the Queene of Saba al thinges that ſhe
would, and that ſhe asked, and manie moe thinges then ſhe
brought to him: who returning, went into her countrie
with her ſeruantes. † And the weight of the gold, that was 13
brought to Salomon euerie yeare was ſix hundred ſixtie ſix talentes
of gold: † beſide that ſumme, which the legates of 14
diuers nations, and the merchantes were accuſtomed to
bring, and al the kinges of Arabia, and the Dukes of the
landes, which brought gold and ſiluer to Salomon. † King 15
Salomon therfore made two hundred golden ſpeares, of the
ſumme of ſix hundred peces of gold, which were ſpent in
euerie ſpeare: † alſo three hundred golden ſhieldes of three 16
hundred peces of gold, with which euerie ſhield was couered:
and the king put them in the armarie, which was
beſette with a wood. † The king alſo made a great throne of 17
iuorie, and couered it with moſt fyne gold. † Six ſteppes 18
alſo, wherwith the going vp was to the throne, and a foote
ſtoole of gold, and two litle armes on either ſide, and two
lions ſtanding by the litle armes, † yea and other twelue litle 19
lions ſtanding vpon the ſteppes on both ſides: there was not
ſuch a throne in al kingdomes. † Al the veſſels alſo of the 20
kinges table were of gold, and the veſſels of the houſe of the
foreſt of Libanus of moſt pure gold. For ſiluer in thoſe daies
was reputed for nothing. † For the kinges ſhippes went into 21
Tharſis with the ſeruantes of Hiram, once in three yeares:
and they brought from thence gold and ſiluer, and yuorie,
and apes, and pecockes. † Salomon therfore was magnified 22
aboue al the kinges of the earth for riches and glorie.

† And

23 † And al the kinges of the earth deſired to ſee Salomons
face, that they might heare the wiſedom, which God had
24 geuen in his hart. † And they brought him giftes, veſſels of
ſiluer, and gold, and garmentes, and armour, and ſpices,
25 horſes, and mules, euerie yeare. † Salomon alſo had fourtie
thouſand horſes in the ſtables, and of chariotes, and horſemen
twelue thouſand, and he placed them in the cities of
26 the chariotes, and where the king was in Ieruſalem. † He
exerciſed alſo authoritie ouer al the kinges from the riuer
Euphrates vnto the land of the Philiſthines, and vnto the
27 borders of Ægypt. † And he made ſo great plentie of ſiluer
in Ieruſalem as it were of ſtones: and of cedres ſo great a
multitude as of ſicomores, which grow in the champayne.
28 † And horſes were brought him out of Ægypt, and al countries.
29 † But the reſt of of the workes of Salomon the firſt
and the laſt are writen in the wordes of Nathan the Prophet,
and in the bookes of Ahias the Silonite, in the Viſion
alſo of Addo the Seer, agayaſt Ieroboam the ſonne of Nabat.
30 † And Salomon reigned in Ieruſalem ouer al Iſrael fourtie
31 yeares. † And he ∴ ſlept with his fathers: and they buried
him in the citie of Dauid: and Roboam his ſonne reigned
for him.

∴ His fall to luxurie and idolatrie is recorded. 3. Reg. 11.

CHAP. X.

Roboam requeſted by Ieroboam and the people to lighten their yoke of ſeruice, 6. leauing the counſel of the ancient, and folowing young counſellers, threatneth to preſſe the people. 16. Wherupon manie reuolt from him.

3. Reg. 12.

1 AND Roboam went forth into Sichem: for thither al
2 Iſrael was aſſembled, to make him king. † Which when
Ieraboam the ſonne of Nabat had heard, who was in Aegypt
(for he was fled thither from Salomon) forthwith he returned.
3 † And they called him, & he came with al Iſrael & ſpake
4 to Roboam, ſaying: † Thy father preſſed vs with a moſt
hard yoke, do thou command lighter thinges then thy
father, who layd vpon vs a heauie ſeruitude, and eaſe thou
5 a litle of the burden, that we may ſerue thee. † Who ſayd:
After three daies returne ye to me. And when the people was
6 gone, † he tooke counſel with the Ancientes, which ſtoode
before his father Salomon, whiles he yet liued, ſaying: What
7 counſel geue you, that I may anſwer the people? † Who ſayd
to him: If thou wilt pleaſe this people, and pacifie them with

The ſecond part. Diuiſion of the kingdom. Dauids iſſue reigning only in two tribes, which alſo are caried captiue into Babylon.

wordes of clemencie, they wil ſerue thee at al times. † But 8
he forſooke the counſel of the Ancientes, and began to treat
with yongmen, that had beene brought vp with him, and
were in his trayne. † And he ſayd to them: What ſemeth to 9
you? or what ſhal I anſwer this people, which hath ſayd to
me: Eaſe the yoke which thy father layd vpon vs? † But they 10
anſwered as yongmen, and brought vp with him in delicaneſſe,
and ſayd: Thus ſhalt thou ſpeake to the people, that
ſayd to thee: Thy father aggrauated our yoke, doe thou eaſe
it: and thus ſhalt thou anſwer them: My leaſt finger is thicker
then the loynes of my father. † My father layd vpon yow an 11
heauie yoke, and I wil adde a greater weight: my father bette
you with ſcourges, but I wil beate you with ſcorpions. † Ieroboam 12
therfore came, and al the people to Roboam the third
day, as he had commanded them. † And the king anſwered 13
rough wordes, leauing the counſel of the Ancientes: † and 14
he ſpake according to the yongmens wil: My father layd
vpon you a heauie yoke, which I wil make heauier: my father
bette you with ſcourges, but I wil beate you with ſcorpions.
† And he condeſcended not to the peoples requeſtes: for it 15
was the wil of God, that his word ſhould be accompliſhed,
which he had ſpoken by the hand of Ahias the Silonite to
Ieroboam the ſonne of Nabat. † And al the people when the 16
king ſpake rough wordes, ſayd thus vnto him: We haue no
part in Dauid, nor inheritance in the ſonne of Iſai. Returne
into thy tabernacles ô Iſrael, and do thou feede thy houſe
Dauid. And Iſrael went into their tabernacles. † But ouer the 17
children of Iſrael, that dwelt in the cities of Iuda, Roboam
reigned. † And king Roboam ſent Aduram, who was ouer 18
the tributes, and the children of Iſrael ſtoned him, and he
died: moreouer king Roboam made haſt to get vp into his
chariote, and fled into Ieruſalem. † And Iſrael reuolted from 19
the houſe of Dauid vntil this day.

CHAP. XI.

Roboam intending by force to reduce al Iſrael to his ſubiection, is warned by a Prophet to ceaſe from that enterpriſe. 5. He maketh walles about diuers cities, 11. furniſheth them with victuals, and munition, 13. Prieſtes, Leuites, and manie others repaire to Ieruſalem, becauſe Ieroboam maketh a new religion, and new prieſtes, 18. Roboam taketh manie wiues, and concubines. 22. preferreth Abias aboue al his other ſonnes.

1 AND Roboam came into Ieruſalem, and called together
al the houſe of Iuda and Beniamin, an hundred fourescore
thouſand choſen men and warriers, to fight agaynſt Iſrael,
2 and to conuert his kingdom vnto him. † And the word
3 of our Lord came to Semeias the man of God, ſaying: † Speake
to Roboam the ſonne of Salomon the king of Iuda, and to al
4 Iſrael, that is in Iuda and Beniamin: † Thus ſayth our Lord:
You ſhal not goe vp, neither ſhal you fight agaynſt your brethren:
let euerie man returne into his houſe, becauſe this
thing is done by my wil. Who when they had heard the word
of our Lord, returned, neither went they forward agaynſt
5 Ieroboam. † And Roboam dwelt in Ieruſalem, and built
6 walled cities in Iuda. † And he built Bethlehem, and Etam,
7 and Thecue, † Bethſur alſo, and Socho, & Odollam, † moreouer
8 alſo Geth, and Mareſa, and Ziph, † yea and Aduram, and
9 Lachis, and Azeca, † Saraa alſo, and Aialon, and Hebron,
10 which were in Iuda and Beniamin, moſt fenſed cities. † And
11 when he had incloſed them with walles, he put in them
princes, and ſtore houſes of victuals, that is, of oile and wine.
12 † Yea and in euerie citie he made armories of ſhieldes and
ſpeares, and he ſtrengthened them with great diligence, and
13 reigned ouer Iuda and Beniamin. † And the Prieſtes and
Leuites, that were in al Iſrael, came to him out of al their
14 ſeates, † :: leauing their ſuburbes, and their poſſeſſions, and
paſſing to Iuda, and Ieruſalem, becauſe Ieroboam had caſt
them of, and their poſteritie: that they ſhould not execute
15 the prieſthood of our Lord. † Who made vnto him ſelfe
prieſtes of the excelſes, and of diuels, and of the calues which
16 he had made. † Yea and of al the tribes of Iſrael, whoſoeuer
had geuen their hart to ſeeke our Lord the God of Iſrael, came
into Ieruſalem to immolate their victims before our Lord the
17 God of their fathers. † And they ſtrenghened the kingdom
of Iuda, and eſtabliſhed Roboam the ſonne of Salomon for
three yeares: for they walked in the waies of Dauid and Salomon,
18 onlie three yeares. † And Roboam tooke to wife Mahalath,
the daughter of Ierimoth the ſonne of Dauid: Abihail
19 alſo the daughter of Eliab the ſonne of Iſai, † who bare him
20 ſonnes Iehus, and Somorias, and Zoom. † After this woman
alſo he tooke Maacha the daughter of Abſalom, who bare
21 him Abia, and Ethai, and Ziza, and Salomith. † And Roboam
loued Maacha the daughter of Abſalom aboue al his wiues,

:: A worthie example to ſuffer temporal damage rather then to conforme them ſelues to the practiſe of falſe religion.

and concubines: for he had maried eightene wiues, and three-
ſcore concubines: and he begat eight and twentie ſonnes, and
threeſcore daughters. † But he appoynted for head Abias the 22
ſonne of Maacha duke ouer al his brethren: for he meant to
make him king, † becauſe he was wiſer, and mightier aboue 23
al his ſonnes, and in al the coſtes of Iuda, and of Beniamin,
and in al the walled cities: and he gaue them much meate, and
he deſired manie wiues.

CHAP. XII.

For the ſinnes of Roboam, and the people manie ſtrong cities, alſo Ieruſalem, are taken and ſpoyled by the king of Ægypt. 8. They repent, and the Ægyptians depart, 9. but carie away the treaſures. 13. Roboam dieth, and his ſonne Abias reigneth.

AND when the kingdom of Roboam was ſtrengthened 1
and fortified, he forſooke the law of our Lord, and al
Iſrael with him. † And in the fifth yeare of the kingdom of 2
Roboam, came vp Seſac the king of Ægypt into Ieruſalem
(becauſe they had ſinned to our Lord) † with a thouſand 3
two hundred chariotes, and threeſcore thouſand horſemen:
neither was anie number of the common people, that came
with him out of Ægypt, to witte, Lybians, and Troglodytes,
and Æthiopians. † And he tooke the moſt fenſed cities in 4
Iuda, and came ouer vnto Ieruſalem. † And Semeias the pro- 5
phete went to Roboam, and to the princes of Iuda, that were
gathered together in Ieruſalem, fleing from Seſac, and he ſayd
to them: Thus ſayth our Lord: You haue leaft me, and I haue
leaft you in the hand of Seſac. † And the princes of Iſrael, 6
and the king, being aſtonied, ſayd: Our Lord is iuſt. † And 7
when our Lord had ſeene that they were humbled, the word
of our Lord came to Semeias, ſaying: Becauſe they are hum-
bled, I wil not deſtroy them, and I wil geue them a litle ayde,
and my furie shal not droppe vpon Ieruſalem by the hand
of Seſac. † But yet they shal ſerue him, that they may know 8
the diſtance of my ſeruice, and of the ſeruice of the kingdom
of the earth. † Therfore Seſac the king of Æpypt retyred 9
from Ieruſalem, taking away the treaſures of the houſe of
our Lord, and of the kinges houſe, and he tooke al thinges
with him, and the golden shieldes that Salomon had made,
† for the which the king made braſen ones, and deliuered 10
them to the princes of the shieldbearers, which kept the
entrance

11 entrance of the palace. † And when the king entred into the
houſe of our Lord, the ſhieldbearers came, and tooke them,
12 & brought them backe agayne to their armorie. † But yet because
they were humbled, the wrath of our Lord was turned
away from them, neither were they vtterly deſtroyed: for in
13 Iuda there were found good workes. † King Roboam therfore
was ſtrengthened in Ieruſalem, & reigned: one and fourtie
yeares old was he when he beganne to reigne, and he reigned
ſeuentene yeares in Ieruſalem, the citie, which our Lord
choſe, to confirme his name there, out of al the tribes of Iſrael:
14 and the name of his mother was Naama an Ammonite. † And
15 he did euil, and prepared not his hart to ſeke our Lord. † But
the workes of Roboam the firſt and the laſt are writen in the
Bookes of Semeias the Prophete, and of Addo the Seer, and
diligently expounded: and Roboam and Ieroboam fought
16 one agaynſt the other al their daies. † And Roboam ſlept
with his fathers, and was buried in the citie of Dauid. And
Abias his ſonne reigned for him.

CHAP. XIII.

Abias maketh warre agaynſt Ieroboam. 4. exhorteth the people of Iſrael for iuſtice, and religions ſake to returne to him. 13. In the meane time Ieroboam inuironeth him with forces, but by Gods aſſiſtance Abias preuaileth. 21. and reigneth ſecurely.

3.Reg.15

1 IN the eighteenth yeare of king Ieroboam, reigned Abias
2 ouer Iuda. † Thtee yeares reigned he in Ieruſalem, and
his mothers name was Michaia, the daughter of Vriel of
3 Gabaa: there was warre betwen Abias and Ieroboam. † And
when Abias had begun battel, and had moſt warlike men, &
of choſen ones four hundreth thouſand: Ieroboam put his
armie in aray on the contrarie ſide, eight hundreth thouſand
men, who them ſelues alſo were choſen men, and moſt valiant
4 to battels. † Abias therfore ſtood vpon mount Semeron,
which was in Ephraim, and ſayd: Heare Ieroboam, and al
5 Iſrael: † Are you ignorant that our Lord the God of Iſrael gaue
the kingdom to Dauid ouer Iſrael for euer, to him and his
6 children as a :: couenant of ſalt? † And there roſe vp Ieroboam
the ſonne of Nabat, the ſeruant of Salomon the ſonne
7 of Dauid: and rebelled agaynſt his lord. † And there were
gathered to him al the moſt vayne men, and the children of
Belial: and they preuayled agaynſt Roboam the ſonne of

:: A firme and perpetual couenant. Num. 18. v. 19.

Salomon: moreouer Roboam was rude, and of a fearful hart,
and could not reſiſt them. † Now therfore you ſay that you 8
are able to reſiſt the kingdom of our Lord, which he poſſeſſeth
by the children of Dauid, and you haue a great multitude
of people, and golden calues, which Ieroboam hath
made you for goddes. † And you haue caſt out the Prieſtes of 9
of our Lord, the children of Aaron, and the Leuites: and you
haue made you prieſtes, as al the peoples of the earth: who
ſoeuer ſhal come & conſecrate his hand in a bullock of oxen,
and in ſeuen rammes, is made the prieſt of them that are not
goddes. † But our Lord is God, whom we forſake not, and 10
the Prieſtes do miniſter to our Lord of the children of Aaron,
and the Leuites are in their order. † Holocauſtes alſo they do 11
offer to our Lord, euerie day morning and euening, and incenſe
made according to the preceptes of the law, and the
loaues are ſet forth on a moſt cleane table, and there is with
vs the golden condleſticke, and the lampes therof, that they
may be lighted alwaies at euening: for we keepe the preceptes
of the Lord our God, whom you haue forſaken. † Therfore 12
in our hoſt God is the prince, and his Prieſtes, which ſound
with trumpettes, and reſound agaynſt you: children of Iſrael
fight not agaynſt our Lord the God of your fathers, becauſe
it is not expedient for you. † He ſpeaking theſe thinges, Ieroboam 13
endeuoured to entrappe him behind. And when he
ſtood ouer agaynſt the enemies, he compaſſed Iuda vnwitting
with his armie. † And Iudas looking backe, ſaw the battel at 14
hand before and behind, and cryed to our Lord: and the
Prieſtes begane to ſound with trumpettes. † And al the men 15
of Iuda made a ſhout: and behold they crying, God terrified
Ieroboam, and al Iſrael that ſtood agaynſt Abias and Iuda.
† And the children of Iſrael fled from Iuda, and our Lord deliuered 16
them into their hand. † Abias therfore and his people 17
ſtroke them with a great ſlaughter, and there fel wounded of
Iſrael fiue hundreth thouſand valiant men. † And the children 18
of Iſrael were humbled, at that time, and the children
of Iuda excedingly encouraged becauſe they had truſted in
our Lord the God of their fathers. † And Abias purſewed Ieroboam 19
fleing, and he tooke his cities, Bethel and her daughters,
and Ieſana with her daughters, Ephron alſo and her
daughters. † Neither was Ieroboam able to reſiſt anie more, 20
in the daies of Abias: whom our Lord ſtroke, and he died.

† Ther-

21 † Therfore Abias, his empire being ſtrengthened, tooke
fourtene wiues: and he begat two and twentie ſonnes, and
22 ſixtene daughters. † But the reſt of the wordes of Abias, and
of his waies and wordes, are writen diligently in the Booke
of Addo the Prophete.

CHAP. XIIII.

Abias dieth, and his ſonne Aſa reigneth, deſtroyeth idolatrie, 6. fortifieth his cities, 9. and ouercometh, by Gods ſpecial helpe, the Aethiopians armie of a million of men.

1 AND Abias ſlept with his fathers, and they buried him
in the Citie of Dauid: and Aſa his ſonne reigned for
2 him, in whoſe daies the land was quiet tenne yeares. † And
Aſa did that which was good and pleaſing in the ſight of his
God, and he ouerthrew the altars of :: ſtrange ſeruice, and
3 the exceſſes, † and brake the ſtatues, and cut downe the
4 groues. † And he commanded Iuda that they ſhould ſeeke
our Lord the God of their fathers, and ſhould doe the law,
5 and al the commandementes. † And he tooke away out of al
the cities of Iuda the altars, and temples, & reigned in peace.
6 †He built alſo fenſed cities in Iuda, becauſe he was quiet, and
there had no battels riſen in his time, our Lord geuing peace.
7 † And he ſayd to Iuda: Let vs build theſe cities, and compaſſe
them with walles, and ſtrengthen them with towers, and
gates, and lockes, whiles thinges are quiet from battels, be-
cauſe we haue ſought our Lord the God of our fathers, and
he hath geuen vs peace round about. They therfore did build,
8 and there was no impediment in building. † And Aſa had in
his armie of them that caried ſhieldes and ſpeares, of Iuda
three hundred thouſand: and of Beniamin ſhieldbearers and
archers, two hundred eightie thouſand, al theſe were moſt
9 valiant men. † And Zara the Ethiopian with his armie iſſued
forth agaynſt them, tenne hundred thouſand, and with three
10 hundred chariotes: and he came as far as Mareſa. † Moreo-
uer Aſa went on to meete him, and ſet his armie in aray to
11 battel in the vale Sephata, which is neere Mareſa. † And
he inuocated our Lord God, and ſayd: Lord there is no diffe-
rence with thee, whether thou helpe in few, or in manie:
helpe vs ô Lord our God: for hauing confidence in thee, and
in thy name we are come agaynſt this multitude. Lord, thou
12 art our God, let not man preuaile agaynſt thee. † Our Lord

::It perteyned properly to the king to deſtroy the exterior practiſe of idolatrie, but to the Prieſtes, & prophetes to informe the interior mind, & conſciences of euerie one.

therfore terrified the Æthiopians before Aſa and Iuda: and
the Æthiopians fled. † And Aſa purſewed them, and the 13
people that was with him, vnto Gerara: and the Æthiopians
fel to vtter deſtruction, becauſe our Lord killing them, and
his armie fighting they were deſtroyed. They tooke therfore
manie ſpoiles, † and they ſtroke al the cities round about 14
Gerara: for great terrour had inuaded al men: and they ſpoyled
the cities, and caried away much praye. † Yea and deſtroying 15
the ſheepecotes of ſheepe, they tooke an infinite multitude
of cattel, and of camels: and returned into Ieruſalem.

CHAP. XV.

Azarias prophecieth that Iſrael ſhal lack the true God, Prieſtes, and the law, a long time. 8. Which king Aſa hearing moſt ſeriouſly deſtroyeth idolatrie. 12. maketh couenant and oath to ſerue God. 16. And depoſeth his mother for offering ſacrifice to Priapus.

AND Azarias the ſonne of Oded, the Spirit of God coming
vpon him, † went out to meete Aſa, and ſayd to 2
him: Heare ye me Aſa, and al Iuda and Beniamin: Our Lord
is with you, :: becauſe you haue beene with him. If you wil
ſeeke him, you ſhal finde: but if you forſake him, he wil forſake
you. † And manie daies ſhal paſſe in Iſrael without the 3
true God, and without Prieſt a teacher, and without the Law.
† And when they ſhal returne in their diſtreſſe to our Lord 4
the God of Iſrael, and ſhal ſeeke him, they ſhal finde him.
† At that time there ſhal not be peace to him that goeth out 5
and cometh in, but terrours on euerie ſide in the inhabiters
of the earth. † for nation ſhal fight agaynſt nation, and citie 6
agaynſt citie, becauſe our Lord wil truble them with al diſtreſſe.
† You therfore take courage, and let not your handes 7
be diſſolued: for there ſhal be reward to your worke. † Which 8
when Aſa had heard, to witte, the wordes, and the prophecie
of Azarias the ſonne of Oded the prophete, he tooke courage,
and tooke away the Idols out of al the land of Iuda, and
out of Beniamin, and out of the cities, which he had taken,
of mount Ephraim, and he dedicated the altar of our Lord,
which was before the porche of our Lord. † And he gathered 9
together al Iuda and Beniamin, and the ſtrangers with them
of Ephraim, and of Manaſſes, and of Simeon: for manie were
fled to him of Iſrael, ſeing that our Lord his God was with
him. † And when they were come into Ieruſalem the third 10
moneth,

:: Cooperation with Gods grace meriteth increaſe of grace.

11 moneth, in the fifteenth yeare of the reigne of Aſa, † they
immolated to our Lord in that day of the ſpoiles, & the praie,
that they had brought, oxen ſeuen hundred, and rammes
12 ſeuen thouſand. † And he went in after the maner to eſtabliſh
the couenant, that they ſhould ſeeke our Lord the God of
13 their fathers in al their hart, and in al their ſoul. † And if anie
man, quoth he, ſhal not ſeeke our Lord the God of Iſrael, let
him die, from the leaſt to the greateſt, from man vnto woman.
14 † And they ſware to our Lord with a lowd voyce in
iubilation, and in noyſe of trumpet, and ſound of ſhaulmes,
15 † al that were in Iuda with execration: for in al their hart did
they ſweare, and with al their wil did they ſeeke him, and
16 found him, & our Lord gaue them reſt round about, † Yea and
Maacha the mother of king Aſa he depoſed from the royal
empyre, becauſe ſhe had made in a groue the idol of Priapus:
which he wholy deſtroyed, and breaking into peeces, burnt
17 it in the Torrent cedron. † But the :: Excelſes were leaſt in
18 Iſrael: neuertheleſſe the hart of Aſa was perfect al his daies.
† And thoſe thinges which his father had vowed, and him
ſelf, he brought into the houſe of our Lord, gold and ſiluer,
19 and of veſſels diuers furniture. † And there was no warre
vnto the fiue and thirteth yeare of the reigne of Aſa.

:: King Aſa deſtroyed the places where Idoles were ſerued, chap. 14. v. 2. but tollerated the places where ſome offered ſacrifice to God beſide the proper altar in Ieruſalem, becauſe this was diſpenſable and not the other.

CHAP. XVI.

Agaynſt the king of Iſrael, king Aſa procureth helpe of the Aſſyrians, 7. Which a prophet reprouing is put in fetters. 11. Aſa dieth, with diſeaſe of his feete, and is buried with pompe.

3. Reg. 15. 1 AND in the ſix and thirteth yeare of his reigne, came vp
Baaſa the king of Iſrael into Iuda, and with a wall compaſſed
Rama, that none could ſafely goe out and come in of
2 the kingdom of Aſa. † Aſa therfore brought forth ſiluer
and gold, out of the treaſures houſe of our Lord, and of the
kinges treaſures, and he ſent to Benadad the king of Syria,
3 who dwelt in Damaſcus, ſaying: † There is league betwen
me & thee, my father alſo and thy father had concord, wherfore
I haue ſent thee ſiluer and gold, that breaking the league,
which thou haſt with Baaſa the king of Iſrael, thou make
4 him retire from me. † Which being knowen, Benadad ſent
the princes of his hoſtes to the cities of Iſrael: who ſtroke
Ahion, and Dan, and Ablemaim, and al the walled cities of
5 Nephthali. † which when Baaſa had heard, he ceaſed to build

Rama, and intermitted his worke. † Moreouer Aſa the king 6
tooke al Iuda, and caried away the ſtones out of Rama, and
the timber that Baaſa had prepared for the building: and he
built of them Gabaa, & Maſpha. † At that time came Hanani 7
the prophete to Aſa the king of Iuda, and ſayd to him: Be-
cauſe thou haſt had confidence in the king of Syria, and not
in our Lord thy God, therfore hath the armie of the king of
Syria eſcaped out of thy hand. † Were not the Æthiopians, 8
and Libyians manie moe in chariotes, and horſemen, and a
multitude exceding great: whom, when thou didſt beleue in
our Lord, he deliuered into thy hand? † For the eies of our 9
Lord behold al the earth, and geue ſtrength to them, that
with perfect hart beleue in him. Thou therfore haſt done
foolyſhly, & for this cauſe from this preſent time ſhal battels
ariſe agaynſt thee. † And Aſa being angrie agaynſt the Seer, 10
commanded him to be caſt into fetters: for he tooke indi-
gnation excedingly vpon this thing: and he ſlewe of the
people at that time verie manie. † But the workes of Aſa the 11
firſt & the laſt are writen in the Booke of the kinges of Iuda
and Iſrael. † Aſa alſo fel ſicke in the nine and thirteth yeare 12
of his reigne, of a moſt vehement payne of his feete, and
neither in his infirmitie did he ſeeke our Lord, but rather
truſted in the arte of Phiſitians. † And he ſlept with his 13
fathers: and he died the one and fourteth yeare of his reigne.
† And they buried him in his ſepulchre, which he had digged 14
for himſelf in the Citie of Dauid: and they layd him vpon his
bed ful of ſpices and odoriferous oyntementes, which were
made by the arte of apothecaries, and they burnt it ouer
him with exceding ambition.

∴ Iuſt puniſhment with paine of his feete, for iniuriouſly putting Gods prophet in fetters v. 10. So God puniſhed him temporally, for that and other paſſionate ſinnes: and he died in good ſtate, for his hart was perfect al his dayes, (*Chap* 15. v, 17.) that is, moſt part of his life, eſpecially in his laſt dayes.

CHAP. XVII.

Ioſaphat ſucceding in the kingdom preuaileth in battel agaynſt the king of Iſrael. 6. deſtroyeth Idolaters, and ſendeth Prieſtes and Leuites to inſtruct the people. 11. The Philiſtians and Arabians ſend preſentes to king Ioſaphat. 13. the leaders of the armie and ſouldiars are numbred.

AND Ioſaphat his ſonne reigned for him, & grew ſtrong 1
agaynſt Iſrael. † And he appoynted numbers of ſoul- 2
diars in al the cities of Iuda, that were compaſſed with walles.
And he placed garriſons in the land of Iuda, and in the cities
of Ephraim, which Aſa his father had taken. † And our 3
Lord was with Ioſaphat, becauſe he walked in the firſt waies

4 of Dauid his father: and he truſted not in Baalim, † but in
the God of his father, and went forward in his preceptes,
5 and not according to the ſinnes of Iſrael. † And our Lord
confirmed the kingdom in his hand, and al Iuda gaue giftes
to Ioſaphat: and there grew to him infinite riches, and much
6 glorie. † And when his hart had taken courage ∴ for the
waies of our Lord, he tooke away alſo the Excelſes and
7 groues out of Iuda. † And in the third yeare of his kingdom,
he ſent of his princes Benhail, and Abdias, and Zacharias,
and Nathanael, and Micheas, that they ſhould teach in the
8 cities of Iuda: † and with them Leuites, Semeias, and Na-
thanias, and Zabadias, Aſael alſo, and Semiramoth, and Iona-
than, and Adonias and Tobias, and Thobadonias Leuites,
9 and with them Eliſama, and Ioram Prieſtes. † And they
taught the people in Iuda, hauing the booke of the law of
our Lord: and they went about al the cities of Iuda, and in-
10 ſtructed the people. † Therfore the dread of our Lord came
vpon al the kingdomes of the landes, that were round about
11 Iuda, neither durſt they make battel agaynſt Ioſaphat. † Yea
and the Philiſtians brought giftes to Ioſaphat, and tribute
of ſiluer, the Arabians alſo brought cattel, of rammes ſeuen
12 thouſand ſeuen hundred, and buckegoates as manie. † Ioſa-
phat therfore grewe, and was magnified on high: and he
13 built in Iuda houſes like to toures, and walled cities. † And
he prepared manie workes in the cities of Iuda: there were
14 alſo men of warre, and valiant in Ieruſalem, † of whom this
is the number by the houſes and families of euerie one: In
Iuda princes of the armie, Ednas duke, and with him moſt
15 valiant men three hundred thouſand. † After him Iohanan
the prince, and with him two hundred eightie thouſand.
16 † After him alſo Amaſias the ſonne of Zechri, conſecrated
to our Lord, and with him two hundred thouſand of valiant
17 men. † Him followed Eliada valiant to battels, and with
him of them that held bow & ſhield two hundred thouſand.
18 † After this man alſo Iozabad, and with him an hundred
19 eightie thouſand readie ſouldiars. † Al theſe were at the hand
of the king, beſide others, whom he had put in walled cities,
in al Iuda.

∴ Good, workes approued by new benefices from God, as a reward, therof do geue more hope & confidence to procede from vertue to vertue. 5. *Tho. li. de regimine Regumui.*

CHAP. XVIII.

Ioſaphat ioyned in affinitie with wicked Achab king of Iſrael, goeth with him againſt Ramoth Galaad, four hundred falſe prophetes promiſing victorie. 14.

rie. 14. Micheas propheſying the contrarie, 25. is put in priſon. 28. Achab (notwithſtanding he changeth his attire, and leaueth Ioſaphat in danger) 33. is ſlaine.

IOSAPHAT therfore was rich and verie glorious, and 1
was ioyned in affinitie to Achab. † And he went downe 2
to him after certaine yeares into Samaria: at whoſe coming
Achab killed muttons, and oxen very manie for him and the
people that came with him: and he perſwaded him to goe vp
into Ramoth Galaad. † And Achab the king of Iſrael ſayd 3
to Ioſaphat the king of Iuda: Come with me into Ramoth
Galaad. To whom he anſwered: As I am thou alſo: as thy
people, ſo my people alſo: and :: we wil be with thee in battel.
† Ioſaphat ſayd to the king of Iſrael: Conſult I beſech thee 4
preſently the word of our Lord. † Therfore the king of 5
Iſrael gathered together of the prophetes four hundred men,
and ſayd to them: Shal we goe into Ramoth Galaad to fight,
or ſitte ſtil? But they ſayd: Goe vp, ſay they, and God wil deliuer
it into thy hand. † And Ioſaphat ſayd: Is there not here 6
a prophete of our Lord, that we may enquire alſo of him?
† And the king of Iſrael ſayd to Ioſaphat: There is one man, 7
of whom we may aske the wil of our Lord: but I hate him,
becauſe he doth not prophecie me good, but euil at al times:
and it is Micheas the ſonne of Iemla. And Ioſaphat ſayd:
Speake not in this maner ô king. † The king of Iſrael therfore 8
called one of the Eunuches, and ſayd to him: Cal quickly
Micheas the ſonne of Iemla. † Moreouer the king of Iſrael, 9
and Ioſaphat the king of Iuda, both ſate in their thrones, clothed
with kinglie attyre, and they ſate in the court beſide
the gate of Samaria, and al the prophetes prophecied before
them. † But Sedecias the ſonne of Chanaana made him hornes 10
of yron, and ſayd: Thus ſayth our Lord: With theſe ſhalt
thou ſtrike Syria, til thou deſtroy it. † And al the prophetes 11
in like manner prophecied, and ſayd: Goe vp into Ramoth
Galaad, and thou ſhalt proſper, and our Lord wil deliuer
them into the kinges hand. † And the meſſenger that went 12
to cal Micheas, ſayd to him: Behold the wordes of al the prophetes
with one mouth tel the king good thinges: I beſech
thee therfore that thy word alſo diſſent not from them, and
that thou ſpeake proſperous thinges. † To whom Micheas 13
anſwered: Our Lord liueth, whatſoeuer my God ſhal ſay to
me,

:: For this he was iuſtly reprehended, but his ſimple intention diminiſhed his fault, and ſo he was more eaſily pardoned, & for his good workes otherwiſe donne in Gods ſeruice. *ch. 19. 3.*

14 me, that wil I ſpeake. † He therfore came to the king. To
whom the king ſayd: Micheas, ſhal we goe into Ramoth
Galaad to fight, or ſit ſtil? To whom he anſwered :: Goe ye vp:
for al thinges ſhal fal out proſperous, and the enemies ſhal be
15 deliuered into your handes. † And the king ſayd: Agayne,
and agayne I adiure thee, that thou ſpeake not to me, but
16 that which is true in the name of our Lord. † But he ſayd: I
ſaw al Iſrael diſperſt in the mountaynes, as ſheepe without
a ſhepheard: and our Lord ſayd: Theſe haue no maiſters:
17 let euerie man returne into his houſe in peace. † And the
king of Iſrael ſayd to Ioſaphat: did I not tel thee that this
man did not prophecie me anie good, but theſe thinges that
18 be euil? † But he ſayd: Heare ye therfore the word of our
Lord: I ſaw our Lord ſitting in his throne, and al the hoſt of
19 heauen aſſiſting him on the right hand and on the left. † And
our Lord ſayd: who ſhal deceiue Achab the king of Iſrael,
that he may goe vp and fal in Ramoth Galaad. And when one
20 ſayd in this maner, and an other otherwiſe: † there came forth
a ſpirit, and ſtood before our Lord, and ſayd: I wil deceiue
him. To whom our Lord ſayd: wherin wilt thou deceiue
21 him. † But he anſwered: I wil goe forth, and wil be a lying
ſpirit in the mouth of al his prophetes. And our Lord ſayd:
Thou ſhalt deceiue, and ſhalt preuaile: goe forth, and doe
22 ſo. † Now therfore, behold our Lord hath geuen the ſpirit
of lying in the mouth of al thy prophetes, and our Lord hath
23 ſpoken of thee euil thinges. † And Sedecias the ſonne of
Chanaana came, and ſtroke the cheeke of Micheas, and ſayd:
Which way paſſed the ſpirit of our Lord from me, that it
24 ſhould ſpeake to thee. † And Micheas ſayd: Thou thy ſelf
ſhalt ſee in that day, when thou ſhalt enter into chamber out
25 of chamber, to be hid. † And the king of Iſrael commanded,
ſaying: Take Micheas, and lead him to Amon the gouernour
26 of the citie, and to Ioab the ſonne of Amelech. † And you
ſhal ſay: Thus ſayth the king: Caſt this felow into priſon,
and giue him a litle bread, and a litle water, til I returne in
27 peace. † And Micheas ſayd: If thou returne in peace, our
Lord hath not ſpoken in me, & he ſayd: Heare al ye peoples.
28 † Therfore the king of Iſrael, and Ioſaphat the king of Iuda
29 went vp into Ramoth Galaad. † And the king of Iſrael ſayd
to Ioſaphat: I wil change my habite, and ſo I wil goe to the
fight, but be thou clothed with thine owne garmentes. And

:: See Annotation. 3 Reg. 22. v. 15.

the king of Iſrael changing his habit came to the battel.
† And the king of Syria had commanded the captaynes of 30
his horſemen ſaying: Fight not agaynſt the leaſt, or agaynſt
the greateſt, but agaynſt the king of Iſrael only. † Therfore 31
when the princes of the horſemen ſaw Ioſaphat, they ſayd:
This is the king of Iſrael. And they compaſſed him fighting:
but he cried to our Lord, and he holpe him, and turned them
away from him. † For when the captaynes of the horſemen 32
ſaw, that is was not the king of Iſrael, they leaft him. † And 33
it chanced that one of the people ſhot an arrow at aduenture,
and ſtroke the king of Iſrael betwen the necke and the
ſhoulders, and he ſayd to his cocher: Turne thy hand, and
carie me out of the battel, becauſe I am wounded. † And the 34
fight was ended in that day: moreouer the king of Iſrael ſtood
in his chariote agaynſt the Syrians vntil euening, and died at
the ſunne ſette.

CHAP. XIX.

Ioſaphat being reproued by a prophet for yelding help to Achab, 5. appoynteth Iudges in ſeueral cities, admoniſhing them to doe iuſtice. 8. exhorteth Prieſtes and Leuites to execute their ſunctious carefully. 11. Amarias High Prieſt directing and ruling in thinges belonging to God, Zabedias general captayne gouerneth the kinges affayres.

AND Ioſaphat the king of Iuda returned into his houſe 1
peaceably, into Ieruſalem. † Whom Iehu the ſonne of 2
Hanani the Seer mette, and ſayd to him: :: To the impious
man thou geueſt ayde, and to them that hate our Lord thou
art ioyned in frendſhip, and therfore thou didſt deſerue in
deed the wrath of our Lord: † but good workes are found in 3
thee, for that thou haſt taken away the groues out of the land
of Iuda, and haſt prepared thy hart to ſeeke our Lord the
God of thy fathers. † Ioſaphat therfore dwelt in Ieruſalem: 4
and he went forth to the people agayne from Berſabee vnto
mount Ephraim, and recalled them to our Lord the God of
their fathers. † And he appoynted iudges of the land in al the 5
fenſed cities of Iuda, in euerie place, † and commanding the 6
iudges, he ſayd: Take heede what you doe: for you exerciſe
not the iudgement of man, but of our Lord: and whatſoeuer
you ſhal iudge, it ſhal redound to you. † Let the feare of our 7
Lord be with you, and with diligence doe al thinges: for
there is no iniquitie with the Lord our God, nor acception
of per-

:: Preciſian Donatiſtes holding it vnlauful to conuerſe with ſinners amongſt other Scriptures alleaged this reprehenſion of Ioſaphat for his ſocietie with Achab. To whom *S. Auguſtin* anſwereth, that he was not blamed for other conuerſation with Achab, but for ayding him, and ioyning with him in the act of

8 of perſonnes, nor deſyre of giftes. † In Ieruſalem alſo Ioſaphat
appoynted Leuites, and Prieſtes, and princes of families of
Iſrael, that they ſhould iudge the iudgement and cauſe of our
9 Lord to the inhabitantes therof. † And he commanded them,
ſaying: Thus shal you doe in the feare of our Lord faithfully,
10 and with a perfect hart. † Euerie cauſe, that shal come to
you of your brethren, that dwel in their cities, betwen kinred
and kinred, wherſoeuer there is queſtion of the law, of the
commandement, of ceremonies, of iuſtifications: shew it
them, that they ſinne not agaynſt our Lord, and leſt there
come wrath vpon you and your brethren: ſo doing therfore
11 you shal not ſinne. † And :: Amarias the prieſt and your
Biſhop shal be chiefe in theſe thinges, which pertayn to God:
moreouer Zabadias the ſonne of Iſmahel, who is the prince
in the houſe of Iuda, shal be ouer thoſe workes, which pertayne
to the kinges office: and you haue maiſters the Leuites
before you, take courage, and doe diligently, and our Lord
wil be with the good.

CHAP. XX.

The Ammonites, Moabites, and Syrians ioynning forces agaynſt Ioſaphat, 3. he ſeeketh Gods helpe by publique prayer and faſting. 14. A Prophet fortelleth that God Wil fight for them: 20. ſo they ſinging praiſes to God, the enemies kil ech other. 24. Ioſaphat With his men gather Verie great ſpoiles. 30. reigneth in peace, 35. but his nauie perisheth, for his ſocietee With Wicked Ochozias.

1 AFTER theſe thinges were the children of Moab gathered
together, and the children of Ammon, and with
2 them of the Ammonites, to fight agaynſt Ioſaphat. † And
there came meſſengers, and told Ioſaphat, ſaying: There
cometh agaynſt thee a great multitude from thoſe places, which
are beyond the ſea, and out of Syria, and behold they ſtay in
3 Aſaſonthamar, which is Engaddi. † And Ioſaphat being
frighted with feare, he tooke him wholy to beſech our Lord,
4 and he :: proclamed a faſt to al Iuda. † And Iudas was gathered
together to pray to our Lord: yea and al :: came out of
5 their cities to beſech him. † And when Ioſaphat ſtood in the
middes of the aſſemblie of Iuda, and Ieruſalem in the houſe
6 of our Lord before the new court, † he ſayd: Lord God of our
fathers, thou art God in heauen, and ruleſt ouer al the kingdomes
of Nations, in thy hand is ſtrength and might, neither

ſinne, when he contemning Micheas the true prophete of God, and beleuing falſe prophetes went to battel wherin both kinges offended, but with difference; ſo one was ſlaine though he ſemed to be ſecure, the other was ſaued in great danger, and repenting was pardoned. *li. 2. c. 18. cont. epiſt.* Parmen.

:: A moſt plaine diſtinction of ſpiritual and temporal authoritie and offices, not inſtituted by Ioſaphat, nor anie other king, but by God himſelf. *Deut. 17. Num. 27.*

:: They faſted not only to ſubdue the fleſh to the ſpirite but alſo for other neceſſities.

:: Example of pilgremage to holie places, because it pleaſeth God to heare the prayers of good people rather in one place then in an other. *ch.* 6. 7. &c.

can anie man reſiſt thee. † Didſt not thou our God kil al the 7
inhabitantes of this land before thy people Iſrael, and gaueſt
it to the ſeed of Abraham thy frend for euer? † And they 8
dwelt in it, & built in it a Sanctuarie to thy name, ſaying: † If 9
euils fal vpon vs, the ſword of iudgement, peſtilence, & famine,
we wil ſtand before this houſe in thy ſight, wherein thy
name is inuocated: & we wil crie to thee in our tribulations,
and thou ſhalt heare, and ſaue vs. † Now therfore behold 10
the children of Ammon, and mount Seir, by whom thou didſt
not grant Iſrael to paſſe, when they came out of Ægypt, but
they declined from them, & ſlew them not: † doe the contrarie, 11
and endeuoure to caſt vs out of the poſſeſſion, which thou
haſt deliuired to vs. † Our God, wilt not thou therfore iudge 12
them? In vs in deed there is not ſo great ſtrength, that we can
reſiſt this multitude, which cometh violently vpon vs. But
whereas we are ignorant what we ought to doe, this onlie
we haue leaft, that we direct our eies to thee. † And al Iuda 13
ſtood before our Lord with their litle ones, and wiues, and
their children. † And there was Iahaziel the ſonne of Zacharias, 14
the ſonne of Banaias, the ſonne of Iehiel, the ſonne of
Mathanias, a Leuite of the children of Aſaph, vpon whom
the ſpirit of our Lord came in the middes of the multitude,
† and he ſayd: Attend ye al Iuda, and you that dwel in Ieruſalem, 15
and thou king Ioſaphat: thus ſayth our Lord to you:
Feare not, neither dread ye this multitude: for it is not your
battel, but Gods. † To morrow you ſhal goe downe agaynſt 16
them: for they wil come vp by the ſteepe named Sis, and
you ſhal find them in the vtmoſt part of the torrent, which
is agaynſt the wilderneſſe of Ieruel. † It ſhal not be you that 17
ſhal fight, but onlie ſtand confidently, and you ſhal ſee the
helpe of our Lord ouer you, ô Iuda, and Ieruſalem: feare not,
neither dreade ye: to morrow you ſhal goe out agaynſt them,
and our Lord wil be with you. † Ioſaphat therfore, and Iuda, 18
and al the inhabitantes of Ieruſalem fel flat on the earth before
our Lord, and adored him. † Moreouer the Leuites of 19
the children of Caath, and of the children of Core prayſed
our Lord the God of Iſrael with a lowd voice, on high. † And 20
when they had riſen earely in the morning, they went forth
by the deſert of Thecua: and they being gone forth, Ioſaphat
ſtanding in the middes of them, ſayd: Heare me ye men of
Iuda, and al the inhabiters of Ieruſalem: :: beleue in the Lord

:: Faith is the fundation of

your

your God, and you ſhal be ſecure: beleue his prophetes, and
21 al thinges ſhal fal out proſperous. † He gaue counſel alſo to
the people, and appoynted the ſinging men of our Lord, that
they ſhould prayſe him in their companies, and ſhould goe
Pſal.135. before the hoſt, and with agreable voice ſhould ſay: Confeſſe
22 to our Lord, becauſe his mercie is foreuer. † And when they
began to ſing prayſes, our Lord turned their embuſhementes
vpon themſelues, to witte, of the children of Ammon, and
of Moab, and of mount Seir, who were gone forth to fight
23 agaynſt Iuda, and were ſtriken. † For the children of Ammon,
and of Moab, roſe together agaynſt the inhabitantes of mount
Seir, to kil and deſtroy them: and when they had in worke
atcheued this, being turned alſo agaynſt themſelues, they
24 fel wounded one of an other. † Moreouer Iuda when they
were come to the watch place, that looketh to the deſert,
ſaw a far of al the countrie abrode ful of dead bodies, and
25 that none remayned aliue that could eſcape death. † Ioſaphat
therfore came, and al the people with him to take away the
ſpoiles of the dead, and they found among the dead bodies,
diuerſe ſtuffe, garments alſo, and moſt pretious veſſels: and
they ſpoiled it, ſoe that they could not carie al thinges, nor
in three dayes take away the ſpoiles for the greatneſſe of the
26 praye. † And in the fourth day they were aſſembled in the
Vale of bleſſing: for becauſe there they had bleſſed our Lord,
they called that place the Vale of bleſſing vntil this preſent
27 day. † And euerie man of Iuda returned, and the inhabitantes
of Ieruſalem, and Ioſaphat before them into Ieruſalem with
great ioy, becauſe our Lord had geuen them ioy of their ene-
28 mies. † And they entered into Ieruſalem with pſalteries, and
29 harpes, and trumpettes into the houſe of our Lord. † And
the dread of our Lord fel vpon al the kingdomes of the landes
when they heard that our Lord had fought agaynſt the ene-
30 mies of Iſrael. † And the kidgdom of Ioſaphat was quiet and
31 God gaue him peace round about. † Ioſaphat therfore reigned
ouer Iuda, and he was fiue and thirtie yeares old when he
begane to reigne: and he reigned fiue and twentie yeares in
Ieruſalem: and the name of his mother was Azuba the daugh-
32 ter of Selahi. † And he walked in the way of his father Aſa,
neither declined he from it, doing the thinges that were
33 pleaſing before our Lord. † But :: yet the excelſes he tooke
not away, and as yet the people had not directed their hart to

al good workes. *Heb. 11.* but not ſufficient to ſaluation without other vertues, and therefore they not only beleued but alſo faſted and prayed, and where nede required fought with weapons, though at this time it pleaſed God to fight for them. *See Ioſue* 23.

:: He deſtroyed the places where ſacrifice was offered to idoles. *ch.* 17. *v.* 6. but tolerated other places where the people offered to God our Lord without the temple, not being able to reduce al to perfection,

our Lord the God of their fathers. † But the reſt of the actes 34
of Ioſaphat, the firſt and the laſt are writen in the wordes of
Iehu the ſonne of Hanani, which he diſpoſed into the Bookes
of the kinges of Iſrael. † After theſe thinges Ioſaphat the 35
king of Iuda entered frendſhipe with Ochozias the king of
Iſrael, whoſe workes were moſt impious. † And he was par- 36
taker to make ſhippes, which ſhould goe into Tharſis: and
they made a nauie in Aſiongaber. † And Eliezer the ſonne of 37
Dodau of Mareſa prophecied to Ioſaphat, ſaying: Becauſe
thou haſt had a league with Ochozias, our Lord hath ſtrooken
thy workes, and the ſhippes are broken, neither could they
goe into Tharſis.

CHAP: XXI.

Ioſaphat dieth, and Ioram ſucceding killeth his owne brethren, and ſome other chiefe men. 6. reigneth wickedly. 8. Edom, and Lobna reuolt from him. 12. Elias by letters forwarneth him of plagues, 16. which falling vpon him, he dieth after two yeares languiſhing, and horrible diſeaſe.

AND Ioſaphat ſlept with his fathers, & was buried with 1 4.Reg.8.
them in the Citie of Dauid: and Ioram his ſonne reigned
for him. † Who had brethren the ſonnes of Ioſaphat, Azarias, 2
and Iahiel, and Zacharias, and Azarias, and Michael, and
Saphatias. al theſe were the ſonnes of Ioſaphat the king of
Iuda. † And their father gaue them manie giftes of ſiluer, 3
and of gold, and penſions, with the moſt fenſed cities in Iuda:
but the kingdom he deliuered to Ioram, becauſe he was the
firſt begotten. † And Ioram roſe ouer the kingdom of his 4
father: and when he had eſtabliſhed himſelf, he ſlew al his
brethren with the ſword, and certain of the princes of Iſrael.
† Two and thirtie yeare old was Ioram when he began to 5
reigne: and he reigned eight yeares in Ieruſalem. † And he 6
walked in the waies of the kinges of Iſrael, as the houſe of
Achab had done: for Achabs daughter was his wife, and he
did euil in the ſight of our Lord. † But our Lord would not 7
deſtroy the houſe of Dauid for the couenant, which he had
made with him: and becauſe he had promiſed that he would
geue him a lampe, and to his ſonnes for euer. † In thoſe daies 8
Edom rebelled, from being ſubiect to Iuda, and made them
ſelues a king. † And when Ioram had paſſed with his princes, 9
and al the horſemen, that were with him, he roſe in the night,
and

and ſtroke Edom, which had compaſſed him, and al the captaynes
10 of his horſemen. † But yet Edom rebelled, from being
vnder the dominion of Iuda vntil this day: at that time Lobna
alſo reuolted, from being vnder his hand. For he had forſaken
11 our Lord the God of their fathers: † moreouer he built
alſo excelſes in the cities of Iuda, and he made the inhabitantes
of Ieruſalem to fornicate, and Iuda to tranſgreſſe.
12 † And there were letters brought him :: from Elias the prophete,
in which was Writen: Thus ſayth our Lord the God
of Dauid thy father: Becauſe thou haſt not walked in the
waies of Ioſaphat thy father, & in the waies of Aſa the king
13 of Iuda, † but haſt gone by the waies of the kinges of Iſrael,
and haſt made Iuda to fornicate, and the inhabitantes of
Ieruſalem, hauing imitated the fornication of the houſe of
Achab, moreouer alſo haſt killed thy brethren, the houſe of
14 thy father, better men then thou: † behold our Lord wil
ſtrike thee with a great plague with al thy people, and children,
15 and thy wiues, and al thy ſubſtance. † And thou ſhalt be
ſicke of a very ſore diſeaſe of thy bealie, til thy vital partes
16 come forth by litle and litle euerie day. † Our Lord therfore
raiſed vp agaynſt Ioram the ſpirit of the Philiſthianes, and of
17 the Arabians, which are borderers to the Æthiopians. † and
they went vp into the Land of Iuda, and waſted it, and they
ſpoyled al the ſubſtance, that was found in the kinges houſe,
moreouer alſo his ſonnes, and wiues: neither was there a
18 ſonne left him but Ioachaz, who was the yongeſt. † And
beſide al theſe thinges our Lord ſtroke him with an incurable
19 diſeaſe of the bealie. † And when day ſucceded day, and
the ſpaces of times paſſed about, the circuite of two yeares
was complete: and ſoe being waſted with a long conſumption,
ſoe that he voyded euen his very bowels, he was ridde
of the diſeaſe, and of his life together. And he died in an
exceding vile infirmitie, & the people made him not exequies
according to the maner of burning, as they had done to
20 his anceters. † He was two and thirtie yeares old, when he
began to reigne, and he reigned eight yeares in Ieruſalem.
And he walked not rightly, and they buried him in the Citie
of Dauid: but yet not in the ſepulchre of the kinges.

:: Elias was aſſumpted from ordinarie conuerſation with mortal men the eighttenth yeare of king Ioſaphat 4. *Reg.* 2. 3. who reigned twentie fiue yeares 3. *Reg.* 22. *v.* 42. So he ſhewed this ſpecial care of Ioram and his kingdom, after his aſſumption ſeuen yeares.

CHAP. XXII.

Ochozias reigning one yeare, 13. is ſlaine together with Ioram king of Iſrael, by king Iehu. 10. Athalia killeth the kinges children (onlie Ioas being ſaued by his aunt) and vſurpeth the kingdom ſix yeares.

AND the inhabitantes of Ieruſalem made Ochozias his 1
leaſt ſonne, king for him: for al the elders, that had bene
before him, the rouers of the Arabians had ſlayne, which in-
uaded the campe: and Ochozias the ſonne of Ioram the king
of Iuda reigned. † Two and ∷ fourtie yeares old was Ocohzias 2
when he began to reigne, and he reigned one yeare in Ieruſa-
lem, and the name of his mother was Athalia the daughter
of ∷ Amri. † But he alſo went by the waies of the houſe of 3
Achab: for his mother forced him to doe impiouſly. † He 4
therfore did euil in the ſight of our Lord, as the houſe of
Achab: for they were his counſelers after the death of his
father, to his deſtruction. † And he walked in their counſels. 5
And he went forth with Ioram the ſonne of Achab king of
Iſrael, into battel agaynſt Hazael king of Syria, into Ramoth
Galaad: and the Syrians wounded Ioram. † Who returned to 6
be cured into Iezrael: for he had taken manie woundes in the
foreſayd battel. Therfore Ochozias the ſonne of Ioram king
of Iuda, went downe te viſit Ioram the ſonne of Achab in
Iezrael being ſicke. † For it was the wil of God agaynſt 7
Ochozias, that he ſhould come to Ioram: and when he was
come he ſhould goe out alſo againſt Iehu the ſonne of Namſi,
whom our Lord anoynted to deſtroy the houſe of Achab.
† When Iehu therfore ouerthrew the houſe of Achab, he 8
found the princes of Iuda, and the ſonne of the brethren
of Ochozias, which ſerued him, and he ſlewe them. † Sear- 9
ching alſo for Ochozias himſelf, he tooke him lying hid in
Samaria: and being brought vnto him, he killed him, and
they buried him: becauſe he was the ſonne of Ioſaphat, who
had ſought our Lord in al his hart ∷ neither was there anie
more hope that anie ſhould reigne of the ſtocke of Ochozias.
† For Athalia his mother, ſeing that her ſonne was dead, 10
aroſe, and ſleu al the kinges ſtocke of the houſe of Ioram.
† Sauing that Ioſabeth the kinges daughter tooke Ioas the 11
ſonne of Ochozias, and ſtole him out of the middes of the
kinges ſonnes, when they were ſlayne. and ſhe hid him with
his nource in the bedde chamber: and Ioſabeth that hid him,
was the daughter of king Ioram, the wife of Ioiada the high
prieſt, the ſiſter of Ochozias, and therfore Athalia did not
kil him. † He therfore was with them in the houſe of God ſix 12
yeares, in the which Athalia reigned ouer the Land.

4. Reg. 8. v. 25. ch. 9.

∷ To wit when he beganne to reigne alone: for he reigned together with his father at the age of 22. 4. *Reg.* 8. v. 26. And after his fathers death but one yeare.

∷ *See* 4. *Reg.* 8. v. 18.

∷ Human hope failed, but Gods prouidence vſed meanes to conſerue ſome of Dauids iſſue to ſitte in his throne. yea to continue the *ſucceßion til Chriſt. Mat.* 1.

CHAP.

CHAP. XXIII.

Ioiada the Hiegh prieſt annoynteth and crowneth Ioas king. 12. cauſeth Athalia to be ſlaine, 16. idolatrie to be deſtroyed. 18. and Gods ſeruice aduanced.

4. Reg. 11.

1 AND in the ſeuenth yeare Ioiada taking courage, tooke
the centurions, to witte, Azarias the ſonne of Ieroham,
and Iſmahel the ſonne of Iohanan, Azarias alſo the ſonne of
Obed, and Maaſias the ſonne of Adaias, and Eliſaphat the
2 ſonne of Zechri: and made a couenant with them. † Who
going about Iuda, gathered together the Leuites out of al the
cities of Iuda, and the princes of the families of Iſrael, and
3 they came into Ieruſalem. † Therfore al the multitude made
a couenant with the king in the houſe of God: and Ioiada
ſayd to them: Behold the kinges ſonne ſhal reigne, as our
4 Lord hath ſpoken, vpon the ſonnes of Dauid. † This :: therfore
5 is the thing which you ſhal doe. † The third part of you
that come to the * Sabbath of the Prieſtes, and of Leuites,
and of porters ſhal be in the gates: and a third part at the
kinges houſe: and a third at the gate, which is called of the
Fundation: but let al the reſt of the common people be in the
6 courtes of the houſe of our Lord. † Neither let anie other
enter into the houſe of our Lord, but the Prieſtes, and they
that miniſter of the Leuites: let them onlie goe in, becauſe
they are ſanctified and let al the reſt of the multitude obſerue
7 the watches of our Lord. † And let the Leuites enuiron the
king, hauing euerie one their weapons: (and if anie other
ſhal enter into the temple, let him be ſlayne) and let them be
8 with the king both coming in, and going out. † The Leuites
therfore, & al Iuda did according to al thinges, which :: Ioiada
the high Prieſt had commanded; and they tooke euerie one
the men that were vnder them, and came by the order of the
Sabbath, with them that had fulfilled the Sabbath, and were
to goe forth. For Ioiada the high Prieſt permitted not the
companies to depart, which were accuſtomed to ſuccede one
9 an other euerie weeke. † And Ioiada the Prieſt gaue to the
centurions the ſpeares, and the ſhieldes, and targattes of king
Dauid, which he had conſecrated in the houſe of our Lord.
10 † And he appoynted al the people of them that held weapons
on the right ſide of the temple, vnto the left ſyde of the
temple, before the altar, and the temple, round about the

:: Gods promiſe being abſolute and certayne, yet humane meanes were neuertheles required.

* the weekelie watch.

:: In caſe of right and neceſſitie we ſee here what the high Prieſt could do and did by his authoritie: who otherwiſe intermedled not in the kings affayres. *ch.* 19. *v.* 11,

king. † And they brought forth the kinges ſonne, and put the 11
crowne vpon him, and the teſtimonie, and gaue the law to be
in his hand, & they made him king: Ioiada alſo the high Prieſt,
and his ſonnes annoynted him: and they wiſhed him wel,
and ſaid: God ſaue the king. † Which thing when Athalia had 12
heard, to witte, the voice of them that ranne and prayſed the
king, ſhe went in vnto the people, into the temple of our
Lord. † And when ſhe had ſeene the king ſtanding vpon the 13
ſteppe in the entrance, and the princes, and the companies
about him, and al the people of the land reioyſing, and ſounding
with trumpettes, and playing on inſtrumentes of diuerſe
kind, and the voice of them that prayſed, ſhe rent her garmentes,
and ſayd: Treaſon, treaſon. † And Ioiada the high 14
Prieſt going forth to the centurions, and captaines of the
armie, ſayd to them: Bring her forth without the precinct of
the temple, and let her be killed with the ſword without. And
the Prieſt commanded that ſhe ſhould not be killed in the
houſe of our Lord. † And they layd handes vpon her necke: 15
and when ſhe was entred within the gate of the horſes of the
kinges houſe, they killed her there. † And Ioiada made a 16
couenant betwen himſelf, and al the people, and the king, that
they would be the people of our Lord. † Al the people therfore 17
entred into the houſe of Baal, and deſtroyed it: and they
brake his altars and :: his * images: Mathan alſo the prieſt of
Baal they ſlewe before the altars. † And Ioiada appoynted 18
ouerſeers in the houſe of our Lord, vnder the handes of the
Prieſtes, & the Leuites, which Dauid diſtributed in the houſe
of our Lord: that they ſhould offer holocauſtes to our Lord,
as it is writen in the law of Moyſes, in ioy and ſonges, according
to the diſpoſition of Dauid. † He appoynted alſo porters 19
in the gates of the houſe of our Lord, that the vncleane in
anie thing ſhould not enter in. † And he tooke the centurions, 20
and the moſt valiant men and princes of the people, and al the
common people of the land, and they made the king to goe
downe from the houſe of our Lord, & to enter by the middes
of the vpper gate into the kinges houſe, and placed him in the
royal throne. † And al the people of the land reioyſed, & the 21
citie was quiet: moreouer Athalia was ſlayne with the ſword.

:: They are wilfully blind that wil not ſee difference betwen images of Baal & of Chriſt or of Sainctes.

* *ſimulacra.*

CHAP. XXIIII.

Ioas reigning piouſly, ſo long as Ioiada liueth, cauſeth the Temple to be repayred, 14. and new ſacred veſſels to be made. 15. Ioiada an hundred thirtie

yeares

yeares old dieth. 17. Ioas falleth to idolatrie: 20. cauſeth Zacharias to be ſlayne in the court of the Temple. 23. A few Syrians kil the chief men about the king, and carie away great prayes. 25. Ioas is ſlayne by his owne men, and his ſonne Amaſias reigneth.

1 SEVEN yeares old was Ioas when he began to reigne: and
he reigned fourty yeares in Ieruſalem, the name of his mother
2 was Sebia of Berſabee. † And he did that which is good
3 before our Lord al the dayes of Ioiada the Prieſt. † And Ioiada
tooke for him two wiues, of whom he begat ſonnes & daughters.
4 † After which thinges it pleaſed Ioas to repayre the
5 houſe of our Lord. And he aſſembled the Prieſtes, and the
Leuites, and ſayd to them: Goe ye forth to the cities of Iuda,
and gather of al Iſrael money for the reparation of the temple
of your God, yeare by yeare, and doe this in haſt: moreouer
6 the Leuites did negligently. † And the king called Ioiada the
prince, and ſayd to him: why haſt thou had no care to conſtrayne
the Leuites to bring in out of Iuda and Ieruſalem the
money, that was :: appointed of Moyſes the ſeruant of our
Lord, that al the multitude of Iſrael ſhould bring it in into the
7 tabernacle of teſtimonie? † For the moſt impious Athalia,
and her children haue deſtroyed the houſe of God, and of al
thinges that had bene ſanctified in the temple of our Lord,
8 they adorned the temple of Baalim. † The king therfore commanded
and they made a cheſt: and ſet it by the gate of our
9 Lord on the out ſide. † And it was proclaymed in Iuda and
Ieruſalem, that euery man ſhould bring the price to our Lord,
which Moyſes the ſeruant of God appoynted ouer al Iſrael,
10 in the deſert. † And al the princes reioyſed, and al the people:
and going in they contributed into the cheſt of our Lord, and
11 caſt in ſo that it was filled. † And when it was time that they
ſhould bring the cheſt before the king by the handes of Leuites
(for they ſaw much money) the kinges Scribe went in,
and he whom the high prieſt had appoynted: & they powred
out the money that was in the cheſt, & recaried it to his place:
and ſo did they from day to day, and there was gathered infinite
12 money. † Which the king and Ioiada gaue to them,
that ouerſaw the workes of the houſe of our Lord: but they
hired with it hewers of ſtones, and artificers of al workes, to
repayre the houſe of our Lord: ſmithes alſo of yron and braſſe,
13 that that which began to fal, might be vpholden. † And

:: By the law euerie one payed yearly halfe a ſicle, towards the repayring of the tabernacle and ſo afterwardes of the temple. *Ex*.30.

they that wrought did induſtriouſly, and the breach of the
walles was cloſed by their handes, and they rayſed the houſe
of our Lord into the old ſtate, and made it ſtand firmely.
† And when they had accompliſhed al the workes, they 14
brought the reſt of the money before the king and Ioiada: of
the which were made veſſels of the temple to the miniſterie,
and for holocauſtes, phials alſo, and other veſſels of gold and
ſiluer: and holocauſtes were offered in the houſe of our Lord
continually al the daies of Ioiada. † But Ioiada became old 15
being ful of dayes, and died when he was an hundred and
thirtie yeares old. † And they buried him in the citie of Dauid 16
with the kinges, becauſe he had done good with Iſrael, and
with his houſe. † And after that Ioiada was dead, the princes 17
of Iuda went in, and adored the king, who being altered by
their ſeruiceableneſſe, agreed to them. † And they forſooke 18
the temple of our Lord the God of their fathers, and ſerued
groues, and ſculptilles, and there came wrath agaynſt Iuda,
and Ieruſalem for this ſinne. † And he ſent them prophetes, 19
that they ſhould returne to our Lord, whom proteſting they
would not heare. † The ſpirit of God therfore inueſted Zacharias 20
the ſonne of Ioiada the Prieſt, & he ſtood in the ſight
of the people, and ſayd to them: Thus ſayth our Lord God:
Why tranſgreſſe you the precept of our Lord, which thing
ſhal not profit you, & haue forſaken our Lord, that he ſhould
forſake you? † Who being gathered agaynſt him, they threw 21
ſtones according to the kinges commandement, in the court
of the houſe of our Lord. † And Ioas the king did not remember 22
the mercie, that Ioiada his father had done with him,
but he killed his ſonne. Who when he died, ſayd: Our Lord
ſee, and require it. † And when a yeare was come about, the 23
armie of Syria came vp againſt him: & it came into Iuda & Ieruſalem,
& ſlewe al the princes of the people, and al the pray
they ſent to the king into Damaſcus. † And wheras there was 24
come a very ſmal number of the Syrians, our Lord deliuered
into their handes an infinit multitude, for that they had forſaken
our Lord the God of their fathers: on Ioas alſo they exerciſed
ignomious iudgementes. † And departing they left 25
him in great diſeaſes: and his ſeruantes roſe agaynſt him,
:: for reuenge of the bloud of the ſonne of Ioiada the prieſt, &
they ſlewe him in his bed, & he dyed: and they buried him in
the Citie of Dauid, but not in the kinges ſepulchres. † And 26
there

:: He that killed his ſpiritual father was ſlaine by his owne ſeruantes.

there conſpired againſt him Zabad the ſonne of Semmaath
an Ammoniteſſe, & Iozabad the ſonne of Semarith a
27 Moabiteſſe. † Moreouer his children, and the ſumme of money,
which was gathered vnder him, & the repayring of the houſe
of God are writen more diligently in the Booke of kinges:
and Amaſias his ſonne reigned for him.

CHAP. XXV.

Amaſias killeth thoſe that ſlew his father. 5. Beſides his owne people, hyreth ſouldiars of Iſrael, but by aduiſe of a Prophete diſmiſſeth them, 11. and with his owne ouerthroweth the Idumeans, whoſe idols taken in battel (13. the diſmiſſed ſouldiars in the meane time ſpoyling his countrie) he adoreth. 15. Contemning admonition, 17. and prouoking the king of Iſrael to warre, 22. is taken in battel and ſpoyled. 27. Fearing treaſon in Ieruſalem fleeth, and is ſlaine in Lachis.

4.Reg. 14. 1 FIVE and twentie yeares old was Amaſias when he began
to reigne, and he reigned nine and twentie yeares in
Ieruſalem, the name of his mother was Ioaden of
2 Ieruſalem. † And he did good in the ſight of our Lord: but yet not
3 in a perfect hart. † And when he ſaw his kingdom
ſtrengthned, he put to death the ſeruantes, that had ſlayne the king
4 his father, † but their children he ſlew not, as it is writen in
the Booke of the law of Moyſes, where our Lord
Deut. 24. commanded, ſaying. The fathers ſhal not be ſlayne for the children,
nor the children for their fathers, but euerie one ſhal die in
5 his owne ſinne. † Amaſias therfore gathered together Iuda,
and appoynted them by families, and tribunes, and centurions
in al Iuda, and Beniamin: and he numbred from twentie
yeares vpward, and found three hundred thouſand of yong
men that went forth to battel, and held ſpeare and ſhielde.
6 † He hyred alſo for wages of Iſrael an hundred thouſand
7 ſtrong men, for an hundred talentes of ſiluer. † But a man of
God came to him, and ſayd: O king, let not the hoſt of Iſrael
goe forth with thee, for our Lord is not with Iſrael, and al
8 the children of Ephraim: † and if thou thinke that battels
conſiſt in the force of an armie, God wil make thee to be
ouercome of the enemies: for it perteyneth to God both to
9 helpe, and to put to flight. † And Amaſias ſayd to the man
of God: What ſhal become then of the hundred talentes,
which I haue geuen the ſouldiars of Iſrael? And the man of
God anſwered him: Our Lord hath wherby he is able to

geue thee much more then this. † Amaſias therfore ſeperated 10
the hoſt, that came to him out of Ephraim, that they
ſhould returne into their place: but they being wrath exceedingly
agaynſt Iuda, returned into their countrie. † Moreouer 11
Amaſias brought forth his people confidently, and went
into the Vale of ſalt pittes, and stroke the children of Seir,
ten thouſand. † And other ten thouſand men did the children 12
of Iuda take, and bring to the ſteepe of a certaine rocke, and
caſt them down headlong from the toppe, who burſt in ſunder
euerie one. † But that armie which Amaſias had ſent 13
backe, from going with him to battel, was ſpred in the cities
of Iuda, from Samaria vnto Bethhoron, & killing three thouſand
tooke away a great praye. † But Amaſias after the 14
ſlaughter of the Idumeans, ſette vp the goddes of the children
of Seir, which he had brought thence, for his goddes,
and adored them, and burnt incenſe to them. † For which 15
thing our Lord being angrie againſt Amaſias, ſent a prophete
vnto him, which ſhould ſay to him: Why haſt thou adored
goddes, that haue not deliuered their owne people out of thy
hand? † And when he ſpake theſe thinges, he anſwered him: 16 4.Reg.8.
Art thou the kinges counſeler? be quiet, leſt I kil thee. And
the prophet departing, ſayd: I know that God is minded to
kil thee, becauſe thou haſt done this euil, and beſides haſt
not agreed to my counſel. † Therfore Amaſias the king of 17
Iuda taking verie il counſel, ſent to Ioas the ſonne of Ioachaz
the ſonne of Iehu, the king of Iſrael, ſaying: Come, let vs ſee
one an other. † But he ſent backe the meſſengers, ſaying: A 18
thiſtle that is in Libanus ſent to a cedar of Libanus, ſaying:
Geue thy daughter to my ſonne to wife: & behold the beaſtes
that were in the wood of Libanus paſſed, and trode downe
the thiſtle. † Thou haſt ſayd: I haue ſtroken Edom, and therfore 19
thy hart is extolled into pryde, ſitte in thy houſe, why
doſt thou prouoke euil againſt thee, that both thou mayeſt
fal, and Iuda with thee. † Amaſias would not heare, becauſe 20
it was our Lordes wil, that he ſhould be deliuered into the
:: Obduration of hart for former ſinne. handes of the enemies :: for the goddes of Edom. † Ioas therfore 21
the king of Iſrael went vp, and they gaue themſelues
one the ſight of the other: and Amaſias the king of Iuda was
in Bethſames of Iuda: † and Iuda fel before Iſrael, and fled 22
into their tabernacles. † Moreouer Amaſias the king of 23
Iuda, the ſonne of Ioas, the ſonne of Ioachaz, did take Ioas
the

the king of Iſrael in Bethſames, & brought him into Ieruſalem:
and deſtroyed the wal therof from the gate of Ephraim,
24 to the gate of the corner, foure hundred cubites. † Al the gold
alſo, and ſiluer, and al the veſſels, that he found in the houſe
of God, and with Obededom in the treaſures alſo of the
kinges houſe, moreouer he brought backe the ſonnes of
25 the hoſtages into Samaria. † And Amaſias the ſonne of
Ioas the king of Iuda liued, after that Ioas died the ſonne of
26 Ioachaz the king of Iſrael, fiftene yeares. † But the reſt of
the wordes of Amaſias the firſt and the laſt are writen in the
27 Booke of the kinges of Iuda and Iſrael. † Who after he reuolted
from our Lord, they lay in waite agaynſt him in Ieruſalem.
And when he had fled into Lachis, they ſent, and ſlew
28 him there. † And carying him backe vpon horſes, buried
him with his fathers in the Citie of Dauid.

CHAP. XXVI.

Ozias ſeruing God, 6. preuaileth in battel againſt the Philiſtians, Arabians, and Ammonites. 9. proſpereth in honour and wealth. 16. Then waxing proud offereth incenſe on the altar, is ſtriken with leproſie, expelled out of the Temple, and citie. 20. and his ſonne Ioathan ruleth the kingdom.

1 AND al the people of Iuda made his ſonne Ozias ſixtene
2 yeares old, king for Amaſias his father. † He built
Ailath, and reſtored it to the dominion of Iuda, after that the
3 king ſlept with his fathers. † Sixtene yeares old was Ozias
when he began to reigne, and he reigned two and fiftie yeares
in Ieruſalem, the name of his mother was Iechelia of Ieruſalem.
4 lem. † And he did that which was right in the eies of our
Lord, according to al thinges, which Amaſias his father had
5 done. † And he ſought our Lord in the daies of Zacharias
that vnderſtood and ſaw God: and when he ſought our Lord,
6 :: he directed him in al thinges. † Moreouer he went forth,
and fought againſt the Philiſthijms, and deſtroyed the wal of
Geth, and the wal of Iabinia, and the wal of Azotus: he built
7 alſo townes in Azotus, and among the Philiſthijms. † And
God did helpe him againſt the Philiſthijms, and againſt the
Arabians, that dwelt in Garbaal, and againſt the Ammonites.
8 † And the Ammonites gaue giftes to Ozias: and his name
was renowmed vnto the entrance of Ægypt for his often
9 victories. † And Ozias built towers in Ieruſalem ouer the
gate of the corner, and ouer the gate of the valley, and the

:: So long as this king obſerued the ordinance of God to be directed by the high prieſt Nu. 27. v. 21. he proſpered in his affayres.

reſt, in the ſame ſide of the wal, and ſtrengthened them.
† He built towers alſo in the wilderneſſe, and digged manie 10
ceſternes, becauſe he had much cattel as wel in the cham-
paine, as in the vaſtitie of the deſert: he had alſo vineyardes &
dreſſers of vines in the mountaynes, and in Carmel: for he
was a man geuen to huſbandrie. † And the hoſt of his war- 11
riers, which went forth to battels, was vnder the hand of
Iehiel the ſcribe, & Maaſias the doctor, and vnder the hand of
Hananias, who was of the kinges dukes. † And al the number 12
of the princes by families of valiant men, was two thouſand
ſix hundred. † And vnder them al the hoſt of three hundred 13
& ſeuen thouſand fiue hundred: which were apt to battels,
and fought for the king againſt the aduerſaries. † Ozias alſo 14
prepared for them, that is to ſay, for al the armie, ſhildes, and
ſpeares, and helmettes, and coates of mayle, and bowes, and
ſlinges to caſt ſtones. † And he made in Ieruſalem engines 15
of diuerſe kind, which he placed in the towers, and in the
corners of the walles, to ſhoote arrowes, and great ſtones:
and his name went forth farre, for that our Lord did ayde
him, and had ſtrengthned him. † But when he was ſtrength- 16
ned, his hart was eleuated to his deſtruction, and he neg-
lected our Lord his God: and entering into the temple of
our Lord: he would burne :: incenſe vpon the altar of incenſe.
† And incontinent Azarias the Prieſt going in after him, & 17
with him the Prieſtes of our Lord eightie, moſt valiant men,
† they reſiſted the king, and ſayd: It is not thy office Ozias, 18
to burne incenſe to our Lord, but of the Prieſtes, that is, of the
children of Aaron, which are conſecrated to this kind of mi-
niſterie: goe out of the Sanctuarie, contemne not; becauſe
this thing ſhal not be reputed to thee for glorie of our Lord
God. † And Ozias being angrie, and holding in his hand the 19
cenſar to burne incenſe, threatned the Prieſtes. And forth-
with there roſe a leproſie in his forehead before the Prieſtes,
in the houſe of our Lord vpon the altar of incenſe. † And 20
when Azarias the high Prieſt had beheld him, and al the reſt
of the Prieſtes, they ſaw the leproſie in his forehead, and in
haſt they thruſt him out. Yea and him ſelf being ſore afrayd,
made haſt to goe out, becauſe he felt by and by the plague of
our Lord. † Ozias therfore the king was a leper vntil the day 21
of his death, and he dwelt in a houſe apart ful of the leproſie,
for the which he had bene caſt out of the houſe of our Lord.

:: For vſurping ſpiritual authority which pertayned not to him, the high prieſt with his aſſiſtantes oppoſed themſelues againſt the king: and God confirmed their ſentence, by ſtriking the ſame king with leproſie. And ſo he was not only caſt out of the temple, but alſo out of his kingdom, and common conuerſation with

Moreouer

Moreouer Ioathan his ſonne gouerned the kinges houſe, and
22 iudged the people of the land. † But the reſt of the wordes
of Ozias the firſt and the laſt wrote Iſaias the ſonne of Amos,
23 the prophet. † And Ozias ſlept with his fathers, and they
buried him in the :: kings ſepulchres field, becauſe he was
a leper: and Ioathan his ſonne reigned for him.

other men, & forced to dwel in a ſeparet houſe without the citie according to the law. *Leuit.* 13. *v.* 46.

:: Neither could he be buried in the proper ſepulchres of the kinges.

CHAP. XXVII.

Ioathan a godlie king, 5. preuaileth in battel againſt the Ammonites. 7. dieth, and his ſonne Achaz ſuccedeth.

4. *Reg.* 15.

1 FIVE and twentie yeares old was Ioathan when he began
to reigne, and he reigned ſixtene yeares in Ieruſalem: the
2 name of his mother was Ieruſa the daugter of Sadoc. † And
he did that which was right before our Lord, according to
al thinges, which Ozias his father had done, ſauing that he
entered not into the temple of our Lord, and as yet the people
3 did ſinne. † He built the high gate of the houſe of our Lord,
4 and in the wal of Ophel he built manie thinges. † Cities alſo
he built in the mountaynes of Iuda, and caſtelles and
5 towres in the forreſtes. † He fought agaynſt the king of the
children of Ammon, and ouercame them, and the children of
Ammon gaue him at that time an hundred talentes of ſiluer,
and tenne thouſand cores of wheate, and as manie cores of
barley: the children of Ammon gaue him theſe thinges in the
6 ſecond and third yeare. † And Ioathan was ſtrengthened,
becauſe he had directed his waies before our Lord his God.
7 † But the reſt of the wordes of Ioathan, and al his battels,
and workes, are writen in the Booke of the kinges of Iſrael
8 and Iuda. † He was fiue and twentie yeares old when he began to reigne, and he reigned ſixtene yeares in Ieruſalem.
9 † And Ioathan ſlept with his fathers, and they buried him
in the Citie of Dauid: and Achaz his ſonne reigned for him.

CHAP. XXVIII.

For his great wickednes Achaz is taken in battel, his countrie ſpoyled, and manie ſlayne by the kinges of Syria, and Iſrael. 9. yet God ſuffereth not the kingdom to be ſubdued. 16. Then requiring helpe of the Aſſyrians, 17. is ſpoyled by the Idumeans, Philiſthians, and Aſſyrians. 22. After al which plagues he committeth more idolatrie. 26. dieth, and his ſonne Ezechias reigneth.

TWENTIE yeares old was Achaz when he began to reigne, 1
& he reigned ſixtene yeares in Ieruſalem : he did
not right in the ſight of our Lord as Dauid his father. † but 2 4. Reg. 16.
walked in the wayes of the kinges of Iſrael, moreouer alſo he
did caſt ſtatues to Baalim. † He it is that burnt incenſe to the 3
Valebenennom, and he conſecrated his ſonnes in fire according
to the rite of the nations, which our Lord ſlewe in the
coming of the children of Iſrael. † He ſacrified alſo, & burnt 4
incenſe in the excelſes, & on hilles, and vnder euerie tree ful
of grene leaues. † And our Lord his God deliuered him into 5
the handes of the king of Syria, who ſtroke him, and tooke
a great praye out of his kingdom, & brought into Damaſcus:
to the handes alſo of the king of Iſrael was he deliuered, and
ſtriken with a great plague. † And Phacee the ſonne of Romelia 6
ſlewe of Iuda an hundred twentie thouſand in one day,
al men of warre: for that they had forſaken our Lord the God
of their fathers. † At that time Zechri a mightie man of 7
Ephraim, ſlewe Maaſias the kinges ſonne, and Ezricam
the gouernour of his houſe, Elcana alſo ſecond from the
king. † And the children of Iſrael tooke of their brethren 8
two hundred thouſand of wemen, of boyes, and of wenches,
and an infinite praye: and they brought it into Samaria.
† At that time there was a Prophete of our Lord, named 9
Oded : who going forth to meete the armie coming into
Samaria, ſayd to them : Behold our Lord the God of your
fathers being angrie againſt Iuda, hath deliuered them into
your handes, and you haue ſlayne them cruelly, ſo that your
crueltie did reach to heauen. † Moreouer the children of 10
Iuda and Ieruſalem you wil ſubdue vnto you for bondmen
and bondwemen, which nedeth not to be done : for you haue
ſinned hereupon to our Lord your God. † But heare ye my 11
counſel, and carie backe the captiues, that you haue brought
of your brethren, becauſe the great furie of our Lord hangeth
ouer you. † There ſtood therfore princes of the children of 12
Ephraim, Azarias the ſonne of Iohanan, Barachias the ſonne
of Moſollomoth, Ezechias the ſonne of Sellum, and Amaſa
the ſonne of Hadali, againſt them that came out of the battel,
† and they ſayd to them: You ſhal not bring in the captiues 13
hither, leſt we ſinne to our Lord. Why wil you adde vpon
our ſinnes, and heape vp old offences? for it is a great ſinne,
and the anger of the furie of our Lord hangeth ouer Iſrael.
† And

14 † And the men of warre diſmiſt the pray, & al the thinges that
15 they had taken, before the princes and al the multitude. † And
the men, whom we mentioned aboue, ſtood and taking the
captiues, and al that were naked they clothed and ſhod them,
with the ſpoyles: and when they had clothed and refreſhed
them with meate and drinke, and annoynted them becauſe of
their labour, and had looked carefully to them: as manie as
could not walke, and were of a weake bodie, they ſet on
beaſtes, and brought them to Iericho the Citie of palme
trees to their brethren, and themſelues returned into Samaria.
16 † At that time king Achaz ſent to the king of the Aſſyrians
17 asking helpe. And the Idumeans came and ſtroke manie of
18 Iuda, and tooke a great praye. † The Philiſthijms alſo were
ſpred abroad by the cities of the champayne, and toward the
South of Iuda: and they tooke Bethſames, & Aialon, and Gaderoth,
Socho alſo, & Thamnan, and Gamzo, with their villages,
19 and dwelt in them. † For our Lord had humbled Iuda
becauſe of Achaz the king of Iuda, for that he had made it
20 naked of helpe, and had contemned our Lord. † And he
brought agaynſt him Theglathphalnaſar the king of the Aſſyrians,
who alſo afflicted him, and ſpoyled him no man reſiſting.
21 † Therfore Achaz ſpoyling the houſe of our Lord, and
the houſe of the kinges, and of the princes gaue giftes to the
king of the Aſſyrians, and yet it did nothing profite him.
22 † Moreouer alſo in the time of his diſtreſſe he increaſed contempte
agaynſt our Lord, king Achaz himſelf by himſelf,
23 † immolated victimes to the goddes of Damaſcus that ſtroke
him, and ſayd: The goddes of the kinges of Syria doe helpe
them, whom I wil pacifie with hoſtes, and they wil ayde me,
wheras on the contrarie part they were his ruine, and al Iſraels.
24 † Achaz therfore hauing ſpoyled al the veſſels of the
houſe of God, and broken them ſhut the gates of the temple
of God, and made him altars in al the corners of Ieruſalem.
25 † In al the cities alſo of Iuda he built altars to burne frankincenſe,
and he prouoked to wrath our Lord the God of his fathers.
26 † But the reſt of his wordes, al his workes the firſt and
the laſt are writen in the Booke of the kinges of Iuda and
27 Iſrael. † And Achaz ſlept with his fathers, and they buried
him in the Citie of Ieruſalem: for they receiued him not into
the ſepulchres of the kinges of Iſrael. And Ezechias his ſonne
reigned for him.

:: VVicked policie auaileth nothing, but hurteth much.

CHAP. XXIX.

Ezechias repayreth the Temple, and diuine ſeruiee. 5. Zelouſly exhorteth offenders to repentance. 12. the Temple is purified in ſixtene daies. 18. the king and nobles offer hoſtes, which the Prieſtes immolate. 25. With ſolemne muſick (ordained by king Dauid) and great ioy of al the people.

THERFORE Ezechias began to reigne, when he was fiue 1
and twentie yeares old, and he reigned nine and twen-
tie yeares in Ieruſalem: the name of his mother was Abia,
the daughter of Zacharias. † And he did that which was 2
pleaſing in the ſight of our Lord, according to al thinges that
Dauid his father had done. † He in the firſt yeare and moneth 3
of his reigne opened the doores of the houſe of our Lord, and
repayred them. † And he brought the Prieſtes and the Leui- 4
tes, and aſſembled them in the Eaſt ſtreate. † And he ſayd to 5
them: Heare me ye Leuites, and be ſanctified, cleanſe the
houſe of our Lord the God of your fathers, and take away al
vncleannes out of the Sanctuarie. † Our fathers haue ſin- 6
ned and done euil in the ſight of our Lord God, forſaking
him: they haue turned away their faces from the taber-
nacle of our Lord, and geuen the backe. † They haue ſhut 7
the doores, that were in the porch, and put out the lampes,
and haue not burnt incenſe, and haue not offered holocauſtes
in the Sanctuarie of the God of Iſrael. † Therfore was the 8
furie of our Lord ſtirred vp vpon Iuda and Ieruſalem, and he
hath deliuered them into commotion, and into deſtruction,
& to be hiſſed at, as your ſelues ſee with your eyes. † Behold, 9
our fathers haue fallen by the ſwordes, our ſonnes, and our
daughters, and wiues are led captiue for this wickedneſſe.
† Now therfore it pleaſeth me that we make a couenant 10
with our Lord the God of Iſrael, and he wil turne away the
furie of his wrath from vs. † My children be not negligent: 11
our Lord hath choſen you to ſtand before him, and to mi-
niſter to him, and to worſhipe him, and to burne incenſe to
him. † The Leuites therfore aroſe: Mahath the ſonne of 12
Amaſai, and Ioel the ſonne of Azarias, of the children of
Caath: moreouer the children of Merari, Cis the ſonne of
Abdi, and Azarias the ſonne of Ialaleel. And of the children
of Gerſon, Ioah the ſonne of Zemma, and Eden the ſonne of
Ioah. † But of the children of Eliſaphan, Samri, and Iahiel. 13
Alſo of the children of Aſaph, Zacharias, and Mathanias.

4. Reg. 18.

† Moreouer

14 † Moreouer alſo of the children of Heman, Iahiel, & Semei:
yea and of the children of Idithun, Semeias, and Oziel.
15 † And they gathered together their brethren, and were ſanctified,
and went in according to the commandment of the
king, and the precept of our Lord, to purge the houſe of
16 God. † The Prieſtes alſo going into the Temple of our Lord
to ſanctifie it, brought out al vncleannes, which they found
within the entrance of the houſe of our Lord, which the Leuites
tooke, and caried to the Torrent cedron without.
17 † And they began to clenſe it the firſt day of the firſt moneth,
and in the eight day of the ſame moneth they entred into the
porche of the temple of our Lord, and they purged the temple
in eight dayes, and in the ſixtenth day of the ſame moneth,
18 they accompliſhed that which they began. † They
entered in alſo to Ezechias the king, and ſayd to him: We
haue ſanctified al the houſe of our Lord, and the altar of holocauſt,
and the veſſels therof, moreouer alſo the table of
19 propoſition with al the veſſels therof, † and al the furniture
of the temple, which king Achaz in his reigne had polluted,
after that he tranſgreſſed; and behold al thinges are ſet
20 forth before the altat of our Lord. † and Ezechias the king
riſing early, aſſembled al the princes of the citie, and went
21 vp into the houſe of our Lord: † and they offered together
ſeuen oxen, and ſeuen rammes, ſeuen lambes, and ſeuen
buckgoates for ſinne, for the kingdom, for the ſanctuarie, for
Iuda, and he ſayd to the Prieſtes the children of Aaron,
that they ſhould offer them vpon the altar of our Lord.
22 † They killed therfore the oxen, and the Prieſtes tooke the
bloud, and powred it vpon the altar, they killed alſo the rammes,
and their bloud they powred alſo vpon the altar, and
they immolated the lambes, and powred the bloud vpon the
23 altar. † They brought the buckgoates for ſinne before the
king, and the whole multitude, and they put their handes
24 vpon them: † and the Prieſtes immolated them, and ſprinkled
their bloud on the altar for an expiation of al Iſrael: for
the king had commanded for al Iſrael, that holocauſt ſhould
25 be made, and for ſinne. † He appoynted alſo the Leuites in
the houſe of our Lord with cymbals, and pſalteries, and harpes
according to the diſpoſition of Dauid the king, and of
Gad the Seer, and of Nathan the Prophete: for it was the
26 precept of our Lord by the hand of his prophetes. † And the

Leuites ſtoode, holding the inſtrumentes of Dauid, and the
Prieſtes trumpettes. † And Ezechias commanded that they 27
ſhould offer holocauſtes vpon the altar: and when holo-
cauſtes were offered, they began to ſing prayſes to our Lord,
and to ſound with trumpettes, and on diuerſe inſtrumentes,
which Dauid the king of Iſrael had prepared for to ſound.
† And al the multitude adoring, the ſinging men, and they 28
that held the trumpettes, were in their office, whiles the ho-
locauſt was accompliſhed. † And when the oblation was 29
ended, the king bowed, and al that were with him, and ado-
red. † And Ezechias, and the princes commanded the Leui- 30
tes, that they ſhould prayſe our Lord in the wordes of Dauid,
and Aſaph the Seer: who prayſed him with great ioy, and
bowing the knee adored. † But Ezechias added theſe wordes 31
alſo: You haue filled your handes to our Lord, come, and
offer victimes, and prayſes in the houſe of our Lord. Al the
multitude therfore offered hoſtes, and prayſes, and holo-
cauſtes with a deuout minde. † Moreouer the number of 32
the holocauſtes, which the multitude offered, was this, oxen
ſeuentie, rammes an hundred, lambes two hundred. † And 33
they ſanctified to our Lord oxen ſix hunered, & ſheepe three
thouſand. † But the Prieſtes were few, neither could they 34
ſuffiſe to draw of the ſkinnes of the holocauſtes: wherfore
the Leuites alſo their brethren holpe them, til the worke
was accompliſhed, and the Prieſtes were ſanctified, for the
Leuites are ſanctified with an eaſier rite, then the Prieſtes.
† There were holocauſtes therfore verie many, the fatte of 35
pacifiques, and the libamentes of the holocauſtes: and the
ſeruice of the houſe of our Lord was accompliſhed. † And 36
Ezechias reioyſed, and al the people, becauſe the miniſterie
of our Lord was accompliſhed. For it pleaſed them that the
thing ſhould be done of a ſoden.

CHAP. XXX.

Ezechias by meſſengers and letters exhorteth the people both of Iuda and Iſrael, to make Paſch in Ieruſalem. 11. Which ſome of Iſrael, and al Iuda performe, 18. the fourtenth day of the ſecond moneth, though al could not be purified according to the law. 23. they make an other feaſt of Azimes ſeuen dayes more, the king and princes geuing hoſtes to the people.

EZECHIAS alſo ſent to al Iſrael and Iuda: and he wrote 1
letters to Ephraim and Manaſſes, that they ſhould come

to the houſe of our Lord in Ieruſalem, and ſhould make a
2 Phaſe to our Lord the God of Iſrael. † Counſel therfore
being taken of the king and the princes, and of al the aſſem-
blie of Ieruſalem, they decreed to make the Phaſe the ſecond
3 moneth. † For they could not make it in his time: becauſe
the Prieſtes that might ſuffiſe, had not bene ſanctified, and the
4 people had not as yet bene gathered into Ieruſalem. † And
5 the word pleaſed the king, and al the multitude. † And they
decreed to ſend meſſengers into al Iſrael from Berſabee vnto
dan, that they ſhould come, and make the Phaſe to our Lord
the God of Iſrael in Ieruſalem: for manie had not made it as
6 is preſcribed by the law. † And the poſtes went forth with
letters of commandement from the king, and his princes,
into al Iſrael and Iuda, according to that, which the king had
commanded, proclaming: Children of Iſrael returne ye
to our Lord the God of Abraham, and Iſaac, and Iſrael: and
he wil returne to the remnant, that hath eſcaped the hand of
7 the king of the Aſſyrians. † Become not as your fathers, and
brethren, which haue reuolted from our Lord the God of
their fathers, who hath deliuered them into deſtruction, as
8 your ſelues ſee. † Harden not your neckes, as your fathers:
geue handes to our Lord, and come to his Sanctuarie, which
he hath ſanctified for euer: ſerue our Lord the God of your
fathers, and the wrath of his furie ſhal be turned away from
9 you. † For if you ſhal returne to our Lord: your brethren,
and children ſhal haue mercie before their Lordes, that haue
led them captiue, and they ſhal returne into this land: for
our Lord your God is merciful, and wil not turne away his
10 face from you, if you ſhal returne to him. † Therfore the
poſtes went forward ſpedely from citie to citie, through the
land of Ephraim, and of Manaſſes, as farre as Zabulon, they
11 mocking and ſkorning them. † Neuertheleſſe certayne men
of Aſer, and Manaſſes, and Zabulon, condeſcending to the
12 counſel, came to Ieruſalem. † But the hand of God was in
Iuda, to geue them one hart to doe the word of our Lord,
according to the precept of the king and of the princes.
13 † And much people was gathered into Ieruſalem to make
14 the ſolemnitie of Azimes in the ſecond moneth: † And
riſing they deſtroyed the altars that were in Ieruſalem, and
ouerthrowing al thinges wherin incenſe was burnt to idols,
15 they threw it into the Torrent cedron. † And they immolated
the

the Phaſe the fourtenth day of the ſecond moneth. The
Prieſtes alſo and the Leuites at length being ſanctified offered
holocauſtes in the houſe of our Lord. And they ſtoode
in their order according to the diſpoſition, & law of Moyſes
the man of God: but the Prieſtes receiued the bloud to be
powred out of the handes of the Leuites, † becauſe a great 17
multitude was not ſanctified: & therfore the Leuites immolated
the Phaſe for them, that came not in time to be ſanctified
to our Lord. † For a great part of the people of Ephraim, 18
and Manaſſes, and Iſſachar, and Zabulon, that had not bene
ſanctified, did eate the Phaſe, not according to that which is
writen: and Ezechias prayed for them, ſaying: Our good
Lord wil be merciful, † to al them, :: that in al their hart 19
ſeeke our Lord the God of their fathers: and wil not impute
it to them that they are not ſanctified. † Whom our Lord 20
heard, and was pacified to the people. † And the children of 21
Iſrael, that were found in Ieruſalem, made the ſolemnitie of
Azimes ſeuen daies in great ioy, prayſing our Lord euerie
day. The Leuites alſo and the Prieſtes by inſtrumentes, that
agreed to their office. † And Ezechias ſpake to the hart of 22
al the Leuites, that had good vnderſtanding concerning our
Lord: and they did eate during the ſeuen daies of the ſolemnitie,
immolating victimes of pacifiques, and prayſing our
Lord the God of their fathers. † And it pleaſed the whole multitude 23
to celebrate it :: other ſeuen daies: which alſo they
did with great ioy. † For Ezechias the king of Iuda had 24
geuen the multitude a thouſand oxen, and ſeuen thouſand
ſheepe: but the princes had geuen the people oxen a thouſand,
& ſheepe ten thouſand: there was ſanctified therfore a
verie great multitude of Prieſtes. † And al the multitude of 25
Iuda was ful of mirth, as wel of the Prieſtes and Leuites, as of
al the aſſemblie, that came out of Iſrael; of the proſelites alſo
of the land of Iſrael, and them that dwelt in Iuda. † And 26
there was made a great ſolemnitie in Ieruſalem, ſuch as had
not bene in that citie from the dayes of Salomon the ſonne of
Dauid the king of Iſrael. † And the Prieſtes & the Leuites 27
roſe vp bleſſing the people: & their voice was heard: and
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:: Being penitēt in hart for their ſinnes, Gods diſpenſation might be ſuppoſed for legal purification in caſe of neceſſitie, which otherwiſe was ſtrictly commanded *Leuit. 5. et ſeq. Deut. 27. &c.*

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1 AND when theſe thinges had bene ritely celebrated, al
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and they brake the idols, and cut downe the groues, ouer-
threw the excelſes, and deſtroyed the altars, not onlie out
of al Iuda and Beniamin, but out of Ephraim alſo and Ma-
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2 of Iſrael returned into their poſſeſſions and cities. † And
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3 ſing in the gates of the campe of our Lord. † And the kinges
part was, that of his proper ſubſtance holocauſt ſhould be
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dwelt in Ieruſalem, to geue portions to the Prieſtes, and the
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when it was noyſed in the eares of the multitude, the chil-
dren of Iſrael offered very manie firſt fruites of corne, of
wine, and of oyle, of honie alſo: and of al thinges, which the
6 ground bringeth forth, they offered tithes. † Yea and the
children of Iſrael and Iuda, that dwelt in the cities of Iuda,
offered tithes of oxen, and ſheepe, and tithes of ſanctified
thinges, which they had vowed to our Lord their God: and
7 carying them al, made manie heapes. † The third moneth
they began to lay the fundations of the heapes, and in the
8 ſeuenth moneth they finiſhed them. † And when Ezechias,
and his princes came in, they ſaw the heapes, and bleſſed our
9 Lord, and the people of Iſrael. † And Ezechias asked the
10 Prieſtes and the Leuites, why the heapes lay ſo: † Azarias
the high Prieſt of the ſtocke of Sadoc anſwered him, ſaying:
Since firſt fruites began to be offered in the houſe of our
Lord, we haue eaten, and haue bene ful, and very much hath
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11 † Ezechias therfore commanded that ſtorehouſes ſhould be
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12 done, † they brought in as wel the firſt fruites, as the tithes,
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ſeer of them was Chonenias a Leuite, and Semei his brother

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the Phaſe the fourteenth day of the ſecond moneth. The
Prieſtes alſo and the Leuites at length being ſanctified offe-
red holocauſtes in the houſe of our Lord. And they ſtoode
in their order according to the diſpoſition, & law of Moyſes
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thinges, which they had vowed to our Lord their God: and
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12 done, † they brought in as wel the firſt fruites, as the tithes,
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the ſecond, † after whom Iahiel, and Azarias, and Nahath, 13
and Aſael, and Ierimoth, Ioſabad alſo, and Eliel, and Ieſmachias,
and Mahath, and Banaias, ouerſeers vnder the hand of
Chonenias, and Semei his brother, by the commandment of
Ezechias the king, and Azarias the high Prieſt of the houſe
of God, to whom al thinges apperteyned. † But Core the 14
ſonne of Iemna a Leuite, and porter of the eaſt gate, was
ouerſeer of thoſe thinges, which were voluntarily offered to
our Lord, and of the firſt fruites and the thinges conſecrated
for Sancta ſanctorum. † And vnder his charge Eden, and 15
Beniamin, Ieſue, and Semeias, Amarias alſo, and Sechenias,
in the cities of the Prieſtes, that they ſhould faithfully distribute
to their brethren portions, to the leſſer and greater:
† ſauing the men children from three yeares and aboue, to 16
al that entered into the temple of our Lord, and whatſoeuer
day by day was profitable in the miniſterie, and the obſeruances
according to their diuiſions, † to the Prieſtes by families, 17
and to the Leuites from the twentith yeare and vpward, by
the orders and companies, † and to al the multitude, as wel 18
their wiues, as their children of both ſex, meates were geuen
faithfully of theſe thinges, that had bene ſanctified. † Yea 19
and of the children of Aaron by the fildes and the ſuburbes
of euerie citie, there were men ordayned, that ſhould distribute
portions, to al the male ſexe, of the Prieſtes and the
Leuites. † Ezechias therfore did al thinges which we haue 20
ſayd in al Iuda: and wrought good and right, and truth before
our Lord his God, † in al the ſeruice of the miniſterie of the 21
houſe of our Lord, according to the law and the ceremonies,
willing to ſeeke his God in al his hart, and he did it and proſpered.

CHAP. XXXII.

Sennacherib king of Aſſyria inuading Iuda, king Ezechias encorageth the people, and prouideth to defend the countrie. 9. the Aſſyrians threaten the people, and blaſpheme God. 20. Ezechias and Iſaias pray. 21. An Angel deſtroyeth the Aſſyrians armie, ſo their king retiring home, is ſlayne in his idols temple, by his owne ſonnes. 22. Ezechias reigneth in peace, 24. falleth into deadlie ſicknes, but miraculouſly recouereth, offendeth in pryde, and repenteth. 27. is exceding rich, which he imprudently ſheweth to ſtrangers: 32. dieth, and Manaſſes ſucceedeth.

AFTER which thinges, and ∵ this maner of truth, came 1
Sennacherib the king of the Aſſyrians, and entering
into

4. Reg. 18. *Iſaie 36.*

into Iuda, beſieged the fenſed cities, deſirous to take them.
2 † Which when Ezechias had ſene, to witte, that Sennacherib
was come, and the whole force of the battel to be turned
3 agaynſt Ieruſalem, † taking counſel with the princes, and
the moſt valiant men, to ſtoppe vp the heades of the fountaynes,
that were without the citie: and the ſentence of them al
4 decreing this, † he gathered a very great multitude, & they
ſtopped vp al the fountaynes, and the riuer, that ranne in the
middes of the land, ſaying: Leſt the kinges of the Aſſyrians
5 come, and finde abundance of waters. † He built alſo
doing induſtriouſly euerie wall that had bene deſtroyed, and
built towers vpon them, and an other wall without: and he
repayred Mello in the citie of Dauid, and made armour and
6 ſhildes of al ſortes: † And he appointed princes of warryers
in the armie: and he called them al together in the ſtreate of
7 the gate of the citie, and ſpake to their hart, ſaying: † Doe
manfully, and take courage: feare not, neither dread ye the
king of the Aſſyrians, and al the multitude, that is with him:
8 for there are manie moe with vs, then with him. † For with
him is an arme of fleſh: with vs the Lord our God, which is
our helper, and fighteth for vs. And the people was encouraged
with theſe maner of wordes of Ezechias the king of
9 Iuda. † Which thinges after they were done, Sennacherib
the king of the Aſſyrians ſent his ſeruantes to Ieruſalem (for
himſelf with al his armie beſeiged Lachis) to Ezechias the
king of Iuda, & to al the people, that was in the citie, ſaying:
10 † Thus ſayth Sennacherib the king of the Aſſyrians: In
whom hauing affiance, doe you ſitte beſieged in Ieruſalem?
11 † Hath Ezechias deceiued you, to deliuer you to death in
hunger and thirſt, affirming that the Lord your God can deliuer
12 you from the hand of the king of the Aſſyrians? † Why,
is not this Ezechias, that hath deſtroyed his excelſes, and altars,
and hath commanded Iuda & Ieruſalem, ſaying: Before
one altar you ſhal adore, and on it you ſhal burne incenſe?
13 † Are you ignorant what thinges I haue done, and my fathers
to al the peoples of the landes? haue the goddes of nations,
and of al landes bene able to deliuer their countrie out of my
14 hand? † Who is there of al the goddes of the nations, which
my fathers waſted, that could deliuer his people out of my
hand, that your God alſo can deliuer you out of this hand?
15 † Let not therfore Ezechias deceiue you, nor delude you

with vayne perſuaſion, neither beleue ye him. For if no god
of al nations and kingdomes, could deliuer his people out of
my hand, and out of the hand of my fathers, conſequently
neither ſhal your God be able to deliuer you out of my hand.
† Yea and manie other thinges did his ſeruantes ſpeake, 16
agaynſt our Lord God, and agaynſt Ezechias his ſeruant.
† Letters alſo he wrote ful of blaſphemie againſt our Lord the 17
God of Iſrael, and he ſpake agaynſt him: as the goddes of
their nations could not deliuer their people out of my hand,
ſo the God alſo of Ezechias can not deliuer his people out of
this hand. † Moreouer alſo with a lowd crie, in the Iewes 18
tongue, he ſounded againſt the people, that ſate on the walles
of Ieruſalem, that he might terrifie them, and take the citie.
† And he ſpake agaynſt the God of Ieruſalem, as agaynſt the 19
goddes of the peoples of the earth, the workes of mens handes.
† Ezechias therfore the king, and Iſaias the prophet the 20
ſonne of Amos, prayed agaynſt this blaſphemie, and cried out
euen to heauen. † And our Lord ſent an Angel, which ſtroke 21
euerie ſtrong man, and warryer, and prince of the armie of
the king of the Aſſyrians: and he returned with ignominie
into his countrie. And when he was entered into the houſe
of his God, his ſonnes that were come forth of his wombe,
ſlewe him with the ſword. † And our Lord ſaued Ezechias 22
and the inhabitantes of Ieruſalem, out of the hand of Sennacherib
the king of the Aſſyrians, and out of the hand of al,
& gaue them reſt round about. † Manie alſo brought hoſtes, 23
and ſacrifices to our Lord into Ieruſalem, and giftes to Ezechias
the king of Iuda: who was exalted after theſe thinges
before al nations. † In thoſe daies Ezechias was ſick euen 24
to death, and he prayed our Lord: and he heard him, and gaue
him a ſigne. † But not according to the benefites, which he 25
receiued, did he recompenſe, ∴ becauſe his hart was eleuated:
and wrath came agaynſt him, and agaynſt Iuda and Ieruſalem.
† And he was humbled afterward, becauſe his hart had 26
bene exalted, both he and the inhabitantes of Ieruſalem: and
therfore the wrath of our Lord came not vpon them in the
daies of Ezechias. † And Ezechias was rich, and glorious exceedingly
and gathered to himſelf great treaſures of ſiluer and 27
of gold, and of pretious ſtone, of ſpices, and of armour of al
kinde, and of veſſels of great price. † Storehouſes alſo of 28
corne, of wyne, and of oyle, and ſtalles of al beaſtes, and

More danger of pride in proſperitie, then in aduerſitie.

foldes

29 foldes of cattel, † and ſix cities he built to him ſelf: for he had flockes of ſheepe, and of heardes innumerable, becauſe our
30 Lord had geuen him ſubſtance exceding much. † The ſame is Ezechias, that ſtopped the vpper fountaine of the waters of Gihon, and turned them away vnderneth toward the Weſt of the Citie of Dauid: in al his workes he did proſperouſly
31 what he would. † But yet in the embaſſie of the princes of Babylon, that were ſent to him, to aſke of the wonder, that had chanced vpon the earth, God leift him that he might be tempted, and al thinges might be made knowen, that were in
32 his hart. † But the reſt of the wordes of Ezechias, and of his mercies are writen in the viſion of Iſaias the ſonne of Amos the prophete, and in the booke of the kinges of Iuda & Iſrael.
33 † And Ezechias ſlept with his fathers, and they buried him in the chiefe ſepulchres of the children of Dauid: and al Iuda celebrated his funeralles, & al the inhabitantes of Ieruſalem: and Manaſſes his ſonne reigned for him.

CHAP. XXXIII.

Manaſſes for his manifold wickednes is led captiue into Babylon. 12. *repenteth in priſon, is reſtored to his kingdom, and deſtroyeth idolatrie:* 18. *dieth,* 21. *& Amon ſucceding,* 24. *is ſlayne by his ſeruantes, and Ioſias reigneth.*

4. Reg. 21.

1 TWELVE yeares old was Manaſſes when he began to reigne, and he reigned fiftie fiue yeares in Ieruſalem.
2 † And he did euil before our Lord, according to al the abominations of the nations, which our Lord ouerthrew before
3 the children of Iſrael: † and being turned, he reedified the excelſes which Ezechias his father had deſtroyed: and he built altars to Baalim, and made groues, and he adored al the
4 hoſt of heauen, and worſhipped it. † He built alſo altars in the houſe of our Lord, wherof our Lord had ſayd: In Ieruſa-
5 lem ſhal my name be for euer. † And he built them to al the hoſt of heauen in the two courtes of the houſe of our Lord.
6 † And he made his ſonnes to paſſe through fyre, to the Valebenennom: he obſerued dreames, folowed ſouthſayings, gaue him ſelf to magike artes, he had with him magicians, & inchaunters: and he wrought manie euils before our Lord, to
7 prouoke him. † Alſo a grauen, and a molten ſigne he put in the houſe of God, wherof our Lord ſpake to Dauid, and to Salomon his ſonne, ſaying: In this houſe, and in Ieruſalem, which I haue choſen al the tribes of Iſrael, Wil I put my

name for euer, † And I wil not make the foote of Iſrael to 8
moue out of the land, which I haue deliuered to their fathers:
yet ſo if they ſhal obſerue to doe that I haue commanded
them, and al the law, and the ceremonies, and iudgementes
by the hand of Moyſes. † Manaſſes therfore ſeduced Iuda, 9
and the inhabitantes of Ieruſalem, that they did euil aboue al
the nations, which our Lord had ouerthrowen before the
face of the children of Iſrael. † And our Lord ſpake to him, 10
and to his people, and they would not attend. † Therfore he 11
brought vpon them the princes of the hoſt of the king of the
Aſſyrians: and they tooke Manaſſes, & led him bound with
chaynes, and fetters into Babylon. † Who after that he was 12
in diſtreſſe, prayed our Lord his God: and did penance excedingly
before the God of his fathers. † And he deſired him, 13
and beſought him earneſtly: :: and he heard his prayer, and
brought him agayne to Ieruſalem into his kingdom, and Manaſſes
knew that our Lord he was God. † After theſe thinges 14
he built a wal without the citie of Dauid, on the weſt of
Gihon in the valley, from the entrance of the fiſh gate round
about vnto Ophel, and rayſed it excedingly: and he appoynted
princes of the hoſt in al the fenſed cities of Iuda: † and 15
he tooke away ſtrange goddes, and the idol out of the houſe
of our Lord: the altars alſo which he had made in the mount
of the houſe of our Lord, and in Ieruſalem, and he threw al
without the citie. † Moreouer he reedified the altar of our 16
Lord, and immolated vpon it victimes, and pacifiques, and
prayſe: and he commanded Iuda to ſerue our Lord the God
of Iſrael. † Neuertheleſſe as yet the people immolated in the 17
excelſes to our Lord their God. † But the reſt of the actes of 18
Manaſſes: and his obſecration to his God: the wordes alſo of
the Seers, that ſpake to him in the name of our Lord the God
of Iſrael, are conteyned in the wordes of the kinges of Iſrael.
† His :: prayer alſo, and his obtayning, and al his ſinnes, 19
and contempt, the places alſo wherein he built excelſes, and
made groues, and ſtatues before he did penance, are writen
in the wordes of Hozai. † Manaſſes therfore ſlept with his 20
fathers, and they buried him in his houſe: & his ſonne Amon
reigned for him. † Ammon was two and twentie yeares old 21
when he began to reigne, and he reigned two yeares in Ieruſalem.
† And he did euil in the ſight of our Lord, as Manaſſes 22
his father had done: and he immolated to al the idols, which

:: A pregnant example of the effect of harty repentance.

:: This prayer is not extant in the Hebrew but in Greke & Latin. as yet neither receiued for canonical, by the Church nor refuſed.

23 Manaſſes his father had made, and ſerued them. † And he
did not reuerence the face our Lord, as Manaſſes his father
did reuerence it, and he committed farre greater ſinnes.
24 † And when his ſeruantes had conſpired agaynſt him, they
25 ſlewe him in his owne houſe. † Moreouer the reſt of the
multitude of the people, hauing ſlaine them that ſtroke
Amon, made Ioſias his ſonne king for him.

CHAP. XXXIIII.

Ioſias deſtroyeth idolatrie. 8. repaireth the Temple. 14. The booke of the law found in the Temple is redde before him. 19. Wherby vnderſtanding the ſinnes of the people, 23. a prophete foreſheweth their puniſhment, 26. but not in his daies. 29. He reneweth the couenant betwen God and the people.

4. Reg. 22. 1 EIGHT yeares old was Ioſias when he began to reigne, &
2 he reigned thirtie and one yeares in Ieruſalem. † And he
did that which was right in the ſight of our Lord, and walked in the waies of Dauid his father: he declined not neither
3 to the right hand, nor to the left. † And in the eight
yeare of his reigne, when he was yet a child, he began to ſeeke
the God of his father Dauid: and the twelfth yeare after he
began to reigne, he cleanſed Iuda and Ieruſalem from excelſes, and groues, and idols, & ſculptils. † And they deſtroyed
4 before him the altars of Baalim, and the idols, that had bene
ſet vpon them, they deſtroyed: the groues alſo and ſculptils
he cut downe and brake in peeces: and ouer their tombes,
that were accuſtomed to immolate vnto them, he ſtrawed
5 the fragmentes. † Moreouer the bones of the Prieſtes he
3. Reg. 12. burnt on the altars of the idols, and he clenſed Iuda and Ieruſalem. † Yea and in the cities of Manaſſes, and of Ephraim,
6
7 and of Simeon, vnto Nepthali he ouerthrew al. † And when
he had deſtroyed the altars, and the groues, and had broken
the idols into peces, and had ouerthrowen al profane temples out of al the land of Iſrael, he returned into Ieruſalem.
8 † Therfore in the eighteenth yeare of his reigne, the land
now clenſed, and the temple of our Lord, he ſent Saphan the
ſonne of Eſelias, and Maaſias the gouernour of the citie, and
Ioha the ſonne of Ioachaz Commenter, that they ſhould re-
9 payre the houſe of our Lord his God. † Who came to Helcias
the high prieſt: and taking of him the money, which had
bene brought into the houſe of our Lord, and which the Leuites and porters had gathered together of Manaſſes, and
Ephraim,

Ephraim, and of al the remnant of Iſrael, of al Iuda alſo, and
Beniamin, and the inhabiters of Ieruſalem, † they deliuered 10
in their handes, that ouerſaw the workemen in the houſe of
our Lord, that they ſhould repayre the temple, and mend al
weake partes. † But they gaue it to the artificers, and to the 11
maſons, that they ſhould bye ſtones out of the quarries, and
timber for the ioyntures of the building, and for making the
roofe of the houſe, which the kinges of Iuda had deſtroyed.
† Who did al thinges faithfully. And the ouerſeers of the 12
workemen were Iahath & Abdias of the children of Merari,
Zacharias and Moſollam of the children of Caath, which
vrged the worke: al Leuites ſkilful to ſing on inſtrumentes.
† But ouer them, that caried burdens to diuerſe vſes, were 13
ſcribes, and maſters of the Leuites, and porters. † And when 14
they caried forth the money, that had bene brought into the
temple of our Lord, Helcias the Prieſt found the Booke of
the law of our Lord, :: by the hand of Moyſes. † And he ſayd 15
to Saphan the Scribe: I haue found the booke of the law in
the houſe of our Lord: and deliuered it to him. † But he 16
brought in the volume to the king, and told him, ſaying: Al
thinges, which thou gaueſt into the hand of thy ſeruantes,
loe are accompliſhed. † The ſiluer that was found in the 17
houſe of our Lord, they haue gathered into a maſſe: and it
was geuen to the ouerſeers of the artificers, and of them that
make diuerſe workes. † Moreouer Helcias the Prieſt deliuered 18
me this booke. Which when he had read in the kinges
preſence, † and he had heard the wordes of the law, he rent 19
his garmentes: † and he commanded Helcias, and Ahicam 20
the ſonne of Saphan, and Abdon the ſonne of Micha, Saphan
alſo the ſcribe, and Aſaa the kinges ſeruant, ſaying: † Goe, 21
and pray our Lord for me, and for the remnant of Iſrael, and
Iuda, concerning al the wordes of this Booke, which is
found: for the great furie of our Lord hath diſtilled vpon vs,
for that our fathers haue not kept the wordes of our Lord, to
doe al thinges, that are writen in this volume. † Helcias 22
therfore went, and they that were ſent together by the king,
to Olda a propheteſſe, the wife of Sellum the ſonne of Thecuath,
the ſonne of Haſra keeper of the garmentes: who
dwelt in Ieruſalem in the ſecond part: and they ſpake to
her the wordes, which we haue aboue mentioned. † But ſhe 23
anſwered them: Thus ſayth out Lord the God of Iſrael: Tel

:: Geuen by the hand of Moyſes.

the

24 the man, that ſent you to me: † Thus ſayth our Lord: Behold
I wil bring euils vpon this place, and vpon the inhabitantes
therof, and al the curſes, that are writen in this Booke,
25 which they redde before the king of Iuda. † Becauſe they
haue forſaken me, and haue ſacrificed to ſtrange goddes, that
they might prouoke me to wrath in al the workes of their
handes, therfore ſhal my furie droppe vpon this place, & ſhal
26 not be extinguiſhed. † But to the king of Iuda that ſent you
to beſeche our Lord, thus ſpeake ye: Thus ſayth our Lord
the God of Iſrael: Becauſe thou haſt heard the wordes of
27 this volume, † and thy hart is mollified, and thou art humbled
in the ſight of our Lord for theſe thinges, which are ſpoken
againſt this place, and the inhabitantes of Ieruſalem, and
reuerencing my face, haſt rent thy garmentes, and wept be-
28 fore me: I alſo haue heard thee, ſayth our Lord. † ∴ For now
wil I gather thee to thy fathers, and thou ſhalt be brought
into thy graue in peace: neither ſhal thyne eies ſee al the euil
that I wil bring in vpon this place, and vpon the inhabitantes
therof. They therfore reported to the king al thinges that
29 ſhe had ſayd. † But he calling together al the ancientes of
30 Iuda and Ieruſalem, † went vp into the houſe of our Lord,
and al the men of Iuda, and the inhabitantes of Ieruſalem,
Prieſtes and Leuites, and al the people from the leaſt to the
greateſt. In whoſe hearing in the houſe of our Lord, the
31 king read al the wordes of the volume. † And ſtanding on
his tribunal ſeate, he made a couenant before our Lord, that
he would walke after him, and keepe his preceptes, and teſtimonies,
and iuſtifications in al his hart, and in al his ſoule,
and would do the thinges that were writen in that volume,
32 which he had read. † He adiured alſo vpon this al that were
found in Ieruſalem, and Beniamin: and the inhabitantes of
Ieruſalem did according to the couenant, of our Lord the
33 God of their fathers. † Ioſias therfore tooke away al abominations
of al the countries of the children of Iſrael: and made
al, that were left in Iſrael, to ſerue our Lord their God. Al
his daies they reuolted not from our Lord the God of their
fathers.

∴ It is a benefite to be taken out of this world, before general miſerie come vpon the people.

CHAP. XXXV.

Ioſias celebrateth a moſt Solemne Paſch. 20. Is ſlaine by the king of Ægypt, al Iuda lamenting him, 25. moſt ſpecially Ieremias.

:: This Phaſe, or Paſch made by Ioſias is famous, partly for that this feaſt had bene omitted ſome yeares, but ſpecially for the great and extraordinarie ſolemnitie made at this time.

AND Ioſias made in Ieruſalem :: a Phaſe to our Lord, 1
which was immolated the fourtenth day of the firſt
moneth. † And he appoynted the Prieſtes in their offices, 2
and exhorted them that they would miniſter in the houſe of
our Lord. † To the Leuites alſo, at whoſe inſtruction al Iſrael 3
was ſanctified to our Lord, he ſpake: Put the Arke in the
Sanctuarie of the temple, which Salomon built the ſonne of
Dauid the king of Iſrael, for you ſhal carie it no more: but
now miniſter to our Lord your God, and to his people Iſrael.
† And prepare your ſelues by your houſes, and kinredes in 4
the diuiſions of euerie one, as Dauid the king of Iſrael commanded,
and Salomon his ſonne deſcribed. † And miniſter 5
ye in the Sanctuarie by families and Leuitical companies,
† and being ſanctified immolate the Phaſe, prepare alſo your 6
brethren, that they may doe according to the wordes, which
our Lord ſpake in the hand of Moyſes. † Moreouer Ioſias 7
gaue to al the people, that was found there in the ſolemnitie
of the Phaſe, lambes and kiddes of the flockes, and of
the reſt of the cattel thirtie thouſand, of oxen alſo three
thouſand, al theſe thinges of the kinges ſubſtance. † His 8
dukes alſo voluntarily offered that which they vowed, as
wel to the people, as to the Prieſtes and the Leuites. Moreouer
Helcias, and Zacharias, and Iahiel princes of the houſe of our
Lord, gaue to the Prieſtes to make the Phaſe cattel one with
an other two thouſand ſix hundred, and oxen three hundred.
† And Chonenias, and Semeias, alſo Nathanael, his brethren, 9
moreouer Haſabias, and Iehiel, and Iozabad princes
of the Leuites, gaue to the reſt of the Leuites to celebrate the
Phaſe fiue thouſand ſheepe, and oxen fiue hundred. † And 10
the miniſterie was prepared, and the Prieſtes ſtood in their
office: the Leuites alſo in companies, according to the kinges
commandement. † And the Phaſe was immolated: and 11
Prieſtes ſprinkled the blood with their hand, and the Leuites
drew of the ſkinnes of the holocauſtes: † and they ſeperated 12
them to geue them by the houſes and families of euerie
one, and to be offered to our Lord, as it is writen in the
Booke of Moyſes, of oxen alſo they did in like maner.
† And they roſted the Phaſe vpon fyre, according to that 13
which is writen in the law: but the pacifique hoſtes they
boyled in caudrons, and kettles, and pottes, and in haſt they
diſtributed it to al the people. † And for themſelues, and for 14

4. Reg. 16.

the Prieſtes they prepared afterward: for in oblation of holocauſtes and of fatte the Prieſtes were occupied vntil night: wherfore the Leuites prepared for themſelues, and
15 for the Prieſtes the children of Aaron laſt. † Moreouer the ſinging men the children of Aſaph ſtood in their order, according to the precept of Dauid, and Aſaph, and Heman, and Idithun the prophetes of the king: and the porters watched at euerie gate, ſo that they departed not a moment from the miniſterie: for the which cauſe alſo their brethren the Leui-
16 tes prepared meates for them. † Therfore al the ſeruice of our Lord was ritely accompliſhed that day, ſo that they made the Phaſe, and offered holocauſtes vpon the altar of our Lord,
17 according to the precept of king Ioſias. † And the children of Iſrael that were found there, made the Phaſe at that time,
18 and the ſolemnitie of Azymes ſeuen daies. † There was not a Phaſe like to this in Iſrael, from the daies of Samuel the prophete: neither did anie of al the kinges of Iſrael make a Phaſe as Ioſias, to the Prieſtes, and the Leuites, and to al Iuda, and Iſrael that was found, and to the inhabitantes of Ieruſa-
19 lem. † In the eighteenth yeare of the kingdom of Ioſias was
20 this Phaſe celebrated. † After that Ioſias had repayred the temple, came vp Nechao the king of Ægypt to fight in Charcamis beſide Euphrates: and Ioſias went forth to meete him.
21 † But he ſending meſſengers vnto him, ſayd: What haue I to doe with thee king of Iuda? I come not agaynſt thee this day, but I fight agaynſt an other houſe, to the which God hath commanded me to goe in haſt: leaue to doe agaynſt God, who
22 is with me, leſt he kil thee. † :: Ioſias would not returne, but prepared battel agaynſt him, neither did he agree to the wordes of Nechao from the mouth of God, but went forward to
23 fight in the fielde of Mageddo. † And there being wounded of the Archers, he ſayd to his ſeruantes: Carie me out of the
24 battel, becauſe I am ſore wounded. † Who remoued him from one chariote into an other chariote, that folowed him after the maner of kinges, and they caried him away into Ieruſalem, & he died, and was buried in the monument of his
25 fathers, and al Iuda and Ieruſalem :: mourned for him. † Ieremie moſt of al: whoſe lamentations al the ſinging men and ſinging wemen repeate vntil this preſent day vpon Ioſias, and it is growen as it were a law in Iſrael: Behold it is ſayd
26 to be writen in the lamentations. † But the reſt of the wordes

:: Ioſias thought that the king of Ægypt intended to inuade his kingdome. And it was Gods wil he ſhould be ſlaine, and not ſee the euiles that ſhould happen to the people.

:: Solemne exequies with lamentations and muſike.

des of Ioſias & of his mercies: which are commanded by the
law of our Lord: † his workes alſo the firſt and the laſt, are 27
writen in the Booke of the kinges of Iuda and Iſrael.

CHAP. XXXVI.

Ioachaz reigneth three monethes. 4. His brother Eliakim (named Ioakim) eleuen yeares, 9. his ſonne Ioachin three monethes, 11. his vncle Sedecias eleuen yeares. 14. Moſt Prieſtes, and people contemning the admonitions of Prophetes, 17. manie are ſlaine by the Chaldees, the Temple and Ieruſalem ſpoiled and burnt. 20. The ſayd kinges ſucceſsiuely, and people are caryed captiue into Babylon. 22. After ſeuentie yeares Cyrus king of Perſia, releaſeth the captiuitie, and geueth leaue to reedifie the Temple.

THE people therfore of the land tooke Ioachaz the 1
ſonne of Ioſias, and made him king for his father in Ieruſalem.
† Three and twentie yeares old was Ioachaz, when 2
he began to reigne, and he reigned three monethes in Ieruſalem.
† And the king of Ægypt when he came into Ieruſalem, 3
depoſed him, and condemned the land in an hundred
talentes of ſiluer, and a talent of gold. † And he made Eliakim 4
:: his brother king for him, ouer Iuda and Ieruſalem: and
he turned his name Ioakim: but he tooke Ioachaz himſelf
with him, and caried him away into Ægypt. † Fiue and 5
twentie yeares old was Ioakim when he began to reigne, and
he reigned eleuen yeares in Ieruſalem: and he did euil before
our Lord his God. † Agaynſt him came vp Nabuchodonoſor 6
the king of the Chaldees, and brought him bound in chaynes
into Babylon. † Whither he tranſported alſo the veſſels of 7
our Lord, and put them in his temple. † But the reſt of the 8
wordes of Ioakim, and of his abominations, which he
wrought, and the thinges that were found in him, are conteyned
in the Booke of the kinges of Iuda and Iſrael. And
Ioachin his ſonne reigned for him. † Eight yeares old was Ioachin 9
when he began to reigne, and he reigned three monethes
and ten dayes in Ieruſalem, and he did euil in the ſight
of our Lord. † And when the compaſſe of a yeare was come 10
about, Nabuchodonoſor the king ſent ſome, that brought
him into Babylon, the moſt precious veſſels of the houſe of
our Lord being caried away withal: But he made Sedecias
his vncle king ouer Iuda and Ieruſalem. † One & twentie 11
yeares old was Sedecias when he began to reigne: & he reigned
eleuen yeares in Ieruſalem. † And he did euil in the eies 12

:: Hitherto from K. Dauids death the ſonne had euer ſucceded to his father.

of our Lord his God, neither did he reuerence the face of Ieremie
13 the prophet ſpeaking to him from the mouth of our Lord
† He reuolted alſo from king Nabuchodonoſor, who had adiured
him by God: & he hardened his necke & his hart, that
14 he would not returne to our Lord the God of Iſrael. † Yea &
al the chiefe of the Prieſtes, and the people tranſgreſſed vnlawfully
according to al the abominations of the Gentiles:
and they polluted the houſe of our Lord, which he had ſanctified
15 to him in Ieruſalem. † And our Lord the God of their
fathers ſent to them, by the hand of his meſſengers, ryſing
by night, and daily admoniſhing them: for that he ſpared his
16 people and his habitation. † But they mocked the meſſengers
of God, and litle eſtemed his wordes, and ſcorned the
prophetes, vntil the furie of our Lord aſcended vpon his
17 people, and there was no amendment. † For he brought
vpon them the king of the Chaldees, and ſlewe their yong
men with the ſword in the houſe of his ſanctuarie, he pitied
not yong man, and virgin, and old man, no neither him that
18 ſtouped for age, but he deliuered al into his handes. † And al
the veſſels of the houſe of our Lord, as wel greater as leſſer,
and the treaſures of the temple, and of the king, and the princes
19 he tranſported into Babylon. † The enemies ſet fyre on
the houſe of God, and deſtroyed the wal of Ieruſalem, al the
towres they burnt, and what ſoeuer was pretious, they deſtroyed.
20 † If anie man eſcaped the ſword, being led into Babylon
he ſerued the king and his ſonnes, til the king of the
21 Perſians reigned. † That the word of our Lord by the mouth
Iere. 25. of Ieremie might be accompliſhed, and the land might celebrate
their Sabbathes: for al the daies of the deſolation
22 ſhe kept a Sabbath, til the ſeuentie yeares were expyred.
†But in :: the firſt yeare of Cyrus king of Perſians, to fulfil the
word of our Lord, which he had ſpoken by the mouth of Ieremie,
our Lord rayſed vp the ſpirit of Cyrus king of the
Perſians: who commanded to be proclaymed in al his kingdom,
23 yea by writing, ſaying: † Thus ſayth Cyrus king of the
Perſians: Al kingdomes of the earth hath the Lord the God
of heauen geuen me, and he hath commanded me that I
ſhould build him a houſe in Ieruſalem, which is in Iewrie:
who of you is there in al his people? The Lord his God be
with him, and let him goe vp.

:: It is like that Eſdras added this cõcluſion when he reſtored the holie Scriptures that were loſt: for he beginneth his owne booke with the ſame wordes.

The end of the fifth age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION, IN THE FIFTH AGE.

From the fundation of the Temple, to the captiuitie in Babylon. The ſpace of 430. yeares.

The Church ſtil viſible, and the ſame faith as before.

ALBEIT *there were greater Schiſmes, Hereſies, and more reuoltes from Gods law and ſeruice in this fifth age, then in the former: Yet the true Church and Religion continued ſtil, and were no leſſe conſpicuous then before. VVhich being clere and euident, touching manie principal Articles, we wil here only remitte the reader to ſome ſpecial places, for confirmation therof: neither wil we be prolixe, in declaring other pointes denied, or called into controuerſie at this time, by the impugners of Catholique Religion.*

One God.

Three Perſons

Chriſt.

Sacrifices Sacramentes to be changed by Chriſt.

Fruict of penance.

Abſtinence.

Faſtes.

Lent.

Beleefe in one God *appeareth plainly in building, adorning, & dedicating the Temple with ſo great ſolemnitie of the Prieſtes, Leuites, and al the Tribes, and particularly by king Salomons prayer. 3. Reg. 7. & 8. 2. Paral. 2. &c. Alſo Prouerb. 8. Eccle. 12. Iſaie. 41. 44. 45. The Myſterie of the* B. Trinitie, *Prouer. 12. Iſaiæ. 6. 48. 49. Oſe. 11. Ioel. 2.* Of Chriſt our Redemer. Iſaie. 7. 8. 9. 11. 28. 53. *Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Oſee. 6. 11. 14. Ioel. 2. Sophon. 2. Aggæi. 2. Zachar. 2. &c.* Sacrifices, Sacramentes, *& other Rites the ſame as before. But more frequent Prophecies, that they* ſhould be changed into better, *and perfecter* by Chriſt. *Prou. 9. Iſai. 12. 52. 55. 61. In the meane time for more ſignification of the* ſingular vertue of Chriſts Sacramentes, *the effect of* penitential workes *is often recorded. For example, wicked* Achab by hairecloth, faſting, and *other* humiliation eſcaped *part of his deſerued* puniſhment. 3. *Reg.* 21. Manaſſes recouered Gods fauoure, *and* his temporal kingdom. 2. *Par.* 33. *VVho yet was puniſhed in his poſteritie. 4. Reg. 23. And the* Niniuites *by ſuch penance* auoided deſtruction. *Ione. 3. Yea nothing is more frequent in the Prophetes then preaching of penance. Iſa. 1. 2. 3. 30. Iere. 3. 18. &c. and others, al aſcribing the cauſe of plagues, and afflictions to the want of repentance. And* falſe Prophetes *condemned of errour and falſe doctrine,* for promiſing the people peace, *and ſecuritie* in their ſinnes. *Ierem. 14. Lamen. 2. Beſides* abſtinence *from diuers ſortes of meates, counted vncleane (Iſaiæ 66.) and* ordinarie faſtes, *according to the law,* other faſtes were appointed *ſometimes, vpon occaſions requiring, not only to ſubdue, and mortifie the fleſh, but alſo* to obtaine mercie *at Gods handes in ſpecial diſtreſſes. 2. Par. 20. Ioel. 1. 2. Ione 3.* Elias faſting fourtie dayes, 3. *Reg.* 19. *prefigured* Chriſts faſt. *VVhich the Church imitateth* in Lent of fourtie daies, *according to humane habilitie, for the faſtes of Chriſt, Elias, and Moyſes were miraculous.*

Feaſtes.

To the Feaſtes inſtituted before, was added the Dedication of the Temple.

Temple. 3. *Reg.* 7. 2, *Par.* 3. Which was built in Mount Moria, 2. *Par.* 3. *the ſpecial place* deſigned long before *for this purpoſe, when Abraham was directed thither by God, & was there readie to ſacrifice his ſonne Iſaac. Gen.* 22. *Where Dauid alſo offered ſacrifice.* 2. *Reg.* 24. 1. *Par.* 21.

Place of the Temple deſigned long before.

This being the onlie ordinarie place for Sacrifice, *there were for other Vſes of daylie prayer reading, preaching, and hearing the Word of God other* Synagogues built (*as it were Pariſh churches*) *in great number: in Ieruſalem it ſelf foure hundred and foure ſcore, and manie more in the whole kingdom, as the Hebrew Traditions teſtifie. Of al which places, eſpecially* of the Temple, *there was* venerable reſpect *had. For which cauſe when Ioiada the High Prieſt gaue order to kil Athalia, he ſuffered it not to be donne in the Temple, but commanded firſt to draw her forth.* 4. *Reg.* 11. 2. *Par.* 23. *And as peculiar places, ſo* ſpecial Pſalmes, *and* Hymnes *were* appointed *for diuers purpoſes and occaſions.* 2. *Par.* 20.

Synagogues.

Sanctuarie.

Sette forme of prayers.

The miniſterie of Angeles *was very Vſual in this time. One was* ſent to *comforte and direct* Elias *the prophet in his afflictions.* 3. *Reg.* 19. 4. *Reg.* 1. An Angel ſtroke the Aſſyrians *whole campe,* 4. *Reg.* 19. 2. *Par.* 32. *Alſo the* Interceſſion of Angels is *ſo euident, Tobiæ* 12. Raphael offering Tobias prayer to God, *that Proteſtants haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.*

Miniſterie of Angeles.

Honour of *other* Sainctes, and *their* Interceſſion is *proued* a Maiori. *For ſo much as honour was religiouſly exhibited to ſpiritual power and excellencie, in men yet liuing in this World. So* a Noble man adored Elias *the Prophet, being farre greater then he in ciuil, and worldlie reſpectes.* 3. *Reg.* 18. Eliſeus *alſo was* adored by his diſciples, *not for anie worldlie authoritie or eminence, but* for his ſpiritual power and ſuperioritie *amongſt them.* 4. *Reg.* 2. *Likewiſe al* Prophetes, *and* Prieſtes *were* religiouſly honored for their holie and ſpiritual functions. 3. *Reg.* 13. *Much more Sainctes are rightly honored being immortal, and in eternal glorie. It appeareth alſo that* Elias, ſeuen *yeares* after *that* he was tranſlated *from humane conuerſation* (*When Eliſeus was chiefe Prophet.* 4. *Reg.* 3. *Which was in or before the eightenth yeare of Ioſaphat, who reigned fiue and twentie.* 3. *Reg.* 22.) had care of Ioram, *and his kingdom,* admoniſhing him by letters *of Gods wrath, againſt him and his people for their ſinnes.* 2. *Par.* 21. *And the Scripture ſaieth often, that* God ſpared and protected Ieruſalem, and the kingdom of Iuda for Dauids ſake. 3. *Reg.* 11. 15. 4. *Reg.* 8. 19. 20. 2. *Par.* 6. 21. *Iſa.* 37. *We haue alſo example of* Sainctes Reliques *in the* cloke of Elias. 4. *Reg.* 2. *in* Eliſeus bones, 4. *Reg.* 13. *and in* an other Prophetes bodie buried *in Bethel. VVhich Ioſias would not ſuffer to be touched.* 4. *Reg.* 23. Images *were conſerued* in the Temple, 3. *Reg.* 7. *as before in the Tabernacle: when idolatrie was moſt deſtroyed.*

Honour and Interceſſion of Sainctes.

Reliques.

Images.

3. *Reg.*

3. *Reg.* 15. 4. *Reg.* 23. *yea an abuſe riſing of the* braſen ſerpēt, *for which Ezechias* deſtroyed it 4. *Reg.* 18. *yet he touched not the Images of Cherubins in the Temple. VVhich none but Infideles ſought to deſtroy. And* Oſee *the Prophet* (*ch.* 3.) bewayleth the want of Theraphim *or* Images, *amongſt other ſacred thinges, Sacrifice, Altar, and Ephod. VVherby the ancient Rabbins proue very wel, that* Images of Angels (*and the ſame of other Sainctes*) *are* not contrarie to the Decalogue, *but the images of Idoles.*

Good workes meritorious.

Good workes were rewarded, *and* bad puniſhed, 3. *Reg.* 9. *and the whole hiſtorie of this age teſtifieth the ſame. VVhere by the way may be obſerued, that ſome* iuſt men fel from their iuſtice, *as Salomon.* 1. *Par.* 28. 3. *Reg.* 11. *Ioas,* 4. *Reg.* 12. 2. *Par.* 24. *Ozias,* 2. *Paral.* 26. Others from wickednes returned to pietie. *as Manaſſes* 4. *Reg.* 23. 2. *Par.* 33. *the multitude of the people very often much folowing the diſpoſition of their kinges.*

Euangelical counſelles prefigured.

Chaſtitie of clergie men, & religious orders.

Special State of life *not commanded by the law, was* voluntarily profeſſed, *and obſerued by ſome Prophetes, and their diſciples, called* the children of Prophetes. *Keping* particular Rules, *and wearing* diſtinct habite. 4. *Reg.* 1. 2. 4. *The orders of* Nazarites, *and* Rechabites *inſtituted before,* continued *ſtil. Amos.* 2. *Ierem.* 35. *ſtil which were very examplar* figures of Religious State, and Orders in the new Teſtament, *and perpetual chaſtitie of clergie men embraced by ſuch, as folow* Euangelical counſailes. *propoſed, and not commanded by our Sauiour. To which S. Paul likewiſe exhorteth, though there be no precept therof to anie, before they bind themſelues.*

Mat. 19.
1 *Cor.* 7.
Act. 5.
1. *Tim.* 5.

Solemne Exequies for the dead.

Exequies for the dead *were continually kept, as the ſacred hiſtorie witneſſeth, recording where and with what ſolennitie the kinges were buried. which would be ouerlong, & nedeles to recite: the like is alſo writen of ſome Prophetes.* 3. *Reg.* 13. 4. *Reg.* 23. *Holie* Tobias *by example, and fatherlie admonition* exhorted *his ſonne,* to do workes of mercie, *not only to the liuing, but alſo* to the dead. Put thy bread, and thy wine vpon the ſepulture of the iuſt. *c.* 4. Iſaias, *ch.* 57. *as the Iewes both vnderſtood and practiſed,* prayed, that peace be geuen to the iuſt, in his couch, *or reſting place after his death.*

Gen. 5.

Reſurrection.

Of the general Reſurrection, *Elias tranſlation is a figure, who yet liuing ſheweth, that God can and wil reſtore al men to life againe in their bodies, after death, as he conſerueth him, and Enoch in their mortal bodies without corruption. Ezechiel alſo* prophecieth of the Reſurrection *of the dead, applying it myſtically to ſpiritual reſurrection, and reſtauration of Iſrael to former ſtate. ch.* 37.

Iudgement.

Eternal glorie or paine.

Of the laſt Iudgment, *and* eternal glorie *to the good, and euerlaſting* paine *to the wicked, Salomon agreably to the doctrin of other Prophetes, diſcourſeth, in his booke of Eccleſiaſtes, namely ch.* 3. 11. *and in the laſt concludeth thus.* Let vs al together heare the end of ſpeaking: Feare God, and obſerue his commandmentes:

mentes: for this is euerie man (*or, to this end man is created*) and God wil bring, into Iudgement al thinges, that are done, for euerie errour (*or obſcure thing*) whether it be good or euil.

Church without interruption.

Neither vvere theſe and other pointes of Faith and Religion *interrupted, but* ſtil beleued and profeſſed *in the* Church alwaies viſible and incontaminate, *notwithſtanding* ſome boughes *and branches became vnfruitful, and rotten: others* brake of and were ſeparated *from this vine. For vvhen* Salomon falling *to luxurie, multiplying manie vviues and concubines, vvas by them ſeduced and brought* to ſpiritual fornication, *and idolatrie,* making altars, & offering ſacrifices to Idoles, the Prieſtes, Prophetes, and people generally perſeuered in Gods law *&* ſeruice. 3. *Reg.* 11. *After vvhoſe death* Ieroboam *his ſeruant, of the tribe of Ephraim,* poſſeſſing Tenne Tribes (*called the kingdom of Iſrael*) *to maintaine his new ſtate, fearing that if the people reſorted to Ieruſalem, for religions ſake, they vvould depart from him, and returne to the right heyres of Dauid and Salomon,* made an egregious Schiſme; ſetting vp two golden calues in Bethel, and Dan. 3. *Reg.* 12. made temples, altares, and prieſtes *to ſerue them, al oppoſite to Gods ordinance. But not only the other* Two Tribes, *called the kingdom of Iuda, but alſo* the greateſt part of Iſrael, *eſpecially* Prieſtes, Leuites, *and* deuouteſt people, repayred ſtil to Ieruſalem, not yelding to *that* ſchiſme *and idolatrie.* 2. *Par.* 11. *Moreouer God raiſed vp and* ſent *ſpecial* Prophetes, *to confirme the vveake and recal the ſeduced.*

Ieraboams wicked policie

Prophets inſpired by God to reſiſt Schiſme and Hereſie.

4. Reg. 23.

For Ieroboam had no ſowner ſette vp his new altar in Bethel, and begunne to offer incenſe vpon it, but a Prophet came out of Iuda, in the word of our Lord: *and cried againſt that altar, foretelling that vvheras for that preſent, they burnt frankincenſe vpon it, the time ſhould come, vvhen the falſe prieſtes ſhould be burned there, confirming by preſent* miracles *that vvhich he auerred in vvordes,* the kings hand ſuddanly withering, *&* reſtored *againe* by the prophets prayer, *and the new* altar cleuing *in ſunder, that the aſhes fel out.* 3. *Reg.* 13. *Further an other Prophet called* Ahias foreſhewed *the deſtruction and vtter* extirpation of Ieroboams familie, *for his enormious vvickednes, and namely (vvhich is moſt often inculcate)* for making Iſrael to ſinne, *by deuiſing and ſetting abroch a new religious.* 3. *Reg.* 14. *which ruine happened very ſhortly. For himſelf reigning twentie two yeares* (3. *Reg.* 14.) *one of his ſonnes died preſently* according to the Prophets word. *v.* 18. *An other called* Nadab *ſucceding to his father, reigned only two yeares, and vvas* ſlaine *together* with their whole race *and kindred, by* Baaſa *of the tribe of Iſſachar.* 3. *Reg.* 15. *Likewiſe Baaſa folowing the bad ſteppes of Ieroboam vvas forevvarned by* Iehu a Prophet, *that his houſe ſhould alſo be deſtroyed. And accordingly vvhen he had reigned foure and*

The often change of Kinges, and euil ſucceſſe in the kingdō of Iſrael.

The firſt familie reigned but 24. yeares

The ſecond newe familie 26.

twentie yeares, his ſonne Ela reigning but two yeares, was ſlaine by his ſeruant Zambri, and al his kinred deſtroyed.

The third but 7. daies.

VVhich Zambri reigned but ſeuen dayes. For being forthwith beſieged by Amri, of the tribe of Beniamin, he deſperatly burned him ſelf together with the kinges palace.

The fourth. 48. yeares.

Neither did Amri then poſſeſſe the kingdome with peace. For he being choſen king by the armie only, whereof he was general, an other part of the people choſe & folowed Thebni. Wherof aroſe ciuil Warre betwen the Antikinges, continuing three yeares: til Thebni died, and ſo Amri reigned alone, but wickedly as his predeceſſors, twelue yeares in al. Then ſucceeded his ſonne Achab moſt wicked: Who maried Iezabel a Sydonian, & by her was perſwaded to worſhippe Baal. 3. Reg. 16. To him notwithſtanding God ſent manie admonitions by ſundrie Prophetes, and beſtovved great benefites vpon him, wherupon he did ſome notorious penitential workes; but not perſeuering in anie good thing, returned to his wickednes. 3. Reg. 20. And finally beleuing falſe prophetes, and perſecuting Micheas for prophecying the truth, was ſlaine in battel when he thought him ſelf moſt ſecure. 3. Reg. 22. hauing reigned twentie two yeares. 3. Reg. 16. His ſonne Ochozias reigning but two yeares fel through a window, and died of the hurt. 4. Reg. 1. His other ſonne Ioram, after twelue yeares was ſlaine by Iehu of an other familie:

The fifth. 103.

Who then diſpatched Iezabel, and leauing her in the ſtreete, the dogges did eate her carcaſſe. He alſo cauſed ſeuentie ſonnes of Ioram to be ſlaine, and vtterly deſtroyed al Achabs houſe. 4. Reg. 10. For which ſeruice he was eſtabliſhed in the kingdome, for foure generations, v. 30. So himſelfe reigning twentie eight yeares, 4. Reg. 10. after him reigned ſucceſſiuely his ſonne Ioachaz ſeuenetene yeares, his ſonne Ioas, ſixtene yeares. 4. Reg. 13. his ſonne Ieroboam one and fourtie yeares. Laſtlie his ſonne Zacharias, vvhom his ſeruant Sellum of an other race, killed when he had reigned but ſix monethes. 4. Reg. 15.

The ſixth, one moneth.

And after one moneth Sellum vvas ſlaine by Manahen of an other progenie.

The ſeuenth, 12. yeares.

VVho reigned tenne yeares. Then his ſonne Phaceia reigning two yeares, was ſlaine by Phacee of an other generation.

The eight 20. yeares.

He reigning twentie yeares, manie of his people were carried captiue into Aſſiria, and himſelfe was ſlaine by Oſee of an other kindred. 4. Reg. 15.

The ninth, nine yeares. Then ouerthrowen and the kingdom neuer reſtored

Finallie the Aſſirians taking Samaria by three yeares ſiege, in the ninth yeare of Oſee poſſeſſed the kingdome of Iſrael, and led al the principal perſons captiues into Aſſiria: about two hundred fourtie two yeares after that Ieroboam firſt reigned ouer the Ten Tribes. Thus there were in al ninetene kinges. Beſides Thebni, who onlie reigned in part againſt an other. Of which the firſt Ieroboam, and Iehu were aduanced by Gods ordinance, for puniſhment of others. Amri was choſen by the armie, the reſt of the people choſing Thebni. Six inuaded by mere force, killing their predeceſſors. The reſt ſucceeded, by ſuch titles as their fathers had. And though ſome were better ſome worſe then others, al were wicked, and at laſt ouerthrowen.

The kingdom of Iuda for Dauids ſake conſerued in his ſede.

Contrariwiſe in the kingdome of Iuda *ſtanding after the ſeperation of tenne tribes about foure hundred yeares, though ſome kinges were wicked, yet ſome were good; and in them al* God preſerued Dauids ſeede, by the line of Salomon, *in this direct ſucceſſion:* Roboam, Abias, Aſa, Ioſaphat, Ioram, Ochozias, Ioas (*in whoſe infancie, his grandmother* Athalia vſurped *the kingdome ſix yeares*) Amaſias, Ozias, Ioathan, Achaz, Ezechias, Manaſſes, Amon, Ioſias, Ioachaz (*hitherto the ſonne euer ſucceeding his father*) *then* Ioakim (*brother of Ioachaz*) *Ioachin otherwiſe called* Iechonias, *ſonne of Ioachaz. And finallie his Vncle* Sedecias; *who was carried captiue into babilon. But* Iechonias by Gods ſpecial prouidence, *was* fauored and exalted *by a new king of Babilon. whither he was led captiue before.* In whoſe line Dauids offſpring continued *though not with title of kinges,* yet in eminent ſtate, *and eſtimation. As reſteth to be noted in the ſixth age of the world.*

Succeſſion of Prieſtes continued.

The progenie *alſo* of Aaron continued *in their office and function of Prieſthood,* with ſucceſſion of High Prieſtes; *as before from Aaron to Sadoc, partly in the line of Eleazar, partlie of Ithamar, both Aarons ſonnes; ſo from Sadoc, by the like ſucceſſion of both families. For of* Eleazar *is recorded this* Genealogie 1. *Parol.* 6. Sadoc, Achimaas, Azarias, Iohanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zaraias, *and* Ioſedech. *vvho vvas High Prieſt in the captiuitie.* (*v.* 15.) *being caried into Babilon in the firſt tranſmigration vvith king Iechonias, before the general captiuitie of al, as it ſeemeth* 4. *Reg.* 24. *his father* Zaraias *yet liuing, vvho vvas* ſlaine *nine yeares after by Nabuchadonoſor,* 4. *Reg* 25. *And amongſt theſe there vvere ſome* High Prieſts of Ithamars line. *Towitte,* Ioram, Ioiada (4. *Reg.* 11. 2. *Par.* 23.) Ioathan, Vrias, (4. *Reg.* 16.) and *ſome others; or els ſome of the abouementioned, had other names. recited by Ioſephus. lib.* 10. *cap.* 11. *Antiq. and Nicephorus lib.* 2. *cap.* 4. *Hiſt. Eccleſ.*

Extraordinary miſſion of Prophetes.

Moreouer beſides this ordinarie ſucceſſion of Prieſtes, there vvas an extraordinarie miſſion of Prophetes: *to ſupply more fullie the office of preaching the truth, and admoniſhing offenders. And theſe God* inſpired *and ſent, moſt eſpeciallie* when and where errors ſprong, and ſinnes moſt abounded: *geuing them* extraordinarie grace *and moſt excellent vertues, to conterpoiſe the enormities of vvicked men. Such vvere in the times of Achab and Iezabel, in the kingdome of Iſrael, beſides manie others, the* two famous great Prophets Elias, & Eliſeus. *vvhoſe admirable liues and holie conuerſation vvere a mirrour to the vvorld, and great terrour to the vvicked, VVhoſe vvorkes and miracles merueilouſlie confirmed the vvel diſpoſed, encouraged the weake, conuerted manie tranſgreſſors, confounded falſe Prophets, iuſtified their ovvne preaching, and much glorified God.* Elias 1. ſhutte the

Great effectes of their preaching and miracles.

Elias his miracles.

heauen, that it rayned not *in three yeares*. 2. was fedde by rauens. 3. Multiplied *a poore vvidovves* meale & oile. 4. Raiſed her *dead* ſonne *to life* (3. *Reg.* 17.) 5. Brought fire from heauen, to burne his ſacrifice: *thereby confounding foure hundred and fifty falſe prophets of Baal.* 6. *By prayer* procured rayne. (3. *Reg.* 18.) 7. Faſted *vvithout eating or drincking* fourtie daies *and nightes together.* (3. *Reg.* 19.) 8. Procured fire *from heauen*, which deuoured two *inſolent* captaines, and their hundred men (4. *Reg.* 1.) 9. Diuided *the riuer of* Iordan *vvith his cloke, that himſelfe and Eliſeus paſſed ouer the drie chanel.* 10. *VVas* aſſumpted in a firie chariote *into ſome place, vvhere he yet liueth. And parting avvay* obtained *of God, the like* duble ſpirit (*of prophecie and miracles*) *to Eliſeus.*

Eliſeus his miracles.

In like maner Eliſeus. 1. diuided Iordan againe by Elias cloke, *and ſo returned to his diſciples.* 2. Amended *the bitternes of certaine* waters, by caſting in ſalte. 3. Boies *being* curſed by him, *for deriding him*, were *forthvvith* torne by beares (4. *Reg.* 2.) 4. *He* procured water without rayne, *for three kinges in the campe* (4. *Reg.* 3.) 5. Multiplied *a poore vvidovves* oile. 6. By his prayers a barren woman became frutefull. 7. *He* raiſed *her ſonne* from death. 8. Made *the* bitter broth *of his diſciples* ſweete. 9. Fedde manie with few loaues (4. *Reg.* 4.) 10. Cured Naaman of leproſie. 11. Stroke Giezi with the ſame (4. *Reg.* 5.) 12. Made yron to ſwimme. 13. Knewe the ſecret counſels *of the Syrian* king. 14. Made one ſee horſemen, and firie chariotes, which to others were inuiſible. 15. Made the Syrianes blinde, *that vvere ſent to apprehend him, and ſo ledde them into Samaria.* 16. Forſhewed vnexpected plentie of corne *the next day, VVith the* death of a *great* man, that would not beleue it. (4. *Reg.* 7.) 17. *And after his death* an other mans dead bodie, touching his bones reuiued. 4. *Reg.* 13.

Religion not wholly deſtroyed in the kingdom of Iſrael.

Other Prophets vvrought alſo miracles, but theſe for example may ſuffice to ſhevve, that God preſerued religion alſo in the kingdome of Iſrael. *VVhich himſelfe further teſtified, euen in moſt deſolate times, vvhen Elias lamented, that he vvas leift alone* (3. *Reg.* 19.) *For God anſvvered*, that ſeuen thouſand (*meaning therby a great multitude*) had not bowed their knees to Baal, *not ſo much as in outvvard ſhevve conformed themſelues to infidelitie, or idolatrie.* Iehu *in his time, deſtroyed all the* worſhippers of Baal. (4. *Reg.* 10.) *But* none *at anie time* could wholy deſtroy true Iſraelites. *For* God would not ſuffer it. 4. *Reg.* 14. *v.* 27.

Hereſies in the kingdom of Iſrael.

Ieroboamites

Yea notvvithſtanding diuers notorious hereſies *vvere preached, & folovved* in that kingdome of the Tenne tribes, *yet al did not fall, nor embrace them.* Ieroboam *not onlie made and ſet vp golden calues, but alſo* taught, that *they vvere Gods, ſaying*: Behold *thy goddes, O Iſrael*, which brought thee out of the land of Ægypt. 3. *Reg.* 12. making temples,

altars,

altars, *and* imaginarie prieſtes, which were not of the children of Leui. *Alſo* a feaſt the fifteenth day of the moneth, after the ſimilitude of the ſolemnitie, that was celebrated in Iuda. *Al which the holie Scripture ſaith:* He fourged of his owne hart. *The very propertie of Archeretickes. But the* true Prieſtes, Leuites, and *manie* others, that had geuen their hart to ſeke our Lord, went into Ieruſalem, to immolate theire victimes before our Lord the God of their fathers. 2 *Par.* 11. *Yea* Naaman *a ſtranger of Syria, and a Neophite in religion,* taught *by his example,* that none may yeld conformitie, nor otherwiſe communicate with Infideles, then Gods Prieſts, or Prophetes approue for lawful. 4. *Reg.* 5.

Manie conſtant in true religion.

Vnto this hereſie of Ieroboam Achab, by Iezabels perſwaſion, added the worſhipping of Baal, *as God.* 3. *Reg.* 16. *making both temple and altar to him in Samaria. Ieroboams prieſts ſeruing fitly this purpoſe. Though al the former heretikes no more agreed to this new hereſie, then Lutherans now admitte of Caluiniſme. For* Iehu a Ieroboamite deſtroyed al Iezabilits *that he could by a ſtratageme gette together.* 4. *Reg.* 10. *v.* 28. 29. *Much leſſe did al Iſrael ſerue Baal.*

Iezabelites.

Againe after that Salmanazar king of Aſſyria had taken Samaria, and placed there a new people, 4. *Reg.* 17. *they learning the* rites of the *Iſraelits* religion, mixed *their* Paganiſme *therewith, and* made a new hereſie, *or rather* manie new hereſies. *For being* diuers nations *they* had *in ſeueral conuenticles, their* particular goddes, *and* ſo manie diuers Sects. *The* Babylonians, Cutheites, Emathites, Heueites, *and* Sapharuaimites. 4. *Reg.* 17. *But as the Prieſtes, which taught them rites of true religion, allowed not of this mixture, ſo doubtles ſome people harkened to their admonitions, and kept religion ſimply and ſincerely. And at this very time of the Tenne tribes captiuitie,* holie Tobias *who was carried captiue with the reſt,* neither before nor after the captiuitie, leift the law of God. But went to Ieruſalem (*when others ſerued Ieroboams golden calues*) *to the Temple of our Lord, and there adored the Lord God of Iſrael. And in captiuitie beſtowed himſelfe in workes of mercie, towardes the liuing and dead of his nation. Tob.* 1.

Samaritanites diuided into manie Sectes.

Tobias neuer yelded to Schiſme.

As for the kingdom of Iuda, *it was* more free from hereſies. *For very few or none of thoſe kinges that fell to other groſſe enormities, yea to manifeſt idolatrie, became heretikes, as is probablie collected by that Iſaias the Prophet being ſent to Achaz, admoniſhed him, conuerſed and dealt with him, as with one that beleued wholly and ſolely true religion: aſſuring him that God would protect Ieruſalem, bidding him not to* feare the two ſmoking firebrandes, in the wrath of Raſin king of Syria, and of Phacee king of Iſrael. *Iſa.* 7. *Further bidding him aske a ſigne of God, he anſwe-*

The kingdom of Iuda more free from hereſie.

King Achaz.

Vrias high prieſt.

King Ioram. and others committing idolatrie in fact, manie others ſtil profeſſed true Religion.

red, though frovvardlie, yet not as an infidel: I wil not aske: and I wil not tempt our Lord. *Yea though* Vrias *the* High Prieſt *by commandment of the ſame king* (4. *Reg*. 16.) made a new altar *in place of Gods Altar*, yet *he* erred not in faith, *nor in doctrine, as teaching in Moyſes chayre,* but in fact *onelie, and of frailtie for feare of the king, as the king offended in his externall act, to flatter the king of Syria. And in this caſe God ſent Iſaias to admoniſh the king, Which Vrias neglected, or durſt not do. Likewiſe* Ioram (4. *Reg*. 8 2. *Par*. 21.) Ochozias (2. *Par*. 22.) Ioas *in the latter part of his life*, 2. *Par*. 24. Manaſſes *in the former part of his reigne* (4. *Reg*. 2. 2. *Par* 33.) *and ſome other kinges of Iuda committing idolatrie, and making others to fall with them, either were* not wholie peruerted, *or at leaſt* drew not al with them, *For not onlie* Prophets, in whoſe hand (*or miniſterie*) God ſpake, *and reproued theſe ſinnes, but manie others kept their Zele of true religion. as appeared in their promptnes to ſerue God, when by good kinges Aſa, Ioſaphat, Ezechias, Ioſias and others, they were exhorted, or admitted ſo to do.* 4. *Reg*. 18. 23. 2. *Par*. 15. 17. 29. 30. 31. 33. 34. *&c.*

Authoritie depending vpon diuine ordinance, is not changed by factes or practiſe.

Good kinges defended and promoted religion not as chiefe in ſpiritual cauſes, but by way of execution, diſpenſation, or cōmiſſion.

Mat. 12.

Finally wheras diuers good princes diſpoſed, thinges belonging to Diuine ſeruice *in the temple*, correcting faultes, *and* puniſhing offenders *in that behalfe*, (3. *Reg*. 15. 4. *Reg*. 18. 23.) *they* did the ſame without preiudice of the High Prieſtes ſupremacie *in ſpirituall cauſes, and their godlie actes* make nothing for the Engliſh Paradox of Laiheadſhippe. *For ſuperior authoritie, and ordinarie povvre is not proued by factes good or euil, but rather by Gods ordinance and inſtitution. For as the factes of Vſurpers make no lawfull preſcription; ſo neither the factes of good men, do change Gods general ordinance and law: But are done either by waie of execution, or ſometimes by diſpenſation. Often alſo by commiſsion and ſpecial inſpiration of God. As king Dauid by diſpenſation did eate the holie bread, Which was ordained for Prieſts onlie.* 1. *Reg* 21. *He diſpoſed of Prieſtes and Leuites offices about the Arke of God. Par.* 15. 19. *by way of execution according to the law. And of the like offices in the Temple (When it ſhould be built)* 1. *Par*. 23. 24. 25. 26. *by diuine inſpiration. And Salomon by commiſsion from God depoſed Abiathar the High Prieſt, from his office and put Sadoc in his place.* 3. *Reg*. 2. *VVherefore albeit good kinges did excellentlie Well in calling together the Prieſtes, and diſpoſing them in their offices, for execution of Gods ſeruice, yea in commanding what they ſhould do* 4. *Reg*. 18. 19. 22. *and in puniſhing Prieſtes* (4. *Reg*. 23.) *yet they did ſuch thinges as* Gods Commiſſioners, *not as ordinarie Superiors* in ſpiritual cauſes, *and ſtill the ordinarie ſubordination made by the law, Deut.* 17. *Num*. 27. *ſtood firme and inuiolable, the* High Prieſt ſupreme Iudge *of all doubtes in faith, cauſes, and quarels in religion, When other ſubordinate inferior Iudges Varied in their iudgmentes. Of which offices Malachias the Prophet (cap. 2.)*

admoniſheth

admoniſhed Prieſtes in his time, that wheras they were negligent, not performing their dutie, their ſinne was the greater, for that their authoritie ſtil remained, and the perpetual Rule of the lavv, that the lippes of the Prieſt ſhal kepe knowlege, and they (*other men generally*) ſhal require the law of his mouth, becauſe he is the Angel of the Lord of hoſtes. *And* al *Princes & others* were to receiue the law at the prieſtes hād *of the Leuitical Tribe. This vvas the vvarrant of ſtabilitie in truth of the Synagogue in the old Teſtament. Much more* the Church *and Spouſe* of Chriſt, *vvhoſe excellencie and ſingular priuileges* Salomon deſcribeth in his canticle of canticles, *hath ſuch vvarrant.* Of this ſpouſe al the Prophets write, *& that more plainlie then of Chriſt himſelfe,* forſeing more aduerſaries bending their forces againſt her, *as S. Auguſtine obſerueth,* then againſt Chriſt *her head. And the ſame holie father in manie places teacheth, that she* neither periſheth, nor loſeth her beutie, *for the mixture of euil members, in reſpect of vvhom she* is blacke, but fayre *in reſpect of the good, Cantic. 1. Notwithſtanding therfore ſinners remaining within the Church, ſchiſmatikes and heretickes breaking from the Church, ſtil she remaineth the* pillar and firmament of truth; the virgin daughter of Sion.

Deut. 17. v. 18.

in Pſal. 30. conc. 2.

li. 3. c. 32. de doctrin chriſt.

1. Tim. 3

4. Reg. 19.

Prieſtes by their negligẽce do ſinne but loſe not their authoritie.

The Church of the old Teſtament conſerued in truth.

Much more the Church of Chriſt.

THE ARGVMENT OF THE BOOKES OF ESDRAS.

ESDRAS *a holie Prieſt and Scribe, of the ſtocke of Aaron, by the line of Eleazar, vvriteth the hiſtorie of Gods people, in, and preſently after their captiuitie in Babilon: vvhich* Nehemias *an other godlie Prieſt proſecuteth, vvhoſe booke is alſo called the ſecond of Eſdras, becauſe in the Hebrevv and Greke they are but one booke, relating the acts of them both. The other two books called* the third and fourth *of Eſdras, touching the ſame matter,* are *not in the Hebrevv, nor* receiued into the Canon of holie Scripture, *though the Greke Church hold the third booke as Canonicall, and placeth it firſt, becauſe it conteyneth thinges donne before the other.*

1. Eſdr. 7.

The two bookes of Eſdras and Nehemias are but one in the Hebrew.

The third and fourth are not canonical.

In the two here folowing, vvhich are vndoubtedly holie Scripture S. Ierom ſayth, that Eſdras and Nehemias (to witte the Helper, and Comforter from God) reſtored the Temple, and built the walles of the citie; *adding that* al the troope of the people returning into their countrie, alſo the deſcription of Prieſtes, Leuites, Iſraelites, Proſelites, and the workes of walles and towres diuided by ſeueral families, *aliud in cortice præferunt, aliud in medulla retinent,* ſhew one thing in the barke, kepe an other thing in the marrow: *ſignifying that this hiſtorie hath both a literal, and a myſtical ſenſe. According to the letter, this firſt booke shevveth the reduction of Gods people from Babylon; In the firſt ſix chapters. In the other foure, their inſtruction by Eſdras after their returne.*

Epiſt. ad Paulin.

This hiſtorie hath alſo a ſpiritual ſenſe

Firſt booke diuided into two partes.

THE FIRST BOOKE OF ESDRAS.

CHAP. I.

Cyrus king of Perſia moued by diuine inſpiration, releaſeth Gods people from captiuitie, with licenſe to returne and build the Temple in Ieruſalem: 7. reſtoring the holie Veſſel, which Nabuchodonoſor had taken from thence.

The firſt part. The returne of gods people from Babylon.

Isaie 44. 45. Ierem. 25. 29.

IN THE firſt yeare of Cyrus king of the Perſians, 1
that the word of our Lord by the mouth
of Ieremie might be accompliſhd, our Lord
rayſed vp the ſpirit of Cyrus king of Perſians:
and he made proclamation in al his kingdom,
yea by wryting, ſaying: † Thus ſayth Cyrus king of the Perſians: 2
Al the kingdomes of the earth hath the Lord the God
of heauen geuen me, & he hath commanded me that I ſhould
build him a houſe in Ieruſalem, which is in Iewrie. † Who is 3
there among you of al his people? His God be with him. Let
him goe vp into Ieruſalem, which is in Iewrie, and build the
houſe of the Lord the God of Iſrael, he is the God that is in
Ieruſalem. † And let al the reſt in al places wherſoeuer they 4
dwel, let euery man of his place helpe him, with ſiluer and
gold, and ſubſtance, and cattel, beſides that which they offer
voluntarily to the temple of God, which is in Ieruſalem.
† And there roſe vp the princes of the fathers of Iuda and 5
Beniamin, & the Prieſtes, and Leuites, and euerie one, whoſe
ſpirit God rayſed vp, to goe vp to build the temple of our
Lord, which was in Ieruſalem. † And al that were round 6
about, :: did helpe their handes in veſſels of ſiluer, and of
gold, in ſubſtance, and beaſtes, in furniture, beſides thoſe
thinges which they had offered voluntarily. † King Cyrus 7
alſo brought forth the veſſels of the temple of our Lord,
which Nabuchodonoſor had taken of Ieruſalem, and had put
them in the temple of his God. † But Cyrus the king of Perſians 8
brought them forth by the hand of Mithridates the
ſonne of Gazabar, & numbred them to Saſſabaſar the prince
of Iuda. † And this is the number of them; Phials of gold 9
thirtie, phials of ſiluer a thouſand, kniues twentie nine, gob-

:: Liberally gaue ſuch thinges into their handes.

10 lettes of gold thirtie, † goblettes of ſiluer of the ſecond order,
11 foure hundred tenne: other veſſels a thouſand. † Al
the veſſels of gold and ſiluer, fiue thouſand foure hundred:
Saſſabaſar tooke al with them, that went vp from the tranſmigration
of Babylon into Ieruſalem.

CHAP. II.

The names and number of ſpecial men, which returned vnder the conduct of Zorobabel into Ieruſalem. 66. their ſubſtance of cattel, 68. and their oblations for the reedifying of the Temple.

1 AND ∴ theſe are the children of the prouince, that went
vp from the captiuitie, which Nabuchodonoſor the
king of Babylon had tranſported into Babylon, and returned
2 into Ieruſalem and Iuda, euerie man into his citie. † They
that came with Zorobabel, Ioſue, Nehemia, Saraia, Rahelaia,
Mardochai, Belſan, Meſphar, Beguai, Rehum, Baana: The
3 number of the men of the people of Iſrael: † The children
4 of Pharos two thouſand an hundred ſeuentie two. † The
5 children of Sephatia, three hundred ſeuentie two. † The
6 children of Area, ſeuen hundred ſeuentie fiue. † The children
7 of Phahath Moab, of the children of Ioſue: Iohab, two
8 thouſand eight hundred twelue. † The children of Aelam, a
9 thouſand two hundred fiftie foure. † The children of Zethua,
10 nine hundred fourtie fiue. † The children of Zachai,
11 ſeuen hundred ſixtie. † The children of Bani ſix hundred
12 fourtie two. † The children of Bebai, ſix hundred twentie
13 three. † The children of Azgad, a thouſand two hundred
14 twentie two. † The children of Adonicam, ſix hundred ſixtie
15 ſix. † The children of Beguai, two thouſand fiftie ſix.
16 † The children of Adin, foure hundred fiftie foure. † The
17 children of Ather, which were of Ezechias, ninetie eight.
18 † The children of Beſai, three hundred and twentie three.
19 † The children of Iora, an hundred twelue. † The childre
20 of Haſum, two hundred twentie three. † The children of
21 Gebbar, ninetie fiue. † The children of Bethlehem, an hundred
22 twentie three. † The men of Netupha, fiftie ſix. † The
23 men of Anathoth an hundred twentie eight. † The children
24 of Azmaueth, fourtie two. † The children of Cariathiarim,
25 Cephira, and Beroth, ſeuen hundred fourtie three.
26 † The children of Rama and Gabaa, ſix hundred twentie
27 one. † The men of Machmas, an hundred twentie two.

∴ This enumeration of the Iſraelites, which aſcended into Ieruſalem, ſignifieth the Elect which aſcend from the militant Chuch to the triumphant.

† The men of Bethel and Hai, two hundred twentie three. 28
† The children of Nebo, fiftie two. † The children of 29
Megbis, an hundred fiftie ſix. † The children of an other 30
Ælam, a thouſand two hundred fiftie foure. † The children of 31
Harim, three hundred twentie. † The children of Lod Hadid 32
and Ono, ſeuen hundred twentie fiue. † The children of Iericho, 33
three hundred fourtie fiue. † The children of Senaa, 34
three thouſand ſix hundred thirtie. † The Prieſtes: The children 35
of Iadaia in the houſe of Ioſue, nine hundred ſeuentie 36
three. † The children of Emmer, a thouſand fiftie two. † The 37
children of Pheſhur, a thouſand two hundred fourtie ſeuen. 38
† The children of Harim, a thouſand and ſeuentie. † The 39
Leuites: The children of Ioſue and Cedmiel, the children of 40
Odouia, ſeuentie foure. † The ſinging men: The children of 41
Aſaph, an hundred twentie eight. † The children of the Porters: 42
the children of Sellum, the children of Ater, the children
of Telmon, the children of Accub, the children of Hatita,
the children of Sobai: al an hundred thirtie nine. † The 43
Natheneites: The children of Siha, the children of Haſupha,
the children of Tabbaoth, † the children of Ceros, the children 44
of Siaa, the children of Phadon, † The children of Lebana, 45
the children of Hagaba, the children of Accub, † The 46
children of Hagab, the children of Semlai, the children of
Hanan, † The children of Gaddel, the children of Gaher, 47
the children of Raaia, † The children of Raſin, the children 48
of Necoda, the children of Gazam, † The children of Aza, 49
the children of Phaſea, the children of Beſee, † The children 50
of Aſena, the children of Munim, the children Nephuſim,
† The children of Bacbuc, the children of Hacupha, 51
the children of Harhur, † The children of Beſluth, 52
the children of Mahida, the children of Harſa, † The children 53
of Bercos, the children of Siſara, the children of Thema, 54
† The children of Naſia, the children of Hatipha, † The 55
children of the ſeruants of Salomon, the children of Sotai,
the children of Sophereth, the children of Pharuda, † The 56
children of Iala, the children of Dercon, the childrẽ of Geddel,
† The children of Saphatia, the children of Hatil, the 57
children of Phochereth, which were of Aſebaim, the children
of Ami. † Al the Nathineites, and the children of the 58
ſeruantes of Salomon, three hundred ninetie two. † And 59
theſe are they that came vp from Thelmela, Thelharſa, Che-

rub,

rub, and Adon, and Emer. And they could not ſhew the
houſe of their fathers and their ſeede, whether they were of
60 Iſrael. † The children of Dalaia, the children of Tobia, the
61 children of Necoda, ſix hundred fiftie two. † And of the
children of the Prieſtes: The children of Hobia, the children
of Accos, the children of Berzellai, who tooke a wife of the
daughters of Berzellai the Galaadite, and was called by their
62 name: † theſe ſought the writing of their genealogie, and
:: found it not, and they were caſt out of the Prieſthood.
63 † And Atherſatha ſaid to them, that they ſhould not eate of
the Holie of holies, til there roſe a prieſt learned and perfect.
64 Al the multitude as it were one man, :: fourtie two thouſand
three hundred ſixtie: † beſide their men ſeruantes, & wemen
65 ſeruantes, which were ſeuen thouſand three hundred thirtie
ſeuen: and among them ſinging men, and ſinging wemen two
66 hundred. † Their horſes ſeuen hundred thirtie ſix, their mules
67 two hundred fourtie fiue, † their cameles, foure hundred
thirtie fiue, their aſſes ſix thouſand ſeuen hundred twentie.
68 † And of the princes of the fathers, when they entred into the
temple of our Lord, which is in Ieruſalem, they offered voluntarily vnto the houſe of our Lord to build it in his place.
69 † According to their abilities, they gaue the expenſes of the
worke, of gold ſixtie one thouſand ſoldes, of ſiluer fiue thouſand poundes, & garmentes for the prieſtes an hundred. † The
70 Prieſtes therfore & the Leuites, and they of the people, and
the ſinging men, and the porters, and the Nathinaites dwelt
in their cities, and al Iſrael in their cities.

:: Such as ſay they are prieſtes and can not ſhew their vocatiõ, muſt not exerciſe that functon.

.. Al aboue numbred of the tribes of Iuda, Beniamin, & Leui, do not amoũt to 30. thouſand three hundred. So in this general number are contained aboue twelue thouſand of other tribes, not recited among the reſt. as Rabbi Salomon explicateth the difficultie.

CHAP. III.

An Altar is built for ſacrifice, 4 The feaſt of Tabernacles ſolemnly celebrated 8. And in the ſecond yeare (after their returne) the Temple is founded with great ioy of the people, and mourning of ſome.

1 AND now the ſeuenth moneth was come, and the chil-
dren of Iſrael were in their cities: the people therfore
2 was gathered together as it were one man into Ieruſalem.
† And Ioſue the ſonne of Ioſedec roſe vp, and his brethren
the Prieſtes, and Zorobabel the ſonne of Salathiel, and his
brethren, and they built the altar of the God of Iſrael, that
they might offer on it holocauſtes, as it is writen in the law of
3 Moyſes the man of God. † And they placed the altar of God
vpon his feete, the people of the lands round about putting

:: Notwithſtanding the terrour of infideles, Gods ſeruantes tooke corage to offer ſacrifice.

them :: in feare, & they offered vpon it holocauſt to our Lord
morning and euening. † And they made the ſolemnitie of tabernacles, 4
as it is writen, and holocauſt euery day by order
according to the præcept, the worke of the day in his day.
† And after theſe thinges the continual holocauſt, as wel in 5
the Calendes, as in al the ſolemnities of our Lord, that were
conſecrated, and in al wherein there was offered voluntarily
a gift to our Lord. † From the firſt day of the ſeuenth moneth 6
they began to offer holocauſt to our Lord: moreouer the
temple of God was not yet founded. † And they gaue money 7
to hewers of ſtones and to maſons: meate alſo and drinke,
and oyle to the Sidonians and Tyrians, that they ſhould bring
ceder trees from Libanus to the ſea vnto Ioppe, according to
that which Cyrus the king of the Perſians had commanded
them. † And in the ſecond yeare of their coming to the 8
temple of God in Ieruſalem, the ſecond moneth, began Zorobabel
the ſonne of Salathiel, and Ioſue the ſonne of Ioſedec,
and the reſt of their brethren the Prieſtes, and the Leuites,
and al that were come from the captiuitie into Ieruſalem, and
they appoynted Leuites from twentie yeares and vpward, that
they ſhould haſten forward the worke of our Lord. † And 9
Ioſue ſtood and his ſonnes, and his brethren, Cedmihel, and
his ſonnes, and the children of Iuda, as it were one man, that
they might be inſtant vpon them, that did the worke in the
temple of God: the ſonnes of Henadad, and their ſonnes, and
their brethren Leuites. † The temple therfore of our Lord 10
being founded by the maſons, the Prieſtes ſtood in their attyre
with trumpettes: and the Leuites the children of Aſaph in
cymbals, to prayſe God :: by the handes of Dauid the king of
Iſrael. † And they ſang together in hymnes, and confeſſion 11
to our Lord: Becauſe he is good, becauſe his mercie is for euer
vpon Iſrael. Al the people alſo made a ſhoute with a lowde
crie in prayſing our Lord, becauſe the temple of our Lord
was founded. † Verie manie alſo of the Prieſtes and the Leuites, 12
and the princes of the fathers, & the ancients, that had
ſeene the former temple; when they ſaw this temple founded,
:: they wept with a lowd voyce: and manie ſhouting in
ioy, lifted vp their voyce. † Neither could anie man diſcerne 13
the voice of the crie of them that reioyced, and the voice of
the weeping of the people: for one with an other the people
ſhowted with a lowd crie, and the voice was heard far of.

:: By the ordinance of Dauid. 1. Par 25.

:: By their weping they teſtified that the new temple was not ſo excellent as the former. And therfore Ageus propheſie (c. 2.) can not be vnderſtood of this temple, but of the Church of Chriſt. *S. Aug li. 18. ciuit. c. 45.*

CHAP. IIII.

The Schiſmatical Samaritanes, becauſe they are not admitted to communicate with the Iewes, endeuour to hinder the building of the Temple. 5. which neuertheles proceedeth, al the dayes of king Cyrus. 7. but is hindered by Artaxerxes, til the ſecond yeare of Darius.

1 BVT the enemies of Iuda and Beniamin heard that the
children of the captiuitie built a temple to our Lord the
2 God of Iſrael. † And coming to Zorobabel, and the princes
of the fathers, they ſayd to them: Let vs build with you, becauſe
∷ euen as you, ſo do we ſeeke your God: Behold we haue
immolated victimes from the dayes of Aſor Haddan the king
3 of Aſſur, which brought vs hither. † And Zorobabel ſayd to
them, and Ioſue, and the reſt of the princes of the fathers of
Iſrael: It is not for you and vs to build a houſe to our God,
but we our ſelues alone wil build to the Lord our God, as
4 Cyrus the king of the Perſians hath cõmanded vs. † It came
to paſſe therfore that the people of the land hindred the
handes of the people of Iuda, and trubled them in building.
5 † And they hyred counſelers agaynſt them, to deſtroy theyr
counſel al the dayes of Cyrus the king of the Perſians, & vntil
6 the reigne of Darius the king of the Perſians. † And in the
reigne of Aſſuerus in the begining of his reigne, they wrote
7 an accuſation againſt the inhabitantes of Iuda and Ieruſalem.
† And in the dayes of Artaxerxes Beſelam, Mitridates, & Thabeel,
& the reſt that were in theyr counſel writ to Artaxerxes
king of the Perſians: and the epiſtle of the accuſation was
writen in Syriake, and was read in the Sirian language.
8 † Reum Beelteem, and Samſai ſcribe wrote one epiſtle from
6 Ieruſalem to Artaxerxes the king, of this tenure: † Reum
Beelteem, and Samſai ſcribe, and the reſt of their counſelers,
the Dineites, and the Apharſathaceites, the Terphaleites, the
the Apharſeites, the Erchueites, the Babylonians, the Suſanecheites,
10 the Dieuites, and the Aelamites, † and the reſt
of the Gentiles, which Aſenaphar the great and glorious
tranſported: and made them dwel in the cities of Samaria,
and in the reſt of the countries beyond the Riuer in peace:
11 († this is the copie of the epiſtle, which they ſent to him)
To Artaxerxes the king, thy ſeruantes, the men that are beyond
12 the Riuer, ſend greeting, † Be it knowen to the king,
that the Iewes, which came vp from thee to vs, are come into

∷ Schiſmatikes and Heretikes may not be admitted to communicate in ſacrifice with Catholiques.

Ieruſalem a rebellious and naughtie citie, which they build
making the rampyres thereof, and repayring the walles.
† Now therfore be it knowen to the king, that if that citie 13
ſhal be built, and the walles therof repayred, they will not
geue tribute, and tolle, & yearly rentes, and this damage wil
come euen to the kinges. † But we mindful of the ſalt that 14
we haue eaten in the palace, and becauſe we count it heynous
to ſee the kings harmes, therfore we haue ſent and certified
the king, † that thou recount in the bookes of the hiſtories 15
of thy fathers, and thou ſhalt finde writen in the commentaries:
and ſhalt know that that citie is a rebellious citie, and
hurtful to the kinges, and prouinces, and battels are rayſed
in it of old time: for the which cauſe alſo the citie it ſelfe was
deſtroyed. † We certifie the king, that if that citie ſhal be 16
built, and the walles therof repayred, thou ſhalt haue no poſſeſſion
beyond the Riuer. † The king ſent word to Reum 17
Beelteem, and Samſai ſcribe, and to the reſt that were in their
counſel inhabitantes of Samaria, and to the reſt beyond the
Riuer, ſending greeting and peace. † The accuſation, which 18
you haue ſent to vs, was openly read before me. † and I gaue 19
commandment: and they recounted, and haue found, that
that citie of old time rebelleth agaynſt the kinges, and ſeditions
and battels are rayſed in it. † For there haue beene alſo 20
moſt valiant kinges in Ieruſalem, which alſo had dominion
ouer al the countrie, that is beyond the Riuer. They tooke
alſo tribute, and tolle, and rentes. † Now therfore heare the 21
ſentence: Prohibite ye thoſe men, that that citie be not
built, til it perhaps ſhal be commanded by me. † See that 22
you doe not negligently accompliſh this thing, and by litle
there grow euil agaynſt the kinges. † Therfore the copie of 23
the edict of Artaxerxes the king was read before Reum Beelteem,
and Samſai the ſcribe, and their counſelers: and they
went in haſt into Ieruſalem to the Iewes, & prohibited them
with arme and ſtrength. † Then was the worke of the houſe 24
of our Lord in Ieruſalem intermitted, and was not done vntil
the ſecond yeare of the reigne of Darius the king of the
Perſians.

CHAP. V.

By the exhortation of Aggæus, and Zacharias, the people procede in building the temple. 3. Which their enimies ſtriuing to hinder, 5. for deciſion of the cauſe, both parties write to king Darius.

1 AND there prophecied Aggeus the Prophete, & Zacharias
the ſonne of Addo, prophecying to the Iewes, that
were in Iewrie and Ieruſalem, in the name of the God of
2 Iſrael. † Then roſe vp Zorobabel the ſonne of Salathiel, and
Ioſue the ſonne of Ioſedec, and began to build the temple of
God in Ieruſalem, and with them the prophetes of God helping
3 them. † But at the ſame time there came to them Thathanai,
who was prince beyond the Riuer, and Stharbuzanai,
and their counſelers: and ſayd thus to them: Who hath
geuen you counſel to build this houſe, and to repayre the
4 walles? † Wherto we anſwered them, what the names were
5 of the men that were authors of that building. † And :: the
eye of theyr God was ſet vpon the ancientes of the Iewes,
and they could not inhibite them. And it pleaſed them that
the matter ſhould be referred to Darius, and then they
6 would ſatisfie agaynſt that accuſation. † The copie of the
epiſtle, which Thathanai prince of the countrie beyond the
Riuer ſent, and Stharbuzanai, and his counſelers the Arphaſacheites,
which were beyond the Riuer, to Darius the king.
7 † The word, which they ſent him, was writen thus: To Darius
8 the king al peace. † Be it knowen to the king, that we
went to Iurie, the prouince, to the houſe of the great God,
which is in building with ſtone vnpoliſhed, and timber is
put in the walles: and that worke is in building diligently,
9 and groweth in their handes. † We therfore demanded of
thoſe ancientes, and thus we ſayd to them: Who hath geuen
you authoritie to build this houſe, & to repaire theſe walles?
10 † Yea and their names we asked of them, that we might
certifie thee: and we writte the names of thoſe men, that are
11 the chiefe amongſt them. † And they anſwered vs theſe
wordes, ſayng: We are the ſeruantes of the God of heauen &
earth, and we do build a temple, that was built theſe manie
yeares before, and which a great king of Iſrael built and ſet
12 vp. † But after that our fathers prouoked the God of heauen
to wrath, he deliuered them into the handes of Nabuchodonoſor
the king of Babylon the Chaldee: this houſe alſo
he deſtroyed, and his people he tranſported into Babylon.
13 † But in the firſt yeare of Cyrus the king of Babylon, Cyrus
the king put forth an edict, that this houſe of God ſhould be
14 built. † For the veſſeles alſo of the temple of God, of gold
and of ſiluer, which Nabuchodonoſor had taken out of

:: God geuing corege to his ſeruantes, ſtricke their enemies with terrour, and ſo made them ceaſe from hinderuig his worke as they before intended.

the

the temple, that was in Ieruſalem, and had caried them into
the temple of Babylon, Cyrus the king brought forth out
of the temple of Babylon, and they were geuen to Saſſabaſar
ſo called, whom alſo he appointed the chiefe, † and ſayd 15
to him: Take theſe veſſels, and goe, and put them in the
temple, that is in Ieruſalem, and let the houſe of God be built
in his place. † Then therfore came this Saſſabaſar, and layd 16
the foundations of the temple of God in Ieruſalem, and from
that time vntil now it is in building, and is not yet finiſhed.
† Now therfore if it ſeeme good to the king, let him ſearch 17
in the kings librarie, which is in Babylon, whether it hath
beene commanded by Cyrus the king, that the houſe of God
in Ieruſalem ſhould be built, and let him ſend the kings pleaſure
concerning this thing vnto vs.

CHAP. VI.

Darius finding in the regiſter, that Cyrus gaue licence to build the Temple, commandeth that none hinder it. 8. geueth alſo money towardes the charges, and hoſtes for ſacrifice.

Then Darius the king commanded, and they ſearched in 1
the librarie of the bookes, that were layd vp in Babylon,
† and there was found in Ecbatanis, which is a caſtle in the 2
prouince Medena, one volume, and there was ſuch a cõmentarie
writen therein: † In the firſt yeare of Cyrus the king: 3
Cyrus the king decreed, that the houſe of God ſhould be
built, which is in Ieruſalem, in the place where they immolate
hoſtes, and that they lay the foundations ſupporting the
height of threeſcore cubites, & the bredth of threeſcore cubites,
† three rewes of ſtones vnpoliſhed, & ſo rewes of new 4
timber: and the coſtes ſhal be geuen out of the kings houſe.
† Yea & the veſſels of the temple of God, of gold & of ſiluer 5
which Nabuchodonoſor had taken out of the Temple of
Ieruſalem, and had brought them into Babylon, let them be
reſtored, & brought backe into the temple of Ieruſalem vnto
their place, which alſo were put in the temple of God.
† Now therfore Thathanai prince of the countrie, that is 6
beyond the Riuer, Stharubazanai, and your counſelers the
Apharſacheites, which are beyond the Riuer, depart farre
from them, † and ſuffer that temple of God to be made of 7
the duke of the Iewes, and of their ancientes, that they may
build that houſe of God in his place. † Alſo there is cõmandment 8

ment geuen from me what muſt be done of thoſe ancientes
of the Iewes, that the houſe of God may be built, to witte,
that of the kings coffer, that is, of the tributes, that are geuen
out of the countrie beyond the Riuer, the charges be dili-
9 gently geuen to thoſe men, leſt the worke be hindred. † And
if it ſhal be neceſſarie, calues alſo, and lambes, and kiddes,
for holocauſt to the God of heauen, wheate, ſalt, wyne, and
oyle, according to the rite of the Prieſtes, that are in Ieruſa-
lem, let there be geuen them day dy day, that there be no
10 complaynte in any thing. † And let them offer oblations
to the God of heauen, and pray for the life of the king, and
11 of his children. † By me therfore there is a decree made;
That euerie man, which ſhal alter this commandement, there
be a beame taken of his houſe, and ſet vp, and he be faſt
12 hanged vpon it, and his houſe be confiſcate. † And the God,
that hath made his name to dwel there, deſtroy al kingdomes,
and the people that ſhal extend theyr hand to reſiſt, & to de-
ſtroy the houſe of God, that is in Ieruſalē. I Darius haue made
13 the decree, which I wil to be diligently accōpliſhed. † Ther-
fore Thathanai the prince of the countrie beyond the Riuer,
and Stharbuzani, and his counſelers, according to that which
Darius the king had commanded, ſo did execute it diligently.
14 † And the ancientes of the Iewes built, and proſpered accor-
ding to the prophecie of Aggeus the prophet, and of Zacha-
rias the ſonne of Addo: and they built and ſet vp, the God of
Iſrael commanding, and :: Cyrus commanding, and Darius,
15 and Artaxerxes the kings of the Perſians. † And they were
finiſhing this houſe of God, vntil the third day of the mo-
neth of Adar, which is the ſixth yeare of Darius the king.
16 † And the children of Iſrael, the Prieſtes and the Leuites,
and the reſt of the tranſmigration, made the dedication of
17 the houſe of God in ioy. † And they offered in the dedication
of the houſe of God, calues an hundred, rammes two hun-
dred, lambes foure hundred, buckgoates for the ſinne of
al Iſrael twelue, according to the number of the tribes of
18 Iſrael. † And they ſet the Prieſtes in theyr orders, and the
Leuites in theyr courſes ouer the workes of God in Ieruſa-
19 lem, as it is writen in the booke of Moyſes. † And the chil-
dren of Iſrael of the tranſmigration made the Phaſe, the
20 fourteenth day of the firſt moneth. † For al the Prieſtes and
the Leuites were purified as it were one man: al cleane to

:: The hart of the king is in the hand of our Lord. *Prouerb. 21.*

immolate the Phaſe for al the children of the tranſmigration,
and for theyr brethren the Prieſtes, and them ſelues. † And 21
the children of Iſrael that were returned from the tranſmigration,
did eate, and al that had ſeparated them ſelues from
the coinquination of the Gentiles of the earth vnto them,
to ſeeke our Lord the God of Iſrael. † And they made the 22
ſolemnitie of Azymes ſeuen dayes in ioy, becauſe our Lord
had made them ioyful, and had turned the hart of the king of
Aſſur to them, that he ſhould helpe theyr handes in the
worke of the houſe of our Lord the God of Iſrael.

CHAP. VII.

Eſdras, with manie other Prieſtes and Leuites, aſcendeth to Ieruſalem to teach, and aſſiſt the people. 11. bringing Artaxerxes Edict, declareth it to the people, 27. and geueth thankes to God.

The ſecond part. Eſdras inſtructeth the people.

AND after theſe thinges in the reigne of Artaxerxes
king of Perſians, Eſdras the ſonne of Saraias, the ſonne
of Azarias, the ſonne of Helcias, † the ſonne of Sellum, the 2
ſonne of Sadoc, the ſonne of Achitob, † the ſonne of Amarias, 3
the ſonne of Azarias, the ſonne of Maraioth, † the ſonne 4
of Zarahias, the ſonne of Ozi, the ſonne of Bocci, † the 5
ſonne of Abiſue, the ſonne of Phinees, the ſonne of Eleazar,
the ſonne of Aaron the Prieſt from the begynning. † The 6
ſame Eſdras :: came vp from Babylon, and he was a quicke
ſcribe in the law of Moyſes, which our Lord God gaue to
Iſrael: and the king gaue him according to the hand of our
Lord his God vpon him al his petition. † And there came vp 7
of the children of Iſrael, and of the children of the Prieſtes,
and of the children of the Leuites, and of the ſinging men,
and of the porters, and of the Nathineites into Ieruſalem in
the ſeuenth yeare of Artaxerxes the king. † And they came 8
into Ieruſalem the fifth moneth, that is the ſeuenth yeare of
the king. † For in the firſt day of the firſt moneth he began to 9
goe vp from Babylon, and in the firſt day of the fifth moneth
he came into Ieruſalem according to the good hand of his
God vpon him. † For Eſdras prepared his hart to ſearch the 10
law of our Lord, and to doe and to teach in Iſrael preceptes
and iudgement. † And this is the copie of the epiſtle of the 11
edict, which king Artaxerxes gaue to Eſdras the Prieſt, the
learned ſcribe, in the wordes and preceptes of our Lord, and
his ceremonies in Iſrael. † Artaxerxes the king of kings to 12

:: Eſdras came with the firſt from Babylon (2. Eſd. 12.) but returned thither and now aſcended the ſecond time to Ieruſalem.

Eſdras the Prieſt, the moſt learned ſcribe of the law of God
13 of heauẽ, greeting. † It is decreed by me that whõſoeuer it ſhal
pleaſe in my kingdom of the people of Iſrael, and of the Prieſtes
14 and Leuites, to goe into Ieruſalẽ, let him goe with thee.
† For thou art ſent from the face of the king, and of his ſeuen
counſelers, that thou mayſt viſite Iewrie and Ieruſalem in the
15 law of thy God, which is in thy hand. † And that thou maiſt
carie the ſiluer & gold, which the king & his counſelers haue
voluntarily offered to the God of Iſrael, whoſe tabernacle is
16 in Ieruſalem. † And al the ſiluer and gold whatſoeuer thou
ſhalt finde in al the prouince of Babylon, and the people wil
offer, and of the Prieſtes that ſhal voluntarely offer to the
17 houſe of theyr God, which is in Ieruſalem, † take freely, and
bye diligently of this money calues, rammes, lambes, and the
ſacrifices and libamentes of them, and offer them vpon the
18 altar of the temple of your God, that is in Ieruſalem. † Yea
and if it ſhal pleaſe thee, and thy brethren to doe any thing
with the reſt of the ſiluer and gold, doe ye according to the
19 wil of your God. † The veſſels alſo, which are geuen thee for
the miniſterie of the houſe of thy God, deliuer thou in the
20 ſight of God in Ieruſalem. † Yea and other thinges wherof
neede ſhal be for the houſe of thy God, how much ſoeuer is
neceſſarie for thee to ſpend, thou ſhalt geue it out of the
21 treaſure, and excheker of the king, and from me. † I Artaxerxes
the king haue appointed and decreed to al the keepers
of the common coffer, that are beyond the Riuer, that whatſoeuer
Eſdras the Prieſt, the ſcribe of the law of God of heauen,
22 ſhal aske of you, you geue it without delay, † vnto
an hundred talentes of ſiluer, and vnto an hundred cores of
wheat, and vnto an hundred bates of wyne, and vnto an
23 hundred bates of oyle, but ſalt without meaſure. † Al that
pertayneth to the rite of the God of heauen, let it be geuen
diligently in the houſe of the God of heauen: leſt perhaps
he be angrie agaynſt the kingdom of the king, and of his
24 ſonnes. † We doe you alſo to vnderſtand concerning al the
Prieſtes, and Leuites, and the ſingers, and the porters, the
Nathineites, and miniſters of the houſe of this God, that you
haue no authoritie to put tolle and tribute, and yearlie rentes
25 vpon them. † And thou Eſdras according to the wiſedom of
thy God, which is in thy hand, appoynt iudges and preſidentes,
that they may iudge for al the people, that is beyond the

Riuer, that is for them which know the law of thy God, yea
and the ignorant teach ye frely. † And euerie one that ſhal 26
not doe the law of thy God, and the law of thy king diligently,
there ſhal be iudgement of him, either vnto death, or into
baniſhment, or to the confiſcation of his ſubſtance, or at the
leaſt into priſon. † Bleſſed be our Lord, the God of our fathers, 27
which hath put this in the kinges hart, that he would glorifie
the houſe of our Lord, which is in Ieruſalem, † and hath inclined 28
his mercie toward me before the king and his counſelers,
and al the mightie princes of the king: and I taking courage by
the hand of our Lord my God, which was on me, gathered together
out of Iſrael princes that ſhould goe vp with me.

CHAP. VIII.

Eſdras reciteth thoſe that came with him from Babylon. 21. the faſt which he appointed. 33. and how they brought the holie veſſel into the Temple.

THESE therfore are the princes of the families, and the 1
genealogie of them, that came vp with me in the reigne
of Artaxerxes the king ∷ out of Babylon. † Of the children 2
of Phinees, Gerſom. Of the children of Ithamar, Daniel.
Of the children of Dauid, Hattus. † Of the children of 3
Sechenias, the children of Pharos, Zacharias: and with
him were numbered an hundred fiftie men. † Of the children 4
of Phahath Moab, Eleoenai the ſonne of Zareha,
and with him two hundred men. † Of the children of Sechenias, 5
the ſonne of Ezechiel, and with him three hundred
men. † Of the children of Adan, Abed the ſonne of Ionathan, 6
and with him fiftie men. † Of the children of Alam, 7
Iſaias the ſonne of Athalia, and with him ſeuentie men. † Of 8
the children of Saphatia, Zebedia the ſonne of Michael, and
with him eightie men. † Of the children of Ioab, Obedia 9
the ſonne of Iahiel, and with him two hundred and eightene
men. † Of the children of Selomith, the ſonne of Ioſphia, 10
and with him an hundred ſixtie men. † Of the children of 11
Bebai, Zacharias the ſonne of Bebai: and with him twentie
eight men. † Of the children of Azgad, Ioanan the ſonne of 12
Eccetan, and with him an hundred and ten men. † Of the 13
children of Adonicam, which were the laſt: and theſe are
theyr names: Elipheleth, and Iehiel, and Samaias, and with
them ſixtie men. † Of the children of Begui, Vthai and Zachur, 14
and with them ſeuentie men. † And I gathered them to 15
the

∷ This great number which by Eſdras perſwaſion came from Babylon, ſignified the great fruict of ſoules conuerted from ſinne by the exhortation of holie preachers. S. *Beda. li. 2. in Eſdra. c. 10.*

the riuer, which runneth downe to Ahaua, and we taried
there three daies: and I ſought among the people and among
the Prieſtes for the children of Leui, and found none there.
16 † Therfore I ſent Eliezer, and Ariel, and Semeias, and Elna-
than, and Iarib, and other Elnathan, and Nathan, and Zacha-
rias, and Moſollam princes: and Ioiarib, and Elnathan wiſe
17 men. † And I ſent them to Eddo, which is chiefe in the place
of Chaſphia, and I did put in theyr mouth the wordes that
they ſhould ſpeake to Eddo, and his brethren the Nathine-
ites in the place of Chaſphia, that they ſhould bring vs mi-
18 niſters of the houſe of our God. † And they brought vs by
the good hand of our God vpon vs a moſt learned man of the
children of Mocholi the ſonne of Leui the ſonne of Iſrael,
19 and Sarabias and his ſonnes, and his brethren eightene, † and
Haſabias, and with him Iſaias of the children of Merari, and
20 his brethren, and his ſonnes twentie. † And al the Nathine-
ites, which Dauid gaue, and the princes for the miniſteries
of the Leuites, Natineites two hundred twentie: al theſe
21 were called by theyr names. † And I proclaymed there :: a faſt
beſide the Riuer of Ahaua, that we might be afflicted before
the Lord our God, and might deſire of him a right way for
22 vs and our children, and al our ſubſtance. † For I was aſha-
med to aſke the king ayde and horſemen, that might defend
vs from the enemie in the way: becauſe we had ſayd to the
king: The hand of our God is vpon al them, that ſeeke him
in goodneſſe: and his empire and ſtrength, and furie vpon al
23 them that forſake him. † And we faſted, and beſought our
24 God hereby: and it fel out proſperouſely vnto vs. † And I
ſeparated twelue of the chief Prieſtes, Sarabias, and Haſabias,
25 and with them ten of theyr brethren. † And I weyed vnto
them the ſiluer and gold, and the conſecrated veſſels of the
houſe of our God, which the king had offered and his coun-
ſelers, and his princes, and al Iſrael of them, that were found:
26 † and I weyed in theyr handes of ſiluer ſix hundred fiftie
talentes, and veſſels of ſiluer an hundred, of gold an hundred
27 talentes: † and cuppes of gold twentie, which had a thou-
ſand ſolides, and two veſſels of the beſt ſhyning braſſe, fayre,
28 as gold. † And I ſayd to them: You are the holie of our Lord,
and the veſſels are holie, and the ſiluer and gold, that is volun-
29 tarely offered to our Lord the God of our fathers. † Watch
& keepe it, vntil you deliuer it by weight before the princes

:: It ſuffice not to part from Babylon (that is, from ſinne) but we muſt alſo doe workes of ſatisfaction, and therfore Eſdras here proclamed an extraordinarie faſt to thoſe that were come from captiuitie.

of the Prieſtes , and of the Leuites , and the princes of
the families of Iſrael in Ieruſalem, into the treaſure of the
houſe of our Lord. † And the Prieſtes and the Leuites recei- 30
ued the weight of the ſiluer and gold, and of the veſſels, to
carie it to Ieruſalem into the houſe of our God. † We ther- 31
fore did ſette forward from the riuer of Ahaua the twelfth
day of the firſt moneth to goe on to Ieruſalem: and the hand
of our God was vpon vs, and deliuered vs from the hand of
the enemie, and the lyer in wayte by the way. † And we came 32
to Ieruſalem, and we taried there three dayes. † And in the 33
fourth day the ſiluer was weyed, and the gold, and the veſſels
in the houſe of our God by the hand of Meremoth the ſonne
of Vrias the Prieſt , and with him Eleazar the ſonne of Phi-
nees, and with them Iozabed the ſonne of Ioſue, and Noadaia
the ſonne of Bemai Leuites, † according to the number and 34
weight of al: and al the weight was deſcribed at that tyme.
† Yea and the children of the tranſmigration that were come 35
from the captiuitie, offered holocauſtes to the God of Iſrael,
calues twelue for al the people of Iſrael , rammes nyntie ſix,
lambes ſeuentie ſeuen , buckegoates for ſinne twelue: al for
holocauſt to our Lord. † And they gaue the kings edictes to 36
the princes, that were ouerſeers for the king, and the dukes
beyond the Riuer , and they aduanced the people and the
houſe of God.

CHAP. IX.

For mariages and other aſſociation which the Iewes had with Gentiles, Eſdras lamenteth, 5. and confeſsing the peoples iniquitie, prayeth God to conſerue them from vtter deſtruction.

AND after theſe thinges were accompliſhed , the prin- 1
ces came to me , ſaying: The people of Iſrael, and the
Prieſts and Leuites ∷ are not ſeperated from the people of the
landes, and from the abhominations of them, to witte, of the
Chananeite, and Hetheite , and Pherezeite , and Iebuſeite,
and of the Ammonites , and Moabites , and the Ægyptians,
and Amorrheites. † For they haue taken of their daughters 2
to them and to their ſonnes , and haue mingled the holie
ſeede with the people of the landes. The hand alſo of the
princes and magiſtrates hath bene firſt in this tranſgreſſion.
† And when I had heard this word , I rent my cloke and my 3
coate, and plucked of the heares of my head and bearde, and

∷ Malachias the Prophet complaineth alſo of this fault c. 2. v. 11. threatning Gods puniſhment both to ſuperiors and ſubiectes for not correcting it. 7, 12.

4 ſate mourning. † And there aſſembled to me al that feared
the God of Iſrael, for the trangreſſion of them, that were
come from the captiuitie, and I ſate ſorowful, vntil the eue-
5 ning ſacrifice. † And at the euening ſacrifice I roſe out of my
affliction, and my cloke and coate being rent I fell vpon my
6 knees, and ſpred forth my hands to our Lord my God, † And
ſaid: My God I am confounded and aſhamed to lifte vp my
face to thee: becauſe our iniquities are multiplied ouer our
7 head, and our ſinnes haue growen euen vnto heauen, † from
the dayes of our fathers: yea and we our ſelues alſo haue ſin-
ned greuouſly vnto this day, and in our iniquities haue we
bene deliuered our ſelues, and our Kinges, and our Prieſtes in-
to the hand of the kinges of the landes, and into the ſword,
and into captiuitie, and into ſpoyle, and into confuſion of
8 countenance, as alſo at this day. † And now as it were a litle,
and for a moment was our prayer made before the Lord our
God, that a remnant might be left vs, and :: a nayle might be
geuen vs in his holie place, and that our God would illumi-
nate our eies, and would geue vs a litle life in our bondage.
9 † Becauſe we are bondmen, and in our bondage our God did
not forſake vs, & he inclined mercie vpon vs before the king
of the Perſians, to geue vs life, and to aduance the houſe of
our God, and to build the deſolations therof and to geue vs a
10 hedge in Iuda and Ieruſalem. † And now what ſhal we ſay,
ô our God, after theſe thinges? becauſe we haue forſaken thy
11 cōmandmēts, † which thou haſt cōmanded in the hand of thy
ſeruantes the prophetes, ſaying: The land, to the which you
enter to poſſeſſe it, is an vncleane land, according to the vn-
cleanneſſe of peoples, and of other landes, by the abhomina-
tions of them that haue filled it from mouth vnto mouth in
12 theier coinquination. † Now therfore geue not your
daughters to their ſonnes, and their daughters take not for
your ſonnes, and doe ye not ſeeke their peace, and their pro-
ſperity for euer: that you may be ſtrengthned, and may eate
the goodes that are of the land, and may haue your children
13 heyres for euer. † And after al thinges that come vpon vs in
our moſt wicked workes, and our moſt great ſinne, becauſe
thou our God haſt deliuered vs from our iniquitie, and haſt
14 geuen vs health as it is at this day, † that we ſhal not turne
away, and make fruſtrate thy commandementes, neither
ſhould ioyne matrimonies with the peoples of theſe abomi-

:: In reſpect of their great iniquities Eſdras preſumeth not to aske the conſeruation of the whole people, but ſome reliques or ſmal left part, as it were a little poſt or a naile of a whole houſe towards the reedifying therof.

nations. Why art thou angrie with vs vnto vtter deſtruction,
not to leaue vs a remnant vnto ſaluation? † Lord God of Iſ- 15
rael thou art iuſt: becauſe we are leift, which ſhould be ſaued
as at this day. Behold we are before thee in our ſinne, for
there can be no ſtanding before thee vpon this.

CHAP. X

Eſdras calling the people together commandeth them to diſmiſſe the ſtrange women, which they haue married: 14 appointing officers to ſee it executed: 18 and reciteth thoſe which had married ſuch wemen.

ESDRAS therfore thus praying, and beſeeching, and wee- 1
ping, and lying before the temple of God, there was ga-
thered to him of Iſrael an exceeding great companie of men
and wemen and children, and the people wept with much la-
mentation. † And Sechenias the ſonne of Iehiel of the chil- 2
dren of Aelam anſwered, and ſaid to Eſdras: We haue tranſ-
greſſed againſt our God, and haue taken to wiues ſtrange we-
men of the peoples of the land: and now if there be penance
in Iſrael vpon this, † let vs make a couenant with the Lord 3
our God, to put away al the wiues, and them that are borne
of them, according to the wil of our Lord, and of them that
feare the precept of the Lord our God: be it done according
to the law. † Ariſe, it is thy part to diſcerne, and we wil be 4
with thee: take courage, and doe it. † Eſdras therefore roſe 5
vp, and adiured the Princes of the Prieſtes and of the
Leuites, and al Iſrael, that they ſhould doe according to this
word, and they ſware. † And Eſdras roſe vp before the houſe 6
of God, and went to the chamber of :: Iohanan the ſonne of
Eliaſib, and entered into it, he did eate no bread, and dranke
no water: for he mourned for the tranſgreſſion of them, that
were come out of the captiuitie. † And there was a proclama- 7
tion ſent in Iuda and Ieruſalem to al the children of the tranſ-
migration, that they ſhould aſſemble together into Ieruſalem.
† And euerie one that ſhal not come within three dayes, 8
according to the counſel of the princes and ancientes, al his
ſubſtance ſhal be taken away, and him ſelfe ſhal be caſt out
of the companie of the tranſmigration. † There aſſembled 9
therfore al the men of Iuda, and Beniamin into Ieruſalem
within three dayes, that is the ninth moneth, the twenteth
day of the moneth: and al the people ſate in the ſtreate of the
houſe of God, trembling for the ſinne, and :: the rayne. † And 10
Eſdras

:: Eſdras being extraordinarily ſent by God, to correct the people, repayreth to the high Prieſts ſonne, by his authoritie calleth the people together, and ſo proceedeth to make reformation. So S. Paul conferred with other Apoſtles. *Gal.* 2

:: Their ſinne was puniſhed

Eſdras the Prieſt aroſe, and ſayd to them: You haue tranſgreſſed,
and taken ſtrange wemen to wife, to adde vpon the
11 ſinne of Iſrael. † And now geue confeſſion to our Lord the
God of your fathers, and doe his pleaſure, and be ſeparated
from the peoples of the land, and from your wiues the ſtrangers.
12 † And al the multitude anſwered, and ſayd with a lowde
13 voyce: According to thy word vnto vs, ſo be it done. † Neuertheleſſe
becauſe there is much people, and a tyme of rayne,
and we can not abyde to ſtand without, and it is not a worke
of one day or two (for we haue excedingly ſinned in this
14 thing) † let there be princes appoynted in al the multitude:
and let al in our cities that haue taken ſtrangers to wife, come
at ſette tymes, and with them the ancientes by citie and citie,
and the iudges therof, vntil the wrath of our God be turned
15 away from vs for this ſinne. † Therfore Ionathan the ſonne
of Azahel, and Iaazia the ſonne of Thecua were appoynted
ouer this , and Meſollam and Sebethai Leuites did helpe
16 them: † and the children of the tranſmigration did ſo. And
Eſdras the Prieſt, and the men, princes of the families went
into the houſes of theyr fathers, and al by theyr names, and
they ſate in the firſt day of the tenth moneth to ſearch out
17 the matter. † And al the men were fully counted that had
taken ſtrangers to wife, vnto the firſt day of the firſt moneth.
18 † And there were found of the ſonnes of the Prieſtes
that had taken ſtrangers to wife. Of the children of Ioſue
the ſonne of Ioſedec, and his brethren, Maaſia, and Eliezer,
19 and Iarib, and Godolia. † And they gaue theyr handes to put
away theyr wiues, and to offer for theyr offence a ramme of
20 the flocke. † And of the children of Emmer, Hanani, and
21 Zebedia. † And of the children of Harim, Maaſia, and Elia,
22 and Semeia, and Iehiel, and Ozias. † And of the children of
Pheſhur, Elionai, Maaſia, Iſmael, Nathanael, Iozabed, and
23 Elaſa. † And of the children of the Leuites, Iozabed, and
Semei, and Celaia, the ſame is Calita, Phataia, Iuda, and
24 Eliezer. † And of the ſinging men Eliaſib: and of the porters,
25 Sellum, and Thelem, and Vri. † And of Iſrael, of the children
of Pharos, Remeia, and Iezia, and Melchia, and Miamin,
26 and Eliezer, and Melchia, and Banea. † And of the children
of Aelam, Mathania, Zacharias, and Iehiel, and Abdi,
27 and Ierimoth, and Elia. † And of the children of Zethua,
Elioenai, Eliaſib, Mathania, Ierimuth, and Zabad, and Aziza.

by ouer much rayne. v. 13. And ſo affliction gaue them more feeling of their faultes.

† And of the children of Bebai, Iohanan, Hanamia, Zabbai, 28
Athalai: † And of the children of Bani, Moſollam, and Melluch, 29
and Adaia, Iaſub, and Saal, and Ramoth. † And of the 30
children of Phahath Moab, Edna and Chalal, Bananias, and
Maaſias, Mathanias, Beſeleel, Bennui, and Manaſſe. † And 31
of the children of Herem, Eliezer, Ioſue, Melchias, Semeias,
Simeon, † Beniamin, Maloch, Samarias. † And of the children 32 33
of Haſom, Mathanai, Mathatha, Zabad, Eliphelet, Iermai,
Manaſſe, Semei. † Of the children of Bani, Maaddi, Amram, 34
and Vel, † Baneas, and Badaias, Cheliau, † Vania, Marimuth, 35 36
and Eliaſib, † Mathanias, Mathanai, and Iaſi, † and 37 38
Bani, and Bennui, Semei, † and Salmias, and Nathan, and 39
Adaias, † and Mechnedebai, Siſai, Sarai, † Ezrel, and Selemiau, 40 41
Semeria, † Sellum, Amaria, Ioſeph † Of the children 42 43
of Nebo, Iehiel, Mathathias, Zabad, Zabina, Ieddu, and Ioel.
and Banaia. † Al theſe had taken ſtrangers to wife, and there 44
were of them that had borne :: children.

:: Amongſt other inconueniences of vnlawful mariages one is that children are borne illegitimate.

THE ARGVMENT OF THE BOOKE OF NEHEMIAS.

Duble title of this booke.

The cõtentes.

Diuided into three partes.

S. Ierom. Epiſt. ad Paulin.

THis booke *beareth Title both of the author* Nehemias, *who writ it, and of* the ſecond booke of Eſdras, *who in the former writ the hiſtorie of the Iſraelites after theyr relaxation from captiuitie, to the building againe of the Temple, with other thinges done the ſame time. VVhereunto Nehemias ioyneth thinges ſucceding, eſpecially the* new erection of walles and towers about the citie of Ieruſalem. *And it may be diuided into three partes. In the two firſt chapters, he ſheweth his compaſſion of his countries miſſerie: and his cõming to aſſiſt them. In the tenne folowing, he reciteth the good effectes in repayring, and ſtrengthning the citie with walls and people. In the laſt chapter, the correction of errors & euil maners, which he found amongſt them.*

THE BOOKE OF NEHEMIAS.

which alſo is called: THE SECOND OF ESDRAS.

CHAP. I.

Nehemias hearing the miſerable ſtate of his countrie men in Iurie, 4. lamenteth, faſteth, and prayeth God for their relief.

1 THE wordes of :: Nehemias the ſonne of Helchias. And
it came to paſſe in the moneth of Caſleu, the twenteth
2 yeare, and I was in Suſis the caſtel. † And Hanani one of my
brethren came, him ſelfe and men of Iuda, and I aſked them
of the Iewes, that remayned, and were left aliue of the capti
3 uitie, and of Ieruſalem. † And they ſayd to me· They that
remayned, and are left of the captiuitie there in the pro-
uince, are in great affliction, and in reproche: and the wal of
Ieruſalem is broken downe, and the gates therof are burnt
4 with fire. † And when I had heard theſe maner of wordes, I
ſate, and wept, and mourned many dayes: and faſted, and
5 prayed before the face of the God of heauen. † And I ſayd:
I beſech thee Lord God of heauen, ſtrong, great, and terrible,
which keepeſt couenant & mercie with them that loue thee,
6 and keepe thy cōmandmentes: † let thine eares be harkning,
and thine eyes open, to heare the prayer of thy ſeruant,
which I pray before thee this day, night & day for the chil-
dren of Iſrael thy ſeruantes: and I confeſſe for the ſinnes of
the children of Iſrael, in which they haue ſinned to thee: I &
7 my fathers houſe haue ſinned, † we haue bene ſeduced with
vanitie, and haue not kept thy commandments, and cerimo-
nies and iudgement, which thou haſt commanded to Moy-
8 ſes thy ſeruant. † Remember the word, that thou didſt com-
mand vnto Moyſes thy ſeruant, ſaying: When you ſhal tranſ-
9 greſſe, I will depreſſe you into peoples: † and if you returne
to me, and keepe my precepts, and doe them, although you
ſhal be led away to the vttermoſt partes of heauen, thence
wil I gather you, and bring you backe into the place, which
10 I haue choſen that my name ſhould dwel there. † And they
are thy ſeruantes, and thy people: whom thou haſt redemed
11 in thy great ſtrength, and in thy mighty hand. † I beſech thee
Lord, let thine eare be attent to the prayer of thy ſeruant, and

The firſt part. Nehemias his cōmiſeration of his countrie.

:: Nehemias by *his legacie*, being ſent from a king; by *his name* which ſignifieth comforter from our Lord; and by *his building* againe the walles of Ieruſalem; prefigured our Sauiour, who was ſent from God the Father, himſelfe being the comforter of mankind, and the ſender of an other comforter the Holie Ghoſt, to remaine with his Church. *S. Beda. prolog in Nehemiam.*

to the prayer of thy ſeruants, which will feare thy name:
and direct thy ſeruant this day, and giue him mercy before
this man. for I was the kings cupbearer

CHAP. II.

Nehemias obtaining commiſsion from king Artaxerxes cometh to Ieruſalem: 11. ſecretly vieweth the broken walles, and ruines of the citie, 17. and exhorteth al the Iewes to the reedifying therof.

AND it came to paſſe in the moneth of Niſan, the twen- 1
tith yeare of Artaxerxes the king: and there was wine
before him, and I lifted vp the wine, and gaue to the king:
and I was as it were languiſhing before his face. † And the 2
king ſayd to me: Why is thy countenance ſad, whereas I doe
not ſee thee ſicke? this is not without cauſe, but ſome euil
I know not what, is in thy hart. And I was very much and
excedingly afrayd: † and I ſayd to the king: O king for euer 3
mayſt thou liue: why ſhould not my countenance be heauie,
becauſe the citie of the houſe of the ſepulchres of my fathers
is deſolate, and the gates therof are burnt with fire? † And the 4
king ſayd to me: For what thing makeſt thou requeſt? And
I prayed the God of heauen, † and I ſayd to the king: If it 5
ſeme good to the king, and if thy ſeruant do pleaſe before thy
face, thou ſend me into Iewrie to the citie of the ſepulchre
of my father, and I wil build it. † And the king ſayd to me, 6
and the Queene that ſate by him: Vnto what time wil thy
iourney be, and when wilt thou returne? And it pleaſed
before the king, and he ſent me: and I appoynted him a time.
† And I ſayd to the king: If it ſeme good to the king, let him 7
geue me letters to the gouernours of the country beyond the
Riuer, that they conduct me, til I come into Iewrie: † and a 8
letter to Aſaph the keeper of the kings foreſt, to geue me
timber that I may couer the gates of the towre of the
houſe, and the walles of the citie, and the houſe that I ſhal
enter into. And the king gaue according to the good hand of
my God with me. † And I came to the dukes of the countrie 9
beyond the Riuer, and gaue them the kings letters. And the
king had ſent with me captaynes of ſoldiers, and horſemen.
† And Sanaballat an Horonite, and Tobias a ſeruant an 10
Ammonite heard it, and :: were greiued with great affliction,
that a man was come, which ſought the proſperitie of the
children of Iſrael. † And I came to Ieruſalem and was there 11
three

:: Infideles & Heretikes are greued, that others endeuoure to repayre the ruines of the Church in any countrie.

12 three dayes. † and I aroſe in the night, I and a few men with
me, and I told not anie man what God had put in my hart to
doe in Ieruſalem, and there was no beaſt with me, but the
13 beaſt wheron I ſate. † And I went out by the gate of the
valley by night, and before the fountayne of the dragon, and
to the gate of the dung, and I viewed the wal of Ieruſalem
broken downe, and the gates therof conſumed with fire.
14 † And I paſſed to the gate of the fountayne, and to the kinges
conduite, and there was no place for the beaſt where on I
15 ſat, to paſſe. † And I went vp by the torrent in the night, and
viewed the wal, and going backe I came to the gate of the
16 valley, and returned. † But the magiſtraſtes knew not whither
I went, or what I did: yea and to the Iewes, and the
Prieſtes, and the nobles, and the magiſtrates, and the reſt
17 that did the worke vntil then I had ſhewed nothing. † And
I ſayd to them: You know the affliction wherin we are,
becauſe Ieruſalem is made deſolate, and the gates thereof are
conſumed with fire: Come, and let vs build the walles of
18 Ieruſalem, and let vs be no longer a reproch. † And I ſhewed
them :: the hand of my God, that it was good with me, and
the kings wordes, which he had ſpoken to me, and I ſayd:
Let vs riſe, and let vs build. And their handes were incouraged
19 in good. † But Sanaballat the Horonite, and Tobias
the ſeruant an Ammanite, and Goſem an Arabian heard of it,
and they ſcorned vs, and deſpyſed vs, and ſayd: What is this
thing, that you doe? Why do you rebel againſt the king?
20 † And I anſwered them, and ſayd to them: The God of heauen
he helpeth vs, and we are his ſeruants: let vs riſe and
build: but you haue no part, nor iuſtice, nor memorie in
Ieruſalem.

:: Gods hand was clearly ſhewed in the effect of obtaining the kings fauourable letters.

CHAP. III.

The High Prieſt and others beginne to repaire Ieruſalem ſtreingthning it with an vttermoſt, 19. middle, 28. and innermoſt wall with towres and gates.

The ſecond part. How the citie was repayred with walles & people.

1 AND Eliaſib the high Prieſt aroſe, and his bretheren the
Prieſtes: and they built the gate of the flocke: they
ſanctified it, and ſet the doores therof, and vnto the towre
of an hundred cubites they :: ſanctified it, vnto the towre of
2 Hananeel. † And beſides him did the men of Iericho build,
3 and beſides him built Zachur the ſonne of Amri. † But the
fiſhgate the children of Aſnaa did builde: they couered it,

::Finiſhing the gate they dedicated it to Gods ſeruice, being for defence of his holie citie: and ſo ſanctified it

and ſet vp the doores therof, and the lockes, and barres. And
beſides them built Marimuth the ſonne of Vrias the ſonne
of Accas. † And beſides him built Moſollam the ſonne of 4
Bazachias, the ſonne of Merezebel, and beſides them built
Sadoc the ſonne of Baana. † And beſide them builded 5
the Thecuenes: but their great men did not put vnder their
neckes in the worke of their Lord. † And Ioiada the ſonne 6
of Phaſea, and Moſollam the ſonne of Beſodia built the old-gate
couered it, and ſet vp the doores therof, and the lockes,
and barres. † And beſide them built Meltias a Gabaonite, and 7
Iadon a Meronathite, men of Gabaon and Maſpha, for the
duke that was in the country beyond the Riuer. † And beſide 8
him built Eziel the ſonne of Araia a goldſmith: and beſide
him built Ananias the ſonne of a Pigmentarie: and they leift
Ieruſalem vnto the wal of the broder ſtreate. † And beſide 9
him built Raphaia the ſonne of Hur, prince of the ſtreate of
Ieruſalem. † And beſide them Iedaia the ſonne of Haromaph 10
againſt his houſe: and beſide him built Hattus the ſonne of
Haſebomia. † The halfe part of the ſtreate built Melchias the 11
ſonne of Herem, and Haſub the ſonne of Phahath Moab,
and the towre of the fornaces. † And beſide him built Sellum 12
the ſonne of Alohes prince of the halfe part of the ſtreate of
Ieruſalem, he and his daughters. † And the gate of the valley 13
built Hanun, and the inhabitants of Zanoe: they built it,
and ſette vp the dores therof, and the lockes, and barres, and
a thouſand cubites in the wal vnto the gate of the dunghil.
† And the gate of the dunghil built Melchias the ſonne of 14
Rechab, the prince of the ſtreate of Bethacaram: he built it,
and ſette vp the dores therof, and the lockes, and barres.
† And the gate of the fountayne Sellum builded the ſonne 15
of Colhoza, prince of the village of Maſpha: he built it, and
couered it, and ſet vp the doores therof, & the lockes, & barres,
and the walles of the poole of Siloe vnto the kings gardē,
and vnto the ſteppes that goe downe from the citie of Dauid.
† After him built Nehemias the ſonne of Azboc prince of 16
the halfe part of the ſtreate of Bethſur, as far as ouer againſt
the ſepulchre of Dauid, and vnto the poole, that is built with
great worke, and vnto the houſe of the valiants. † After him 17
the Leuites builded, Rehum the ſonne of Benni. After him
built Haſebias prince of the halfe part of the ſtreate of Ceila
in his ſtreate. † After him built their bretheren Bauai the 18

19 ſonne of Enadad, prince of the halfe part of Ceila. † And
beſide him built Azer the ſonne of Ioſue, the prince of Maſ-
pha the ſecond meaſure, againſt the viſiting of the moſt ſure
20 corner. † After him in the mount built Baruch the ſonne of
Zachai the ſecond meaſure, from the corner vnto the gate of
21 the houſe of Eliaſib the high Prieſt. † After him built Meri-
muth the ſonne of Vrias the ſonne of Haccus, the ſecōd mea-
ſure, from the gate of the houſe of Eliaſib, as far as the houſe
22 of Eliaſib extended. † And after him built the Prieſts, men of
23 the champayne of Iordan. † After him built Beniamin & Ha-
ſub againſt their houſe: & after him built Azarias the ſonne of
24 Maſias the ſonne of Ananias againſt his houſe. † After him
built Bennui the ſonne of Hanadad the ſecond meaſure,
from the houſe of Azarias vnto the bending, and vnto the
25 corner. † Phalel the ſonne of Ozi againſt the bending and
the towre, which appeareth from out of the kings high
houſe, that is, in the court of the priſon: after him Phadaia the
26 ſonne of Pharos. † And the Nathineites dwelt in Ophel, as
far as ouer againſt the gate of waters toward the Eaſt, and
27 the towre that ſtoode out. † After him the Thecuenes buil-
ded the ſecond meaſure ouer againſt, from the great and emi-
28 nent towre vnto the wall of the temple. † And vpward to the
gate of horſes the Prieſtes built, euery man againſt his houſe.
29 † After them built Sadoc the ſonne of Emmer againſt his
houſe. And after him built Semaia the ſonne of Sechenias,
30 keeper of the Eaſt gate. † After him built Hanania the ſonne
of Selemia, and Hanun the ſonne of Seleph the ſixth, the
ſecond meaſure: after him built Moſollam the ſonne of Ba-
rachias, againſt his treaſurie. After him Melchias a gold-
ſmith ſonne vnto the houſe of the Natheneites, and of them
that ſold old ſtuffe againſt the iudgement gate, and vnto the
31 vpper chamber of the corner. † And within the vpper cham-
ber of the corner in the gate of the flocke, the goldſmithes
and marchants builded.

CHAP. IIII.

*Notwithſtanding the enimies rage and oppoſe againſt the building of walles,
4. the Iewes build with one hand, and hold their ſwordes in the other. Nehemias encorageth them, and the worke proceedeth.*

1 AND it came to paſſe, when Sanaballat had heard that
we builded the wal, he was very angrie: and being
moued

moued excedingly he ſcorned the Iewes. †and ſayd before his 2
bretheren, and the multitude of the Samaritanes: What doe
:: the ſillie Iewes? Wil the gentiles let them alone? Shal they
ſacrifice and accompliſh in one day? Why, are they able to
build vp the ſtones out of the heapes of duſt, that are burnt?
† Yea Tobias alſo the Ammanite his neighbour ſayd: Let 3
them build: if a fox come vp, he ſhal leape ouer their ſtone
wal. † Heare our God, becauſe we are had in diſpiſe: turne 4
the reproch vpon their head, and giue them into diſpite in a
Land of captiuitie. † Couer not their iniquitie, and let not 5
their ſinne be put out before thy face, becauſe they haue
mocked thy builders. †Therfore we built the wal, and ioyned 6
together the whole vnto the halfe part: and the hart of the
people was prouoked to worke. † And it came to paſſe, when 7
Sanaballat had heard, and Tobias, and the Arabians, and the
Ammanites, and the Azotians, that the breach of the wal
of Ieruſalem was cloſed vp, and the gates began to be ſtopped,
they were wrath excedingly. † And they were al aſſem- 8
bled together, to come, and to fight againſt Ieruſalem, and
to prepare embuſhments. † And we prayed our God, and ſet 9
watchmen vpon the wal day and night againſt them. † And 10
Iudas ſayd: The ſtrength of him that carrieth is weakened, &
the morter is very much, and we ſhal not be able to build the
wal. † And our enimies ſayd: Let them not know, and let 11
them be ignorant, til we come into the mideſt of them, and
kil them, and make their worke to ceaſe. † And it came to 12
paſſe, the Iewes that dwelt beſide them, coming and telling
vs ten times, out of al places from whence they came to vs,
† I ſette the people in a place behind the wal round about in 13
order, with their ſwordes, and ſpeares, and bowes. † And 14
I looked and roſe vp: & I ſayd to the princes and magiſtrates,
and to the reſt of the common people: Be not afrayd at their
face: Remember our Lord great and terrible, and fight for
your bretheren, your ſonnes, and your daughters, and your
wiues, and your houſes. † And it came to paſſe, when our 15
enimies had heard that it was told vs, God defeted their
counſel. And we returned al to the walles, euery man to his
worke. † And it came to paſſe from that day, the halfe part 16
of their yongmen did the worke, and halfe was ready to
battel, and ſpeares, & ſheilds, and bowes, and cotes of mayle,
and the princes behind them in al the houſe of Iuda † of 17
them

:: It was Gods prouidence that the enemies mocking at the reparation of Ieruſalem did not ſo furiouſly reſiſt, til the worke was performed: ſo ſometimes heretikes ſcoffe at the endeuours of poore prieſtes laboring to reſtore Catholique religion: but whether they ſcoffe or rage, Gods holie worke proceedeth and proſpereth.

them that built in the wal, and that carried burdens, and that
laded them: with one of his hands he did the worke, & with
18 the other he held a ſword: † for euery one of the builders
was girded with a ſword about his reynes. And they builded,
19 and ſounded with the trumpet nere me. † And I ſayd to the
princes, and to the magiſtrates, & to the reſt of the common
people: The worke is great and broad, and we are ſepe-
20 rated in the wal one far from an other: † in what place ſoeuer
you ſhal heare the ſound of the trumpet, thither runne toge-
21 ther vnto vs: our God wil fight for vs. † And let vs our ſelues
doe the worke: and let the halfe part of vs hold ſpeares from
22 the ryſing of the morning, til the ſtarres appeare. † At that
time alſo I ſayd to the people: Let euery man with his ſeruant
tarry in the middes of Ieruſalem, and let there be courſes
23 among vs by day and night to worke. † And I and my bre-
theren, and my ſeruants, and the watchmen, that were be-
hinde me, did not put of our clothes: euery man was made
bare only to waſhing.

CHAP. V.

Nehemias blameth couetous richmen, for oppreſſing the poore. 14. himſelfe geueth largely of his owne to the needie.

1 AND there was ∷ a great crie of the people, and of their
2 wiues againſt their brethren the Iewes. † And there
were that ſaid: Our ſonnes and our daughters are verie manie:
let vs take corne for the price of them, and let vs eate, and
3 liue. † And there were that ſayd: Let vs pledge our fieldes,
and vineyardes, and our houſes, and let vs take corne in fa-
4 mine. † And others ſayd: Let vs borow money for the kings
5 tributes, and let vs giue our fields and vineyardes, † and now
as the fleſh of our bretheren, ſo is our fleſh: and as their chil-
dren ſo alſo our children. behold we ſubdew our ſonnes, and
our daughters into bondage, and our daughters there are
bondwemen, neither haue we wherewith they may be rede-
med, and our fieldes and our vineyardes other men doe poſ-
6 ſeſſe. † And I was exceding angrie, when I had heard their crie
7 according to theſe wordes. † And my hart thought with my
ſelfe: and I rebuked the princes and magiſtrates, and ſayd to
them: Do you euery one exact vſuries of your brethren? and
8 I gathered againſt them a great aſſemblie, † and I ſayd to
them: We as you know, haue redemed our bretheren the

∷ S Beda in his time lamented that ſome ſpiritual Superiors neglected to feede their flock, either ſpiritually or temporally, and yet exacted temporal reuenewes, and oppreſſed the poore people. *li 3. c. 21. in Eſd.* How much more may we with him, with an other Nehemias, that is a *comforter from our Lord* to correct this fault, & to releeue poore Catholiques diſtreſſed?

Iewes, that were ſold to the gentiles, according to our abilitie:
and wil you therfore ſel your bretheren, and ſhal we redeme
them? And they held their peace, neither did they find
what to anſwer. † And I ſayd to them: The thing is not good, 9
which you doe: why walke you not in the feare of our God,
leſt we be vpbrayded with al the gentiles our enimies? †I alſo 10
and my bretheren, and my ſeruantes, haue lent money and
corne to very manie: let vs not aſke this againe in common,
let vs remitte them the debt, that is dewe to vs. † Reſtore ye 11
to them their fieldes this day, and their vineyards, and their
oliuets, and their houſes: yea the hundreth part alſo of money,
corne, wine and oyle, which you were wont to exact of them,
giue it rather for them. † And they ſayd: We wil reſtore, and 12
we wil ſeeke nothing of them: and we wil do ſo as thou
ſpeakeſt. And I called the Prieſtes, and adiured them, to do
according to that which I had ſayd. † Moreouer I ſhooke 13
my boſome, and ſayd: God ſo ſhake euery man, that ſhal not
accompliſh this word, out of his houſe, and out of his labours,
ſo be he ſhaken out, and made emptie. And al the
multitude ſayd: Amen. And they prayſed God. And the people
did as it was ſayd. † And from that day, wherin the king commended 14
me to the duke in the land of Iuda, from the twenteth
yeare til the two & thirteth yeare of Artaxerxes the king
for twelue yearees, I and my bretheren did not eate the yearly
allowance, that was dewe to the dukes. † But the former 15
dukes, that had bene before me, burdened the people, and
tooke of them in bread, and wine, and money euery day
fourtie ſicles: yea and their officers oppreſſed the people. But
I did not ſo for the feare of God. † Yea I builded rather in 16
the worke of the wal, and field I bought not, and al my ſeruantes
were gathered together to the worke. † Tke Iewes 17
alſo and the magiſtrates an hundred fiftie men, and they that
came to vs out of the nations, that were round about vs were
at the table. † And there was prepared for me day by day one 18
oxe, ſix choſen rammes, beſide foules, and within ten dayes
diuers wines, & many other things did I giue. Moreouer alſo
the yearly allowance of my dukedome I ſought not, for the
people was very much empoueriſhed. † :: Remember me my 19
God to good, according to al things, which I haue done to this
people

:: A right propertie of a true paſtor, to do that good which he preacheth to others. *S. Beda ibidem.*

:: A good conſcience hath great confidence in God and iuſtly hopeth for reward.

CHAP. VI.

The enemies guilfully offer to make league with the Iewes 3. but Nehemias procedeth in building the walles: 16. and al bordering nations feare them.

1 AND it came to paſſe, when Sanaballat had heard, and
Tobias, and Goſſem the Arabian, and the reſt of our
enimies, that I did build the wal, and there was no breach
remayning in it (how beit at that time I had not put the doores
2 in the gates) † Sanaballat and Goſſem ſent to me, ſaying:
Come, and :: let vs make a league together in the villages, in
3 the field of Ono: But they thought to doe me euil. † I ſent
therfore meſſengers to them, ſaying: I am doing a great
worke, and I can not goe downe, leſt perhaps it be neglected
4 when I ſhal come, and deſcend to you. † But they ſent to me
according to this word, foure times: and I anſwered them
5 according to the former word. † And Sanaballat ſent his
ſeruant to me the fifth time according to the former word,
and he had a letter in his hand written in this maner: Among
the Gentiles it is heard, and Goſſem hath ſayd, that thou and
the Iewes meane to rebel, and therfore thou buildeſt the
wal, and wil aduance thy ſelfe king ouer them: for which
7 cauſe † thou haſt ſette vp prophettes alſo, which ſhould
preach of thee in Ieruſalem, ſaying: There is a king in Iurie:
The king wil heare of theſe thinges: therfore come now, that
8 we may take counſel together. † And I ſent to them, ſaying:
It is not done according to theſe words, which thou ſpeakeſt:
9 for thou frameſt theſe things of thine owne hart. † For al
theſe terrified vs, thinking that our hands would ceaſe from
the worke, and we would leaue of. For which cauſe I did
10 the more ſtrengthen my hands: † and I entred into the
houſe of Samaia the ſonne of Dalaia the ſonne of Metabeel
ſecretly. who ſayd: Let vs conſult with our ſelues in the
houſe of God in the middes of the temple: and Let vs ſhutte
the doores of the temple becauſe they wil come to kil thee,
11 and in the night they wil come to ſlea thee. † And I ſayd:
Doth any man that is like vnto me flee? and who being
as I am, wil goe into the temple, and liue? I wil not goe in.
12 † And I vnderſtood that God had not ſent him, but as it
were prophicying he had ſpoken to me, and Tobias, and Sanaballat
13 had hyred him. † For he had taken a price, that I
being terrified ſhould do it, and ſinne, and they might haue

:: VVhen heretikes & other aduerſaries of the Church finde them ſelues not able to ſuppreſſe Catholiques, they offer conditions of peace, and libertie to al. ſo when proteſtãtes beganne & where they are weake, they would haue none perſecuted for anie opinions in religion; but where they are ſtrõg they hardly grant toleration to Catholiques,

ſome euil to vpbraid me withal. † Remember me Lord for 14
Tobias and Sanaballat, according to ſuch their workes. Yea
and Noadias the prophete, and the reſt of the prophetes that
terrified me. † But the wal was finiſhed the fiue and twenteth 15
day of the moneth of Elul, in two and fiftie dayes. † It came 16
to paſſe therfore when al our enimies had heard it, that al
nations which were round about vs, feared, & were diſmayed
within them ſelues, and knew that this worke was done of
God. † But in thoſe dayes alſo many letters of the principal 17
Iewes were ſent to Tobias, and from Tobias there came to
them. † For there were many in Iurie ſworne vnto him, be- 18
cauſe he was the ſonne in law of Sechenias the ſonne of Area,
and Iohanan his ſonne had taken the daughter of Moſollam
the ſonne of Barachias. † Yea and they prayſed him before 19
me, and they reported my words vnto him: and Tobias ſent
letters to terrifie me.

CHAP. VII.

Nehemias appointeth watchmen in Ieruſalem, 5. and calling the people together reciteth the number of thoſe, which came firſt from Babylon. 68. likewiſe of their cattel, 70. and the giftes of certaine chiefe men towards the reparations.

AND after the wal was built, & I had put on the doores, 1
and numbred the porters, and ſinging men, and Leuites:
† I commanded Hanani my brother, and Hananias prince of 2
the houſe of Ieruſalem (for he ſemed as it were a true man,
and one that feared God aboue the reſt) † and I ſayd to them: 3
Let not the gates of Ieruſalem be opened vntil the heate of
the ſunne. And when they yet ſtood by, the gates were ſhut,
and barred: and I ſette :: watchmen of the inhabitants of
Ieruſalem, euery one by their courſes, and euery man againſt
his houſe. † And the citie was exceding large and great, and 4
the people few in the middes therof, & there were no houſes
built. † But God gaue me in my hart, and I aſſembled the 5
princes and magiſtrates, and common people, that I might
number them: and I found a booke of the number of them,
that came vp firſt, and there was found written in it:
† Theſe are the children of the prouince, which came vp 6
from the captiuitie of them that were tranſported, whom
Nabuchodonoſor the king of Babylon had tranſported, and
returned into Iurie, euery one into his owne citie. † They 7
that

:: Three ſpecial defences of a citie, are the ſtrength of walles, ſhutting and opening the gates in due time, & diligẽt watchmen: ſo to the cuſtodie of faithful ſoules three thinges are neceſſarie; the grace of

that came with Zorobabel, Ioſue, Nehemias, Azarias, Raha-
mias, Nahamani, Mardochæus, Belſam, Meſpharath,
Begoai, Nahum, Baana. The number of the men of the peo-
8 ple of Iſrael. † The children of Pharos, two thouſand an
9 hundred ſeuenty two. † The children of Saphatia, three hun-
10 dred ſeuentie two. † The children of Area, ſix hundred fiftie
11 two. † The children of Phahathmoab of the children of Ioſue
12 and Ioab, two thouſand eight hundred eightene. † The chil-
13 dren of Aelam, a thouſand two hundred fiftie foure † The
14 children Zethua, eight hundred fourtie fiue. † The childeren
15 of Zachai, ſeuen hundred ſixtie. † The childeren of Bannui,
16 ſix hundred fourtie eight. † The children of Bebai, ſix hun-
17 dred twentie eight. † The children of Azgad, two thouſand
18 three hundred twentie two. † The childeren of Adonicam, ſix
19 hundred ſixtie ſeuen. † The children of Beguai, two thou-
20 ſand ſixtie ſeuen. † The childeren of Adin, ſix hundred fiftie
21 fiue. † The childeren of Ater, childeren of Hezecias ninetie
22 eight. † The childeren of Haſem, three hundred twentie
23 eight. † The children of Beſai, three hundred twentie foure.
24 25 † The children of Hareph, an hundred twelue † The chil-
26 dren of Gabaon, nyntie fiue. † The childeren of Betlehem,
27 and Netupha, an hundred eightie eight. † The men of Ana-
28 thoth, an hundred twentie eight. † The men of Bethazmoth,
29 fourtie two. † The men of Cariathiarim, Cephira, and Beroth
30 ſeuen hundred fourtie three. † The men of Rama and Geba,
31 ſix hundred twentie one. † The men of Machmas, an hun-
32 dred twentie two. † The men of Bethel and Hai, an hundred
32 twentie three. † The men of an other Nebo, fiftie two.
34 † The men of an other Aelam, a thouſand, two hundred fiftie
35 foure. † The childeren of Harem, three hundred twentie.
36 The childeren of Iericho, three hundred fourtie fiue. † The
37 childeren of Lod Hadid and Ono, ſeuen hundred twentie
38 one. † The childeren of Senaa, three thouſand nine hundred
39 thirtitie. † The Prieſts: The children of Idaia in the
40 houſe of Ioſue, nine hundred three. † The childeren of
41 Emmer, a thouſand fiftie two. † The childeren of Phaſhur, a
42 thouſand two hundred fourtie ſeuen. † The children of
43 Arem, a thouſand ſeuentene. The Leuites: † The children
44 of Ioſue & Cedmiel, the children † of Cenia, ſeuentie foure:
45 The ſinging men: † the childeren of Aſaph, an hundred
46 fourtie eight. † The porters: The children of Sellum, the

God, due regard of the outward ſenſes, and continual watch againſt our inuiſible enemies.

childeren of Ater, the childeren of Telmon, the childeren
of Accub, the childeren of Hatita, the childeren of Sobai: an
hundred thirtie eight. † The Nathineites: The childeren of 47
Soha, the childeren of Haſupha, the childeren of Tebbaath,
† the childeren of Ceros, the childeren of Siaa, the childeren 48
of Phadon, the childeren of Lebana, the childeren of Haguba,
the childeren of Seimai, † the childeren of Hanan, the 49
childeren of Geddel, the childeren of Gaher, † the childeren 50
of Raaia, the childeren of Raſin, the childeren of Necoda,
† the childeren of Geſem, the childeren of Aza, the childeren 51
of Phaſea, † the childeren of Beſai, the childeren of Munim, 52
the childeren of Nephuſſim, † the childeren of Bacbuc, the 53
childeren of Hacupha, the childeren of Harur, † the childeren 54
of Beſloth, the childeren of Mahida, the childeren of
Harſa, † the childeren of Bercos, the childeren of Siſara, the 55
childeren of Thema, † the childeren of Naſia, the childeren 56
of Hatipha, † the childeren of the ſeruantes of Salomon, the 57
childeren of Sotai, the childeren of Sophereth, the childeren
of Pharida, † the childeren of Iahala, the childeren of Darcon, 58
the childeren of Ieddel, † the childeren of Saphia, the 59
childeren of Hatil, the chideren of Phohereth, who was
borne vnto Sabaim, the ſonne of Amon. † Al Natheneites, 60
and the childeren of the ſeruantes of Salomon, three hundred
nyntie two. † But theſe be they which came vp from Thelmela, 61
Thelharſa, Cherub, Addon, and Emmer: and could not
ſhew the houſe of their fathers, and their ſeed, whether they
were of Iſrael. † The children of Dalaia, the childeren of Tobia, 62
the childeren of Necoda, ſix hundred fourtie two. † And 63
of the Prieſts, the childeren of Habia, the childeren of Accos,
the childeren of Berzellai, who tooke a wife of the daughters
of Berzellai a Galeadite, and he was called by their
name. † Theſe ſought their writing in the regiſter, and found 64
it not: & they were caſt out of the Prieſthood. † And Atherſatha 65
ſaid to them, that they ſhould not eate of the Holies of
holies, vntil there ſtood vp a Prieſt learned and cunning. † Al 66
the multitude as it were one man fourtie two thouſand three
hundred ſixtie, † beſide their men ſeruants and wemen ſeruantes, 67
which were ſeuen thouſand three hundred thirtie ſeuen:
and among them ſinging men, & ſinging wemen, two
hundred fourtie fiue. † Their horſes, two hundred fourtie ſix 68
their mules two hundred fourtie fiue, † their camels, foure 69

hundred thirtie fiue, aſſes ſix thouſand ſeuẽ hundred twentie.

Hitherto is reported what was written in the Regiſter. From this place forward goeth on in order the hiſtorie of Nehemias.

70 † And certaine of the princes of families gaue vnto the
worke. Atherſatha gaue into the treaſure of gold a thouſand
drachmas, phials fiftie, tunikes for Prieſtes fiue hundred
71 thirtie. † And of the princes of families there gaue into the
treaſure of the worke of gold, twentie thouſand drachmas,
72 and of ſiluer two thouſand two hundred pound. † And that
which the reſt of the people gaue, of gold twentie thouſand
drachmas, and of ſiluer two thouſand pound, and tunikes for
73 Prieſtes ſixtie ſeuen. † And the Prieſtes, and Leuites, and
porters, and ſinging men, and the reſt of the common
people, and the Nathineites, and al Iſrael dwelt in their cities.
And the ſeuenth moneth was come: and the childeren of
Iſrael were in their cities.

S. Ierom here noteth whẽce he receiued eech part of this booke, which is al Canonical Scripture being al alike ſo declared by the Church.

CHAP. VIII

Eſdras readeth the law before the people. 9. Nehemias conforteth them. 13. They celebrate the feaſt of tabernacles ſeuen dayes: 13. & of collection the eight day.

1 AND al the people was gathered togethor as it were
one man to the ſtreate, which is before the water and
they ſayd to Eſdras the ſcribe, that he ſhould bring the booke
of the law of Moyſes, which our Lord had commanded Iſrael.
2 † Eſdras therfore the prieſt :: brought the law before the
multitude of men and wemen, and al that could vnderſtand,
3 in the firſt day of the ſeuenth moneth. † And he read it
playnly in the ſtreate that was before the water gate, from
morning vntil midday, in the preſence of the men, and
wemen, and of theſe that vnderſtood: and the eares of al the
4 people were attent to the booke. † And Eſdaas the ſcribe
ſtood vpon a ſteppe of wood, which he made to ſpeake vpon:
and there ſtood by him Mathathias, and Semeia, and
Ania, and Vria, and Helcia, and Maaſia, on his right hand:
and on the left: Phadaia, Miſael, and Melchia, and Haſum,
5 and Haſbadana, Zacharia, and Moſollam. † And Eſdras opened
the booke before al the people: for he appeared aboue
al the people: and when he had opened it, al the people
6 ſtood. † And Eſdras bleſſed our Lord the great God: and al
the people anſwred: Amen, amen: lifting vp their handes, and
7 they bowed, and adored God flatte on the earth. † Moerouer
Ioſue, & Bani, and Serebia, Iamin, Accub, Septhai, Odia,

:: The people requeſted Eſdras, to *bring the booke* of the law, and he *brought it*, neither is there anie mention that he writte the whole law out of his memorie or by miracle: which maketh it probable that al copies were not burned or loſt, but ſome reſerued by Ieremias, Ezechiel, Daniel, Aggeus. Zacharias, or by him ſelfe or others out of which he collected one intire

Maaſia

volume correcting faultes committed by ſcribes, & adding ſome thinges for explication ſake & ſupplement of the hiſtories: and that either by tradition or reuelation.

:: *Atherſatha priuileged*, by reaſon of his fauour with king Artaxerxes. *chap. 2.*

Maaſia, Celita, Azarias, Iozabed, Hanan, Phalaia: Leuites
made ſilence in the people to heare the law: and the people
ſtoode in their degree. † And they read in the booke of the 8
law of God diſtinctly and playnly, for to vnderſtand: and
they vnderſtood when it was read. † And Nehemias ſaid 9
(the ſame is :: Atherſatha) and Eſdras the Prieſt and ſcribe, and
the Leuites interpreting to al the people: It is a day ſanctified
to the Lord our God, mourne ye not, and weepe not. For 1. *Eſd.* 2.
al the people wept, when they heard the wordes of the law.
† And he ſaid to them: Goe, eate fat thinges, and drinck the 10
ſweete wine, and ſend portions to them, that haue not prepared for them ſelues: becauſe it is the holie day of our Lord,
and be not ſadde: for the ioy of our Lord is our ſtrength.
† And the Leuites made ſilence in al the people, ſaying: Hold 11
your peace, becauſe the day is holie, and be not ſorowful.
† Therefore al the people went to eate and drinck, and to 12
ſend portions, and to make great ioy: becauſe they vnderſtood
the wordes, that he had taught them. † And in the ſecond 13
day were gathered the princes of the families of al the people,
the Prieſts and Leuites to Eſdras the ſcribe, that he ſhould interpret vnto them the wordes of the law. † And they found 14
written in the law, that our Lord commanded in the hand of
Moyſes, that the children of Iſrael ſhould dwel in tabernacles, on the ſolemne day, the ſeuenth moneth: † and that 15
they ſhould proclame and publiſh a voice in al their cities,
and in Ieruſalem, ſaying: Goe ye forth into the mount, and
fetch branches of the oliue tree, and branches of the moſt
fayre tree, branches of the mirtle tree, and boughes of the
palme trees, and branches of the thicke leaued tree, that tabernacles may be made, as it is written. † And the people 16
went forth, and brought. And they made them ſelues tabernacles euery man in his houſe toppe, and in his courtes; and
in the courtes of the houſe of God, and in the ſtreate of the
water gate, and in the ſtreate of the gate of Ephraim. † Therefore al the church of them, that were returned from the 17
captiuitie, made tabernacles, and dwelt in tabernacles. For
from the daies of Ioſue the ſonne of Nun the children of
Iſrael had not done it in ſuch ſort, vntil that day: and there
was exceeding great ioy. † And he reade in the booke of the 18
law of God day by day, from the firſt day til the laſt, and they
made the ſolemnitie ſeuen dayes, & in the eight day a collect
according to the rite.

CHAP. IX.

The people repenting in faſting and ſakcloth, put away their wiues of ſtrange nations. 5. Eſdras confeſſeth Gods benefites, and the peoples ingratitude. 32. prayeth for them, and maketh league with God.

AND in the foure and twenteth day of the moneth the
1 children of Iſrael came together in faſting and ſackeclothes,
2 and earth vpon them. † And the ſeede of the children
of Iſrael was :: ſeperated from euerie ſtrange childe: and
they ſtood, and confeſſed their ſinnes, and the iniquities of
3 their fathers. † And they roſe vp to ſtand: and they read in
the volume of the law of our Lord their God, foure times in
a day, and foure times they confeſſed, and adored our Lord
4 their God. † And there aroſe vpon the ſteppe of the Leuites
Ioſue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and
Chanani: and they cried with a lowde voice to our Lord their
5 God. † And the Leuites Ioſue and Cedmihel, Bonni, Haſebnia,
Serebia, Odaia, Sebnia, and Phathahia, ſaid: Ariſe, Bleſſe our
Lord your God from eternitie to eternitie: and let them bleſſe
6 the high name of thy glorie in al bleſſing & praiſe. † Thou the
ſame o Lord, alone thou haſt made heauen, & al the hoſt thereof:
the earth & al thinges that are in it: the ſeas and al thinges
that are therin: and thou doſt giue life to al theſe thinges, and
7 the hoſt of heauē adoreth thee. † Thou the ſame o Lord God,
which didſt chooſe Abram, & broughteſt him out of the fire
8 of the Chaldees, and gaueſt him the :: name Abraham. † And
thou didſt finde his hart faithful before thee: and thou madeſt
a couenante with him, that thou wouldeſt geue him the land
of the Chananite, of the Hetheite, and of the Amorrheite, and
of the Pherezeite, and of the Iebuſeite, & of the Gergeſeite, to
geue vnto his ſeede: and thou haſt fulfilled thy wordes, becauſe
9 thou art iuſt. † And thou ſaweſt the affliction of our fathers
in Ægypt: & their crie thou didſt heare vpon the Read
10 ſea. † And thou gaueſt ſignes & wonders in Pharao, and in al
his ſeruants, and in al the people of his land: for thou didſt
know that they had done proudly againſt them: and thou madeſt
11 thyſelf a name, as alſo at this day. † And thou didſt diuide
the ſea before them, and they paſſed through the midſt of the
ſea in drie land: but their perſecutors thou threweſt into the
12 depth, as a ſtone into the rough waters. † And in a piller of
a cloude thou waſt their leader by day, and in a piller of fire

:: True repentance requireth workes of penance, & eſpecially the remouing of occaſions of ſinne: as ſeperation from euil companie abandoning of euil cogitations, and of much wordly pleaſure.

:: Changing of names importeth ſome beneficial myſterie. Gen. 17.

by night, that the way might appeare to them, by the which
they went. † To mount Sinai alſo thou didſt deſcend, and 13
ſpakeſt with them from heauen, and thou gaueſt them right
iudgements, and the law of truth, ceremonies, and good preceptes.
† Thy ſanctified Sabbath thou didſt ſhew them, and 14
the commandements, and ceremonies, and the law thou
didſt command them in the hand of Moyſes thy ſeruant.
† Bread alſo from heauen thou gaueſt them in their hunger, 15
and water out of the rocke thou didſt bring forth to them
thirſting, and thou ſaideſt to them that they ſhould enter in,
and poſſeſſe the land, vpon which thou didſt lift vp thy hand
to diliuer it them. † But they and our fathers did proudly, 16
and hardned their neckes and heard not thy cōmandements.
† And they :: would not heare, and they remembred not thy 17
merueylous workes which thou haſt done to them. And they
hardned their neckes, and gaue the head to returne to their Num
ſeruitude, as it were by contention. But thou a propitious 14.
God, and gratious, and merciful, long ſuffering and of much
compaſſion, didſt not forſake them. † Yea and when they 18
had made to them ſelues a molten calfe, and had ſaid: This is
thy God, which brought thee out of Ægypt: and they did great
blaſphemies. † But thou in thy manie mercies didſt not leaue 19
them in the deſert: the piller of the cloude departed not from
them by day to lead them into the way, and the piller of fire
by night to ſhew them the way by which they ſhould goe.
† And thou gaueſt them thy good ſpirite, which ſhould teach 20
them, and thy Manna thou didſt not withhold from their
mouth, and thou gaueſt them water in thirſt. † Fourtie yeares 21
didſt thou feede them in the deſert, and nothing was wanting
to them, their garmentes waxed not old, and their feete
not worne. † And thou gaueſt them kingdomes, and peoples, 22
and didſt part lottes vnto them: and they poſſeſſed the land of
Sehon, and the land of the king Heſebon, and the land of Og
the king of Baſan. † And thou didſt multiplie their children 23
as the ſtarres of heauen, & brought them to the land wherof
thou hadſt ſaid to their fathers, that they ſhould enter and
poſſeſſe it. † And the children came, and poſſeſſed the land, 24
and thou didſt humble before them the inhabiters of the
land, the Chananeites, and gaueſt them into their hand,
and their kinges, and the peoples of the land, that they might
doe to them as it pleaſed them. † They therfore tooke the 25
ſenſed

:: Free wil in ſinners.

fenſed cities and fatte ground, and poſſeſſed houſes ful of al goodes: ceſternes made by others, vineyardes, and oliuetes, & manie trees that bare fruite: and they did eate, and were filled, and became fatte, and abounded with delicious thinges
26 in thy great goodnes. † But they prouoked thee to wrath, & departed from thee, and threw thy law behind their backes: & they killed thy prophetes, which admoniſhed them erneſt-
27 ly to returne to thee: and they did great blaſphemies. † And thou gaueſt them into the handes of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, & thou from heauen didſt heare, and according to thy manie cōpaſſions gaueſt them ſauiours, that ſhould ſaue them
28 from the hand of their enemies. † And when they had reſted, they returned to do euil in thy ſight: & thou didſt leaue them in the hand of their enemies, and they poſſeſſed them. And they returned, & cried to thee: & thou heardeſt from heauen,
29 and deliueredſt thē in thy mercies, manie times. † And thou didſt admoniſh them that they ſhould returne to thy law. But they did proudly, & heard not thy cōmandmentes, and ſinned in thy iudgementes, which a man ſhould do, and ſhal liue in them, and they gaue the reuolting ſhoulder, and hardned
30 their necke, neither did they heare. † And thou didſt prolong manie yeares ouer them, and didſt teſtefie to charge them in thy ſpirit by the hand of thy Prophetes: and they heard not, and thou didſt deliuer them into the hand of the
31 peoples of the nations. † But in thy very many mercies thou madeſt them not into conſumption, neither didſt thou forſake them: becauſe a God of compaſſions and gratious art
32 thou. † Now therfore O our God, great, ſtrong, and terrible, keeping couenant and mercie, turne not away from thy face al the labour, which hath found vs, our Kinges, and our Princes, and our Prieſts, and our Prophetes, and our fathers, and al the people from the daies of the king of Aſſur, vntil
33 this day. † And thou art iuſt in al thinges, that haue come vpon vs: becauſe thou haſt done truth, but we haue done
34 wickedly. † Our Kinges, our Princes, our Prieſtes, and our fathers haue not done thy law, and haue not attended thy commandmentes, and thy teſtimonies which thou haſt te-
35 ſtified among them. † And they in their reignes, and in thy manifold goodnes, which thou gaueſt them, and in the land moſt large and fatte, which thou didſt deliuer in their

ſight, ſerued not thee, nor returned from their moſt wicked
deuiſes. † Behold we our ſelues this day are bondmen: and 36
the land, which thou gaueſt our fathers, that they ſhould eate
the bread therof, and the good thinges that are therof, and
our ſelues are ſeruantes in it. † And the fruites therof are 37
multiplied to the kinges, whom thou haſt ſette ouer vs for
our ſinnes, and they haue dominion ouer our bodies, and
ouer our beaſtes, according to their wil, and we are in great
tribulation. † Therfore vpon al theſe thinges we our ſelues 38
make a couenant, and write, and our Princes, our Leuites, and
our Prieſtes ſigne it.

CHAP X.

Manie, in name of al, ſubſcribe to the couenant made with God. 30. Namely not to marrie with ſtrangers, 31. to keepe the Sabbath day, and the ſeuenth yeare. 32. To pay oblations, 35. Firſt fruites, 38. and Tithes.

AND the ſubſcribers were Nehemias, Atherſatha the 1
ſonne of Hachelai, and Sedecias, † Saraias, Azarias, Ie- 2
remias, † Pheſhur, Amarias, Melchias, † Hattus, Sebenia, 3. 4.
Melluch, † Harem, Merimuth, Obdias, † Daniel, Genthon, 5. 6.
Baruch, † Moſollam, Abia, Miamin, † Maazia, Belgai, 7. 8.
Semeia: theſe were Prieſtes. † Moreouer Leuites, Ioſue the 9
ſonne of Azanias, Bennui of the children of Henadad, 10
Cedmihel, † And their bretheren, Sebenia, Odaia, Ce- 11
lita, Phalaia, Hanan, † Micha, Rohob, Haſebia, † Zachur, 12
Serebia, Sabania, † Odaia, Bani, Baninu. † The heades of 13
the people, Pharos, Phahathmoab, Aelam, Zethu, Bani, 14
† Bonni, Azgad, Bebai. † Adonia, Begoai, Adin, † Ater, 15 16
Hezecia, Azur, † Odaia, Haſum, Beſai, † Hareph, Anathoth, 17 18
Nebai. † Megphias, Moſollam, Hazir, † Mezſibel, Sadoc, 19 20
Iedua. † Pheltia, Hanan, Anai † Oſee, Hanania, Haſub, 21
† Alohes, Phalea, Sobec, † Rehum, Haſebna, Maaſia, 22. 23
† Echaia, Hanan, Anan, † Melluch, Haran, Baana: 24. 25.
† And the reſt of the people, Prieſtes, Leuites, Por- 26. 27.
teres, and ſinging men, Nathineites, and al that ſeperated 28
them ſelues from the peoples of the landes to the law of God,
their wiues, their ſonnes, and their daughters. † Al that 29
could vnderſtand promiſing for their bretheren, their princes,
and they that came to promiſe, and ſweare that they would
walke in the law of God, which he gaue in the hand of
Moyſes the ſeruant of God, that they would do & kepe al the

command-

cõmandments of the Lord our God, and his iudgementes and
30 his ceremonies. † And that we would not geue:: our daughters
to the people of the land, and their daughters we would
31 not take to our ſõnes. † The peoples of the land, which bring
in things to ſel, & al thinges to be vſed, to ſel them on the Sabbath
day, we wil not take it of them in the Sabbath, and in
the ſanctified day. And we wil let paſſe the ſeuenth yeare, and
32 the exaction of euerie hand. † And we wil ordayne preceptes
vpon our ſelues, to giue the third part of a ſicle euerie yeare
33 to the worke of the houſe of our God, † to the loaues of propoſition,
and to the continual ſacrifice, and for a continual
holocauſt in the Sabbathes, in the Calendes, in the Solemnities,
and in the ſanctified, and for ſinne: that propitiation
may be made for Iſrael, and vnto al vſe of the houſe of our
34 God. † We therfore did caſt lotes concerning the oblation of
wood betwen the Prieſtes, and the Leuites, and the people,
that it ſhould be brought into the houſe of our God by the
houſes of our fathers at ſet times, from yeare to yeare: that it
might burne vpon the altar of the Lord our God, as it is written
35 in the law of Moyſes: † And that we would bring the
firſt borne of our land, and the firſt fruites of al the fruite of
euerie tree, from yeare to yeare, in the houſe of our Lord.
36 † and the firſt fruites of our ſonnes, and of our cattel, as it is
written in the law, and the firſt fruites of our oxen, and of
our ſheepe, that they might be offered in the houſe of our
God, to the Prieſtes which miniſter in the houſe of our God.
37 † And the firſt fruites of our meates, and of our libamentes,
and the fruites of euerie tree, of vintage alſo and of oyle we
wil bring to the Prieſtes, vnto the treaſurie of our God, and
the tenth part of our land to the Leuites. The Leuites them
ſelues ſhal receiue the tithes out of al the cities of our works.
38 † And the Prieſt the ſonne of Aaron ſhalbe with the Leuites
in the tythes of the Leuites, and the Leuites ſhal offer the
tenth part of their tythe in the houſe of our God, to the treaſurie
39 in the treaſure houſe. † For the children of Iſrael and
the children of Leui ſhal carie to the treaſurie the firſt fruites
of corne, of wine, and of oyle: and the ſanctified veſſels
ſhal be there, and the Prieſtes, and ſinging men, and porters,
and miniſters, and we wil not leaue the houſe of our God.

::In al leagues & couenantes of peace thoſe articles are ſpecially mentioned wherin breach hath bene made in former times.

CHAP. XI.

New inhabitantes of Ieruſalem are recited. 20. likwiſe who dwelt in other cities of Iuda.

AND the princes of the people dwelt in Ieruſalem: but 1
the reſt of the people caſt lottes, to take :: one part of
ten that ſhould dwel in Ieruſalem the holie citie, and nine
partes in the cities. † And the people bleſſed al the men that 2
had :: voluntarily offered them ſelues to dwel in Ieruſalem.
† Theſe therfore are the princes of the prouince, which 3
dwelt in Ieruſalem, and in the cities of Iuda. And euerie one
dwelt in his poſſeſſion, in their cities, Iſrael, the Prieſtes, the
Leuites, the Nathinceites, and the children of the ſeruants of
Salomon. † And in Ieruſalem there dwelt of the children of 4
Iuda, and of the children of Beniamin: of the children of
Iuda, Athaias the ſonne of Aziam, the ſonne of Zacharias,
the ſonne of Amarias, the ſonne of Saphatias, the ſonne of
Malaleel: of the children of Phares, † Maaſia the ſonne of 5
Baruch, the ſonne of Cholhoza, the ſonne of Hazia, the
ſonne of Adaia, the ſonne of Ioiarib, the ſonne of Zacharias,
the ſonne of a Silonite. † Al theſe the childeren of Phares, 6
which dwelt in Ieruſalem, foure hundred ſixtie eight, valiant
men. † And theſe are the childeren of Beniamin: Sellum the 7
ſonne of Moſollam, the ſonne of Ioed, the ſonne of Phadaia,
the ſonne of Colaia, the ſonne of Maſia, the ſonne of Etheel,
the ſonne of Iſaia, † and after him Gebbai, Sellai, nine hundred 8
twentie eight, † and Ioel the ſonne of Zechri the ouerſeer 9
of them, and Iudas the ſonne of Senua ſecond ouer the
citie. † And of the Prieſtes, Idaia the ſonne of Ioarib, Iachim, 10
† Saraia the ſonne of Helcias, the ſonne of Moſollam, the 11
ſonne of Sadoc, the ſonne of Meraioth, the ſonne of Achitob
the prince of the houſe of God, † and their bretheren that 12
doe the workes of the temple: eight hundred twentie two.
And Adaia the ſonne of Ieroham, the ſonne of Phelelia, the
ſonne of Amſi, the ſonne of Zacharias, the ſonne of Pheſhur,
the ſonne of Melchias, † and his bretheren the princes of the 13
fathers: two hundred fourtie two. And Amaſſai the ſonne of
Azreel, the ſonne of Ahazi, the ſonne of Moſolamoth, the
ſonne of Emmer, † and their bretheren exceding mightie: an 14
hundred twentie eight, and their ouerſeer Zabdiel ſonne of
the mightie ones. † And of the Leuites Semeia the ſonne of 15
Haſub, the ſonne of Azaricam, the ſonne of Haſabia, the
ſonne of Boni, † and Sabathai and Iozabed, ouer al the workes, 16
that were without the houſe of God, of the princes of the
Leuites. † And Mathania the ſonne of Micha, the ſonne of 17

:: Becauſe Ieruſalem was moſt impugned by enimies fewe were willing to dwel there, :: yet many valient men of the tribes of Iuda Beniamin and Leui offered them ſelues: of other tribes the tenth part were choſen by lottes. wherby is gathered that many of the tenne tribes returned alſo into Chanaan, though the holie Scripture doth not ſo expreſly record what became of them as of the other tenne tribes, becauſe Ieruſalem pertained to the *lote* of Beniamin, Iuda was the Kinglie tribe, and Leui the Prieſtlie. S. Beda. lib. 3. cap. 31. in Eſdr.

Zebedei, the ſonne of Aſaph prince to prayſe, and to confeſſe
in prayer, and Becbecia ſecond of his bretheren, and Abda
the ſonne of Samua, the ſonne of Galal, the ſonne of Idi-
18 thum. † Al the Leuites in the holie citie two hundred eightie
19 foure. † And the porters, Accub, Telmon, and their bre-
theren, which kept the dores: an hundred ſeuentie two.
20 † And the reſt of Iſrael the Prieſtes and the Leuites in al the
21 cities of Iuda, euerie man in his poſſeſſion. † And the Nathi-
neites, that dwelt in Ophel, and Siaha, and Gaſpha of the
22 Nathineites. † And the ouerſeer of the Leuites in Ieruſalem,
Azzi the ſonne of Bani, the ſonne of Haſabia, the ſonne of
Mathania, the ſonne of Micha. Of the childeren of Aſaph, the
23 ſinging men in the miniſterie of the houſe of God. † For the
kings commandment was vpon them, and an order among
24 the ſinging men day by day. † And Phathahia the ſonne of
Meſezebel of the childeren of Zara the ſonne of Iuda in the
hand of the king, according to euerie word of the people,
25 † and in the houſes through al their countries. Of the chil-
dren of Iuda there dwelt in Cariatharbe, & in her daughters:
and in Dibon, and in her daughters, and in Cabſeel, and in the
26 villages thereof, † and in Ieſue, and in Molada, and in Beth-
27 phaleth, † and in Haſerſual, and in Berſabee, & in her daugh-
28 ters. † and in Siceleg, and in Mochona, and in her daughters,
29 30 † and in Remmon, and in Saraa, and in Ierimuth, † Zanoa,
Odollam, and in their townes, Lachis and in her countries, A-
zeca, and in her daughters. And they abode in Berſabee
31 vnto the vale of Ennom. † And the childeren of Beniamin,
of Geba, Mecmas, and Hai, and Bethhel, and her daughters,
32 33 † in Anathoth, Nob, Anania, † Aſor, Rama, Gethaim,
34 35 † Hadid, Seboim, and Neballac, Lod, † and Ono the valley
36 of artificers. † And of the Leuites were portions of Iuda
and Beniamin.

CHAP. XII

The names and offices of Prieſtes, and Leuites, which came with Zorobabel and Ioſue to Ieruſalem 27. With great ſolemnitie of thankſgeuing. 31 Watchmen are appoynted on the new walles. 45. and Keperes of the holy treaſure.

1 AND theſe are the Prieſtes and Leuites, that came vp
with Zorobabel the ſonne of Salathiel, and Ioſue: Sa-
2.3 raia, Ieremias, :: Eſdras, † Amaria, Melluch, Hattus. † Sebe-
nias,

Eſdras went
againe to ba-
bylon, and ob-
tayning a fa

norable commiſſion of the King brought manie with him into Ieruſalem. 1. Eſdr. 7.

:: The genealogie of high Prieſts from Ioſue to Ieddoa otherwiſe called Iaddus.

nias, Rheum, Merimuth, † Addo Genthon, Abia, † Miamin, 4.5.
Madia, Belga, † Semeia, and Ioiarib, Idaia, Sellum, Amoc, 6.
Helcias, † Idaia. Theſe are the Princes of the Prieſtes, and 7
their bretheren in the daies of Ioſue. † Moreouer the Leuites, 8
Ieſua, Bennui, Cedmihel, Sarebia, Iuda, Mathanias, ouer the 9
hymnes they & their bretheren: † And Becbecia, and Hannia 10
and their bretheren euerie one in his office. † And :: Ioſue begatte
Ioacim, and Ioacim begate Eilaſib, and Eliaſib begate
Ioiada, † and Ioiada begate Ionathan, and Ionathan begate 11
Ieddoa. † And in the daies of Ioacim the Prieſtes and Princes 12
of the families were. Of Saraia, Maraia: Of Ieremias, Hanania:
† Of Eſdras, Moſellam: and of Amaria, Iohanan: † Of 13 14
Milicho, Ionathan: of Sebenia, Ioſeph: † Of Haram, Edna: Of 15
Maraioth, Helci: † Of Adaia, Zacharia: Of Genthon, Moſollam, 16
† Of Abia, Zechri: Of Miamin and Moadia, Phelti: † Of 17 18
Belga, Sammua: of Semaia, Ionathan: † Of Ioiarib, Mathanai: 19 20
of Iodaia, Azzi: † Of Sellai, Sellai: Of Amoc, Heber: † Of 21
Helcias, Haſebia: Of Idaia, Nathanael. † The Leuites in the 22
daies of Eliaſib, and Ioaiada, and Iohanan, and Ieddoa, written
Princes of the families, and the Prieſtes in the reigne of
Darius the Perſian. † The children of Leui, Princes of the 23
families, written in the booke of Cronicles of daies, and
vnto the daies of Ionathan the ſonne of Eilaſib. † And the 24
Princes of the Leuites, Haſebia, Serebia, and Ioſue the ſonne
of Cedmihel: & their bretheren by their courſes, to praiſe and
confeſſe according to the precept of Dauid the man of God,
and to waite equally in order. † Mathania, and Becbecia, Obedia, 25
and Moſollam, Telmon, Accub, keepers of the gates
and of the entrances before the gates. † Theſe were in the 26
daies of Ioacim the ſonne of Ioſue, the ſonne Ioſedec, and
in the daies of Nehemias the duke, and of Eſdras the Prieſt,
and Scribe. † And in the dedication of the wal of Ieruſalem 27
they ſought Leuites out of al other places, to bring them into
Ieruſalem, and to make the dedication and ioy in geuing of
thankes, and ſongue, and in cimbales, pſalteries and harpes.
† And the children of the ſinging men were gathered together 28
out of the champaine about Ieruſalem, and out of the
townes Nethuphati, † and from the houſe of Galgal, and 29
from the countries of Geba and Azmaueth: becauſe the
ſinging men did build them ſelues villages round about Ieruſalem.
† And the Prieſtes and Leuites were cleanſed, and 30

they

31 they cleanſed the people, and the gates, and the wall. † And
I made the Princes of Iuda, goe vp vpon the wal, and I ſette
two great quyers of them that ſhould praiſe. And they went
on the right hand vpon the wal to the gate of the dunghil.
32 † And after them went Oſaias, and the halfe part of the princes
33 of Iuda, † and Azarias, Eſdras, and Moſollam, Iudas, and
34 Beiamin, and Semeia, and Ieremias. † And of the childeren
of the Prieſtes with trumpetes, Zacharias the ſonne of Ionathan,
the ſonne of Semeia, the ſonne of Nathania, the ſonne
35 of michaia, the ſonne Zechur, the ſonne Aſaph, † and his
bretheren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael,
and Iudas, and Hanani, with the inſtrumentes of the
ſonge of Dauid the man of God: and Eſdras the ſcribe before
36 them in the gate of the fountayne. † And againſt them
there went vp in the ſtayers of the citie of Dauid, in the
riſing of the wal aboue the houſe of Dauid, and vnto the gate
37 of waters toward the Eaſt. † And the ſecond quyer of thankes
geuers went on the contrarie ſide, and I after it, and the
halfe part of the people vpon the wal, and aboue the tower of
38 the fornaces, & vnto the brodeſt wal, † and aboue the gate of
Ephraim, and aboue the old gate, and aboue the gate of fiſhes
and the towre of Hananeel, aud the towre of Emath, and
vnto the gate of the flocke: and they ſtood in the gate of the
39 watch, † and there ſtood two quyers of them that prayſed in
the houſe of God, and I, and the halfe part of the magiſtrates
40 with me. † And the Prieſtes, Eliachim, Maaſia, Miamin, Michea,
41 Elioenai, Zacharia, Hanania with trumpettes, † & Maaſia,
and Semeia, and Eleazar, and Azzi, and Iohanan, and Melchia,
and Aelam, and Ezer. And the ſinging men ſang alowd,
42 and Iezraia the ouerſeer: † and they immolated in that day
great victimes, and reioyced: for God had made them ioyful
with great ioy: yea their wiues alſo and childeren reioyced,
43 and the ioy of Ieruſalem was heard far of. † They numbered
alſo in that day, men ouer the ſtorehouſes of the treaſure, for
the libamentes, and for the firſt fruites, and for the tythes,
that the princes of the citie might bring in by them in the
honour of thankesgiuing, Prieſtes and Leuites: becauſe Iuda
was made ioyful, in the Prieſtes & Leuites ſtanding by. † And
44 they kept the watch of their God, and the obſeruance of
expiation, and the ſinging men, and the porters, according to
45 the precept of Dauid, and of Salomon his ſonne, † becauſe in

:: As others gaue tithes to the Leuites: ſo they gaue to Prieſtes. *Num.* 18. *v.* 21. 28.

the daies of Dauid, and Aſaph from the beginning there were
princes appoynted of the ſinging men in ſong prayſing, and
confeſſing to God. † And al Iſrael, in the daies of Zorobabel, 46
and in the daies of Nehemias gaue portions to the ſinging
men, and to the porters day by day, and they :: ſanctified the
Leuites, and the Leuites ſanctified the children of Aaron.

CHAP. XIII.

The law is read, 3. ſtrange women are diſmiſſed. 5. Faultes in diſtribution of the treaſure are amended, 10. and due portions geuen to the Leuites. 15. Breakers of the Sabbath are corrected, 23. and thoſe which maried women of ſtrange nations.

The third part Correction of faultes.

AND in that day there was read in the volume of Moyſes 1
the people hearing it: and there was found written
in it, that the Ammonites and the Moabites ſhould not enter *Deut.* 23.
into the Church of God for euer: † for that they mette not 2
the children of Iſrael with bread and water: and they hyred *Num.* 22.
againſt them Balaam, to curſe them: and our God turned the
curſing into bleſſing. † And it came to paſſe, when they had 3
heard the law, they ſeperated euerie ſtranger from Iſrael.
† And ouer this thing was Eliaſib the Prieſt, who had bene 4
made ouerſeer in the treaſurie of the houſe of our God, and
neere akinne to :: Tobias. † He therfore made to himſelfe a 5
great treaſurie, and they were there before him laying vp
giftes, and frankincenſe, and veſſeles, and the tythe of corne,
of wine, and of oyle, the portions of the Leuites, and of the
ſinging men, and of the porters, and the firſt fruites of the
Prieſtes. † But in al theſe things I was not in Ieruſalem, be- 6
cauſe in the two and thirteth yeare of Artaxerxes the king
of Babylon I came to the king, and in the end of certaine
dayes I deſired the king. † And I came to Ieruſalem, and I 7
vnderſtood the euil, that Eliaſib had done to Tobias, to make
him a treaſure in the entrances of the houſe of God. † And it 8
ſemed to me exceding euil. And I threw forth the veſſels of
the houſe of Tobias out of the treaſurie: † and I commanded 9
and they clenſed the treaſurie: and I brought thither
againe the veſſels of the houſe of God, the ſacrifice, and the
frankincenſe. † And I knew that the portion of the Leuites 10
had not bene geuen: and that euerie man was fled into his
countrie of the Leuites, and the ſinging men, and of them
that miniſtred: † and I pleaded the matter againſt the magi- 11
ſtrates,

:: This Tobias was an Ammonite & a perſecuter, *c.* 14. to whom Eliaſib being akine (by reaſon of vnlawful mariages) ioyned felowſhipe with him for wicked lucre which therfore Nehemias corrected, prefiguring therin our Sauiours zele, who threw byers and ſellers out of the temple *Mat.* 21. And

ſtrates, and ſaid: Why haue we forſaken the houſe of God?
And I aſſembled them, and I made them to ſtand in their ſtandings.
12 † And al Iuda caried the tythe of the corne, wine, and
13 oyle into the ſtore houſes. † And we appoynted ouer the ſtorehouſes Selemias Prieſt, and Sadoc ſcribe, and Phadaia of the
Leuites, and next to them Hanan the ſonne of Zachur, the
ſonne of Mathania: becauſe they were approued faithful, and
14 to them were committed the portions of the bretheren. † Remember me my God for this thing, and wipe not out my mercies, which I haue done in the houſe of my God, and in his
15 ceremonies. † In thoſe daies I ſaw them in Iuda treading the
preſſes on the Sabbath, carying heapes, and loding vpon
aſſes wine, and grapes, and figges, and al maner of burthen,
and bringing it into Ieruſalem on the Sabbath day. And I
charged them, that they ſhould ſel on a day that it was lawful
16 to ſel in. † And the Tyrians dwelt in it, bringing fiſhes, and
al thinges to ſel: and they ſold on the Sabbathes to the children
17 of Iuda in Ieruſalem. † And I rebuked the Princes of
Iuda, and ſaid to them: What is this euil thing, that you doe,
18 and prophane the day of the Sabbath? † Why did not our
fathers theſe thinges, and our God brought vpon vs al this
euil, and vpon this citie? And you adde wrath vpon Iſrael
19 in violating the Sabbath. † And it came to paſſe, when the
gates of Ieruſalem had reſted on the Sabbath day, I ſpake:
and they ſhut the gates, and I commanded them that they
ſhould not open them til after the Sabbath: and of my ſeruantes I appoynted ouer the gates, that none ſhould bring
20 in burdens in the Sabbath day. † And the merchantes, and
they that ſold al merchandiſe, taried without Ieruſalem once
21 and againe. † And I charged them, and I ſaid to them: Why
tarie you ouer againſt the wal? if you ſhal doe ſo the ſecond
time, I wil lay my hand vpon you. Therfore from that time
22 they came not on the Sabbath. † I ſpake alſo to the Leuites
that they ſhould be cleanſed, and ſhould come to keepe the
gates, and to ſanctifie the day of the Sabbath: therfore for
this alſo remember me my God, & ſpare me according to the
23 multitude of thy mercies. † But in thoſe daies alſo I ſaw the
Iewes marying wiues wemen of Azotus, and of Ammon,
24 and of Moab. † And their children ſpake, the halfe part the
Azotian tongue, and they could not ſpeake the Iewes language, and they ſpake according to the language of the people

these perſecuters prefigured heretikes in their wordes and actes, as venerable Beda expoundeth. *li. 3. in Eſd. c. 19.*

and people. † And I rebuked them, and curſed them. And I 25
beate of them ſome men, and ſhaued them bald, and adiured
them by God, that they ſhould not geue their daughters to
their ſonnes, nor take their daughters for their ſonnes, & for
themſelues, ſaying: † Did not Salomon the king of Iſrael 26
ſinne in this kind of thing? and ſurely in manie nations, there
was not a king like to him, & he was beloued of his God, and
God ſette him king ouer al Iſrael: him therfore alſo foren wemen
brought to ſinne. † And ſhal we alſo being diſobedient 27
perſons doe al this great euil, to tranſgreſſe againſt our God,
and to marie foren wemen? † And Sanaballat the Horonite 28
was ſonne in law to one of the ſonnes of Ioiada, the ſonne of
Eliaſib the high Prieſt, whom I draue from me. † Remember 29
o Lord my God againſt them, that pollute the Prieſthood, and
the right of Prieſtes and Leuites. † Therfore I ſeparared from 30
them al ſtrangers, and I appoynted the courſes of the Prieſtes
and Leuites, euerie man in his miniſterie: † and in the oblation 31
of woode at times appoynted, and in the firſt fruites:
:: Remember me my God vnto good. Amen.

:: A iuſt man that hath merited by good workes may pray with great confidence for reward.

THE THIRD, AND FOVRTH BOOKES OF ESDRAS, WITH THE PRAYER OF MANASSES, *folow after the* MACHABEES.

ANNOTATIONS.

Concerning the bookes of TOBIAS, IVDITH, WISDOM, ECCLESIASTICVS, *and* MACHABEES.

PROTESTANTES and other Sectaries of this time denie theſe bookes to be diuine Scripture, becauſe they are not in the Iewes Canon, nor were accepted for canonical in the primitiue Church. But in deede the chiefe cauſe is, for that ſome thinges in theſe bookes, are ſo manifeſt againſt their opinions, that they haue no other anſwere, but to reiect their authoritie. An old ſhift noted and refuted by S Auguſtin touching, the Booke of VViſdome, which ſome refuſed, pretending that it was not canonical, but in deede becauſe it conuinced their errors. For otherwiſe who ſeeth not, that the Canon of the Church of Chriſt is of more authoriry with al true Chriſtians, then the Canon of the Iewes? And that the Church of Chriſt numbreth theſe Bookes amongſt others of diuine and infallible authoritie, is euident by the teſtimonie and diffinition, not only of later general Councels; of Trent, Seſſ. 4. and Florence *Inſtructione Armenorum*, of Pope Innocentius, *Epiſt ad Exuperium*, and Gelaſius, *Decreto de libris ſacris*; but alſo the Councel of Carthage *An. Dom.* 419. S. Auguſtin *lib.* 2. *Doct. Chriſt. cap.* 8. Iſidorus *lib.* 6. *Etymol. cap.* 1. Caſſidorus *lib.* 1. *Diuinarum Lectionum*. Rabanus, *lib.* 2 *de Inſtitutione Clericorum*, and others teſtifie the ſame, as we ſhal further note ſeuerally of euerie booke, in their particular places. And for ſo much as our aduerſaries acknowlege theſe Bookes to be Holie, and worthie to be read in the Church, but not ſufficient to proue, and confirme poinres of faith: the ſtudious reader may conſider that the Councel of Carthage calleth them *Canonical, and Diuine*, which ſheweth that they are of infallible authoritie. For a Canon is an aſſured rule and warrant of direction, whereby (ſayth S. Auguſtin lib. 11. contra Fauſtum. cap. 5. et lib. 2. contra Creſconium. cap. 32.) the infirmitie of our defect in knowlege is guided, and by which rule other bookes are likewiſe knowne to be Gods word. His reaſon is, becauſe we haue no other aſſurance that the bookes of Moyſes, the foure Goſpels, and other bookes are the true word of God, but by the Canon of the Church. VVherevpon the ſame great Doctor vttered that famous ſaying; that *he vvould not beleue the Goſpel, except the authoritie of the Catholique Church moued him thervnto. contra. Epiſt. Fundamenti. ca.* 5.

Lib. de Prædeſt. Sanct. c. 14.

Heretikes denie ſome ſcriptures becauſe they cōuince their errors.

The Churches canon of more authority thē the Iewes.

A canon is an infallible rule of direction.

The Goſpel is knowne by the Church.

True it is that ſome Catholique Doctors doubted whether theſe bookes were Canonical or no, becauſe the Church had not then declared that they were; but ſince the Churches declaration no Catholique doubteth. So S. Ierom teſtifieth, that the Booke of Iudith (among the reſt) ſemed to him not canonical, til the Councel of Nice declared it to be. Likewiſe the Epiſtle to the Hebrewes, the Epiſtle of S. Iames, the ſecond of S. Peter, the ſecond and third of S. Iohn, S. Iudes Epiſtle, and the Apocalyps were ſometimes doubted of, yet were afterwardes declared to be Canonical. And moſt Proteſtantes, namely Engliſh admitte them al, as the aſſured word of God, though they were not alwaies ſo reputed by al, but as S. Ierome affirmeth of S. Iames Epiſtle, *Paulatim tempore procedente meruit authoritatem.* By litle and litle in proceſſe of time merited authoritie.

Præfat. in Iudith.

De viris illuſtrib. verbo. Iacobus.

Bookes doubted of before the Churches definition are not doubtful after.

THE ARGVMENT OF THE BOOKE OF TOBIE.

Other teſtimonies, that this Booke is canonical.

BESIDES *the teſtimonies of Councels and Fathers before mentioned, S. Cyprian,* de Oratione Dominica *alleaging this booke (cap. 12.) ſaith:* Diuine Scripture inſtructeth vs, that prayer is good with faſting and almes. *S. Ambroſe (li. de Tobia, c. 1.) calleth this booke by the common name of Scripture, ſaying:* he wil briefly gather the vertues of Tobie, which the Scripture in hiſtorical maner layeth forth at large. *VVhere he alſo calleth this hiſtorie Prophetical, and Tobie a Prophet. And lib. 3. offic. cap. 14. alleageth this booke as he doth other holie Scriptures, to proue that the Vertues of Gods ſeruants farre excel the Moral Philoſophers. S. Chryſoſtom ho. 15. ad Heb alleageth Tobias, as Scripture denouncing curſe to contemners.* chap. 13 *S. Auguſtin made a ſpecial ſermon of Tobias, as he did of Iob, which is the 226. ſermon* de tempore. *S. Gregorie* parte. 3. paſtor. curæ admon. 21. *alleageth it as holie Scripture. And Venerable Beda expoundeth this whole booke myſtically, as he doth other holy Scriptures.* Toma 4. et in 1. Reg. 10. S. Ierom *tranſlated it out of the Chaldee language, wherein it was written,* iudging it more mete to diſpleaſe the Phariſaical Iewes, who reiect it, *then not to ſatisfie the wil of holie Bishops, Vrging to haue it. Epiſt. ad Chromat. & Heliodorum. to. 3.*

It was written in Chaldee.

The cōtentes.

The author is Vncertaine: but S. Athanaſius (in Synopſi) reporteth the contentes at large. And S. Auguſtin (li. queſt. ex vtroque teſtamento q. 119.) deliuereth both the contentes, and cauſe of writing it, briefly thus. The ſeruant of God, holie Tobias is geuen to vs after the law, for an example, that we might know how to practiſe the thinges, which we reade. And if tentations come vpon vs, not to depart from the feare of God, nor expect helpe from anie other then from him.

Diuided into three partes.

It may be diuided into three partes. The firſt foure chapeers shew the holie and ſincere maner of life of old Tobias. The eight folowing relate the iorney, and affayres of yong Tobias, accompained and directed by the Angel Raphael. In the two laſt chapters, they praiſe God. And old Tobias prophecieth better ſtate of the common wealth.

THE BOOKE OF TOBIAS.

CHAP. I.

Tobias of the tribe of Nephthali, neuer communicateth in Ierobams ſciſme. 9. teacheth his ſonne to feare God, and flee ſinne. 11. Being in captiuitie eateth not forbidden meates, as others do. 13. Amongſt other workes of mercie, he lendeth tenne talentes of ſiluer to Gabelus. 21. Is perſecuted and ſpoyled. 24. Shorty the king being ſlaine, he recouereth libertie and his goodes.

This booke is read at Matins the third weke of September.

The firſt part. Tobias his holie maner of life.

1 TOBIAS of the tribe, and citie of Nepthali (which is in
the vpper partes of Galilee aboue Naaſſon, beyond the
way, that leadeth to the weaſt, hauing on the right hand the
2 citie Sephet) † when he was captiue in the daies of Salmanaſar
the king of the Aſſyrians, yet being in captiuitie, he forſooke
3 not the way of truth, † ſo that he imparted al things
that he could make, dayly to his brethren captiues with him,
4 which were of his kinred. † And whereas he was yonger then
al the tribe of Nephthali, yet did he no childiſh thing in his
5 worke. † Finally when :: al went to the golden calues, which
Ieroboam the king of Iſrael had made, he alone fled the companies
6 of al, † and went into Ieruſalem to the temple of our
Lord, and there adored our Lord God of Iſrael, offering faithfully
7 al his firſt fruites, and his tithes, † ſo that in the third
yeare he miniſtred al the tithing to the proſelytes, and ſtrangers.
8 † Theſe thinges and the like to theſe did he obſerue
9 being a childe according to the law of God. † But when he
was a man, he tooke to wife Anna of his owne tribe, and he
10 begat a ſonne of her, geuing him his owne name, † whom
from his infancie he taught to feare God, and to abſtayne
11 from al ſinne. † Therfore when by the captiuitie he was
come with his wife and ſonne into the citie of Niniue, with
12 al his tribe, († when al did eate of the meates of the Gentiles)
he kept his ſoule, and neuer was contaminated in their meates.
13 † And becauſe he was mindful of our Lord in al his hart,
God gaue him grace in the ſight of Salmanaſar the king,
14 † and he gaue him leaue to goe whitherſoeuer he would,
15 hauing libertie to doe what thinges ſoeuer he would. † He
therfore went to al that were in the captiuitie, and gaue them
16 holeſome admonitions. † And when he was come into
Rages a citie of the Medes, and had ten talentes of ſiluer of
17 theſe wherwith he had beene honoured of the king: † and
when

:: Not abſolutly al, but very manie: for ſome of the ſame tribe and kinred did alſo feare God. c. 2. v. 2.

when in a great multitude of his kinred, he ſaw Gabelus ſtand
in nede, who was of his tribe, vnder a bil of his hand he gaue
him the ſayd weight of ſiluer. † But after much time, Salma- 18
naſar the king being dead, when Sennacherib his ſonne
reigned for him, and eſtemed the children of Iſrael odious in
his ſight: † Tobias dayly went through al his kinred, and 19
conforted them, and diuided to euerie one, as he was able,
of his goods: † the hungrie he nouriſhed, and to the naked 20
he gaue clothes, and the dead, and them that were ſlayne, he
buryed carefully. † Finally when king Sennacherib was re- 21
turned fleing from Iewrie the ſlaughter, that God had made
about him for his blaſphemie, and being angrie ſlewe manie
of the children of Iſrael, Tobias buryed their bodies. † But 22
when it was told the king, he commanded him to be ſlayne,
and tooke al his ſubſtance. † But Tobias fleing with his ſonne 23
and with his wife, nakedly lay hid, becauſe manie loued
him. † But after fourtie fiue dayes the king was ſlayne of his 24
owne ſonnes, † and Tobias returned into his houſe, and al 25
his ſubſtance was reſtored to him.

CHAP. II.

Tobias to burie an Iſraelite that is ſlaine in the ſtreete, leaueth his dinner and gheſtes. 10. Is made blind by Gods permiſsion, for manifeſtation of his patience. 19. His wife getteth her liuing by worke, 22. and for a ſcrupulous word, reprocheth his ſinceritie.

BVT after theſe thinges, when there was a feſtiual day of 1
our Lord, and a good dinner was made in Tobias houſe,
† he ſayd to his ſonne: Goe, and bring ſome of our tribe, 2
:: that feare God, to make merie with vs. † And when he had 3
gone, returning he tolde him, that one of the children of
Iſrael lay ſlayne in the ſtreate. And he forthwith leaping vp
from his place at the table, leauing his dinner, came faſting to
the bodie: † and taking it vp caried it to his houſe ſecretely, 4
that when the ſunne ſhould be downe, he might warely burie
him. † And whẽ he had hid the bodie, he eate bread with mour- 5
ning and trẽbling, † remembring that word, which our Lord 6
ſayd by Amos the Prophet: Your feſtiual dayes ſhal be tur-
ned into lamentation and mourning. † But when the ſunne 7
was downe, he went, and buried him. † And al his neigh- 8
bours rebuked him, ſaying: Euen now thou waſt commanded
to be ſlayne becauſe of this matter, and thou dideſt ſcarce
eſcape

:: Al the people of the tenne tribes did not ſerue Ieroboams golden calues, but ſome *feared God* & conſequently *refrayned from euil. Prou. 3.* at leaſt from idolatrie.

Amos. 8. v. 10.

eſcape the commandment of death, and ∷ doeſt thou burie the
9 dead agayne? † But Tobias more fearing God, then the king,
in haſt tooke the bodies of them that were ſlayne, and hid
10 them in his houſe, and at midnight buried them. † And it
happened that on a certayne day, being wearied with burying,
coming into his houſe he had caſt himſelf downe by the
11 wal, and ſlept, † and as he was ſleeping, hote dung out of the
ſwallowes neſt fel vpon his eyes, and he was made blinde.
12 † And this tentation therfore our Lord permitted to chance
vnto him, that an example might be geuen to poſteritie of his
13 patience, alſo of holie Iob. † For whereas he feared God alwaies
from his infancie, and kept his commandmentes, he
grudged not agaynſt God for that the plague of blindnes had
14 chanced to him, † but continewed immoueable in the feare
15 of God, geuing thankes to God al the dayes of his life. † For
as the kinges inſulted againſt bleſſed Iob: ſo his ∷ parentes
16 and coſins derided his life, ſaying. † Where is thy hope, for
17 the which thou dideſt beſtowe almes and burials? † But To-
18 bias rebuked them, ſaying: Speake not ſo: † becauſe we are
the children of holie ones, and looke for that life, which God
wil geue to them, that neuer change their faith from him.
19 † But Anna his wife went dayly to weauing worke, and ſhe
brought the gaines of her handie labour, which ſhe could
20 get. † Whereby it came to paſſe, that ſhe receiuing a kid
21 of goates had brought it home: † the voice whereof bleating
when her huſband had heard, he ſayd: Take heed, leſt
perhaps it be ſtollen, reſtore ye it to his owners, becauſe it is
not lawful for vs either to eate anie thing of theft or to touch
22 it. † To theſe wordes his wife being angrie anſwered: Thy
hope is become vayne manifeſtly, and thine almes now haue
23 appeared. † And with theſe, and other ſuch like wordes ſhe
vpbrayded him.

∷ True zele is not hindred from workes of mercie by feare of death: *becauſe perfect charitie caſteth out feare. 1. Ioan 4.*

∷ Both elder and yonger ſorte of his kinred derided him, not his proper parentes, for he was depriued of father and mother when he was a child, as it ſemeth. c. 1. v. 4.

CHAP. III.

The prayer of Tobias, 7. and Sara, in their ſeueral afflictions, 24. are heard by God, and the Angel Raphael is ſent to releeue them.

1 THEN Tobias lamented, and began to pray with teares,
2 † ſaying: Thou art iuſt ô Lord, & al thy iudgementes are
3 iuſt, and al thy waies, mercie, & truth, and iudgement. † And
now Lord be mindful of me, and take not reuenge of my
ſinnes, neither remember the ſinnes of me, or of my parentes.

† Becauſe we haue not obeyed thy commandmentes, therfore 4
we are deliuered in ſpoile, and captiuitie, and death, and
into a fable, and into reproch to al nations, in which thou
haſt diſperſed vs. † And now Lord great are thy iudgementes, 5
becauſe we haue not done according to thy preceptes, & haue
not walked ſincerely before thee: † and now Lord according 6
to thy wil do with me, & command my ſpirite to be receiued
in peace: for it is expedient for me to die, rather then to liue.
†The verie ſame day therfore it chanced that Sara the daughter 7
of Raguel in :: Rages a citie of the Medes, ſhe alſo heard
reproch of one of her fathers handmaydes,† becauſe ſhe had 8
beene deliuered to ſeuen huſbandes, & the diuel named :: Aſmodeus
had killed them, forthwith as they were entred in
vnto her. † Therfore when she rebuked the wench for her 9
fault, she anſwered her, ſaying: Let vs no more ſee ſonne of
thee, or daughter vpon the earth, thou murderer of thy huſbandes.
† What wilt thou kil me alſo, as thou haſt now killed 10
ſeuen husbandes? At this voice ſhe went into an higher chamber
of her houſe: and three dayes, and three nightes did not
eate, nor drinke: † but continewing in prayer with teares 11
beſought God, that he would deliuer her from this reproch.
† And it came to paſſe the third day, whiles ſhe accompliſhed 12
her prayer, bleſſing our Lord, † ſhe ſayd: Bleſſed is thy name 13
ô God of our fathers: who when thou haſt bene angrie, wilt
doe mercie, & in the time of tribulation forgeueſt them their
ſinnes, that inuocate thee. † To thee ô Lord I turne my face, 14
to thee I direct myne eyes. † I deſire Lord that thou looſe me 15
from the bond of this reproch, or els take me away from
the earth. † Thou knoweſt Lord that I neuer coueted a huſband, 16
and haue kept my ſoule cleane from al concupiſcence.
† Neuer haue I companied my ſelf with ſporters: neither 17
haue I made my ſelfe partaker with them that walke in lightneſſe.
† But a husband I conſented to take, with thy feare, 18
not with my luſt. † And either I was vnworthie of them, or 19
they perhaps were not worthie for me: becauſe perhaps thou
haſt kept me for an other man. † For thy counſel is not in 20
mans power. † But this hath euerie one for certayne, that 21
worſhippeth thee, that his life, if it be in probation, shal be
crowned: and if it be in tribulation, it shal be deliuered: and
if it be in correction, it shal be lawful to come to thy mercie.
† For thou art not delighted in our perditions: becauſe after 22

a tempeſt

:: In a prouince of the Medes wherof Rages was the head citie, for when they came where Raguel dwelt, Tobias ſtayed there, and the Angel went to the citie of Rages where Gabelus dwelt. *c. 9.* As one may ſay: ſuch a one dwelleth in Rome, that dwelleth in anie part of Romania: in Yorck, Lincolne, or Mummoth, that dwelleth in one of thoſe ſhires.

:: *Aſmodeos*, ſignifying *Deſtroyer* is a captaine or king of thoſe diuels which ſpecially deſtroy ſoules by the ſinnes of the fleſh, & afterward tormenteth both ſoules and bodies for the ſame ſinnes.

a tempeſt thou makeſt a calme, and after teares and weeping
23 thou powreſt in ioyfulneſſe. † Be thy name God of Iſrael
24 bleſſed foreuer. † At that time the prayers of both were heard
25 in the ſight of the glorie of the high God: † and the holie Angel
of our Lord Raphael was ſent, to cure them both, whoſe
prayers at one time were :: recited in the ſight of our Lord.

:: *Act.* 10. An Angel ſhewed Cornelius that his prayers were heard *Apoc.* 5. prayers of the faithful are offered to God by Angels. & other Sainctes.

CHAP. IIII.

Tobias thincking he ſhal dye, geueth his ſonne godlie admonitions. 7. eſpecially exhorteth him to geue almes diligently. 13. to flee al fornication, pride, and fraude. 21. And telleth him of money lent to a freind.

1 THERFORE when Tobias thought his prayer to be
heard that he might haue died, he called to him Tobias
2 his ſonne, † and ſayd to him: :: Heare my ſonne the wordes
3 of my mouth, & lay them as a foundation in thy hart. † When
1 God ſhal take my ſoule, * burie my bodie: and thou ſhalt doe
2 4 *honour to thy mother al the dayes of her life: † for thou muſt
be mindful what perils, and how great ſhe ſuffered for thee
5 in her wombe. † And when ſhe alſo ſhal haue accompliſhed
6 the time of her life, burie her beſide me. † And al the dayes
3 of thy life * haue God in thy mind: and beware thou conſent
not to ſinne at anie time, and pretermitte the preceptes of our
4 7 Lord God. † * Of thy ſubſtance :: geue almes, and turne not
away thy face from anie poore perſon: for ſo it ſhal come to
paſſe that neither the face of our Lord ſhal be turned from
8 thee. † As thou ſhalt be able; ſo be merciful. † If thou haue
9 much, geue aboundantly: if thou haue litle, ſtudie to impert
10 alſo a litle willingly. † For thou doſt treaſure vp to thy ſelf a
11 good reward in the day of neceſſitie. † becauſe almes deliuereth
from al ſinne, and from death, & wil not ſuffer the ſoule
12 to goe into darkeneſſe. † Great confidence before God moſt
5 13 high ſhal almes be to al them that doe it. † * Take heed to thy
ſelf my ſonne of al fornication, & beſide thy wife neuer abide
6 14 to know crime. † * Neuer permitte pryde to rule in thy word:
7 15 for in it al perdition tooke his beginning. † * Whoſoeuer hath
wrought anie thing for thee, pay him his hyre immediatly, and
let not the hyre of thy hyred ſeruant remayne with thee at al.
8 16 † * That :: which thou hateſt to be done to thee by an other, ſee
17 thou doe it not to an other at anie time. † Eate thy bread with
the hungrie & needie, and of thy garmentes couer the naked.
9 18 † * Set thy bread, and thy wine vpon :: the burial of a iuſt man,

:: As Moyſes to the people *Deut.* 33. and Dauid to Salomon. 3. *Reg.* 2. So Tobias gaue holie admonitions to his ſonne: in al fourtene. *noted in the inner margin.*

:: The ſame doctrine of good workes, and reward, is taught. *Daniel.* 4. *v.* 24.

:: A notable rule, agreable to the law of nature.

:: VVorkes of mercie extēd alſo to the dead.

and doe not eate and drinke therof with ſinners. † Seeke 19 10. 11
counſel alwaies of a wiſeman. † At al time bleſſe God: and 20 12
deſire of him, that he direct thy waies, and that al thy coun-
ſels remayne in him. † I tel thee alſo my ſonne ∷ that I gaue 21 13
tenne talentes of ſiluer, whiles thou waſt yet a child, to Ga-
belus, in Rages a citie of the Medes, and I haue a bil of his
hand with me: † and therfore enquire how thou maiſt come 22
to him, and receiue of him the foreſayd weight of ſiluer, and
reſtore him the bil of his hand. † Feare not my ſonne: we 23 14
leade in dede a poore life, but we ſhal haue many good thinges
if we feare God, and depart from al ſinne, and doe wel.

∷ It perteyneth to good men amongſt other thinges, to geue notice and to diſpoſe of their temporal goodes by their laſt wil.

CHAP. V.

The ſecond part. The iourney and affayres of yong Tobias aſſiſted by the Angel Raphael.

Yong Tobias ſeeking a guide for his iourney, Raphael the Angel in ſhape of a man preſenteth himſelf, and vndertaketh this office. 23. The mother lamenteth the abſcence, and danger of her ſonne.

THEN Tobias anſwered his father, and ſayd: I wil doe 1
al things, father, whatſoeuer thou haſt commanded me.
† But how I ſhal require this money, I can not tel, he know- 2
eth not me, and I know not him: what token ſhal I geue
him? Yea neither the way which leadeth thither, did I euer
know. † Then his father anſwered him, and ſayd: I haue the 3
bil of his hand with me, which when thou ſhalt ſhew him, he
wil forthwith reſtore it. † But goe now, and ſeeke thee out 4
ſome faythful man, that may goe with thee being ſure of his
hyre: that thou mayſt receiue it, whiles I yet liue. † Then To- 5
bias going forth, found a ∷ goodlie yongman, ſtanding gir-
ded, and as it were readie to walke. † And not knowing that 6
it was an Angel of God, he ſaluted him, and ſayd: From
whence haue we thee, good yongman? † But he anſwered: 7
Of the children of Iſrael. And Tobias ſayd to him: Knoweſt
thou the way, that leadeth vnto the countrie of the Medes?
† To whom he anſwered: I know it: and al the wayes therof 8
I haue often walked, and I haue taried with Gabelus our bro-
ther, who abydeth in Rages a citie of the Medes, which is
ſituate in the Mount Ecbatanis. † To whom Tobias ſayd: 9
Stay for me I beſeech thee, til I tel theſe ſame things to my
father. † Then Tobias going in told al theſe things to his fa- 10
ther. Whereupon his father marueiling, requeſted that he
would come in vnto him. † Going in therfore he ſaluted him, 11
and ſayd: Ioy be to thee alwaies. † And Tobias ſayd: What 12

∷ The Angel Raphael appearing in forme of a man prefigured our Sauiour who indede became a verie man. *S. Beda.*

maner of ioy ſhal be to me, which ſitte in darkenes, and ſee
13 not the light of heauen? † To whom the yong man ſayd: Be
of good cheere, it is very neere that thou mayſt be cured of
14 God. † Tobias therfore ſayd to him: Canſt thou bring my
ſonne to Gabelus into Rages a citie of the Medes? and when
15 thou ſhalt returne, I wil pay thee thy hyre. † And the Angel
ſayd to him: I wil conduct him, & bring him to thee againe.
16 † To whom Tobias anſwered: I pray thee, tel me, of what
17 houſe, or what tribe art thou? † To whom :: Raphael the
Angel ſayd: Seekeſt thou the kinred of an hyred ſeruant, or
18 an hyred ſeruant himſelfe, that may goe with thy ſonne? † But
leſt perhaps I make thee careful, I am Azarias the ſonne of
19 Ananias the great. † And Tobias anſwered: Thou art of a
great kinred. But I pray the be not angrie that I would know
20 thy kinred. † And the Angel ſayd to him: I wil lead thy ſonne
21 ſafe, and bring him to thee agayne ſafe. † And Tobias anſwering,
ſayd: Wel may you walke, and God be in your iourney,
22 and his Angel accompanie you. † Then al things being
readie, that were to be caried in the way, Tobias bid his father
and his mother, fare wel, and they walked both together.
23 † And when they were departed, his mother began to
weepe, & to ſay: Thou haſt taken the ſtaffe of our old age, and
24 ſent him away from vs. † I would the money had neuer bene,
25 for the which thou haſt ſent him. † For our pouertie ſufficed
vs, that we might account this thing riches, that we ſaw our
26 ſonne. † And Tobias ſayd to her: Weepe not, our ſonne ſhal
come thither ſafe, and ſhal returne ſafe to vs, and thyne
27 eies ſhal ſee him. † For I beleue that :: the good Angel of
God doth accompanie him, & doth wel diſpoſe al things, that
are done about him, ſo that he ſhal returne to vs with ioy.
28 † At this voyce his mother left weeping, and held her peace.

:: *Raphael* ſignifying *medicine of God.* S. Greg. ho. 34. calleth him ſelfe Azarias, whoſe ſhape and viſage he tooke vpon him, which name alſo ſignifieth *the helpe of God.*

CHAP. VI.

By the Angels aduiſe yong Tobias apprehendeth a fiſh, that aſſaulteth him. 5. reſerueth the hart, gal, and liuer for medicines. 10. They lodge at the houſe of Raguel, whoſe daughter Sara Tobias is to marie, 14. A diuel hath heretofore ſlaine her ſeuen husbandes, 16. but ſhal not hurt him.

1 AND Tobias went forward, & a dogge folowed him, and
2 he made his firſt abode by the riuer of Tigris. † And he
went out to waſh his feete, and behold an huge fiſh came forth
3 to deuoure him. † Of whom Tobias being afrayd, cryed

out with a loud voice,ſaying: Sir, he inuadeth me. † And the 4
Angel ſaid to him:Take him by the gille,& draw him to thee.
Which when he had done, he drew him on the drie land, and
he began to ſtrugle before his feete. † Then ſayd the Angel 5
to him: Take out the entralles of this fiſhe, and his hart, and
gal,and liuer, keepe to thee: for theſe are neceſſarie and profitable for medecines. † Which when he had done, he ro- 6
ſted the ∷ fleſh therof, and they tooke it with them in the
way: the reſt they ſalted which might ſuffiſe them, til they
came to Rages the citie of Medes. † Then Tobias asked the 7
Angel, and ſayd to him: I beſech thee brother Azarias, tel me
what remedies ſhal theſe things haue,which thou haſt bid me
keepe of the fiſh? † And the Angel anſwering, ſayd to him: 8
If thou put a litle peece of his * hart vpon coales, the ∷ ſmoke
therof driueth out al kinde of diuels, either from man or from
woman, ſo that it cometh no more vnto them. † And the 9
gall is auailable to annoynt the eies, in which there ſhal be
white blemiſh, and they ſhal be healed. † And Tobias ſayd 10
to him: Where wilt thou that we tarie? † And the Angel an- 11
ſwering, ſayd: Here is one named Raguel, a nerekinſman of
thy tribe, and he hath a daughter named Sara, and he hath
neither man child, nor anie woman child beſide her. † Al his 12
ſubſtance is dewe to thee, and thou mayſt take her to wife.
† Aske her therfore of her father, and he wil giue her thee 13
to wife. † Then Tobias anſwered, and ſayd: I heare that ſhe 14
hath beene deliuered to ſeuen husbandes, and they are dead:
yea and I haue heard, that a diuel killed them. † I am afrayd
therfore, leſt theſe things may happen to me alſo: & whereas 15
I am the onlie childe of my parentes, I may bring downe their
old age with ſorow vnto ∷ hel. † Then the Angel Raphael ſayd 16
to him: Heare me, and I wil ſhewe thee who they are,
on whom the diuel can preuaile. † For they that ſo receiue 17
matrimonie, that they exclude God from them ſelues, and
from their mind, and ſo geue them ſelues to their luſt, as
horſe and mule, which haue not vnderſtanding, ouer them
the diuel hath power. † But thou when thou ſhalt take 18
her, entring into the chamber, for three daies be continent
from her, and thou ſhalt geue thy ſelf to nothing els but to
prayers with her. † And the ſame night, the * liuer of the fiſh 19
ſette on the fyre, the diuel ſhal be driuen away. † But the 20
∷ ſecond night thou ſhalt be admitted in the copulation of
the

∷ S. Paul alſo calleth fleſh of fiſh 1. *Cor.* 15. and Plinie *lib.* 9. *c.* 15.

∷ Diuels who exalted them ſelues as equal with God, are iuſtly made ſubiect to corporal creatures. God cōcurring with natural cauſes, whoſe good pleaſure is ſometimes to vſe inſtrumēts naturally vnapt, as when Chriſt gaue ſight to the blinde by putting clay on his eyes. *Ioan.* 9. ſometimes more apt, as when he fed manie with few loaues. *Ioan.* 6. So the Angel by Gods appointment vſed this meanes to expel the diuel.

∷ Into the place where good ſoules reſted, none then hauing acceſſe into heauen. *See Annotations. Gen.* 37.

∷ The ſecond night he asked

* *and liuer. v.* 19.

* *and hart v.* 8.

21 the holie Patriarches. † And the third night thou ſhalt ob-
teyne a bleſſing that ſound children may be procreated of
22 you. † And when the third night is paſt, thou ſhalt take the
virgin with the feare of our Lord, moued rather for loue of
childeren then for luſt, that in the ſeede of Abraham thou
mayſt obteyne bleſſing in children.

and obtayned this grace; for he knew not his wife vntil the fourth night. v. 22.

CHAP. VII.

They are kindly entertained by Raguel. 10 Tobias demandeth Sara to Wiſe, Which Raguel, encoredged by the Angel, granteth. 15. and the mariage is made.

1 AND they went to Raguel, and Raguel receiued them
2 with ioy. † And Raguel beholding Tobias, ſayd to
Anna his wife: How like is this yongman to my ſiſters ſonne!
3 † And when he had ſpoken theſe wordes, he ſayd: Whence
4 are you ye yongmen our brethren? † But they ſayd: We are
5 of the tribe of Nephthali, of the captiuitie of Niniue. † And
Raguel ſayd to them: Know you Tobias my brother? Who
6 ſayd: We know him. † And when he ſpake much good of
him, the Angel ſayd to Raguel: Tobias, of whom thou askeſt
7 is this mans father. † And Raguel put forth him ſelfe, and
with teares kiſſed him, and weeping vpon his necke, ſayd:
Bleſſing haue thou my ſonne, becauſe thou art the ſonne of
8 a good and moſt vertuous man. † And Anna his wife, and
9 Sara theyr daughter wept. † And after they had talked, Ra-
guel commanded a wether to be killed, and a banket to be
prepared. And when he deſired them to ſitte downe to dinner,
10 † Tobias ſaid: I wil not eate nor drinke here this day, vnleſſe
thou firſt aſſure my petition, and promiſe to geue me Sara thy
11 daughter. † Which word Raguel hearing, was ſore afrayd,
knowing what had chanced to thoſe ſeuen husbands, which
went in vnto her: and he began to feare leſt perhaps it might
chance to him alſo in like maner: and when he doubted, and
12 :: gaue no anſwer to him demanding, † the Angel ſayd to
him: Feare not to geue her to this man, for to him fearing
God is thy daughter dewe to be his wife: therfore an other
13 could not haue her. † Then ſayd Raguel: I doubt not but
14 God hath admitted my prayers and teares in his ſight. † And
I beleue that therfore he hath made you come to me, that
this mayde might be ioyned to her kinred, according to the
law of Moyſes: and now haue no doubt but I wil deliuer her
to thee.

:: A iuſt man (ſayth S. Ambroſe. *lib* 3. *Off.* *c.* 14.) feared other mens harmes, and would rather his daughter ſhould not be maried then others ſhould be in danger, preferring honeſtie before profite.

to thee. † And taking his daughter by the right hand, gaue it 15
into the right hand of Tobias, ſaying: The God of Abraham,
and the God of Iſaac, and the God of Iacob be with you, and
he ioyne you together, and fulfil his bleſſing in you. † And 16
taking paper they made a writing of the mariage. † And after 17
theſe things they made merie, bleſſing God. † And Raguel cal- 18
led to him Anna his wife, and commanded her to prepare an 19
other chamber. † And ſhe brought Sara her daughter in thi-
ther, and ſhe wept. † And ſhe ſayd to her: Be of good cheere 20
my daughter, our Lord of heauen geue thee ioy for the tedi-
ouſneſſe which thou haſt ſuffered.

CHAP. VIII.

Tobias bruling part of the fiſhes liuer, Raphael bindeth the diuel. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for him, but vnderſtanding that he is wel, filleth it vp againe, 21. prepareth a feaſt, geueth the half of his goodes preſently for Saraes dawrie, the other halfe after her parents death.

AND after they had ſupped, they brought in the yong 1
man to her. † Tobias therfore remembring the Angels 2
word, brought forth out of his bag, part of :: the liuer, and
layd it vpon liue coales. † Then Raphael the Angel tooke the 3
diuel, and bound him in the deſert of higher Ægypt. † Then 4
Tobias exhorted the virgin, & ſayd to her: Sara ariſe, and let
vs pray to God to day, and to morow, and the next morow: be-
cauſe theſe three nights we are ioyned to God: and when the
third night is paſt, we wil be in our wedlocke. † For we are 5
the children of holie men, & we may not be ioyned together
as gentiles, that know not God. † And they riſing together, 6
prayed both together that health might be geuen them. † And 7
Tobias ſayd: Lord God of our fathers, the heauens & the earth,
and the ſea & fountaynes, and riuers, and al thy creatures that
are in them, bleſſe thee. † Thou madeſt Adam of the ſlime of 8
the earth, & gaueſt him Eue an helper. † And now Lord thou 9
knoweſt, that not for fleſhlie luſt doe I take my ſiſter to wife,
but only for the loue of poſteritie, in the which thy name may
be bleſſed for euer & euer. † Sara alſo ſayd: Haue mercie on vs 10
Lord, haue mercie vpon vs and let vs grow old both together
in health. † And it came to paſſe about the cock crowing, Ra- 11
guel bad his ſeruantes to be called for, & they went with him
together to digge a graue. † For he ſayd: Leſt perhaps it may 12
chance

:: See chap. 6. v. 8. Myſtically it ſignified Chriſts paſſion whereby the diuel was expelled out of mens hartes. *S. Aug. ſer. 28. de Sanctis. Proſper. li. de promiſſ. p. 2. c. 39.*

chance to him, as alſo to the other ſeuen huſbandes, that
13 went in vnto her. † And when they had prepared the pitte,
14 Raguel returning to his wife, ſayd to her: † Send one of thy
handmaydes, and let her ſee if he be dead, that I may burie
15 him before it be day. † But ſhe ſent one of her handmaydes,
who going into the chamber, found them ſafe and ſound,
16 ſleeping both together. † And returning ſhe brought good
tydings: and they bleſſed our Lord, to witte, Raguel & Anna
17 his wife, † and ſayd: We bleſſe thee Lord God of Iſrael, be-
18 cauſe it hath not chanced as we thought. † For thou haſt done
thy mercie with vs, & haſt excluded from vs the enemie, that
19 perſecuted vs. † And thou haſt taken pitie vpon two the :: only
children. Make them Lord bleſſe thee more fully: and to offer
vp to thee a ſacrifice of thy prayſe, and of their health, that
al nations may know, that thou art God onlie in al the earth.
20 † And forthwith Raguel commanded his ſeruantes, that they
ſhould fil vp the pitte, which they had made, before it were
21 day. † And he bad his wife make readie a feaſt, and prepare
al thinges, that for victuals were neceſſarie to them that goe a
22 iourney. † He cauſed alſo two fatte kyne, and foure wethers
to be killed, and great chere to be prepared for al his neigh-
23 bours, and al his freindes. † And Raguel adiured Tobias, that
24 he should abide with him two weekes. † And of al thinges
which Raguel poſſeſſed, he gaue the halfe part to Tobias, and
made this writing, that the halfe part, which was remayning
after their deceaſe, should come to the dominion of Tobias.

:: In the one familie there were no more children but one ſonne, in the other one onlie daughter.

CHAP. IX.

The Angel Raphael goeth to Gabelus, receiueth the money, and bringeth him to the mariage. 8. They ſalute ech other, and Gabelus wiſheth al proſperitie to yong Tobias, and his ſpouſe.

1 THEN Tobias called the Angel to him, whom he thought
to be a man, and he ſayd to him: Brother Azarias, I pray
2 thee harken to my wordes: † If I should deliuer my ſelf to
3 be thy ſeruant I shal not deſerue thy prouidence. † Howbeit
I beſech thee, that thou take vnto thee beaſtes and ſeruantes,
and goe to Gabelus into :: Rages the citie of Medes: & render
him his handwriting, and receiue of him the money, and de-
4 ſire him to come to my mariage. † For thyſelf knoweſt that
my father numbreth the dayes: and if I ſlacke one day more,
5 his ſoule is made ſorowful. † And ſurely thou ſeeſt how

:: The Angel went to the citie it ſelfe called Rages, Tobias remaining in the territorie or prouince therof, with Raguel, which place is alſo called Rages. c. 3. v. 7.

Raguel hath adiured me, whoſe adiuring I can not diſpiſe.
† Then Raphael taking foure of Raguels ſeruantes, & two ca- 6
mels, went into Rages the citie of Medes: & finding Gabelus
gaue him his handwriting, and receiued of him al the money.
† And he told him of Tobias the ſonne of Tobias, al thinges 7
that were done: and made him come with him to the ma-
riage. † And when he was entered into Raguels houſe, he 8
found Tobias ſitting at the table: and he leaping vp, they
kiſſed ech other: and Gabelus wept, and bleſſed God, † and 9
ſayd: The God of Iſrael bleſſe thee, becauſe thou art the ſonne
of a verie good man, and iuſt, and that feareth God, and doth
almes deedes: † and bleſſing be geuen vpon thy wife, and 10
vpon your parentes: † & that you may ſee your children, and 11
your childrens children, vnto the third & fourth generation:
and your ſeede be bleſſed of the God of Iſrael, who reigneth
fer euer and euer. † And when al had ſayd, Amen; they went 12
to the feaſt: but with the feare of our Lord alſo did they cele-
brate the feaſt of the mariage.

CHAP. X.

The parentes lament the long abſence of their ſonne Tobias. 8 whom when Raguel can not perſwade to ſtay longer, 11. he wiſheth much good vnto him, and his wife, admoniſhing her to be dutiful in al thinges.

BVT when Tobias taried long ″ becauſe of the mariage, 1
Tobias his father was careful, ſaying: Why thinkeſt thou
doth my ſonne tarie, or why is he held there? † Is Gabelus 2
dead thinkeſt thou, and no man wil reſtore him the money?
† And he began to be ſorowful exceedingly him ſelfe, and 3
Anna his wife with him: and :: they began both to weepe
together: becauſe their ſonne did not returne to them the
day appointed. † His mother therfore wept with diſcomfor- 4
table teares, and ſayd: Woe, woe is me, my ſonne, why ſent
we thee to goe to a ſtrange countrie, the light of our eies, the
ſtaffe of our old age, the comforte of our life, the hope of
our poſteritie? † We hauing al things together in thee onlie, 5
ought not to haue let thee goe from vs. † To whom Tobias 6
ſaid: Hold thy peace, and be not trubled, our ſonne is ſafe,
that man with whom we ſent him is faithful ynough. † How- 7
beit ſhe could by no meanes be comforted, but dayly running
out looked about, and went about al waies by which there
ſeemed hope he would returne, that ſhe might ſee him a far
of, if

:: Such of the Iewes as beleue in Chriſt, hartely lament that he tarieth ſo lõg from their nation. Some more aſſuredly with old Tobias, others more doubtfully with his wife, expect his returne. S. *Beda in Tobiam* Euen ſo the remnant of Catholiques in countries fallen to hereſie *haue great ſadnes and con-*

8 of, if it were poſſible, coming. † But Raguel ſayd to his ſonne
in law: Tarie here, and I wil ſend a meſſenger to Tobias thy
9 father, that thou art in health. † To whom Tobias ſayd: I
know that my father & my mother do now count the dayes,
10 and their ſpirite is tormented in them. † And when Raguel
deſired Tobias in manie wordes, and he by no meanes would
heare him, he deliuered Sara vnto him, and the halfe part of al
his ſubſtance in men ſeruantes, & wemen ſeruantes, in cattel,
in camels, and in kine, and in much money and diſmiſt him
11 ſafe and ioyful from him, † ſaying: The holie Angel of our
Lord be in your iourney, and bring you through ſafe, and
that you may finde al thinges wel about your parentes, and
12 myn eies may ſee your children before I die. † And the parentes
taking their daughter, kiſſed her, and let her goe:
13 † admoniſhing her to honour her father and mother inlaw,
to loue her huſband, to rule the houſhold, to gouerne the
houſe, and to ſhewe her ſelfe irreprehenſible.

tinual ſorovv in their hart (Rom. 9.) vviſhing (with what temporal loſſe ſoeuer) *the ſaluation of their brethren, kinſmen,* and countriemen: ſome hoping more confidently and comforting others, that Chriſt wil againe illuminate our whole nation, as ſight was reſtored to old Tobias.

ANNOTATIONS. CHAP. VI. VII. VIII. IX. X.

1. *Taried long becauſe of the Mariage.*] Out of this example of a holie Mariage betwen yong Tobias and Sara, deſcribed in the fiue precedent chapters, ſome ſpecial good leſſons may be briefly gathered, for the inſtruction & conſolation of ſuch as are to marie, or be already maried. Not that either al, or onlie the ſame obſeruations perteyne now to chriſtian Mariage, but that al Chriſtianes may ſee, how orderly godlie perſons proceded in making, and performing this holie contract in the old Teſtament, and therby lerne, that more perfection is required in Chriſtian Matrimonie, being now (as then it is was not) a holie Sacrament, ſignifying the Vnion betwen Chriſt & his Church: and geuing peculiar Grace to the parties (if themſelues hinder it not) to beare more eaſily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie inſtruction of the Roman Catechiſme. Al that we ſhal here note, may be reduced to two heades, or principal partes. For in this Mariage there were certaine neceſſarie, and as it were eſſential pointes, without which it had not benne a lawful nor right contract: Other acceſſarie ceremonies, and Rites were alſo very conuenient, for the more ſolemnitie and better performance therof. As the like of both ſortes are now, but more perfect in Chriſtian Mariages. In the former kind, firſt of al, *the end of Mariage* was propoſed by the Angel, and deſired by the parties. *chap. 6. v. 22. c. 8. v. 9. not for pleaſure but for children, and poſteritie, by vvhich God might be bleſſed and ſerued:* Secondly Mariage muſt be *betvven lavvful perſonnes,* For the ſeruantes of God could not lawfully match, neither with Infideles, nor with ouer nere kinred, but in conuenient degrees, and that ordinarily in the ſame Tribe. *ch. 6. v. 11. ch. 7. v* 14. as the law of Moyſes preſcribed. Thirdly, the *parties* muſt geue, and *expreſſe their mutual conſent.* and the good wil of parentes was alſo requiſite. *ch. 7. v.* 10. 15. 20. These principal pointes premiſed; for the due ſolemnization other Rites were

Epheſ. 5.
Mat. 19.

part. 2 de Matrim. q. 22. 23.

Exod. 34.
Deu. 7.
Leuit. 18.
Nu. 36. v. 7.

Inſtructions to maried perſons out of the example of Tobias and Saras Mariage

True Mariage alwayes a holie contract.

Now a Sacrament.

Proper inſtructions for man and wife.

Three neceſſarie pointes in Matrimonie.

Tenne godly Rites obſerued in the Mariage of Tobias and Sara.

alſo adioyned. Firſt Raguel, the maides *father, gaue his daughter* taking her by the
right hand, and ſo deliuered her into the right hand of Tobias. *ch. 7. v. 15.*
as with vs the father, or nere freind of the woman, geueth her to be maried to
ſuch a man. Secondly her father prayed that it might wel ſuccede, *ibidem.* and ſo
do al freindes now, eſpecially the Prieſt by the publique prayers of the Church.
1. 2. The third rite, the *couenantes of Mariage* were made, with aſſigment of dawrie, *Apud. Munſterum.*
3 4. alſo *vvritten, ch. 7. v. 16* & ſealed, as the * Hebrew and Greke text witneſſe. The
5. fourth, Inuitation of freindes to the Mariage. *ch. 8. v. 2. ch 9. v 3.* The fifth. They
made *a feaſt*, which commonly dured ſeuen dayes, but here fourtene. *ch 8: v. 23.* *Gen. 29. v. 27.*
for the duble ioy of the mariage, and expulſion of the diuel. But though *the*
feaſt continued long, yet was *it moſt moderate* and ſober, *vvith feare of our Lord they* *Iudic. 14. v. 17.*
celebrated the feaſt of the Mariage ch. 9. v 12. Plato a heathen Philoſopher, *li. 6 de*
legibus, preſcribeth what temperance in meate & drinke, and what modeſtie of
behauiour, are required in mariage feaſtes. VVhoſe eccellent ſentence, *F. Sera-*
rius in Tob. 10. reciteth The ſixth rite, the bringing of the bride to her chamber, 6.
chap 7 v 19. the Catholique Church hath a particular forme of bleſſing the
bridal chamber. The ſeuenth, Tobias & Sara obſerued three dayes continencie 7.
after the Mariage ch 6. v. 18. ch 8. v. 4. which now is commended by way of
counſel, not of precept. The eight, Tobias obſerued that which the Angel 8.
aduiſed him, in burning the liuer of the fiſh vpon coales in their chamber. ch 6.
v. 19. ch 8 v. 2. So deuout perſons commonly obſerue that which ſpiritual
men exhort them vnto, though it be not a commandment. The ninth, Priuate 9.
prayer of the new maried perſons, ch. 6. v 18. c. 8. v. 4. The tenth, the ſending 10.
away of the ſpouſe to her huſbands houſe, or dwelling place, with good wiſhes,
due payment of the promiſed dawrie, and godlie admonitions by her parentes.
ch. 10. v. 10. 11. 12. 13.

CHAP. XI.

Leauing Sara with the reſt of the companie, and the flocke to folow, the Angel Raphael and Tobias goe before, 5. are ioyfully receiued, 8. Tobias annointeth his fathers eyes with the fiſhes gal, and he ſeeth. 18. Sara arriueth ſeuen dayes after with her familie and cattle.

AND when they returned they came to Charan, which 1
is in the middeway agaynſt Niniue, the eleuenth day.
† And the Angel ſaid: Brother Tobias thou knoweſt how 2
thou dideſt leaue thy father. † If it pleaſe thee therfore, let 3
vs goe before, and let the families folow ſoftly after vs, toge-
ther with thy wife, and with the beaſtes. † And when this 4
pleaſed him that they ſhould goe, Raphael ſaid to Tobias:
Take with thee of the gal of the fiſh: for it ſhal be neceſſarie.
Tobias therfore tooke of that gal and they departed. † But 5
Anna ſate beſide the way dayly, in the toppe of a hil, from
whence ſhe might ſee afar of. † And whiles ſhe watched his 6
coming out of that place, ſhe ſaw afar of, and by and by
perceiued her ſonne coming: and running ſhe told her huſ-
band ſaying: Behold thy ſonne cometh. † And Raphael 7
ſaid

ſaid to Tobias. But when thou art entred into thy houſe forth-
with adore our Lord thy God: and geuing thankes to him
8 goe to thy father, and kiſſe him. † And immediatly annointe
vpon his eies of this gal of the fiſh, which thou carieſt with
thee. For know thou that forthwith his eies ſhal be opened,
and thy father ſhal ſee the light of heauen, and ſhal reioice in
9 the ſight of thee. † Then ranne :: the dogge before, which
had beene with them in the way, and coming as it were a meſ-
10 ſenger with the fawning of his tayle reioyſed. † And his fa-
ther that was blind ryſing vp, began to runne ſtumbling with
his feete: and geuing a ſeruant his hand, went to meete his
11 ſonne. † And receiuing him kiſſed him, with his wife, and
12 they began both to weepe for ioy. † And when they had ado-
red God, and geuen thankes, they ſate downe together.
13 † Then Tobias taking of the gal of the fiſh, annoynted his
14 fathers eies. † And he ſtayed as it were almoſt halfe an houre:
& the white blenith began to come out of his eies, as it were
15 the skine of an egge. † Which Tobias taking drewe from his
16 eies, and immediatly :: he receiued ſight. † And they glorified
God, to wit, himſelfe and his wife, and al that knewe him.
17 † And Tobias ſaid: I bleſſe thee Lord God of Iſrael, becauſe
thou haſt chaſtiſed me, and thou haſt ſaued me: and behold I
18 ſee Tobias my ſonne. † After ſeuen dayes alſo came in Sara
his ſonnes wife, and al the familie ſafe, and cattel, and the ca-
mels, and much money of his wiues: and that money alſo,
19 which he had receiued of Gabelus: † and he told his pa-
rentes al the benefites of God, which he had done to him
20 by the man, that conducted him. † And Achior and Nabath
Tobias ſiſters ſonnes came, reioyſing at Tobias, and congra-
tulating him for al good thinges, that God had ſhewed to-
21 wards him. † And for ſeuen daies making good chere, they
reioyſed al with great ioy.

:: It nothing diſgraceth the ſacred hiſtorie that a ſmal matter being alſo true is recorded with the reſt. *As not one letter nor one title of the lavv may be omitted, Mat. 5* S. *Beda* alſo expoundeth it myſtically of Gods preachers. S. Ierom. doth the like, *in. Iſaie. 56* and S. Auguſtin *li 22. c 56. cont. Fauſtum. Manich.*

::God vſed this gal of a fiſh in curing Tobias eyes, in like ſorte as the liuer in driuing away the diuel. *c. 6. v. 8.*

CHAP XII.

Old Tobias and his ſonne offer the half of al the goodes which they had newly receiued to Raphael, for his wages. 6. VVho then declareth to them that he was ſent from God to helpe them, 15. and that he is an Angel, 20. He parteth away, and they render thankes to God.

1 THEN Tobias called to him his ſonne, and ſayd to him:
What may we geue to this holie man, that is come with
2 thee. † Tobias anſwering, ſayd to his father: Father what
reward ſhal we geue him? or what can be worthie of his be-

neſittes:

neſittes? † He hath * led me and brought me agayne ſafe, he 3 1
* receiued the money of Gabelus, he * cauſed me to haue my 2. 3
wife, and the * euil ſpirit he chaſed from her, he * made ioy 4. 5
vnto her parentes, my ſelf he * deliuered from being deuoured 6
of the fiſh, * thee alſo he hath made to ſee the light of heauen, 7
and we are repleniſhed with :: al good things by him. What
can we geue him worthie for theſe things? † But I beſeech 4
thee my father, that thou deſire him, if perhaps he wil vout-
ſafe to take vnto him the one halfe of al thinges, which are
brought. † And they calling him, to wit the father and the 5
ſonne, tooke him aſide: & began to deſire him that he would
voutſafe to accept the halfe part of al thinges, that they had
brought. † Then he ſayd to them ſecretely: Bleſſe ye the 6
God of heauen, and before al that liue confeſſe to him, be-
cauſe he hath done mercie with you. † For to hide the ſe- 7
crete of a king is good: but to reueale & confeſſe the workes
of God is an honorable thing. † :: Prayer is good with faſting 8
and almes, rather then to lay vp treaſures of gold: † becauſe 9
almes deliuereth from death, and that is it which purgeth
ſinnes, and maketh to finde mercie and life euerlaſting. † But 10
they that committe ſinne and iniquitie, are enemies to their
owne ſoule. † I open therfore vnto you the truth, and I wil 11
not hide from you the ſecrete word. † When thou didſt pray 12
with teares, and didſt burie the dead and leaſt thy dinner,
and dideſt hide the dead by day in thy houſe, and by night
didſt burie them, " I :: offered thy prayer to our Lord.
† And becauſe thou waſt acceptable to God, it was neceſſarie 13
that tentation ſhould proue thee. † And now our Lord ſent 14
me to cure thee, and to deliuer Sara thy ſonnes wife from the
diuel. † For I am Raphael an Angel, one of the ſeuen, which 15
aſſiſt before our Lord. † And when they had heard theſe 16
thinges, they were trubled, & trembling fel vpon the ground
on their face. † And the Angel ſayd to them: Peace be to you, 17
feare not. † For when I was with you, by the wil of God I was 18
ſo: bleſſe ye him, and ſing to him. † I ſeemed indeede to eate 19
with you, and to drinke: but I vſe an inuiſible meate and
drinke; which can not be ſeene of men. † It is time therfore 20
that I returne to him, that ſent me: but bleſſe ye God,
and tel al his maruelous workes. † And when he had ſayd 21
theſe things, he was taken from their ſight, and they could
ſee him no more. † Then proſtrate for three houres vpon 22
their face, they bleſſed God: and ryſing vp they told al his
maruelous workes.

:: Gratful Tobias recounteth ſeuen benefites receiued by the companion of his iourney, & that they *haue receiued* (not manie but) *al good things by him*.

:: Faſting and almes are as two wingues with which prayer flyeth into heauen.

::O how ſwete (or excellent) a thing is it (ſaith S. Auguſtin *ſer. 3. de Natiuit.*) when Angeles guardianes of our life offer our vowes (or reſolution to flee vices and embrace vertues) before the ſight of Gods Maieſty?

ANNOTATIONS.

CHAP. XII.

12. *I offered thy prayer to our Lord.*] Here the Angel Raphael reporteth certaine good offices, which he had done for Tobias. He did other like for his ſonne, and for Raguel, and his daughter, which are likewiſe recorded in this booke. And the whole world, eſpecially Gods ſeruantes, receiue continual great benefites by holie Angeles, as partly may be gathered in this holie hiſtorie, and more els where. For firſt the office of Angeles is, to aſſiſt, or be alwayes readie, as moſt diligent ſeruitoures of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was ſent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greke text readeth, v. 15. Angels preſent the prayers of Sainctes, that is, of godlie men and wemen to God: ſo Raphael teſtifieth here him ſelf, that he offered Tobias prayers to our Lord. Thirdly, Angeles ayde and aſſiſt thoſe that loue puritie of life, ſincere ſeruice of God, hate vice, embrace vertue, & do workes of mercie; ſo Raphael aſſiſted Tobias, when he traueled to burie the dead, fleing from the kings furie, and hiding himſelf, ch. 1. v. 21. 23. Fourthly Angels exhort to good workes, as in this 12. chapter. v. 6 8 9 10 18 Fiftly they ſuggeſt and inſtruct what to do, ch 6. v. 4. 5. Raphael taught yong Tobias to take the fiſh, vnbowel him, reſerue partes therof, v. 11. 12. 13. aduiſed him to lodge at Raguels houſe, to demand Sara to wife, and v. 16. 17. inſtructed him, againſt whom diuels haue powre. Sixthly, they expel diuels from perſons, and places, ch. 8. v. 3. Raphael tooke and bound the diuel *Aſmodeus* in the deſert of hiegher Egypt. Seuenthly, they deliuer men from dangers and euiles, c. 6. v. 3 as when the great fiſh aſſaulted Tobias, and Sara from moleſtation, and ſlaunder, and old Tobias from blindnes. chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eightly. VVhen it redoundeth to the honour and more ſeruice of God, and good of the ſoule, Angeles procure riches, and worldly commodities, ch. 12. v. 3. Yong Tobias gratfully confeſſed the great benefites receiued by his guide, concluding generally, *by him vve are replenished* (ſayth he) *vvith al good thinges.* Ninthly, Good Angels alſo proue men, for their more merite, ſo the Angel witneſſeth ch. 12. v. 13. *Becauſe thou vvaſt acceptable to God, it vvas neceſſarie, that tentation should proue thee.* Tenthly, and finally (for we remite the reader to larger documentes of others) after proofe of patience, fortitude, and other vertues, holie Angeles comforte good men; ſo Raphael encoraged old Tobias, ſaying, ch. 5. v. 13. his blindenes ſhould ſhortly be cured, ch. 12. v. 12. ſhewed him how gratful his prayers with teares and woorkes of mercie were in Gods ſight. He comforted Raguel and his familie by bringing yong Tobias to their houſe, ch. 7. v. 9. Much more, ch. 8. v. 16. both them and al Tobias his familie, by driuing away the diuel; and laſtly by reuealing himſelfe vnto them. So holie Angeles, eſpecially the proper gardian patrones of euerie one, are alwayes readie to helpe men; guard them, exhort them to good, do inſtruct them, do expel euil ſpirites, and deliuer men from many euils & dangers, do procure them temporal commodities, proue their vertues, offer their prayers and good workes, aſſiſt them al their liues, and at their deathes, then alſo bring their ſoules to the Iudgement ſeate, and (if they die in good ſtate) to eternal ioy and glorie, wherof the ancient fathers writinges are ful. S. Gregorie the great in his Dialogue, *li. 4. c. 58.* S. Athanaſius *li. de communi eſſentia.* S. Chriſoſtom. *ho. 3. in Epiſt. ad* Colloſſ. *li. 6. de Sacerdotio.* Gregorius Turonen.

Offices of Angels towardes men.

Readie to helpe al.

Offer mens prayers and good workes.

Ayde the godlie.

Exhort to good.

Inſtruct.

Expel euil ſpirites.

Deliuer from euils and dangers.

Procure temporal commodities for the ſoules good.

Proue the good by tribulations.

Comforte the patient and al vertuous.

Angeles guardians haue ſpecial care of ſoules committed to their charge.

li. de

li. de gloria Martyrum, & Confeſſorum. S. Auguſtin Epiſt. ad probam. c. 9. Epiſt. 68. ad fratres in eremo. li. 11. *c.* 31. *ciuit. & octoginta trium. qq. q.* 79. Our Sauiour himſelf teſtifieth that Angels reioyce at the conuerſion of a ſinner. Luc. 15. and therfore, they know and haue care of mens ſtates in this life, and finally Angeles caried the ſoule of poore Lazarus into Abrahams boſome. *Luc.* 16.

CHAP. XIII.

Tobias the father prayſeth God, exhorting al Iſrael to do the ſame, 11. *prophecieth the reſtauration and better ſtate of Ieruſalem.*

The third part. Old Tobias prayſeth God, prophecieth better ſtate of Gods people.

AND Tobias the elder opening his mouth, bleſſed our 1
Lord, and ſayd: Thou art great Lord for euer, and thy
kingdom world without end: † becauſe thou ſcourgeſt, and 2
ſaueſt: leadeſt downe to hel, and bringeſt backe agayne: and
there is none that may eſcape thy hand. † Cõfeſſe to our Lord 3
ye children of Iſrael, and in the ſight of the Gentiles prayſe
him: † becauſe he hath therfore diſperſed you among the 4
gentiles, which know not him, that you may declare his
maruelous workes, and :: make them know, that there is no
other God omnipotent beſides him. † He hath chaſtiſed vs 5
for our iniquities: and he wil ſaue vs for his mercie. † Behold 6
therfore what he hath done with vs, and with feare and trembling
confeſſe ye to him: and extol the king of the worldes
in your workes. † And I :: in the land of my captiuitie wil 7
confeſſe to him: becauſe he hath ſhewed his maieſtie toward
a ſinful nation. † Conuert therfore ye ſinners, & do iuſtice 8
before God, beleuing that he wil doe his mercie with you.
† And I, and my ſoule wil reioyce in him. † Bleſſe ye our 9
Lord al his elect, celebrate daies of gladnes, and confeſſe to 10
him. † Ieruſalem the citie of God, our Lord hath chaſtiſed 11
thee in the workes of thy handes. † Confeſſe to our Lord in 12
thy good thinges, and bleſſe the God of the worldes, that he
may :: reedefie his tabernacle in thee, and may cal backe al
the captiues to thee, & thou mayſt reioyce for euer and euer.
† Thou ſhalt ſhine with a glorious light: and al the coaſtes 13
of the earth ſhal adore thee. † Nations from far ſhal come 14
to thee: and bringing giftes, they ſhal adore our Lord in thee,
and ſhal eſteeme thy land for ſanctification. † For they ſhal 15
inuocate the great name in thee. † Curſed ſhal they be that 16
ſhal contemne thee: and damned ſhal they be that ſhal blaſpheme
thee: and bleſſed ſhal they be that ſhal build thee.
† And thou ſhalt reioyce in thy children, becauſe they ſhal 17
al be

:: Temporal affliction for the ſpiritual good of others.

:: His bodie being in captiuitie, yet his ſpirit was free to praiſe and thank God. *S. Cypr. li. de mortalitate.*

:: He prophecieth the reedifying of the temple, and citie of Ieruſalem.

18 al be bleſſed, & ſhal be gathered together to our Lord. † Bleſſed
19 are al that loue thee, and that reioyce vpon thy peace. † My
ſoule, bleſſe thou our Lord, becauſe he hath deliuered Ieruſalem
his citie :: from al her tribulations, the Lord our God.
20 † Bleſſed ſhal I be if there ſhal remayne of my ſeede, to ſee the
21 glorie of Ieruſalem. † The gates of Ieruſalem ſhal be built of
Saphire and the Emerauld: and al the compaſſe of the walles
22 therof of pretious ſtone. † With white and cleane ſtone ſhal
al the ſtreates therof be paued: and in the ſtreates therof
23 :: *Alleluia* ſhal be ſong. † Bleſſed be our Lord, which hath
exalted it, and his kingdom be for euer and euer ouer it
Amen.

:: Onlie celeſtial Ieruſalem ſhal be free from al tribulations.

:: No Chriſtian is ignorant (*ſayth S. Auguſtin Epiſt. 86.*) that *Alleluia* is a voice of praiſe. In Engliſh it is. *Praiſe ye the Lord with ioy.*

CHAP. XIIII.

Old Tobias dieth at the age of an hundred and two yeares, 5. exhorteth his ſonne and nephewes to pietie, forſhewing that Niniue ſhal be deſtroyed, and Ieruſalem reedified. 14. yonger Tobias returneth with his familie to Raguel, and dieth happely as he had liued.

1 AND the wordes of Tobias were ended. And after that
Tobias was reſtored to his ſight, he liued two and fourtie
2 yeares, and ſaw the children of his nephewes. † Therfore
an hundred and two yeares being accompliſhed, he was buried
3 honorably in Niniue. † For being ſix and fiftie yeares old
he loſt the ſight of his eies, and being threeſcore he receiued
4 it agayne. † And the reſt of his life was in ioy, and with great
increaſe of the feare of God he went forward in peace.
5 † And at the houre of his death he called vnto him Tobias
his ſonne, and his ſeuen yong ſonnes, his nephewes, and ſayd
6 to them: † The deſtruction of Niniue is neere: for the word
of our Lord fayleth not: and our brethren, which are diſperſed
7 from the land of Iſrael, ſhal returne to it. † And al the
deſert land therof ſhal be repleniſhed, and the houſe of God
which is burnt in it, ſhal agayne be reedefied: and thither
8 ſhal al returne that feare God, † and the Gentiles ſhal forſake
their idols, and ſhal come into Ieruſalem, and ſhal inhabite
9 in it, † and :: al the kings of the earth ſhal reioyce in it, adoring
10 the king of Iſrael. † Heare ye therfore my children your
father: ſerue our Lord in truth, and :: ſeeke to doe the thinges
11 that pleaſe him: † and command your children that they
doe iuſtices and almes deedes, that they be mindeful of God,
and bleſſe him at al time in truth, and in al their power.

:: This can not be vnderſtood of the citie of Ieruſalem but of the Church of Chriſt.

:: Gods ſeruantes muſt not only expect what ſhal be commanded, but alſo ſeeke to know what they ought to do.

† Now therfore children heare me, and doe not tarie here: 12
but what day ſoeuer you ſhal burie your mother by me in one
ſepulchre, from thenceforth directe your ſteppes to depart
hence: † for I ſee that the iniquitie therof wil giue it an end. 13
† And it came to paſſe after the death of his mother, Tobias 14
departed out of Niniue with his wife, and children, and childrens
children, and returned to his father and mother in law.
† And he found them in health in good old age: and he tooke 15
care of them, and he cloſed their eies: and al the inheritance
of Raguels houſe he receiued: & he ſaw the fifth generation,
his childrens children. † And nintie nine yeares being accompliſhed 16
in the feare of our Lord, with ioy they buried him.
† And :: al his kinred, and al his generation continewed in 17
good life, and in holie conuerſation, ſo that they were acceptable
both to God, and to men, and to al the inhabitantes in
in the land.

:: A notable cōmendation of Tobias familie and poſteritie. And a plaine teſtimonie that true Religion neuer failed wholy in the tenne tribes, much leſſe in the kingdom of Iuda, leaſt of al in the Church of Chriſt, & new Teſtament.

THE ARGVMENT OF THE BOOKE OF IVDITH.

S. Ierom for the authoritie of the councel of Nice, held this booke to be canonical, which before he did not.

S. *Ierom ſometime ſuppoſed this booke, not to be canonical, but afterwarde finding that* the Councel of Nice accounted it in the number of holie Scriptures, *he ſo eſtemed it; and therupon not only tranſlated it into Latin, out of the Chaldee tongue, wherin it was firſt written, but alſo as occaſion required, alleaged the ſame as diuine Scripture, and ſufficient to conuince matters of faith in controuerſie. For otherwiſe his oppoſing the authoritie of the Nicen Councel, ſhould proue nothing at al againſt* the Iewes, *ſeing they alſo* acknowledge this booke amongſt Agiographa (*or holie writtes*) but leſſe fitte (*ſay they*) to ſtreingthen thoſe thinges which come into contention. *Wherby is clere that S. Ierom thenceforth held it for diuine Scripture. As further appeareth in his commentaries in Iſai* 14. *more expreſly Epiſt. ad Principiam, he counted it in ranke with other Scriptures, wherof none doubteth, ſaying:* Ruth, Eſther, Iudith *were of ſo great renoume, that they* gaue the names to ſacred volumes. *And in this Preface doubted not to ſay: that* the rewarder of Iudithes chaſtitie (*God himſelf*) gaue her for imitation not only to wemen, but alſo to men: gaue her ſuch vertue that ſhe ouerthrew him, whom none could ouercome, and conquered the inuincible. *Alſo Before the Councel,* Origen *in c. 14. Iudith,* Tertullian *de Monogamia. c. vlt. And diuers*

Epiſt. 111 115. Prefat. in Iudith.

Others Doctors both be-

diuers whom S. Hilarie *citeth, and diſſenteth not from them, Prologo in Pſalmos,* held this booke for Canonical. *Manie more writes likewiſe about the time of the ſame Councel, and after ſo account it.* Prudentius *in Phychomachia prudicitiæ & libidinis:* Chromatius *in c. 6. Mat.* Paulinus. *in Natali.* 10. S. Chryſoſtom *hom.* 10. *in Math. S. Ambroſe. li. 3. Offic. c. 13. Epiſt.* 82. *et li. de viduis.* S. Auguſtin *(or ſome other good author) writte two ſermons of Iudith,* 228. 229. Caſſiodorus *diuini lect. c.* 6. Fulgentius *Epiſt 1. de ſtatu viduarum.* Ferrandus Carthaginenſis *ad Regiũ de re militati.* Iunilius Africanus *li.* 1. *de partibus diuine legis.* Sulpitius *in hiſtoriã.* S. Beda *de ſex ætatibus.* Alredus *writing the life of S. Edward our king. More are not neceſſarie to reaſonable men. Concerning the time, and author, it ſemeth moſt probable that theſe thinges happened when Manaſſes king of Iuda was either in priſon in Babylon, or newly reſtored to his kingdom, who as it ſemeth permitted the gouerment to the high Prieſt Eliachim (Chap 4) otherwiſe called Ioachim (ch. 15) who alſo writte this booke, as Philos Chronologie, li. 2. reporteth. From which time they had no warres til the reigne of Ioachaz, about* 80 *yeares, conformable to the long peace mentioned, chap. 6. v 30. In ſumme we haue here, not a poetical Comedie (as Martin Luther shameth not to cal it, in Simpoſiacis, c.* 29 *and in his German Preface of Iudith) but a ſacred Hiſtorie (as al aforementione eſtemed it, and the Iewes confeſſe) of a moſt valiant Matrons fact, deliuering the people of God from perſecution of a cruel Tyranne. The firſt three chapters shew the occaſion of this danger: the next foure deſcribe the difficulties & diſtreſſes therof: other ſeuen with part of the 15. how Iudith deliuered them from it. In the reſt Iudith is much prayſed, and she with the whole people prayſe God.*

2. Para. 33.

fore and after the councel of Nice accounted this booke canonical.

VVhen this hiſtorie happened.

And by whom it was written

The cõtentes.

Diuided into foure partes.

THE BOOKE OF IVDITH.

This booke is read at Mattins the fourth weeke of September.

The firſt part. The occaſion of the Iewes perſecution at this time.

CHAP. I.

Nabuchodonoſor king of Aſſyrians ouercometh Arphaxad king of the Medes: 7. ſummoneth manie other nations to ſubmitte themſelues to his Empyre: 11. which they refuſing he threatneth reuenge.

ARPHAXAD ∷ therfore king of the Medes had 1
ſubdued manie nations to his empire, & he built
a moſt mightie citie, which he called Ecbatanis,
† Of ſtone ſquared and hewed: he made walles 2
therof in height ſeuentie cubites, and in breadth
thirtie cubites, and the towers therof he made in height an
hundred cubites. † But each ſide of them was in foure ſquare 3
twentie foote long, and he made the gates therof according

:. The author being reſolued to write this hiſtorie, ioyneth his narration to his internal purpoſe, saying: *Arphaxad therfore &c. S. Greg. ho. 2. in Ezech.*

:. Thou foole this night they ſhal take thy life from thee, & theſe things whoſe ſhal they be? *Luc.* 12. *v.* 20.

to the height of the towers: † and he :: gloried as mightie in 4
the force of his armie, and in the glorie of his chariotes. † In 5
the twelfth yeare of his reigne: Nabuchodonoſor the king
of the Aſſyrians, who reigned in Niniue the greate citie,
fought againſt Arphaxad, and ouercame him † in the great 6
field, which is called Ragau, about Euphrates, and Tigris,
and Iadaſon in the field of Erioch the king of the Elicians.
† Then was the kingdom of Nabuchodonoſor exalted, and 7
his hart was eleuated: and he ſent to al, that dwelt in Cilicia
and Damaſcus, and Libanus, † and to the nations, that are 8
in Carmelus, and Cedar, and the inhabitantes of Galilee in
the great field of Eſdrelon, † and to al that were in Samaria, 9
and beyond the riuer Iordan euen to Ieruſalem, and al the
land of Ieſſe til you come to the borders of Æthiophia. † To 10
al theſe Nabuchodoſor king of the Aſſyrians ſent meſſen-
gers: † Who al with one minde ſaid nay, & ſent them backe 11
emptie, and reiected them without honour. † Then Nabu- 12
chodonoſor the king taking indignation againſt al that land,
ſwore by his throne and kingdom that he would * reuenge
him ſelfe of al thoſe countries.

* *defendere ſe.*

CHAP. II.

Nabuchodonoſor ſendeth Holofernes his General to waiſt al countries of the weſt. 7. with a great armie, and aboundant munition. 11. They ſubdue manie places, and others are ſtrooken with great feare.

IN the thirtenth yeare of king Nabuchodonoſor, the two 1
and twenteth day of the firſt moneth, the word was geuen
out in the houſe of Nabuchodonoſor the king of the Aſſy-
rians, that he would reuenge him ſelfe. † And he called al 2
the ancientes, and al the captaynes, and his men of warre, and
communicated with them the ſecrete of his counſel: † and 3
he ſaid that his cogitation was vpon that, to ſubdew al the
earth to his empire. † which ſaying when it had pleaſed them 4
al, Nabuchodonoſor the king called Holofernes the Gene-
ral of his warres, † and ſaid to him: Goe forth againſt euerie 5
kingdom of the weſt, & againſt them eſpecially, that contem-
ned my commandment. † :: Thyne eie ſhal ſpare no king- 6
dom, and euerie fenſed citie thou ſhalt ſubdew to me. † Then 7
Holofernes called the captaynes, & magiſtrates of the powre
of the Aſſyrians: and he muſtered men for the expedition, as
the king commanded him, an hundred twentie thouſand figh-

:: This cruel cõmandment was as cruelly put in execution by Holofernes, *ch.* 3. *v.* 11.

ting men on foote, and twelue thouſand archers horſemen.
8 † And he made al his expedition to goe before in a multitude
of inumerable camels, with thoſe thinges that might ſuffice
the armies abundantly, heardes of oxen alſo, and flockes of
9 sheepe, which had no number. † He appoynted corne to be
10 prepared out of al Syria in his paſſage. † But gold and ſiluer
11 he tooke out of the kings houſe exceding much. † And he
went forth and al the armie with the chariotes, & horſemen,
and the archers, which couered the face of the earth, as locuſtes.
12 † And when he had paſſed through the coaſtes of the
Aſſyrians, he came to the great mountaines of Ange, which
are on the left hand of Cilicia: and he went vp into al their
13 caſteles, and wonne euerie fortreſſe. † And he brake downe
the renowmed citie of Melothus, and ſpoyled al the children
of Therſis, and the children of Iſmael, which were againſt
the face of the deſert, and on the ſouth of the land of Cellon.
14 † And he paſſed ouer Euphrates, and came into Meſopotamia:
and he brake al the high cities, that were there, from
15 the torrent of Membre, til ye come to the ſea: † and he tooke
the borders therof, from Cilicia vnto the coaſtes of Iapheth,
16 which are toward the ſouth. † And he caried away al the
children of Madian, and ſpoyled al their riches, and al that
17 reſiſted him he ſlew in the edge of the ſword. † And after
theſe thinges he went downe into the fieldes of Damaſcus in
the daies of harueſt, and he ſet al the corne on fire, and he
18 made al the trees and vineyardes to be cut downe; † and the
feare of him fel vpon al the inhabitantes of the land.

CHAP. III.

Manie kinges and other princes ſubmitte them ſelues to Holofernes. 8. He receiueth them, and taketh of their chief men to reinforce his armie, 11. neuertheles deſtroyeth their cities, and their goddes, that Nabuchodonoſor only might be called God.

1 THEN the kinges and princes of al cities and prouinces,
namely of Syria and Meſopotamia, and Syria Sobal, and
Libya, and Cilicia ſent their embaſſadours, which coming to
2 Holofernes, ſaid: † Let thy indignation towarde vs ceaſe:
For it is better that liuing we feare Nabuchodonoſor the
great king, and be ſubiect to thee, then dying, we ſhould
with our deſtruction ſuffer the damages of our ſeruitude.
3 † Euerie citie of ours, and al our poſſeſſion, al mountaynes,

and hilles, and fieldes, and heardes of oxen, and flockes of
ſheepe, and goates, and of horſes, and camels, and al our
goodes, and families are in thy ſight: † let al our thinges be 4
vnder thy law. † We alſo, and our children are thy ſeruantes. 5
† Come to vs a peaceable Lord, and vſe our ſeruice, as it ſhal 6
pleaſe thee. † Then went he downe from the mountaynes 7
with horſemen in a great powre, and tooke euerie citie, and
euerie inhabiter of the land. † And of al the cities he tooke 8
to helpe him valiant men, and choſen for battel. † And ſo 9
great feare lay vpon al thoſe prouinces, that the inhabitantes
of al cities, princes and honorable perſons, together with the
people went out to meete him coming, † receyuing him with 10
garlandes, and torches, dauncing with timbrels, & ſhaulmes.
† Neither doing theſe thinges, could they for al that mitigate 11
the fierceneſſe of his ſtomacke: † for he did both deſtroy 12
their cities, and cut downe their groues. † For Nabuchodonoſor 13
the king had commanded him, that he ſhould deſtroy
al the goddes of the earth, that :: he only might be called
God of thoſe nations, which could be ſubdewed with the
might of Holofernes. † And paſſing through al Syria Sobal, 14
and al Apamea, & al Meſopotamia he came to the Idumeians
into the land of Gabaa, † and tooke their cities, and ſate 15
there for thirtie dayes, in which daies he commanded al the
armie of his powre to be vnited.

:: An expreſſe figure of Antichriſt 2. *Theſ.* 2. for whom al heretikes make way as precurſers, for the ſingular *man of ſinne* wil confeſſe no God but himſelf.

CHAP. IIII.

The children of Iſrael excedingly fearing Holofernes forces, 3. prouide to reſiſt him, by the exhortation of the High prieſt, vſing both humaine, 8. and diuine meanes.

The ſecond part. Gods people are in great feare and diſtreſſe.

THEN the children of Iſrael, which dwelt in the Land 1
of Iuda, hearing theſe thinges, were ſore afrayd of his
preſence. † Trembling alſo, and horrour inuaded their ſenſes, 2
leſt he would doe that to Ieruſalem and to the temple of our
Lord, which he had done to other cities, and their temples.
† And they ſent into al Samaria round about, as for as Iericho, 3
and preoccupated al the toppes of mountaynes: † and they 4
compaſſed their townes with walles, and gathered together
corne for prouiſion of battel. † Eliachim :: the prieſt wrote 5
to al, that were againſt Eſdrelon, which is againſt the face of
the great fielde beſide Dothain, and to al, by whom there
might be paſſage of way, that they ſhould take the aſcentes
of the

:: The high prieſt managed alſo the temporal af-

of the mountaynes, by which there might be way to Ieruſalem,
and should keepe watch, where the way was narrow betwen
7 the mountaynes. † And the children of Iſrael did according
as the Prieſt of our Lord, Eliachim had appointed
8 them. † And al the people cried to our Lord with great inſtance,
and they humbled their ſoules in faſtings, and prayers
9 they & their wiues. † And the Prieſtes put on heareclothes,
and they laide the infantes proſtrate againſt the face of the
temple of our Lord, and the altar of our Lord they couered
10 with hearecloth: † and they cried to our Lord the God of
Iſrael with one accord, that their infantes might not be geuē
into praye, & their wiues into ſpoile, and their cities into deſtruction,
and their holie thinges into pollution, and they be
11 made a reproch to the Gentiles. † Then Eliachim the high
Prieſt of our Lord went about al Iſrael and ſpake to them,
12 † ſaying: Know ye, that our Lord wil heare your prayers, if
continewing you continew in faſtinges and prayers in the
13 ſight of our Lord. † Be mindful of Moyſes the ſeruant of our
Lord, who ouerthrew Amalec truſting in his power, and in
his might, and in his armie, & in his shieldes, & in his chariotes,
& in his horſemen, not by fighting, but with holie prayers:
14 † ſo shal al the enemies of Iſrael be; if you perſeuere in
15 this worke, which you haue begunne. † They therfore at
this exhortation of his, beſeching our Lord, continewed in
16 the ſight of our Lord, † ſo that they alſo, which offered the
holocauſtes to our Lod, did offer the ſacrifices to our Lord
girded with heareclothes, and there were ashes vpon their
17 head. † And they al prayed God with al their hart, that he
would viſite his people Iſrael.

ſayres of the cōmon welth, at this time, by conſent & commiſſion of king Manaſſes, as is moſt probable theſe thinges happening ſhortly after his repentāce. *2. Paral. 33.*

Exo. 17.

CHAP. V.

Holofernes hearing that the Iſraelites prepare to reſiſt him, in great rage demandeth diuers particulars concerning that people, 5. Achior an Ammonite telleth the meruelous workes of God towards them. 22. aduiſeth him not to fight againſt them. 26 the chief capitanies are offended, & threaten Achior.

1 AND it was told Holofernes the General of the warres
of the Aſſyrians, that the children of Iſrael prepared
them ſelues to reſiſt, and had shut vp the wayes of the
2 mountaynes, † and with exceding furie he chafed in great anger,
3 and called al the princes of Moab and dukes of Ammon, † and
he ſayd to them: Tel me :: what is this people which beſetteth
the

:: Holofernes could not be

altogether ignorant of ſo famous a people as the Iewes, but in his rage marueling at their attempt demãdeth more particularly of their habilitie to reſiſt him. See, v. 27.

the mountaynes: or what, and of what ſorte, and how great
their cities are: alſo what their power is, or what is their multitude:
or who is the king of their warfare: † and why aboue 4
al that dwel in the Eaſt, haue theſe contemned vs, and haue
not come forth to meete vs, that they might receiue vs with
peace? † Then Achior captaine of al the children of Am- 5
mon anſwering, ſaid: If thou woutſafe my Lord to heare,
I wil tel the truth in thy ſight of this people, which dwelleth
in the mountaynes, and there shal not a falſe word come
forth of my mouth. † This people is of the progenie of the 6
Chaldees. † The ſame dwelt firſt in Meſopotamia, becauſe they 7
would not folow the goddes of their fathers, which were in
the land of the Chaldees. † Forſaking therfore the ceremo- 8
nies of their fathers, which were in multitude of goddes,
† they worshipped one God of heauen, who alſo commanded 9
them that they should depart from thence, and should dwel
in Charan. And when there was famine ouer al the land,
they went downe into Ægypt, and there for foure hundred
yeares were ſo multiplied, that the hoſt of them could not
be numbred. † And when the king of Ægypt oppreſſed 10
them, and in the buildinges of his cities had ſubdewed them
in brick and claye, they cried to their Lord, and he ſtroke the
whole Land of Ægypt with diuers plagues. † And when the 11
Ægyptians had caſt them out from them, and the plague
had ceaſed from them, and they would take them againe, 12
and cal them backe to their ſeruice, † theſe fleeing away,
the God of heauen opened the ſea, ſo that the waters were
* conſolidated as a wal, on either ſide, and they walking
through the botome of the ſea paſſed drie foote. † In
which place whiles an innumerable armie of the Ægyp- 23
tians purſewed them, they were ſo ouerwhelmed with the
waters, that there was not one remayning, to tel the fact
to poſteritie. † Alſo being paſt the read ſea, they poſſeſſed the 14
deſertes of Mount Sinai, in which neuer man could dwel, or
ſonne of man reſted. † There bitter fountaynes were made 15
ſweete for them to drinke, and for fourtie yeares they rece-
iued meate from heauen. † Whereſoeuer they entered with- 16
out bow and arrow, and without shielde and ſword, their
God fought for them, and ouercame. † And there was not 17
that did inſult againſt this people, but when they departed
from the worship of the Lord their God. † But as often as 18
beſide

Gen. 11.

Gen. 12.

Exod. 1.

Exo. 7. &c.

*made ſolide or firme.

Exo. 14.

Exod. 15. 16. 17.

Iudic. 2. 3. 4. &c.

beſide their owne God, they worſhiped an other, they were
19 geuen to praye, and into the ſword, and to reproch. † And as
often as they were penitent for that they reuolted from the
worſhip of their God, the God of heauen gaue them power
20 to reſiſt. † Finally the king of the Chananeites, and of Iebu-
Nu. 21. ſeites, and of the Pherezeites, and of the Hetheites, and of
the Heueites, and of the Amorrheites, and al the mightie in
Ioſ. 12. Heſebon they ouerthrew, and they poſſeſſed their landes, &
21 their cities: † and as long as they ſinned not in the ſight of
their God, it was wel with them, for their God hateth iniqui-
22 tie. † For :: theſe yeares alſo paſt when they had reuolted
4. Reg. 21. from the way, which God had geuen them, that they ſhould
walke in it, they were deſtroyed in battels by manie nations,
and verie manie of them were led captiue into a ſtrange land.
23 † But of late returning to the Lord their God, from the diſ-
perſion wherein they were diſperſed, they are vnited & are
come vp into al theſe mountaynes, and poſſeſſe Ieruſalem a-
24 gaine where their Holies are. † Now therfore my Lord, ſearch
if there be any iniquitie of theirs in the ſight of their God:
and let vs goe vp to them, becauſe their God deliuering wil
deliuer them to thee, and they ſhal be ſubdewed vnder the
25 yoke of thy power: † but if there be no offence of this people
before their God, we can not reſiſt them, becauſe their God
wil defend them: and we ſhal be a reproche to the whole
26 earth. † And it came to paſſe, when Achior had ceaſed to
ſpeake theſe wordes, al the great men of Holofernes were
angrie, and they thought to kil him, ſaying to each other:
27 † :: who is this, that ſayth the children of Iſrael can reſiſt king
Nabuchodonoſor, and his armies, men vnarmed, and with-
28 out force, and without skil of the feates of warre? † That
Achior therfore may know that he deceiueth vs, let vs goe
vp into the mountaynes: and when their mightie ones ſhal be
taken, then ſhal he with them be ſtrooken through with the
29 ſword: † that euerie nation may know that Nabuchodonoſor
is God of the earth, and beſides him there is none other.

:: He ſemeth to ſpeake of the captiuitie of king Manaſſes 2. *Parali.* 33. See the argument of this booke *pag.* 1011.

:: As Holofernes *v.* 3. demanded that which he in great part knew, ſo his men (knowing Achior wel ynough) in rage demand, *vvho* he is that dare ſay ſuch thinges!

CHAP. VI.

Holofernes in great rage ſendeth Achior to Bethulia, that he may there be ſlaine with the Iſraelites. 8. *He is leift bound to a tree,* 10. *from whence the Iſraelites taking him, he telleth them the cauſe.* 14. *They entertaine him courteouſly and earneſtly pray to God for helpe.*

AND it came to paſſe when they had ceaſed to ſpeake, 1
Holofernes being ſore offended, ſaid to Achior: † Be- 2
cauſe thou haſt prophecied vnto vs ſaying, that the nation
of Iſrael is defended of their God, that I may ſheu thee ∴ that
there is no God, but Nabuchodonoſor: † when we ſhal haue 3
ſtrookē them al as one man, then thy ſelf with them ſhalt die
by the ſword of the Aſſyrians, and al Iſrael with thee ſhal pe-
riſh by deſtruction: † and thou ſhalt proue that Nabuchodo- 4
noſor is lord of the whole earth: and then the ſword of my
warfare ſhal paſſe through thy ſides, & pearſed thou ſhalt fal
among the wounded of Iſrael, and thou ſhalt no more fetch
breath, til thou be deſtroyed with them. † But if thou thinke 5
thy prophecie true, let not thy countenance quaile, and
the paleneſſe that is in thy face, let it depart from thee, if thou
thinke theſe my wordes can not be accompliſhed. † And 6
that thou mayſt know that thou ſhalt ptoue theſe thinges
together with them, behold from this houre thou ſhalt be
aſſociate to their people, that whiles they ſhal receiue wor-
thie puniſhment of my ſword, thou withal may be ſubiect
to the vengeance. † Then Holofernes commanded his ſer- 7
uantes that they ſhould take Achior, and lead him into Be-
thulia, and ſhould deliuer him into the handes of the children
of Iſrael. † And the ſeruantes of Holofernes taking him, 8
went through the champaine: but when they came neere the
mountaynes, the ſlingers came forth againſt them. † And 9
they turning out of the way by the ſide of the mountayne,
tyed Achior to a tree hand and foote, and ſo left him bound
with withes, and returned to their lord. † Moreouer the 10
children of Iſrael deſcending from Bethulia, came to him.
Whom looſnig they brought to Bethulia, and ſetting him in
the middes of the people, demanded what was the matter,
that the Aſſyrians had left him bound. † In thoſe dayes the 11
princes there, were Ozias the ſonne of Micha of the tribe of
Simeon, and Charmi, who alſo is Gothoniel. † In the middes 12
therefore of the ancientes, and in the ſight of al, Achior told
al thinges that he had ſpoken being aſked of Holofernes: and
how the people of Holofernes would haue killed him for this
word, † and how Holofernes him ſelfe being angrie cōman- 13
ded him to be deliuered for this cauſe to the Iſraelites: that
when he ſhould ouercome the children of Iſrael, then he
might command Achior alſo himſelf to die by diuerſe tor-
mentes,

∴ Nabucodonoſors vaſſals would haue no other God but him. And God almightie is alſo ielous and wil haue no God but him ſelfe.

tormentes, for this that he had ſaid: The God of heauen is
14 their defender. † And when Achior had declared al theſe
thinges, al the people fel on their face, adoring our Lord, and
with common lamentation and weeping they powred out
15 their prayers with one accord to our Lord, † ſaying: Lord
God of heauen and earth, behold :: their pride, and haue regard
to :: our humilitie, and attend :: the face of thy ſainctes,
and ſhew that :: thou forſakeſt not them that preſume of thee
and, that thow humbleſt them that preſume of them ſelues,
16 and glorie of their power. † Their weeping therfore being
ended, & the peoples prayer by the whole day being finiſhed,
17 they comforted Achior, † ſaying: The God of our fathers,
whoſe power thou haſt ſet forth, he wil geue thee this recompence,
18 that thou rather ſhalt ſee their deſtruction. † And
when the Lord our God ſhal geue this libertie to his ſeruantes,
be God with thee alſo in the middes of vs: that as it ſhal
pleaſe thee, ſo thou with al thine mayſt conuerſe with vs.
19 † Then Ozias, the counſel being ended, receiued him into
20 his houſe, and made him a greate ſupper. † And al the ancientes
being called, they refreſhed them ſelues together after
21 the faſting was ended. † But afterwarde al the people was
called together, and al the night long within the church, they
prayed deſiring helpe of the God of Iſrael.

:: God regardeth the pride of ſinners; :: the humiliation of penitentes, :: the ſanctitie of his Church in general, as wel holie perſons, as holie thinges. :: and true cõfidence in him, without preſumĩg of mens poure

CHAP. VII.

Holofernes beſiegeth Bethulia, 6. cutteth their conduite of water, 9. kepeth their fountaines. 12. the people murmure, and mutenie, 18. yet they pray to God, 23. and the high prieſt determineth, if aide come not within fiue dayes, to deliuer the citie to the Aſſyrians.

1 BVT Holofernes the next day commanded his armies, that
2 they ſhould goe vp againſt Bethulia. † And there were
of warre foote men an hundred twentie thouſand, and horſe
men two and twentie thouſand, beſides the preparations
of thoſe men, whom the captiuitie had taken, and had beene
3 led away out of the prouinces and cities, of al youth. † Al
prepared them ſelues together to the fight agaynſt the children
of Iſrael, and they came by the hil ſide vnto the toppe,
which looketh toward Dothaim, from the place which is called
4 Belma vnto Chelmon, which is againſt Eſdrelon. † But
:: the children of Iſrael, as they ſaw the multitude of them,
laid them ſelues proſtrate vpon the earth, caſting aſhes vpon

:: Gods ſeruantes firſt of al before they fight, do workes of penãce, cōmend their cauſe to God, then take weapons in hand, & expect opportunitie to encounter with the enimies.

their heades, praying with one accord, that the God of Iſrael
would ſhew his mercie vpon his people. † And taking their 5
weapons of warre, they ſate at the places, which by a narrow
path way lead directly betwen the mountaynes, and they
were keping them al day and night. † Moreouer Holofernes, 6
whiles he compaſſeth round about, found that the foūtayne.
which ranne in, went directly to their conduite on the
ſouth ſide without the citie: and he commanded their conduite
to be cut aſunder. † Neuertheleſſe there were foun- 7
taynes not far from the walles, out of which ſecretly they
ſemed to draw water to refreſh them ſelues, rather then to
drinke. † But the children of Ammon, & Moab came to Ho- 8
lofernes, ſaying: The children of Iſrael truſt not in ſpeare,
nor in arrow, but the mountaynes defend them, & the hilles
ſtanding meruelous ſtipe gard them. † Therfore that thou 9
mayſt ouercome them without ioyning battel, ſet kepers of
the fountaynes, that they may not draw water of them, and
without ſword thou ſhalt kil them, or at the leaſt being wea-
ried they wil yeld their citie, which they thinck being ſet in
the mountaynes, can not be ouercome. † And theſe wordes 10
pleaſed Holofernes, and his ſouldiars, and he placed round
about an hundred men at euerie fountayne. † And when 11
that watch had beene fully kept for twentie dayes, the ceſter-
nes fayled, and the collections of waters to al the inhabitan-
tes of Bethulia, ſo that there was not within the citie, wherof
they might be ſatiſfied no not for one day, becauſe water was
dayly geuen to the people by meaſure. † Then al the men, 12
and wemen, yong men, and children, being gathered toge-
ther to ∷ Ozias, al together with one voice, † ſaid: God iudge 13
betwen vs and thee, becauſe thou haſt done euil agaynſt vs,
in that thou wouldeſt not ſpeake peaceably with the Aſſyri-
ans, and for this cauſe God hath ſold vs into their handes.
† And there is none to helpe, wheras we lye proſtrate before 14
their eies in thirſt, & great deſtruction. † And now aſſemble 15
ye al, that are in the citie, that we may of our owne accord
yeld vs al to the people of Holofernes. † For it is better, that 16
captiues we bleſſe our Lord liuing, then we ſhould die, and be
a reproch to al fleſh, when we ſhal ſee our wiues, and our
infantes die before our eies. † We cal to witnes this day hea- 17
uen and earth, and the God of our fathers, which taketh ven-
geance of vs according to our ſinnes, that now you deliuer
the

∷ A common frailtie of people in diſtreſſe to impute error to their Superiour: though in deede Ozias erred rather in yelding at laſt to their ſuggeſtion *v. 25.* then in withſtanding thus long.

the citie into the hand of Holoſernes armie, that our end
may be ſhort in the edge of the ſword, which is made longer
18 in the drught of thirſt. † And when they had ſaid theſe thin-
ges, there was made great weeping and howling of al in the
aſſemble, and for manie houres with one voice they cried to
19 God, ſaying: † We haue ſinned with our fathers, we haue
20 done vniuſtly, we haue committed iniquitie. † Thou becauſe
thou art gracious, haue mercie vpon vs, or in thy ſcourge
reuenge our iniquities, and deliuer not them that truſt in thee
21 to a people, that knoweth not thee, † that they ſay not among
22 the Gentiles: Where is their God? † And when they wearied
with theſe cries, and tyred with theſe weepings, had held
23 their peace, † Ozias ryſing vp embrued with teares, ſaid: Be
of good chere bretheren, and theſe fiue daies let vs expect
24 mercie of our Lord. † For peraduenture he wil cut of his in-
25 dignation, and wil geue glorie to his name. † But if after fiue
daies be paſt there come no aide, we wil doe theſe wordes,
which you haue spoken.

CHAP. VIII.

Iudith a moſt vertuous, rich, fayre, & renowmed widow, 9. rebuketh the high prieſt and ancientes, for their determination to deliuer the citie, if ayde come not in fiue dayes, 14. exhorteth al to penance. 28. They al agree to her godlie aduiſe, 30. praying for good ſucceſſe of her intention, which they yet know not.

The third part Iudith deliuereth her whole nation from perſecution.

1 AND it came to paſſe, when Iudith a widow had heard
theſe wordes, which was the daughter of Merari, the
ſonne of Idox, the ſonne of Ioſeph, the ſonne of Ozias, the
ſonne of Elai, the ſonne of Iamnor, the ſonne of Gedeon, the
ſonne of Raphaim, the ſonne of Achitob, the ſonne of Mel-
chias, the ſonne of Enan, the ſonne of Nathanias, the ſonne
2 of Salathiel, the ſonne of Simeon, the ſonne of Iſrael: † and
her huſband was Manaſſes, who died in the daies of barley
3 harueſt: † for he was occupied with them that bound sheues
in the field, and the heate came vpon his head, and he died in
4 Bethulia his citie, and was buried there with his father. † And
Iudith was leaft his widow now three yeares and ſix mone-
5 thes. † And in the higher partes of her houſe ſhe made her
ſelf :: a ſecrete chamber, in which ſhe abode ſhut vp with her
6 maides, † and hauing :: cloth of heare vpon her loynes, ſhe
:: faſted al the daies of her life, but Sabbathes, and * new-
moones

* the firſt day of the moneth.

:: In three ſpecial obſeruances this holie widow led a moſt religious life :: In much priuate prayer :: in wearing hearecloth; :: and in much faſting: as it were a perpetual lent, *al dayes but Sabbathes*, & feaſtes excepted.

moones, and the feaſtes of the houſe of Iſrael. † And ſhe was 7
of an exceding beautiful countenance, to whom her husband
had leaſt much richeſſe, and a great familie, and poſſeſſions
ful of heardes of oxen, and flockes of ſheepe. † And ſhe was 8
among al moſt famous, becauſe ſhe feared our Lord very
much, neither was there that ſpake an il word of her. † When 9
ſhe therfore had heard that Ozias had promiſed, that after
the fifth day were paſt he would yeld the citie, ſhe ſent to
the ancientes Chabri and Charmi. † And they came to her, 10
and ſhe ſaid to them: What is this word, wherein Ozias hath
conſented, to yeld the citie to the Aſſyrians, if within fiue
daies there come no ayde to vs? † And what are you, that 11
tempt our Lord? † This is no word that may prouoke mercie, 12
but rather that may rayſe vp wrath, and inflame furie. † You 13
:: haue ſet a time for the mercie of our Lord, and according to
your pleaſure, you haue appointed him a day. † But becauſe 14
our Lord is patient, let vs be penitent for this ſame thing,
and sheding teares let vs deſire his pardon: † for not as man, 15
ſo wil God threaten, neither as the ſonne of man wil he be
inflamed to anger. † And therfore let vs humble our ſoules 16
to him, and being ſetled in an humble ſpirit, ſeruing him: † let 17
vs ſay weeping to our Lord, that according to his wil ſo he
doe his mercie with vs: that as our hart is trubled in their
pride, ſo alſo we may glorie in our humilitie: † becauſe we 18
haue not folowed the ſinnes of our fathers, which forſooke
their God, and adored ſtrange goddes, † for which abomi- 19
nation they were geuen into the ſword, and into confuſion
to their enemies: but we know no other God but him. † Let 20
vs humbly expect his conſolation, and he wil require our
bloud of the afflictions of our enemies, and he wil humble al
Nations, what ſoeuer ſhal riſe vp againſt vs, and the Lord our
God wil make them without honour. † And now bretheren, 21
becauſe you are ancientes in the people of God, and their
ſoules depende of you: by your ſpeach comforte their hartes,
that they be mindful, that our fathers were tempted to be
proued, whether they did worſhippe their God truly.
† They muſt be mindful how our father Abraham was temp- 22
ted, and by many tribulations proued, was made the freind
of God. † So Iſaac, ſo Iacob, ſo Moyſes, & al that haue plea- 23
ſed God, through manie tribulations haue paſſed faithful.
† But they that did not receiue the tentations with the feare 24

:: In this eſpecially they offended, that they prefixed a time, meaning then to yeld the citie, for they ſhold rather haue fought againſt the enemie, then deliuer Gods people to a tyranne, holie thinges into prophane handes, & by their example put Ieruſalem and the temple in like danger. *Rabanus.*

of our Lord, and vttered their impatience and reproch of
25 their murmuring againſt our Lord, † were deſtroyed of :: the
26 deſtroyer, and periſhed by ſerpents. † And we therfore let
vs not reuenge ourſelues for theſe thinges, which we ſuffer,
27 † but reputing theſe verie puniſhments to be the ſcourges
of our Lord leſſe then our ſinnes, wherwith as ſeruantes we
are chaſtiſed, let vs thinke them to haue chanced to our
28 amendement, and not to our deſtruction. † And Ozias and
the ancientes ſayd to her: Al thinges which thou haſt ſpoken,
29 be true, and there is no reprehenſion in thy wordes. † Now
therfore pray for vs, becauſe thou art a holie woman, and
30 fearing God. † And Iudith ſaid to them: As you know, that
31 which I could ſpeake to be of God: † ſo that which I haue
diſpoſed to doe, proue if it be of God, and pray that God eſta-
32 bliſh my counſel. † You ſhal ſtand at the gate this night, and
I wil goe out with myne :: abra: and pray ye, that as you haue
33 ſaid, in fiue dayes our Lord reſpect his people Iſrael. † But I
wil not that you ſearch my doing, and til I bring you word,
let nothing els be done, but pray for me to our Lord God.
34 † And Ozias the prince of Iuda ſaid to her: Goe in peace, and
our Lord be with thee to the reuenge of our enemies. And
returning they departed.

::S. Paul 1. *Cor.* 10. *v.* 10. alleaging that happened to the people of Iſrael in the deſert, addeth this word *deſtroyer*, which is only in this place, and not *Num* 11. nor 14 nor els in the old Teſtamẽt. which is an other argumẽt that this boke is Canonical.

::Some thinke Abra was a proper name, but whether it was or no, it ſignifieth an handmaide of more honour as we ſpeake: *A maide of honour.*

CHAP. IX.

Iudith in hearecloth & aſhes prayeth for the deliuerie of the people, remembering like benefites of God. 12. craueth powre to ouerthrow Holofernes.

1 VVHo going away, Iudith :: went into her oratorie:
and clothing her ſelf with hearecloth, put aſhes
vpon her head: and falling proſtrate to our Lord, ſhe cried to
2 our Lord, ſaying: † Lord God of may father Simeon, who
gaueſt him a ſword for defenee againſt ſtrangers, which were
rauiſhers in their coinquination, and diſcouered the virgine
3 vnto confuſion: † and gaueſt their women into praye, and
their daughters into captiuitie: and al the praye to be diuided
to thy ſeruantes, which were zelous in :: thy zele: helpe I be-
4 beſech thee ô lord God me a widow. † For thou haſt done
the thinges heretofore, and haſt purpoſed one thing after an
5 other: and that hath bene done which thou wouldeſt. † For
al thy wayes are readie, and thy iudgementes thou haſt put in
6 thy prouidence. † Looke vpon the campe of the Aſſyrians
now, as thou didſt voutſafe to ſee the campe of the Ægyp-
tians,

:: Of ſuch priuate oratories as this our Sauiour ſemeth to ſpeake *Mat.* 6. ſaying: *Enter into thy chamber. &c.* Of like oratories among Chriſtians read Card Baronius An. D. 293. S. Cyp. ep. 56.

:: The zele of Simeon and Leui was commendable, but for diuers euil circumſtances the fact was reproued by Iacob. *Gen. 34. & 49.*

Exo. 14.

tians, when they ran armed after thy ſeruantes, truſting in
chariotes, and in their horſemen, and in a multitude of men
of warre. † But thou didſt looke ouer their campe. and darke- 7
neſſe wearied them. † The depth held their feete, and the 8
waters ouerwhelmed them. † So let theſe alſo be made ô 9
Lord, which truſt in their multitude, and in their chariotes,
and in pikes, and in ſhieldes, and in their arrowes, and glorie
in their ſpeares, † and know not thy ſelf art our God, which 10
deſtroyeſt warres from the beginning, and Lord is thy name.
† Lift vp thyne arme as from the beginning, and daſh their 11
power in thy power: let their power fal in thy wrath, which
promiſe that they wil violate thy holie thinges, and pollute
the tabernacle of thy holie name, & with their ſword throw
downe the horne of thyne altar. † Bring to paſſe Lord, that 12
his pride be cut of with his owne ſword, † :: let him be caught 13
with the ſnares of his eies in me, and thou ſhalt ſtrike him
from the lippes of my charitie. † Geue me conſtancie in mind, 14
that I may contemne him: and powre that I may ouerthrow
him. † For this ſhal be a memorial of thy name, when the 15
hand of a woman ſhal ouerthrow him. † For not in multitude 16
is thy power ô Lord, neither in ſtrength of horſes is thy wil,
neither haue the proud pleaſed thee from the beginninge: but
the prayer of the humble and meeke hath alwayes pleaſed
thee. † God of the heauens, creatour of the waters, and Lord 17
of euerie creature, heare me wretch, praying and preſuming
of thy mercie. † Remember Lord thy teſtament, and geue a 18
word in my mouth, and ſtrengthen counſel in my hart, that
thy houſe may continew in thy ſanctification: † and al Na- 19
tions may acknowledge, that thou art God, and there is no
other beſides thee.

:: She prayed, that Holofernes ſhould be moued with her beautie, & ſwete ſpeach: which he might be and not ſinne, but he by his free wil ſinning God turned his ſinne to the good of others. *See Annot. Exod. 7. pag. 173. S. Aug. Ser. 228.*

CHAP. X.

Iudith excellently adorned, and very beautiful goeth with her handmaide towards the campe, 11. is taken by the watch, 16. and brought to Holofernes.

AND it came to paſſe, when ſhe had ceaſed to crie to our 1
Lord, ſhe roſe from the place, wherein ſhe lay proſtrate
to our Lord. † And ſhe called her :: abra, and going downe 2
into her houſe ſhe tooke from her the hearecloth, and put of
the garmentes of her widowhood, † and waſhed her bodie, 3
and anoynted her ſelf with ointement, and plaited the heare
of her head, and put a crowne vpon her head, and clothed her
ſelfe

:: See ch. 8. v. 32.

ſelf with the garmentes of her ioyfulnes, and put * pantofles
on her feete, and tooke braceletes, and Lilies, and eareletes,
and ringes, and with al her ornamentes ſhe adorned her ſelf.
4 † To whom alſo :: our Lord gaue beautie: becauſe al this
trimming did not depend of ſenſualitie, but of vertue: & ther
fore our Lord amplified this beautie on her, that ſhe might
5 appeare to al mens eies of incomparable comlines. † She ther-
fore layd vpon her abra :: a bottel of wyne, and a veſſel of
oyle, and *polent, and drie figges, and bread, and cheeſe, and
6 went foreward. † And when they were come to the gate of
the citie, they found Ozias expecting, and the ancientes of
7 the citie. † Who when they ſaw her, being aſtoniſhed mar-
8 uailed at her beautie exceedingly, † Yet asking her no queſti-
on, they let her paſſe, ſaying: The God of our fathers geue
thee grace, and ſtrengthen al the counſel of thy hart, with
his powre, that Ieruſalem may glorie vpon thee, and thy name
9 may be in the number of the holie and iuſt. † And they that
10 were there ſaid, al with one voyce: So be it, ſo be it. † But
Iudith praying our Lord, paſſed through the gates ſhe and
11 her Abra. † And it came to paſſe, when ſhe went downe the
hil, about breake of day the watchmen of the Aſſyrians mette
her, and held her, ſaying: whence comeſt thou? or whither
12 goeſt thou? † Who anſwered, I am a daughter of the Hebrews,
therfore am I fled from their face, :: becauſe I knew it ſhould
come to paſſe, that they ſhould be geuen you vnto ſpoyle,
becauſe that contemning you, they would not of their owne
accord yeld themſelues, that they might find mercie in your
13 ſight. † For this cauſe I thought with my ſelf, ſaying: I wil
goe to the preſence of the prince Holofernes, that I may tel
him their ſecretes, and ſhew him by what entrance he may
winne them, ſo that there ſhal not fal one man of his armie.
14 † And when thoſe men had heard her wordes, they conſide-
red her face, and ſhe was a wonder in their eies, for they mar-
15 ueiled at her beautie excedingly. † And they ſaid to her:
Thou haſt ſaued thy life, in that thou haſt found ſuch counſel,
16 that thou wouldeſt come downe to our lord. † And this
know thou, that when thou ſhalt ſtand in his ſight, he wil
deale wel with thee, and thou ſhalt be moſt gratious in his
hart. And they brought her to the tabernacle of Holofernes,
17 telling him of her. † And when ſhe was entered before his
18 face, forthwith Holofernes was caught in his eies. † And his

*sandalies.

*stiped barley.

:: God by this teſtifieth her holie intention in adorning herſelfe.

:: Not only certaine meates were forbid by the law *Leuit.* 11. but in maner al the meates of the Gentiles were vnlawful being offered to idoles, for which cauſe Daniel and the three children would not eate of the kings meates in Babylon. *Dan* 1.

:: She told manie things euidently true, other things conditionally, as it was like to come to paſſe, if God ſent not better meanes.

guard ſaid to him: Who can contemne the people of the He-
brewes, which haue :: ſo beautiful wemẽ, that we ſhould not
worthely fight againſt them for theſe? † Iudith therfore ſee- 19
ing Holofernes ſitting in a canopie, which was wouen of
purple, and gold, and emerauld, and pretious ſtones: † and 20
when ſhe had looked in his face, ſhe adored him, falling
proſtrate vpon the ground. And the ſeruantes of Holofernes
lifted her vp, their lord commanding it.

:: S. Fulgentius probably iudgeth that Iudith was now about fourtie yeares old. *Epiſt. 2. cap. 6.*

CHAP. XI.

Holofernes demanding Iudith the cauſe of her coming: 4, ſhe deceiueth him with a probable narration.

THEN Holofernes ſaid to her: Be of good chere, and 1
feare not in thy hart: becauſe I haue neuer hurt man,
that would ſerue Nabuchodonoſor the king. † And thy peo- 2
ple, if they had not contemned me, I would neuer haue lifted
vp my ſpeare ouer them. † But now tel me, for what cauſe haſt 3
thou departed from them, and it hath pleaſed thee to come to
vs? † And Iudith ſaid to him: :: Take the wordes of thy hand- 4
mayde, for if thou wilt folow the wordes of thy handmayde,
our Lord wil do with thee a perfect thing. † For Nabucho- 5
donoſor the king of the earth liueth, and his power liueth
which is in thee to the chaſtiſing of al ſtraying ſoules: that
not onlie men ſerue him by thee, but alſo the beaſtes of the
field obey him. † For the induſtrie of thy mind is reported to 6
al nations, and it is declared to al the world, that thou onlie
art good, and mightie in al his kingdom, and thy diſcipline
is bruted to al prouinces. † Neither is that vnknowne, which 7
Achior ſpake, neither are we ignorant of that thou haſt com-
manded to come vpon him. † For it is certaine that our God 8
is ſo offended with ſinnes, that he hath ſent word by his pro-
phetes to the people, that he wil deliuer them for their ſin-
nes. † And becauſe the children of Iſrael know they offen- 9
ded their God, thy dread is vpon them. † Moreouer alſo fa- 10
mine hath inuaded them, and for drought of water they are
now eſtemed among the dead. † Finally they ordayne this, to 11
kil their cattel, and to drinke the bloud of them, † and the 12
holie thinges of our Lord their God which God commanded
not to be touched, in corne, wine, and oile, theſe haue they
purpoſed to beſtow, and they wil conſume the thinges which
they ought not to touch with their handes: therfore be-
cauſe

:: Al that Iudith ſayth is true in her ſenſe as ſhe meant it, but not in the vnderſtanding of Holofernes and his ſouldiars, yet was no leſſe lawful then that Ioſue did in deceuing the citezenes of Hay. *Ioſue 8. S. Aug. q. 10. in Ioſue.*

becauſe they do theſe thinges, it is ſure that they ſhal be geuen
13 into perdition. † Which I thy handmayde knowing, am
fled from them, and our Lord hath ſent me to tel thee theſe
14 verie thinges. † For I thy handmayde worſhippe God, euen
now being with thee, and thy handmayde wil goe forth, and
15 I wil pray God, † and he wil tel me when he wil repay them
their ſinnes, and I coming wil tel thee, ſo that I may bring
thee through the middes of Ieruſalem, and thou ſhalt haue al
the people of Iſrael, as ſheepe, that haue no paſtor, and there
16 ſhal not ſo much as one dog barke againſt thee: † becauſe
17 theſe thinges are told me by the prouidence of God. † And
becauſe God is angrie with them, I am ſent to tel theſe verie
18 thinges to thee. † And al theſe wordes pleaſed Holofernes,
and his ſeruantes, and they maruailed at her wiſedom, and
19 one ſaid to an other: † There is not ſuch a woman vpon the
20 earth in looke, in beautie, and in ſenſe of wordes. † And Holofernes
ſayd to her: God hath done wel, which ſent thee before
the people, that thou mighteſt geue them into our handes:
21 † and becauſe thy promiſe is good, if thy God ſhal doe
this for me, he ſhal alſo be my God, and thou ſhalt be great
in the houſe of Nabuchodonoſor, and thy name ſhal be renowmed
in al the earth.

CHAP. XII.

Iudith is brought into Holofernes treaſurehouſe, 2. hath leaue to abſtaine from the Gentils meates, 5. and to goe forth in the night to pray. 10. The fourth day she cometh to Holofernes banket; 16, he is taken with concuſpiſcence, and drinketh very much wine.

1 THEN he bad her goe in where his treaſures were layd
vp, and bad her tarie there, and he appoynted what
2 should be geuen her of his owne banket. † To whom Iudith
anſwered, and ſaid: Now :: I can not eate of theſe thinges,
which thou commandeſt to be geuen me, leſt there come
diſpleaſure vpon me: but I wil eate of theſe thinges, which
3 I haue brought. † To whom Holofernes ſaid: If theſe thinges
which thou haſt brought with thee ſhal fayle thee, what
4 ſhal we doe to thee. † And Iudith ſaid: Thy ſoule liueth my
lord, that thy handmayde ſhal not ſpend al theſe thinges, til
God doe by my hand theſe thinges, which I haue purpoſed.
And his ſeruantes brought her into the tabernacle, which he
5 had commanded. † And whiles ſhe went in, ſhe deſired that

:: See chap. 10. v. 5.

ſhe might haue licence to goe forth, in the night and before
day to prayer, and to beſech our Lord. † And he commanded 6
his chamberlaynes, that as it pleaſed her, ſhe ſhould goe out
& come in to adore her God for three dayes. † And ſhe went 7
forth in the nightes into the vale of Bethulia, and waſhed her
ſelf in a fountaine of water. † And as ſhe came vp, ſhe prayed 8
our Lord the God of Iſrael, that he would direct her way to
the deliuerie of his people. † And going in, ſhe remayned 9
:: pure in the tabernacle, vntil ſhe tooke her owne meate in
the euening. † And it came to paſſe in the fourth day, Holo- 10
fernes made a ſupper to his ſeruantes, and ſayd to Vagao his
eunuch: Goe, and perſwade that Hebrew woman, that ſhe
conſent of her owne accord to dwel with me. † For it is a 11
foule thing with the Aſſyrians, if a woman mocke a man in
doing, that ſhe paſſe free from him. † Then Vagao went in to 12
Iudith, & ſaid: Let not the good * yong maide feare to goe in
to my Lord, that ſhe may be honoured before his face, that
ſhe may eate with him and drinke wine in ioyfulnes. † To 13
whom Iudith anſwered: Who am I, that I ſhould gayneſay my
lord? † Al that ſhal be good and beſt before his eies, wil I doe. 14
And whatſoeuer ſhal pleaſe him, that ſhal be beſt to me al
the dayes of my life. † And ſhe aroſe, and decked herſelf with 15
her garmentes, and going in ſhe ſtood before his face. † And 16
the hart of Holofernes was ſtrooken: for he burnt in the concupiſcence of her. † And Holofernes ſaid to her: Drinke now, 17
and ſit downe in ioyfulnes, becauſe thou haſt found grace before me. † And Iudith ſaid: I wil drinke my lord, becauſe my 18
ſoule is magnified this day aboue al my dayes. † And ſhe 19
tooke, and did eate, and dranke before him thoſe thinges,
which her handmayde had prepared her. † And Holofernes 20
was made pleaſant toward her, and dranke wine exceeding
much, ſo much as he had neuer drunke in his life?

:: This puritie conſiſted in abſtaining from meates forbid by the Law, or offered to Idoles.

* Puella.

CHAP. XIII.

Holofernes lying in a druncken ſleepe, Iudith cutteth of his head, 12. ſo returneth with her maide through the gard, as it were to pray, cometh to Bethulia, 16. exhorteth al to thanke God, and ſheweth them the head. 22. She is bleſſed of al. 27. Achior alſo praiſeth God and Iudith.

AND when it was waxen late, his ſeruantes made haſt to 1
their lodgings, and Vagao ſhut the chamber doores, and
went his way. † And they were al ouerladen with wine. 2

4 † And Iudith was alone in the chamber. † Moreouer Holo-
fernes lay in his bed, faſt a ſlepe with very much :: drunken-
5 nes. † And Iudith ſaid to her mayd that ſhe ſhould ſtand with-
6 out before the chamber, and watch. † And Iudith ſtood
before the bed, praying with teares, and with mouing of her
7 lippes in ſilence, † ſaying: Confirme me o Lord God of Iſrael,
and in this houre haue reſpect to the workes of my handes,
that as thou haſt promiſed, thou mayſt aduance :: Ieruſalem
thy citie: and I may bring to paſſe that which I beleuing that
8 it may be done by thee, haue purpoſed. † And when ſhe had
ſayd theſe thinges, ſhe went to the piller, that was at his beds
9 head, and his ſword that hong tyed on it, ſhe looſed. † And
when ſhe had drawen it out, ſhe tooke him by the heare of his
10 head, and ſayd: Confirme me ô Lord God in this houre, † and
ſhe ſtroke twiſe vpon his necke, and cut of his head, and
tooke his canopie from the pillers, and rolled aſide his bodie
11 a truncke. † And after a while ſhe went out, and deliuered
the head of Holofernes to her mayde, and bad her put it into
12 her wallet. † And they two went forth, according to their
cuſtome, as it were to prayer, and they paſſed the campe, and
compaſſing the valley, they came to the gate of the citie.
13 † And Iudith a far of ſaid to the keepers of the walles: Open
the gates, becauſe God is with vs, which hath wrought power
14 in Iſrael. † And it came to paſſe, when the men had heard her
15 voyce, they called the ancientes of the citie. † And they ran
al to meete her, from the leaſt to the greateſt: becauſe they
16 hoped not that now ſhe would come. † And they lighting
lightes gathered round about her euerie one: and ſhe going
vp into a higher place, commanded ſilence to be made. And
17 when al had held their peace, † Iudith ſaid: Prayſe yee the
Lord our God, who hath not forſaken them that hope in him:
18 † and in me his handmayde he hath fulfilled his mercie,
which he promiſed to the houſe of Iſrael: and he hath killed
19 by my hand the enemie of his people this night. † And brin-
ging forth the head of Holofernes out of the wallet, ſhe
ſhewed it them, ſaying: Loe the head of Holofernes the ge-
neral of the armie of the Aſſyrians, and behold his canopie,
wherein he lay in his drunkennes, where the Lord our God
20 ſtroke him by the hand of a woman. † But the ſame our Lord
liueth, that his :: Angel hath kept me, both going hence, and
abyding there, and from thence returning hither: and our

:: The faſting of one woman ouerthrew an innumerable hoſt of drunkards, *S. Amb. li. de ieiunio & Elia. c. 9.*

:: If Bethulia had benne taken Ieruſalem alſo had bene in extreme danger: for ſaftie whereof God had made more ſpecial promiſe to Dauid and others. *Iſaia. 37. 38. &c.*

:: Iudiths proper Angel ſo defended her, as Iacobs Angel deliuered him from all euiles: *Gen. 48.*

Lord hath not ſuffered me his handmayde to be defyled, but
without pollution of ſinne he hath called me backe to you,
reioyſing in this victorie, in my eſcape, and in your deliuerie.
† Confeſſe ye al to him, becauſe he is good, becauſe his mer- 21
cie is for euer. † And they al adoring our Lord, ſaid to her: 22
Our Lord hath bleſſed thee in his power, becauſe by thee he
hath brought our enemies to nothing. † Moreouer Ozias the 23
prince of the people of Iſrael, ſaid to her: Bleſſed art thou
daughter of our Lord the high God aboue al wemen vpon
the earth. † Bleſſed be our Lord, which made heauen and 24
earth, which hath directed thee vnto the woundes of the
head of the prince of our enemies. † Becauſe this day he hath 25
ſo magnified thy name, that thy prayſe ſhal not depart out
of the mouth of men, which ſhal be mindeful of the power
of our Lord for euer, for that thou haſt not spared thy life for
the diſtreſſes and tribulation of thy kinred, but haſt holpen
the ruine before the preſence of our God. † And al the people 26
ſayd: So be it, ſo be it. † Moreouer Achior being called came, 27
and Iudith ſaid to him: The God of Iſrael, to whom thou
gaueſt teſtimonie, that he reuengeth him ſelf of his enemies,
he hath cut of the head of al the vnfaithful this night by my
hand. † And that thou mayſt proue that it is ſo, loe the head 28
of Holofernes, who in the contempt of his pride contemned
the God of Iſrael: and threatened thee death, ſaying: When
the people of Iſrael ſhal be taken, I wil command thy ſides
to be pearſed with a ſword. † But Achior ſeing the head of 29
Holofernes, being in anguish for feare, fel on his face vpon
the earth, and his ſoule was ſore trubled. † But after taking 30
ſpirit agayne he was refreshed, & fel downe at her feete, and
adored her, and ſayd: † Bleſſed art thou of thy God in euerie 31
tabernacle of Iacob, becauſe in euerie nation, which ſhal
heare thy name, the God of Iſrael ſhal be magnified in thee.

CHAP. XIIII.

*Holofernes head is hanged on the wall. 6. Achior is circumciſed, 7. The Iſra-
elites aſſault the Aſſyrians, 8. who going to awake their General,* 14.
finde him ſlaine, 17, and are al confounded with feare.

AND Iudith ſaid to al the people: Heare me brethren, 1
hang ye this head vpon our walles: † and it ſhal be, 2
when the ſunne ſhal riſe, let euerie man take his armour,
and yſſue ye forth with violence, not that you goe downe

3 beneath, but as it were inuading violently. † Then the watch-
men muſt of neceſſitie runne to rayſe vp their prince to bat-
4 tel. † And when the captaynes of them ſhal runne to the ta-
bernacle of Holofernes, and ſhal finde him headles rowled in
5 bloud, feare wil fal vpon them. † And when you ſhal know
that they flee, goe after them ſecurely, becauſe our Lord wil
6 deſtroy them vnder your feete. † Then :: Achior ſeeing the
power, that God of Iſrael wrought, forſaking the rite of gen-
tilitie, beleued God, and circumcided the fleſh of his pre-
puce, and was ioyned to the people of Iſrael, and al the ſuc-
7 ceſſion of his kinred vntil this preſent day. † And immediatly
as day brake, they hong the head of Holofernes vpon the
walles, and euerie man tooke his armour, and they went
8 forth with great noyſe and ſhouting. † Which the watch-
9 men ſeing, ranne to the tabernacle of Holofernes. † More-
ouer they that were in the tabernacle, coming, and before
the dore of the tabernacle making a noyſe, to rayſe him, they
endeuored by art to diſquiet him, that Holofernes might
awake not by them rayſing him, but by them making a noyſe.
10 † For no man durſt by knocking, or entring, to open the
11 chamber of the chiefe of the Aſſyrians. † But when his dukes
and tribunes were come, and al the chiefe of the armie of the
12 king of the Aſſyrians, they ſaid to the chamberlayns: † Goe
in, and awake him, becauſe the mice yſſuing out of their
13 holes, haue preſumed to prouoke vs to battel. † Then Vagao
entring into his chamber, ſtoode before the cortine, and
made a clapping with his handes: for he thought that he ſlept
14 with Iudith. † But when with the ſenſe of his eares he per-
cieued no motion of perſon lying, he came neere to the
cortine, and lifting it vp, and ſeing the bodie without the
head of Holofernes weltred in his bloud lye vpon the ground,
cried out in a lowd voyce with weeping, and rent his gar-
15 mentes. † And going into the tabernacle of Iudith, he found
16 her not, and he lept forth to the people, † and ſayd: One He-
brewe woman hath made confuſion in the houſe of king
Nabuchodonoſor: for behold Holofernes lyeth vpon the
17 ground, and his head is not vpon him. † Which when the
princes of the power of the Aſſyrians had heard, they al rent
their garmentes, and intollerable feare and dread fel vpon
18 them, and their mindes were trubled excedingly. † And
there was made an incomparable crie in the middes of their
campe.

:: Achior an Ammonite. (*ch. 5. v. 5.*) being truly conuerted and beleeuing in God, was admitted into the Church, notwithſtanding that Ammonites and Moabites were excluded by name. *Deut. 23. v. 3.* which is therfore ment only of thoſe that perſiſt impenitent and obſtinate.

CHAP. XV.

The Aſſyrians flee for feare, 3. the Hebrewes purſue them, 7. and are enriched by the ſpoyles. 9. The high prieſt with others come from Ieruſalem and prayſe Iudith. 14. The goodes of Holofernes are genen to her.

AND when al the armie heard that Holofernes was be- 1
headed, courage and counſel fel from them, and being
ſhaken with trembling onlie and feare, they helpe them ſelues
by flight, † ſo that none ſpake with his neighbour, but han- 2
ging the head, al thinges leaſt behind, they made haſt to
eſcape the Hebrewes, whom they heard to come armed vpon
them, fleing by the waies of the fieldes, and the pathes of the
hilles. † The children of Iſrael therfore ſeing them fleing, 3
folowed them. And they went downe ſounding with trum-
pettes, and ſhouting after them. † And becauſe the Aſſyrians 4
were not vnited together, they went headlong into flight:
but the children of Iſrael purſewing in one companie, diſ-
comfited al that they could find. † Ozias therfore ſent meſ- 5
ſengers through al the cities and countries of Iſrael. † Eue- 6
rie countrie therfore, and euerie citie ſent choſen youth ar-
med after them, and they purſewed them in the edge of the
ſword, vntil they came to the extremetie of their borders.
† And the reſt that were in Bethulia, entered into the campe 7
of the Aſſyrians, and tooke away the praye, which the Aſſyri-
ans fleing had leaſt, and were loden excedingly. † But they 8
that were returned conquerers to Bethulia, tooke away with
them al thinges that were theirs, ſo that there was no num-
ber in cattel, and beaſtes, and al their moueables, that from
the leaſt vnto the greateſt al were made rich of their prayes.
† And Ioachim the high Prieſt came from Ieruſalem into 9
Bethulia with al his ancientes to ſee Iudith. † Who when 10
ſhe was come out to him, they al bleſſed her with one voyce,
ſaying: :: Thou art the glorie of Ieruſalem, thou the ioy of
Iſrael, thou the honour of our people: † becauſe thou haſt 11
done manfully, and thy hart was ſtrengthened, for that thou
haſt loued chaſtitie, and after thy husband not knowne any
other: therfore alſo the hand of our Lord hath ſtrengthened
thee, and therfore ſhalt thou be bleſſed for euer. † And al the 12
people ſayd: So be it, ſo be it. † And for thirtie daies, ſcarſe 13
were the ſpoyles of the Aſſyrians gathered of the people of
Iſrael. † Moreouer al thinges, that were proued to be the pe- 14

The fourt part The prayſes of Iudith, who withal the people praiſe God.

:: Iudith was a ſpecial figure of the B. Virgine Marie, to whom theſe praiſes perteyne in more eminent ſorte, then to

euliar goodes of Holofernes, they gaue to Iudith in gold,
and ſiluer, and garmentes, and pretious ſtones, and al ſtuffe,
15 and al the thinges were deliuered her of the people. † And al
the people reioyſed with wemen, and virgins, and yongmen,
on inſtrumentes and harpes.

anie other creature. *S. Iubertus Carnotenſis.*

CHAP. XVI.

Iudith ſingeth a canticle of thanks geuing to our Lord. 22. The people goe to Ieruſalem and offer ſacrifices. 25. She in great honour liueth a widow til her death in good old age. 30. the people haue long peace, and a feaſtiual day is inſtituted in perpetual memorie of her fact.

1 THEN ſang Iudith this ſong to our Lord, ſaying: † Be-
2 ginne ye to our Lord in timbrels, ſing ye to our Lord in
cymbals, tune to him a new pſalme, reioyſe, and inuocate
3 his name. † :: Our Lord confoundeth battels, Lord is his
4 name. † Who hath ſet his campe in the middes of his people,
that he might deliuer vs from the hand of al our enemies.
5 † Aſſur came out of the mountaynes from the North in the
multitude of his ſtrength: whoſe multitude ſtopped vp the
6 torrentes, and their horſes couered the valles. † He ſaid that
he would ſet my borders on fyre, and kil my yongmen with
the ſword, to geue my infantes into praye, and virgins
7 into captiuitie. † But our Lord omnipotent hath hurt him,
and hath deliuered him into the hands of a woman, and hath
8 pearſed him. † For, not by yongmen is their mightie one
fallen, neither haue the ſonnes of :: Titan ſtrooken him, nei-
ther did the high :: giantes ſet them ſelues vpon him, but
Iudith the daughter of Merari in the beautie of her face diſ-
9 ſolued him. † For ſhe put from her the garmentes of widow-
hood, and put on her the garmentes of ioy, in the reioyſing
10 of the children of Iſrael. † She anoynted her face with oynt-
ment, and tyed together her lockes with a crowne, ſhe
11 tooke a new ſtole to deceiue him. † Her ſandals rauiſhed his
eies, her beautie made his ſoule captiue, ſhe with a ſword cut
12 of his head. † The Perſians did quake at her conſtancie, and
13 the Medes at her boldneſſe. † Then did the campe of the
Aſſyrians howle, when my humble ones appeared, withering
14 in thirſt. † The ſonnes of yongwemen haue pearſed them,
and they haue killed them as boyes fleing away: they haue
15 periſhed in battel before the face of the Lord my God. † Let
vs ſing an hymne to our Lord, let vs ſing a new hymne to our

:: S. Ephrem *ſer. de 2. Aduentu*, citeth this place as holie ſcripture ſo teſtifying this booke to be canonical.

:: Such giantes as were before Noes floud, *Gen. 6.*

:: Nor ſuch as were after, *Num. 13. Deut. 3*

God. † Adonai ô Lord great art thou, and noble in thy power, 16
and whom no man can ouercome. † Let euerie creature of 17
thyne ſerue thee: becauſe thou ſaydſt, and they were made:
thou didſt ſend thy spirit, and they were created, and there is
none that can reſiſt thy voyce. † The mountaynes with the 18
waters ſhal be moued with the foundations: the rockes ſhal
melt as waxe before thy face. † But they that feare thee, ſhal 19
be great with thee in al thinges. † Wo be to the nation, that 20
ryſeth vp vpon my kinred: for our Lord omnipotent wil be
reuenged on them, in the day of iudgement he wil viſite
them. † For he wil geue :: fyre, and wormes into their fleſh, 21
that they may be burnt, and may feele for euer. † And it came 22
to paſſe after theſe thinges, al the people after the victorie
came into Ieruſalem to adore our Lord: and forthwith as they
were purified, they al offered holocauſtes, and vowes, and
their promiſes. † Moreouer Iudith offered for an anathema 23
of obliuion al the inſtrumentes of warre of Holofernes, which
the people gaue her, and the canopie that her ſelf had taken
away out of his chamber. † And the people was pleaſant 24
according to the face of ſainctes, and for three monethes the
ioy of this victorie was celebrated with Iudith. † And after 25
thoſe daies euerie man returned into his houſe, and Iudith
was made great in Bethulia, and ſhe was more glorious to al
the land of Iſrael. † There was alſo chaſtitie ioyned to her 26
vertue, :: ſo that ſhe knew not man al the daies of her life,
" after that Manaſſes her huſband was dead. † And on feſtiual 27
daies ſhe came forth with great glorie. † And ſhe abode in 28
her husbands houſe, :: an hundred fiue yeares, and diſmiſt her
abra free, and ſhe died and was buried with her huſband in
Bethulia. † And al the people mourned for her ſeuen dayes. 29
† And in al the ſpace of her life there was not that trubled 30
Iſrael, and after her death manie yeares. † But the day of the 31
feſtiuitie of this victorie is receiued of the Hebrewes in the
number of holie daies, and is worſhiped of the Iewes from
that time vntil this preſent day.

:: Euerlaſting torments of fire & wormes pertcyne to the damned bodies. *S. Aug. li. 21. c. 4. et ſ. nuit.* and greater paines to the damned ſoules, eſpecially the loſſe of Gods viſion

:: In the Greke *v. 22. Manie deſired her to mariage.*

:: Liuing in al 105. yeares ſhe was widow about ſixtie nine: for when ſhe ſlew Holofernes ſhe was about fourtie yeares old. *ch. 10. v. 18* and her huſband was then dead three yeares and a halfe before. *ch. 8. v. 4.*

ANNOTATIONS.

CHAP. XVI.

Iudith an example of holie widowhood.

26. *After that her huſband vvas dead* [As yong Tobias and Sara were notable patterns to maried perſons: ſo Iudith is a like good example to deuout widowes, excelling moſt part in manie reſpectes. For firſt ſhe profeſſed this holie ſtate of life in the old Teſtament, when it was moſt rare, the law prouiding

ding that the brother, or next kinſman, ſhould marie the widow of him, that died without children, as it ſemeth she had none, the Greke text affirming that ſhe gaue al her goodes before her death to other kinred. ch.16.v.24. Secondly. ſhe was only once maried, ch.15. v.13. ch. 16. v. 26. wheras, it is alſo commendable after twiſe or oftenner mariage at laſt to abſtaine. Thirdly, ſhe was yong, about 36. yeares: for three yeares and a half after that her husband was dead, ſhe was called a yong maide, ch. 12. v. 12. Fourtly, ſhe was of excellent beautie, *ch.* 8 *v.* 7. Fiftly exceeding rich. *ibidem.* Sixtly, very noble, eſpecially after the deliuerie of the people from ſuch diſtreſſe. ch.15. v. 10. Seuently, for this renowmed fact, and for her other great vertue (*ch.* 8. *v.* 8) manie principal men deſired to marie her, ch. 16. v. 22 Eightly, al the people wished much iſſue of ſo noble a ſtock. ch. 16. v. 25. Nintly, she liued long in the ſtate of widowhood, about threeſcore and nine yeares, from. 36. to 105, ch. 16. v. 28. Tently, there was great and long peace in al Iſrael, after that she had releeued Bethulia. ch. 16. v. 30. Al which might eaſely haue inuited an other to haue maried: but her great deuotion, and feruent deſire to ſerue God in a retired auſtere life, faſting, & praying, ch. 8. v. 6. cutte of al incitements to mariage, and made her before the Goſpel, to embrace Euangelical counſel, not commanded, but for better attaining to perfecton counſeled by our Sauior and S. Paul. *Mat.* 19. 1. *Cor.* 7.

Deu. 25. *v.* 5. *Ruth.* 3. *v.* 12.

Manie incitementes concurring to the contrarie made her widowhood more excellent.

widowhood an Euangelical counſel.

THE ARGVMENT OF THE BOOKE OF ESTHER.

Melito S. Atha. S. Greg. Nazian. Origen apud Euſeb. lib 6. *c.* 25. *hiſt.*

This whole booke is canonical.

OF the authoritie of this booke only two or three ancient writers, doubted, *before the councels of Laodicea, and Carthage declared it to be Canonical,* Al the reſt did euer eſteme it as diuine Scripture. *For albeit S. Ierom in his time found not certaine partes therof in the Hebrew, and therfore tranſpoſed the ſame to the end of the booke, as now we haue them: yet in the Greeke he found al theſe ſixtenne chapters conteyned in tenne. And it is not vnprobable, that theſe parcels were ſometimes in the Hebrew, as were diuers whole bookes which are now loſt. But Whether they were at anie time in the Hebrew or no, the Church of Chriſt accounteth the Whole Booke of infallible authoritie, reading as wel theſe partes, as the reſt in her publique office. And the councel of Trent* (ſeſſ. 4.) *For more expreſſe declaration definieth* that al the bookes recited in the ſame Decree (*amongſt Which is Eſther*) with al the partes therof, as they are accuſtomed to be read in the Catholique Church, and be conteyned in the old vulgare latin Edition, are ſacred and Canonical Scripture.

It conteyneth a particular great danger of the people of Iſrael, hapening (as is probable) shortly after their general relaxation, & returne of ſome from the captiuitie of Babylon; and their deliuere from it, through the godlie Zele and other Vertues of Quene Eſther, directed herein by Mardocheus, who being alſo in imminent danger was deliuered & aduanced. and finally writ the hiſtorie.

The contentes

VVritten by Mardocheus

Diuided into foure partes.

which may be diuided into foure partes, not by order of the chapters: as they are here tranſpoſed: but in order of time, firſt the author reporteth ſome thinges going before the peoples danger, in the 11.1. 2.12. chapters, and part of the 3. Secondly their danger and diſtreſſe, in the reſt of the 3. and part of 13. chapters. Thirdly their deliuerie: from the 4. chapter to the middes of the. 9. and reſt of the 13. and in the 14. 15. and 16. Fourtly, the thinges that enſued hereupon, in the other half of the ninth chapter, the 10. chapter, and firſt verſe of the eleuenth.

VVho ſoeuer vvil pleaſe to read this hiſtorie, in order of the time as the thinges happened, adioyning the latter chapters, vvhich are in the Greke, and not in the Hebrevv, may folovve the letters of the Alphabet, as here vve haue placed them in the margent, beginning at the ſecond verſe of the 11. chapter, vvhere he findeth the letter A. and vvhen he cometh to B. returne vvhere the ſame letter is noted. ch. 1. And ſo in the reſt folovv the ſame direction.

THE BOOKE OF ESTHER

This booke is read at mattins the laſt weeke of September.

CHAP. I.

King Aſſuerus celebrateth a great banket to shew his glorie, 10. calleth quene Vaſthi *therto. who refuſing to come, is by aduiſe of his counſel depoſed.*

The firſt part beginneth in the 11.ch. A

B

IN the daies of Aſſuerus. who reigned from India 1
vnto Æthiopia ouer an hundred twentie ſeuen prouinces: † when he ſate in the throne of his kingdō, 2
the citie Suſã was in the begynning of his kingdom.
† In the third yeare therfore of his empyre he made a great 3
feaſt to al the princes, and to his ſeruantes, to the moſt valiant
of the Perſians, and the nobles of the Medes, and the rulers of
the prouinces in his ſight, † that he might shew the riches of 4
the glorie of his kingdom, and the greatnes, & vaunting of his
might, a great time, to witte, an hundred & foure ſcore dayes. 5
† And when the daies of the feaſt were accompliſhed, he inuited al people, that was found in Suſan, from the greateſt to the
leaſt: and commanded ſeuen daies a feaſt to be prepared in
the entrance of the garden, and of the wood, which was
planted with royal garniſhing and with hand. † And there 6
hong on euerie ſide hangings of skie colour, and grene, and
hyacinthine colour, held vp with cordes of ſilke, and of purple, which were put into rings of yuorie, and were held vp

with

with marble pillers. Beddes alſo of gold and ſiluer, were
placed in order vpon the floore paued with the emerauld, and
the touch ſtone: which paynting adorned with meruelous
7 varietie. † And they that were inuited, dranke in golden cuppes,
and the meates were brought in change of veſſels. Wine
alſo plenteous and the beſt was ſet downe, as was worthie
8 of a kings magnificence. † :: Neither was there that compelled
them to drinke that would not, but as the king had
appointed, making ech of his princes ouerſeer of euerie table,
9 that euerie man might take what he would. † Vaſthi alſo
the queene made a feaſt for the wemen in the palace, where
10 king Aſſuerus had accuſtomed to remayne. † Therfore the
ſeuenth day, when the king was merier, and after very much
drinking was wel warmed with wine, he commanded Maumam,
and Bazatha, and Harbona, and Bagatha, and Abgatha,
and Zethar, and Charchas, the ſeuen eunuches, that miniſtred
11 in his ſight, † that they ſhould bring in queene Vaſthi before
the king, the crowne ſet vpon her head, that he might ſhew
her beautie to al the peoples and princes: for ſhe was exceding
12 beautiful. † Who refuſed, and contemned to come at the
kings commandment, which he had commanded by the eunuches.
Wherupon the king being wrath, and chaffed with
13 :: exceding furie, († asked the wiſemen, which after the manner
of a king were alwayes preſent with him, and he did al
thinges by their counſel, which knew the lawes, and rightes
14 of the elders: † (and the chiefe and neareſt him were, Charſena,
and Sethar, and Admatha, and Tharſis, and Mares, and
Marſana, and Mamuchan, ſeuen dukes of the Perſians, and
of the Medes, which ſaw the face of the king, and were wont
15 to ſitt firſt after him) † to what ſentence Vaſthi the queene
ſhould be ſubiect, that would not do Aſſuerus the kings commandment,
which he had commanded by the eunuches.
16 † And Mamuchan anſwered, the king hearing, and the princes:
:: Queene Vaſthi hath not only hurt the king, but alſo al
peoples, and princes, that are in al the prouinces of king
17 Aſſuerus. † For the word of the queene wil goe forth to al
women, that they wil contemne their husbands, and wil ſay:
King Aſſuerus commanded that the queene Vaſthi ſhould
18 come in to him, and ſhe would not. † And by this example al
the wiues of the princes of the Perſians and the Medes, wil
little eſteeme the commandmentes of their husbandes:

:: Modeſtie and temperance amongſt heathen people condemneth Chriſtianes that vrge men to drinke immoderatly, and ſo cauſe them to be drunke. *S. Au. Ser. 231. 232. de tempore.*

The end of immoderate feaſting is commonly browling. Here the king became furious, and the queene was diuorſed from him.

: Brentius approueth the ſentence of this paraſite, but Ioſephus. *li.* 11 *c* 6. Macrobius. *li* 7. *c.* 1. *Saturn. S. Ierom ad Ruſtic.*

and S. Ambroſe. *l. de. Elia c.* 14 iudge the queenes refuſal lawful, and agreable to the Perſians lawes, which prohibited maried wemē to come in ſight of other men in great aſſemblies: neither had the king iuſt cauſe to break that law, for pleaſing his phanſie in his drunken humour. *v.* 10. Luther alſo wreſteth this example in fauoure of adulterie, *par. 2. de diuortio. folio* 177. *Editionis vvitenber. Ano̅.* 1553.

wherfore the kings indignation is iuſt. † If it pleaſe thee, let 19
an edict goe forth from thy face, and let it be written according to the law of the Perſians and of Medes, which is not
lawful to be tranſgreſſed, that Vaſthi come in no more to the
king, but an other, that is better then ſhe, take her kingdome. † And let this be publiſhed into al the empire of thy 20
prouinces (which is moſt large) and let al the wiues, as wel
of the greater as of the leſſer geue honour to their husbandes.
† His counſel pleaſed the king, and the princes: and the king 21
did according to the counſel of Mamuchan, † and he ſent 22
letters to al the prouinces of his kingdome, as euerie nation
could heare and reade, in diuers languages and characters,
that the husbandes ſhould be princes and maiſters in their
houſes: and that this ſhould be publiſhed through al peoples.

CHAP. II.

Inquirie being made of the beſt and faireſt virgines, (5. Eſther the vnknowe neece of Mardocheus a Iew) is preferred, 18. and made Queene in place of Vaſthi; a mariage feaſt made, and preſentes geuen. 21) Mardocheus detecteth traitors, and his ſeruice is recorded in the regeſter.

THESE thinges ſo done, after the indignation of king 1
Aſſuerus was aſſwaged, he remembred Vaſthi, and what
ſhe had done, or what ſhe had ſuffered: † and the kings ſer- 2
uantes and his miniſters ſaid: Let there be maydens ſought
for the king, virgins and beautiful, † and let there be ſent 3
that may viewe through al prouinces beautiful maydens and
virgins: and let them bring them to the citie of Suſan, and
deliuer them into the houſe of wemen vnder the hand of
Egeus the eunuch, who is ouerſeer of the kings wemen: and
let them receiue wemens ornamentes, and other things neceſſarie to be vſed. † And which ſo euer among al ſhal pleaſe 4
the kings eies, let her reigne for Vaſthi. The word pleaſed
the king: and ſo as they had ſuggeſted, he commanded to be
done. † There was a man in the citie of Suſan a Iew, named 5
Mardocheus, the ſonne of Iair, the ſonne of Semei, the ſonne
of Cis, of the ſtocke of Iemini, † who had beene tranſported 6
from Ieruſalem the ſame time, that Nabucodonoſor the king 4 Reg. 24.
of Babylon tranſported Iechonias the king of Iuda, † who 7
was the foſter father of his brothers daughter Ediſſa, which
by an other name was called Eſther: and ſhe had loſt both her
parentes: exceeding beautiful, and of comely face. And her
father

ſather and mother being dead, Mardocheus adopted her for
8 his daughter. † And when the kings commandment was
bruited abrode, and according to his commandement many
fayre virgins were brought to Suſan, and were deliuered to
Egeus the eunuch: :: Eſther alſo among the reſt of the maydens
was deliuered to him, that ſhe might be kept in the number
9 of the wemen. † Who pleaſed him, and found grace in his
ſight. And he commanded the eunuch, that he ſhould haſten
the wemens ornamentes, and ſhould deliuer her, her partes,
& ſeuen the moſt beautiful maydens of the kings houſe, and
ſhould adorne and decke both her and her wayting maydes.
10 † Who would not tel him her people and countrie. For Mardocheus
had commanded her, that of this thing she ſhould
11 altogether keepe ſilence: † who walked daily before the entrance
of the houſe, wherin the choſen virgins were kept,
taking care of Eſthers welfare, and deſirous to know what
12 ſhould chance vnto her. † And when the time of euerie virgin
in order was come, that they ſhould goe in to the king, al
things accompliſhed that perteyned to wemens ornamentes,
it was the twelfth moneth: yet ſo, that for ſix monethes they
were anoynted with oyle of myrtle, and other ſix monethes
13 they vſed certayne payntings and ſweete ſpices. † And going
in to the king, what ſoeuer they asked that perteyned to
adorning they receiued: and being trimmed, as it pleaſed
them, they paſſed from the chamber of the wemen to the
14 kings chamber. † And she that went in at euening, came out
in the morning, and from thence she was brought to the ſecond
houſe, that was vnder the hand of Suſagazus the eunuch,
who was chiefe ouer the kings concubines: neither
had she power to returne any more to the king, vnleſſe the
king had willed, and had commanded her to come by name.
15 † And the time by order coming about, the day was at hand,
that Eſther the daughter of Abihail the brother of Mardocheus,
whom he had adopted for his daughter, ſhould goe in
to the king. Who ſought not wemens ornamentes, but whatſoeuer
Egeus the eunuch the keper of the virgins would,
thoſe things he gaue her to her adorning. For she was exceding
fayre, and of incredible beautie, she ſemed to al mens
16 eies gratious and amiable. † She therfore was brought to the
chamber of king Aſſuerus the tenth moneth, which is called
17 Tebeth, in the ſeuenth yeare of his reigne. † And the
king

:: Deut. 7. v. 3. Iſraelites are forbid to marie with Gentiles, yet when there was no danger to be peruerted, and great hope of good, Eſther by Mardocheus counſel conſented to marie king Aſſuerus, though otherwiſe she *detested the bed of the incircumciſed, and of euerie stranger.* *ch.* 14. *v.* 15. K. Dauid alſo maried the kings daughter of Geſſur. 2. *Reg.* 3. *v.* 3.

king loued her more then al the wemen, and she had grace
and mercie before him aboue al the wemen, and he put the
crowne of the kingdom on her head, and made her reigne in
ſteede of Vaſthi. † And he commanded a verie magnifical 18
feaſt to be prepared to al the princes, and to his ſeruantes, for
the coniunction, and mariage of Eſther. And he gaue reſt to
al the prouinces, and beſtowed giftes according to princely
magnificence. † And when virgins were ſought the ſecond 19
time and gathered together, Mardocheus taried at the kings
gate, † neither had Eſther as yet vttered her countrie, & peo- 20
ple, according to his cōmandment. For what ſoeuer he com-
manded, Eſther obſerued: and ſhe did al thinges ſo as ſhe was
wont at that time, when he nouriſhed her a litle one. † At 21
that time therfore, when Mardocheus abode at the kings
gate, Bagathan, and Thares were angrie, two of the kings
eunuches, that were porters, and were chiefe in the firſt
entrie of the palace: and they would make inſurrection
againſt the king, and kil him. † Wherof Mardocheus :: gotte 22
notice, and immediatly he told it to queene Eſther: and ſhe to
the king in the name of Mardocheus, who had reported the
thing vnto her. † It was examined, and found: and they were 23
both hanged on a gibbet. And it was put in the hiſtories,
and regiſtred in the cronicles before the king. *

:: Mardocheus hearing ſuſpicious wordes and obſeruing their actions ſawe that they intended euel and informed the King; wherby their treſon was diſcouered. *Rab. Salom. & Ioſep.*

*. C *ch. 12. v. 1.*

CHAP. III.

Aman aduanced by the king, is much offended that Mardocheus doth not adore him. 6. and therfore procureth the kings decree, to deſtroy the whole nation of Iewes.

D

AFTER theſe things king Aſſuerus aduanced Aman the 1
ſonne of Amadathi, which was of the ſtocke of Agag:
& he put his throne aboue al the princes which he had. † And 2
al the kings ſeruantes, that were in the doores of his pallace,
bowed their knees, and adored Aman: for ſo the emperour
had commanded them, :: onlie Mardocheus did not bowe his
knee, nor adore him. † To whom the kings ſeruantes, that 3
were chiefe at the doores of the pallace, ſaid: Why doeſt thou
aboue the reſt not obſerue the kings commandment. † And 4
when they ſaid this often, and he would not heare, they told
Aman, deſirous to know whether he would perſeuere in his
ſentence: for he had told them that he was a Iew. † Which 5
when Aman had heard, and had proued by experience that
Mardocheus

:: Aman exacted ſuch honour as heathen people gaue to their leſſe goddes, which was alſo idolatrie. for Mardocheus was willing to giue him ciuil

Mardocheus bowed not his knee vnto him, nor adored him,
6 he was angrie excedingly. † And he counted it a matter of nothing
to lay his handes vpon Mardocheus alone: for he had
heard that he was of the nation of the Iewes, and he would
rather deſtroy al the nation of the Iewes, that were in the
7 kingdom of Aſſuerus. † The firſt moneth (which is called
Niſan) in the twelfth yeare of the reigne of Aſſuerus, the lot
was caſt into a potte which in Hebrew is called Phur, before
Aman, :: in what day and what moneth the nation of the
Iewes should be ſlayne: and there came forth the twelfth
8 moneth, which is called Adar. † And Aman ſaid to king Aſſuerus:
There is a people diſperſed through al the prouinces
of thy kingdom, and ſeparated one from an other, vſing new
lawes and ceremonies, moreouer alſo contemning the kings
ordinances: And thou knoweſt very wel that it is not expedient
for thy kingdom that they waxe inſolent by libertie.
9 † If it pleaſe thee, decree that they may periſh, and I wil pay
10 ten thouſand talentes to the cofferers of thy treaſure. † The
king therfore tooke the ring that he vſed, from his hand, and
gaue it to Aman the ſonne of Amadathi of the progenie of
11 Agag, the enemie of the Iewes, † and he ſaid to him: The
ſiluer which thou doeſt promiſe, be it thine: but concerning
12 the people doe that which pleaſeth thee. † And the kings
ſcribes were called in the firſt moneth, Niſan, the thirtenth
day of the ſame moneth: and there was written, as Aman had
commanded, to al the kings lieuſtenantes, and iudges of the
prouinces, and of diuers nations, as euerie nation could read,
and heare according to the varietie of languages, in the name
13 of king Aſſuerus: and the letters ſigned with his ring, † were
ſent by the kings poſtes to al prouinces, that they should kil
and deſtroy al the Iewes, from boy vnto old man, children,
and wemen, in one day, that is, in the thirtenth of the twelfth
moneth, which is called Adar, and should ſpoyle them of
14 their goodes. *

† And :: the content of the letters was this, that al prouinces
15 might know, & prepare them ſelues againſt the day aforeſayd.
† The poſtes that were ſent, made haſt to fulfil the kings commandment.
And immediatly the edict hong in Suſan, the
king and Aman feaſting, and al the Iewes that were in the
citie, weeping.

honour, *euen to kiſſe the ſteppes of his feete, but feared (and refuſed) to geue Godlie honour to him. ch. 13. v. 13. 14. S. Tho. 2. 2. q. 84. a. 1.*

:: Such is the prepoſterous furie of rancour, to appoint the day of executing his malice, before he had got the kings decree.

The ſecond part. The Iewes danger to be maſſacred.

* E *ch.* 13. v. 1.

F

:: The letter at large is in the ſeuen firſt verſes of the 13 *ch.* of which this is the ſumme.

CHAP. IIII.

Al the Iewes lament their imminent danger. 5. Mardocheus willeth Eſther to intreate the king for their ſaftie. 11. She fearing to goe to the king contrarie to his law vncalled, 15. yet they al faſting and praying for her, she doth it.

The third part The deliuerie of the Iewes from danger.

WHICH things when Mardocheus had heard, he 1
rent his garmentes, and was clothed with ſackcloth,
ſprinkling ashes on his head: and in the ſtreat of the
middes of the citie he cried with a lowed voyce, shewing the
anguish of his mind, † and with this wayling going euen to 2
the doores of the pallace: for it was not lawful for one clothed
with ſackcloth to enter the kings court. † In al prouinces 3
alſo, townes, and places, to which the kings cruel decree
was come, there was :: great mourning with the Iewes, faſting,
howling, and weeping, manie vſing ſackcloth and ashes for
their couch. † And Eſthers maides and the eunuches went in, 4
and told her. Which she hearing was aſtonyed: and she ſent
a garment, that the ſackcloth being taken away, they should
put it on him: which he would not take. † And calling for 5
Athach the eunuch, whom the king had geuen her for a ſeruant
to Mardocheus, commanded him to goe and to learne
of him, why he did this. † And Athach going forth went to 6
Mardocheus ſtanding in the ſtreate of the citie, before the
palace doore: † who told him al thinges that had chanced, 7
how Aman had promiſed, that he would bring ſiluer into the
kings treaſures for the ſlaughter of the Iewes. † He gaue him 8
alſo a copie of the edict which hong in Suſan, that he should
shew it to the queene, and should admonish her to enter in to
the king, and to intreate him for her people. † Athach returning 9
told Eſter al things, that Mardocheus had ſayd. † Who 10
anſwered him, and bad that he should ſay to Mardocheus:
† Al the kings ſeruantes, and al the prouinces that are vnder 11
his dominion, know, that whether man, or woman, not called,
shal enter in to the kings inner court, he muſt immediatly
be ſlayne without al delay: vuleſſe perhaps the king
ſtretch forth a golden rod vnto him, for a ſigne of clemencie,
and ſo he may liue. I therfore how can I enter in to the
king, which now theſe thirtie daies haue not bene called vnto
him? † Which when Mardocheus had heard, † he ſent word 12
to Eſther agayne, ſaying: Thincke not that thou mayſt deliuer 13

:: The firſt and beſt remedie in diſtreſſe is to do workes of penance for ſinnes cõmitted. 1. *Cor.* 11. *v.* 31.

thy

thy owne life only, becanſe thou art in the kings houſe, abo-
14 ue al the Iewes: † for if thou wilt now hold thy peace, :: the
Iewes shal be deliuered by an other occaſion: and thou, and
thy fathers houſe shal perish. And who knoweth whether
thou cameſt to the kingdom therfore, that in ſuch a time
15 thou mightſt be readie? † And agayne Eſther ſent to Mardo-
16 cheus in theſe wordes: † Goe, and gather together al the Ie-
wes, whom thou shalt find in Suſan, and pray ye for me. Eate
ye not, and drinke not in three dayes, and three nightes: and
I with my handmaydes in like maner wil faſt, and then wil
I goe in to the king, doing agaynſt the law, not called, and
17 deliuering my ſelf to death and to peril. † Mardocheus ther-
fore went, and did al things that Eſther had commmanded
him. *

:: Great confidence in Gods helpe when mans helpe fayleth: and in dede this meanes by mouing the kings hart to grant Eſthers petition was Gods ſpecial worke.

* G ch. 1. v. 1.

CHAP. V.

Eſther ſtanding in the kings ſight he calleth her, 4. she requeſteth that he and Aman wil dine with her. 7. Againe she inuiteth them. 9. Aman is more incenſed againſt Mardocheus, prepareth high gallowes to hang him on.

H

1 AND the third day Eſther put on royal garmentes, and
ſtood in the court of the kings houſe, which was the
inner agaynſt the kings hal: but he ſate vpon his throne in
the conſiſtorie of the palace, againſt the doore of the houſe. *
2 † And when he had ſeene Eſther the queene ſtanding, she
pleaſed his eies, and he put forth toward her the golden rod,
which he held in his hand: who going neere, kiſſed the top
3 of his rod. † And the king ſaid to her: What wilt thou queene
Eſther? what is thy requeſt? yea if thou wilt aske the halfe
4 part of the kingdom, it shal be geuen thee. † But she anſwe-
red: If it pleaſe the king, I beſeech thee that thou come to
me this day, and Aman with thee to a banket, which I haue
5 prepared. † And the king forthwith, cal ye Aman, quoth he,
quickly, that he may obey Eſthers wil. The king therfore and
Aman came to the banket, which the queene had prepared
6 for them. † And the king ſaid to her, after that he had drunke
wine aboundantly. What doeſt thou deſire to be geuen
thee? and for what thing askeſt thou? although thou aske the
7 halfpart of my kingdom, thou shalt obteyne. † To whom
8 Eſther anſwered: :: My petition, and requeſtes are theſe: † If
I haue found grace in the kings ſight, and if it pleaſe the king
to geue that which I aske, and to fulfil my petition: let the

* I ch. 15. v. 4.

K

:: This prudence in delaying to propoſe her peti-

tion, increa-
ſed the kings
deſire to know
it, moued him
to promiſe
more aſſured-
ly, & ſo bond
him the more
to accompliſh
it.

king and Aman come to the banket, which I haue prepared
them, and to morrow I wil open my wil to the king. † Aman 9
therfore went forth that day ioyful and merie. And when he
had ſeene Mardocheus ſitting before the doores of the palace,
and not onlie not to haue riſen vp to him, but not ſo much as
to haue moued from the place where he ſate, he was wrath
excedingly: † and diſſembling his anger, and returning into 10
his houſe, he called together vnto him his freindes, and Zares
his wife: † and he declared to them the greatneſſe of his 11
riches, and the multitude of his children, and with how great
glorie the king had aduanced him aboue al his princes and
ſeruantes. † And after theſe things he ſaid. Queene Eſther alſo 12
hath called none other to the banket with the king, but me:
with whom to morow alſo I ſhal dine with the king. † And 13
wheras I haue al theſe things, I thinke I haue nothing, ſo long
as I ſhal ſee Mardocheus the Iew ſitting before the kings
doores. † And Zares his wife, & the reſt of his frendes anſwe- 14
red him: Cõmand a great beame to be prepared, hauing fiftie
cubites in height, and ſpeake in the morning to the king, that
Mardocheus may be hanged vpon it, and ſo thou ſhalt goe
ioyful with the king to the banket. The counſel pleaſed him,
and he commanded an high gallowes to be prepared.

CHAP. VI.

The king hearing the good ſeruice of Mardocheus in detecting traitors, read in the chronicle (for which he had yet no rewarde) 4. commandeth Aman to honour him next to the king, 11. which he performeth.

:: Gods eye
which neuer
ſlepeth ſaw
whath Aman
intended: and
for execution
of his owne
diuine iuſtice,
vſed this mea-
nes bey ſub-
tracting ſlepe
that time
from the king
and inſpiring
his mind to
heare the hi-
ſtories read,

THAT night the king :: paſſed without ſleepe, and he 1
commanded the hiſtories and chronicles of fotmer times
to be brought him. Which when they were read in his pre-
ſence, † they came to that place where it was written, how 2
Mardocheus had vttered the treaſon of Bagathan, and Thares
the eunuches, coueting to kil king Aſſuerus. † Which when 3
the king had heard, he ſayd: What honour and reward hath
Mardocheus receiued for this fidelitie? His ſeruantes and mi-
niſters ſaid to him: He hath receiued no reward at al. † And 4
the king by and by, who is, quoth he, in the court? For Aman
had entered the inner court of the kings houſe, that he
might ſuggeſt to the king, and he might command Mardo-
cheus to be hanged faſt on the gibbet, which was prepared
for him. † The ſeruantes anſwered: Aman ſtandeth in the 5
court.

6 court. And the king ſaid: Let him come in. † And when he
was come in, he ſaid to him: What ought to be done to the
man, whom the king is deſirous to honour? But Aman :: thin-
king in his hart, and ſuppoſing that the king would honour
7 no other, but him ſelf, † anſwered: The man, whom the
8 king deſireth to honour, † ought to be clothed with the
kings garmentes, and to be ſet vpon the horſe, that is for the
kings ſaddle, and to take the kings crowne vpon his head,
9 † and let the chiefe of the kings princes and nobles hold his
horſe, and going throuh the ſtreat of the citie, crie, and ſay:
So shal he be honoured, whomſoeuer the king wil honour.
10 † And the king ſaid to him: Make haſt, and taking a robe and
a horſe, do that thou haſt ſpoken, to Mardocheus the Iewe,
which ſitteth before the dootes of the palace: Beware thou
pretermitte nothing of thoſe things, which thou haſt ſpoken.
11 † Aman therfore tooke a robe and a horſe, and putting it on
Mardocheus, and ſetting him on the horſe, in the ſtreat of the
citie went before him, and cried: This honour is he worthie
12 of, whom ſoeuer the king is willing to honour. † And Mar-
docheus returned to the palace gate: and Aman made haſt to
13 goe into his houſe, mourning and his head couered: † and
he told Zares his wife, and his frendes al things, that had
chaunced him. To whom the wiſe men whom he had in
counſel, and his wife anſwered: :: If Mardocheus be of the
Iewes ſeede, before whom thou haſt begune to fal, thou canſt
14 not reſiſt him, but thou shalt fal in his ſight. † As they were
yet ſpeaking, the kings eunuches came, and compelled him
to goe quickly to the banket, which the queene had prepared.

and to reward
good ſeruice,
donne. *Ioſeph.*

:: Ambicious
men are moſt
blinde in con-
ceite of their
owne deſerts,
and fortunes.

:: Either they
had read Gods
promiſe to the
Iewes. *Gen.* 13.
15. &c., or con-
iectured this
by humaine
prudence.

CHAP. VII.

Eſther entertayning the king and Aman againe at a feaſt, is promiſed to obtaine, whatſoeuer she wil aske. 3. she demandeth ſaftie for her ſelf, and al the people, againſt Amans crueltie, 6. and Aman is hanged on the gallowes, which he had prepared for Mardocheus.

1 THE king therfore and Aman went in, to drinke with
2 the queene. † And the king ſaid to her alſo the ſecond
day, after he was warme with wine: What is thy petition
Eſther, that it may be geuen thee? and what wilt thou haue
done? although thou shalt aske the half part of my king-
3 dome, thou shalt obteyne. † To whom she anſwered, :: If
I haue found grace in thyne eies ô king, and if it pleaſe thee,

:: After three
dayes faſt of al
the Iewes

geue me my life for the which I make requeſt, and my people
for the which I beſech. † For we are deliuered I and my people, 4
to be deſtroyed, murdered, and to periſh. And would
God we were ſold for bondmen and bondwemen: it were a
tolerable euil, and mourning I would hold my peace: but
now it is our enemie, whoſe crueltie redoundeth vpon the
king. † And king Aſſuerus anſwering, ſaid: Who is this, and 5
of what might, that he dare doe theſe things? † And Eſther 6
ſaid: It is this Aman our aduerſarie and moſt wicked enemie.
Which he hearing :: forthwith was aſtoniſhed, not enduring
to beare the countenance of the king and of the queene.
† But the king being wrath roſe vp, and from the place of the 7
banket went into the garden ſet with trees. Aman alſo roſe
vp, to intreate Eſther the queene for his life, for he vnderſtood
that there was euil prepared him of the king. † Who when he 8
was returned out of the garden ſet with trees, and had entered
into the place of the banket, he found Aman to haue fallen
vpon the bed, wherin Eſther lay, and he ſaid: The queene
alſo he wil force in my preſence, in my houſe. Neither was
the word yet paſſed from the kings mouth, and immediatly
they couered his face. † And Harbona, :: one of the eunuches 9
which ſtood wayting on the king, ſayd: Behold the gibbet,
which he had prepared for Mardocheus, that ſpake for the
king, ſtandeth in Amans houſe, hauing in height fiftie cubites.
To whom the king ſaid: Hang him vpon it. † Aman therfore 10
was hanged on the gibbet, which he had prepared for Mardocheus:
and the kings wrath ceaſed.

with prayers and other workes of penance, Eſther aſked and obtained the ſaftie of the whole people more precious to her then halfe of the kingdom.

:: Horrour of a guiltie conſcience is commonly the firſt torment of a ſinner. *S. Chriſſo cons. 4. de Lazaro.*

:: VVhat litle truſt in falſe freindſhipe, when bad men once fal into diſgrace.

CHAP. VIII.

Eſther informeth the king that Mardocheus is her vncle, he is aduanced in authoritie, 3. and contrarie letters are ſent that the Iewes be ſaued, 11. and their enemies ſlayne. 15. Mardocheus is in high honour, and his whole nation is eſtemed and feared by other people.

THAT day king Aſſuerus gaue vnto Eſther the queene 1
the houſe of Aman the Iewes aduerſarie, and Mardocheus
went in before the kings preſence. For Eſther confeſſed
to him that he was her vncle. † And the king tooke the 2
ring, which he had commanded to be taken agayne from
Aman, and deliuered it to Mardochens. And Eſther appointed
Mardocheus alſo ouer her houſe. † Neither content 3
with theſe things, ſhe :: fel downe at the kings feete, and ſhe
wept

:: Such honour is due to

wept and ſpeaking to him prayed him, that he would command
that the malice of Aman the Agagite, and his moſt
wicked deuiſes, which he had inuented agaynſt the Iewes,
4 ſhould be of none effect. † But he after the maner put forth
the golden ſcepter with his hand, by the which the ſigne of
clemencie was shewed: and ſhe ryſing vp ſtood before him,
5 † and ſaid: If it pleaſe the king, and if I haue found grace in
his eies, and my requeſt ſeme not contrarie to him, I beſech
thee, that the old letters of Aman the traytour and enemie of
the Iewes, wherein he commanded that in al the kings prouinces
they ſhould perish, may by new letters be corrected.
6 † For how can I abide the murder and ſlaughter of my people?
† And king Aſſuerus anſwered Eſther the queene, and
7 Mardocheus the Iewe: Amans houſe I haue geuen to Eſther,
and him ſelf I haue commanded to be hanged on the gallowes,
8 becauſe he durſt lay handes on the Iewes. † Write ye
therfore to the Iewes, as pleaſeth you, in the kings name,
ſigning the letters with my ring. For this was the cuſtome,
that no man durſt ſpeake againſt the lettes, which were ſent
9 in the kings name, and were ſigned with his ring. † And the
kings ſcribes and ſecretaries being cald for (and it was the
time of the third moneth, which is called Siban) the three
and twenteth day therof letters were written, as Mardocheus
would, to the Iewes, and to the princes, and the lieuftenantes
and iudges, which were rulers ouer the hundred and ſeuen
and twentie prouinces, from India euen to Æthiopia: to
prouince and prouince, to people and people, according to
their languages and characters, and to the Iewes, according
10 as they could read, and heare. † And the ſaid letters, which
were ſent in the kings name, were ſigned with his ring, and
ſent by ryding poſtes: which running through al the prouinces,
should preuent the old letters with the new meſſages.
11 † To whom the king gaue commandment, that they ſhould
ſpeake to the Iewes in euerie citie, and ſhould command
them to be gathered together in one, that they might ſtand
for their liues, and might kil and deſtroy al their enemies with
their wiues and children and al their houſes, and to take the
12 ſpoyle of them. † And there was appointed through al the
prouinces one day of reuenge, that is, the thirtenth of the
13 twelfth moneth Adar. † And this was the content of the
letter, that in al landes and peoples, which were ſubiect to

the

kinges, yea though they be Infideles, becauſe they haue terreſtrial maieſtie and authoritie from God. And the contrarie opinion and behauiour of heretikes, *vvhich deſpice Dominion and blaſpheme Maieſtie*, is condemned by S. Iude, *in his Epiſtle. v. 8.*

the empire of king Aſſuerus, it ſhould be notified, "the Iewes
to be readie to be reuenged of their enemies. † And there 14
went forth ſwift poſtes cariyng the maſſages, and the kinges
edict hong in Suſan. † But Mardocheus going forth out of 15
the palace, and from the kinges preſence, ſhining in royal
garmentes, to wit, hyathinthine and ſkie colour, bearing a
golden crowne on his head, and clothed with a ſilke and pur-
ple cloke. And the citie reioyſed, and was glad. † But to the 16
Iewes there ſemed a new light to riſe, ioye, honour, and
dauncing. † With al peoples, cities, and prouinces, whither 17
ſoeuer the kinges commandmentes came, meruelous reioy-
ſing, feaſtes and banketes, and holie day: in ſo much that
manie of the other nation and ſect, were ioyned to their reli-
gion and ceremonies. For great terrour of the name of the
Iewes had inuaded them al. *

*L ch. 16. v. 1.

CHAP. IX.

The Iewes kil their enemies which would haue killed them. 6. namely the tenne ſonns of Aman are hanged on gallowes, 13. more ſlaine the next day. 17. the day folowing is made holie, and ſo to be kept euerie yeare.

M

THERFORE in the thirtenth day of the twelth moneth, 1
which we haue ſaid now before to be called Adar, when
ſlaughter was prepared for al the Iewes, and their enemies
gaped after their bloud, " the caſe being changed to the con-
trarie, the Iewes began to be ſuperiours, and ∷ to reuenge
them ſelues of their aduerſaries. † And they were gathered 2
together in euerie citie, and towne, and place, to extend
their hand againſt their enemies, and their perſecutors. And
none durſt reſiſt, becauſe the feare of their greatnes did pe-
netrate al peoples. † For both the iudges of the prouinces, 3
and captaynes, and lieutenantes, and euerie dignitie, that was
chiefe ouer euerie place and worke, extolled the Iewes for
feare of Mardocheus: † whom they knew to be prince of the 4
palace, and to be able to doe very much: the fame alſo of his
name increaſed dayly, and flew abroad through al mens mou-
thes. † Therfore the Iewes ſtroke their enemies with a great 5
ſlaughter, and ſlew them, repaying them that which they had
prepared to doe to them: † in ſo much that in Suſan alſo 6
they killed fiue hundred men, beſides the tenne ſonnes of
Aman the Agagite the enemie of the Iewes: whoſe names be 7
theſe: † Pharſandatha, and Delphon, and Eſphatha, † and 8
Phoratha,

∷ VVhere no more danger remaineth remiſſion of iniuries is more commendable then reuenge, but where malice continueth, and new danger may probably enſue, iuſtice is neceſſarie, and afterwards peace may be made more ſecurely *S. Bernad, ſer. 2. de verb. Apoſt.*

9 Phoratha, and Adalia, and Aridatha. † and Phermeſta, and
10 Ariſai, and Aridai, and Iezatha. † Whom when they had
11 ſlaine, they would not take prayes of their goodes. † And by
and by the number of them that were killed in Suſan, was
12 brought to the king. † Who ſaid to the queene: In the citie of
Suſan the Iewes haue killed fiue hundred men, beſides the
:: ten ſonnes of Aman: how great a ſlaughter thinkeſt thou
doe they make in al the prouinces? what askeſt thou more,
13 & what wilt thou that I cõmand to be done? † To whom ſhe
anſwered: If it pleaſe the king, let there authoritie be geuen
to the Iewes, that as they haue done to day in Suſan, ſo alſo
they may doe to morow, and that the tenne ſonnes of Aman
14 be hanged on gibbettes. † And the king commanded that it
ſhould be ſo done. And forthwith the edict hong in Suſan,
15 and the tenne ſonnes of Aman were hanged. † The fourthtenth
day of the moneth Adar the Iewes being gathered together,
there were killed in Suſan three hundred men: neither
16 was their ſubſtance ſpoyled by them. † Yea and through
al prouinces, which were ſubiect to the kings dominion, the
Iewes ſtood for their liues, their enemies and perſecutors
being ſlayne: in ſo much that there was fully ſeuentie fiue
thouſand of them that were killed, and no man tooke any of
their goodes.

:: In the firſt ſlaughter Amans tenne ſonnes were ſlayne and afterwards alſo hanged. v. 14.

17 † And the thirtenth day of the moneth Adar was the firſt day
with them al of the ſlaughter, & the fourtenth day they ceaſed
to kil. Which they ordayned to be ſolemne, ſo that in it at
al times afterward they gaue them ſelues to good chere, mirth
18 & bankets. † But they that made the ſlaughter in the citie of
Suſan, were occupied in the ſlaughter the thirtenth and fourtenth
day of the ſame moneth: and in the fiftenth day they
ceaſed to kil. And therfore they ordayned the ſame a ſolemne
19 day of good cheere and ioyfulnes. † But thoſe Iewes, that
abode in townes not walled and villages, ordayned the fourtenth
day of the moneth Adar for bankettes and ioy, ſo that
they reioyſe in it, and ſend one an other portions of bankets
20 and meates. † Mardocheus therfore wrote al theſe things,
and being compriſed in letters ſent them to the Iewes, that
abode in al the kings prouinces, as wel thoſe that lay neere,
21 as far of, † that they ſhould take :: the fourtenth and fiftenth
day of the moneth Adar for feaſtes, and the yeare alwayes
22 returning ſhould celebrate them with ſolemne honour: † be-

The fourth parth.

Other thinges folowing their deliuerie from danger.

:: The Iewes in Suſan kept the fiftenth day holie. v. 18, thoſe that dwelt in other places kept the fourtenth day.

cauſe in the ſame dayes the Iewes reuenged them ſelues of
their enemies, and mourning and ſorrow were turned into
mirth and ioy, and that theſe ſhould be dayes of good cheere
and gladneſſe, and they ſhould ſend one to an other portions
of meates, and ſhould geue giftes to the poore. † And the 23
Iewes receiued into a ſolemne rite al things, which they had
begune to doe at that time, and which Mardocheus by letters
had commanded to be done. † For Aman, the ſonne of 24
Amadathi of the ſtocke of Agag, the enemie and aduerſarie of
the Iewes, purpoſed euil againſt them, to kil them and deſtroy
them: and he caſt Phur, which in our language is turned, a lot.
† And afterward Eſther went in to the king, beſeching that 25
his endeuours might by the kings letters be made voyde: & the
euil that he had intended againſt the Iewes, might returne
vpon his owne head. Finally they hong both him and his ſonnes
vpon the gallowes, † and ſince that time theſe dayes are 26
called Phurim, that is, of Lottes: becauſe Phur, that is, a lot,
was caſt into the pot. And al things, that were done, are contayned
in the volume of this epiſtle, that is, of this booke:
† and the thinges that they ſuſteyned, and that were afterward 27
changed, the Iewes :: tooke vpon them ſelues and their
ſeede, and vpon al, that would be ioyned to theyr religion,
that it ſhould be lawful for none to paſſe without ſolemnitie
theſe dayes: which the writing teſtifieth, and certaine times
require, as yeares continually ſuccede one an other. † Theſe 28
are daies, which no obliuion ſhal euer put out: and al prouinces
in al the world ſhal celebrate through out al generations:
neither is there any citie, wherein the daies of Phurim, that is,
of lottes, muſt not be obſerued of the Iewes, and of their progenie,
which is bound to theſe ceremonies. † And Eſther the 29
queene the daughter of Abihail, and Mardocheus the Iew
wrote alſo the ſecond epiſtle, that with al diligence this day
ſhould be eſtabliſhed ſolemne for the time to come. † and 30
they ſent to al the Iewes, that were in the hundred and ſeuen
and twentie prouinces of king Aſſuerus, that they ſhould
haue peace, and receiue truth, † obſeruing the Daies of lottes, 31
and in their time ſhould celebrate them with ioy: as Mardocheus
and Eſther had appoynted, and they tooke vpon them
to be obſerued of them ſelues, and of their ſeede, faſtes, and
cries, and the daies of Lottes, † and al thinges, which are con- 32
teyned in the hiſtorie of this booke, which is called Eſther.

:: A feaſt inſtituted by Mardocheus was accepted and obſerued by al the Iewes. as a conſtitution agreable and not contrarie to the law *Deut. 4. v. 2, & 12. v. 32.*

ANNOTATIONS.

CHAP. IX.

Pſal.76.

Great, and maruelous changes by the power of God.

1. *The caſe being changed.*] In this whole hiſtorie (as in manie other paſſages of holie ſcripture) we ſee the meruelous change of the right hand of the higheſt. Firſt in the verie inſtant of extreme danger, the kinges face with burning eyes ſhewing the furie of his breaſt *ch.15. v.10.* was turned into mildnes towardes Eſther *v.11.* Secondly proud Aman being aduanced in honour & office, aboue al princes of the kinges court, *ch.3. v.1.* was ſodainly forced publikely to lead Mardocheus his horſe, whom he moſt hated: *ch.6. v.10.* Thirdly, he was conſtrayned with loud voice to proclame his honour, whom he moſt deſpiſed and threatned. Fourtly, the ſame Aman, before called the father (as it were the onlie gouernour) of the king, *ch.13 v.6 ch.16. v.11.* was forthwith condemned for a traitor. *ch.7. v.8. ch. 16. v. 18.* Fifthly, He that could not abide to ſee Mardocheus, *ch.5. v.13.* afterward durſt not looke vpon the king, nor could endure his countenance. *ch, 7 v. 6.* Sixtly, He was hanged on the ſame gallowes, which he had prepared for Mardocheus. *ch. 7. v. 9.* Seuently, VVheras he was not content with the death of Mardocheus alone, but procured the kings decree to deſtroy the whole nation. *ch 3. v 6* and ſo feaſted with the king, when the Iewes mourned, *v 15.* ſhortly after the king ſent new letters for the Iewes ſaftie, geuing them leaue to kil whom ſoeuer they would of their enemies. ch. 8. v. 8. 11. Eightly, the ſame day which was deſigned for deſtruction, was made the day of ioy and exultation to the children of God. ch. 9. v. 1. 17 ch. 16. v. 21. &c. By which literal ſenſe Gods meruelous prouidence is manifeſtly ſhewed, neuer ſuffering his church to periſh. It hath moreouer two ſpecial myſtical ſenſes. Firſt, as ſaftie of temporal life was procured to one nation by Eſthers interceſſion to king Aſſuerus, ſo general ſaluation is procured to al mankind by mediation of the bleſſed virgin Marie, cruſhing the ſerpents head; and the ſentence of death is changed by new letters, granting euerlaſting life, and glorie to al Gods true ſeruantes. Eſther alſo, as likewiſe Iudith, in figure of the Church (ſaith S. Ierom, *Prologo in Sophon*) killed the aduerſaries, and deliuered Iſrael from danger of periſhing.

D. Tho. prologo in Epiſt. Canonic.

Eſther a figure of our B. ladie,

And of the Church.

CHAP. X.

Aſſuerus ſubdueth manie countries. 4. Mardocheus vnderſtandeth, and declareth his dreame. 9. God ſeparateth his people from other nations by a better lotte.

1 BVT king Aſſuerus made al the earth, and al the ilandes
2 of the ſea tributaries. † Whoſe ſtrength and empire, and
the dignitie and highneſſe, wherewith he exalted Mardocheus, are written in the bookes of the Medes, and of the
3 Perſians: † and how Mardocheus of the Iewes kinred was
ſecond after king Aſſuerus: and great with the Iewes, and
acceptable to the people of his bretheren, ſeking good to his
people, and ſpeaking thoſe things, which pertayned to the
good of his ſeede.

::S. Ierome here aduertiſeth the reader that he found al hitherto in the Hebrew. And the parcels which folow only in the Septuaginta Greke Edition which either they tranſlated out of the Hebrew, or added by inſpiration of the Holie Ghoſt.

*That :: which is in the Hebrew I haue expreſſed moſt faithfully. And theſe things that folow, I found written in * the common edition, which are conteyned in the greeke tongue and leetters: and in the meane time this chapter was extant after the end of the booke: which according to our cuſtome, we haue marked with an Obelus before it, that is to ſay, a broch.*

The Greke of the 72. Interpreters.

† And Mardocheus ſaid: Theſe things are done of God. 4
† I remember the dreame that I ſaw, ſignifying theſe verie 5
things: neither was any of them fruſtrate. † The litle foun- 6
tayne which grew into a riuer, and was turned into light, and
into the ſunne, and abounded into manie waters, is Eſther,
whom the king tooke to wife, and made her to be queene.
† But the two dragons: I am, and Aman. † The nations, that 7
were aſſembled: are they that endeuoured to deſtroy the name 8
of the Iewes. † And my nation: is Iſrael, which cried to our 9
Lord, and our Lord hath ſaued his people: and he hath deli-
uered vs from al euils, and hath done great ſignes and won-
ders among the nations: † and he commanded that there 10
ſhould be two lottes, one of the people of God, and the other
of al Nations. † And both lottes are come to the day appoin- 11
ted euen now from that time before God to al nations: † and 12
our Lord hath remembred his people, and hath had mercie on
his inheritance. † And theſe daies ſhal be obſerued in the mo- 13
neth of Adar the fourtenth, and fiſtenth day of the ſame mo-
neth, with al diligence, and ioy of the people gathered into
one aſſemblie, through out al the generations hereafter of
the people of Iſrael.

CHAP. XI.

An Appendix and concluſion of this hiſtorie. 2. The dreame of Mardocheus.

IN the fourth yeare when Ptolomee and Cleopatra reigned, 1
Doſitheus, which named himſelf a Prieſt, and of the Leuitical kinred, and Ptolomee his ſonne brought this epiſtle of Phurim, which they ſayd Lyſimachus the ſonne of Ptolomee did interprete in Ieruſalem.

A

This beginning was in the common edition, which is neither extant in Hebrew, nor with any of :: the interpreters.

Except the 72.

The firſt part. The preſage, and occaſion of Eſthers aduancement

† In the ſecond yeare, when Artaxerxes the greateſt reigned, 2
in the firſt day of the moneth Niſan, Mardocheus the ſonne
of Iairi, the ſonne of Semei, the ſonne of Cis, of the tribe of
Beniamin. † A Iew which dwelt in the citie of Suſan, a great 3

man

man and among the firſt of the kings court, ∵ ſaw a dreame.
4 † And he was of that number of captiues, whom Nabuchodonoſor
the king of Babylon had tranſported from Ieruſalem
5 with Ieconias the king of Iuda: † and this was his dreame:
There appeared voices, and tumultes, and thunders and
6 earth quakes, and perturbation vpon the earth: † and behold
∵ two great dragons, prepared one againſt an other into battel.
7 † At whoſe crie al nations were rayſed vppe, to fight againſt
8 the nation of the iuſt. † And that was a day of darkeneſſe and
danger, of tribulation and diſtreſſe, and great feare vpon
9 the earth. † And the nation of the iuſt fearing their euils, was
10 trubled, and prepared to death. † And they cried to God: and
they cyring, ∵ a litle fountayne grew into a verie great riuer,
11 and abounded into verie manie waters. † Light and ſunne
aroſe, and the humble were exalted, and they deuoured the
12 glorious. † Which when Mardocheus had ſeene, and riſen
out of his bed, he muſed what God would doe: and he had it
fixed in his mind, deſirous to know what the dreame ſhould
ſignifie? *

4. Reg. 24.

and Amans perſecuting the Iewes.

:: Mardocheus had this dreame before Amans aduancement or his owne and the peoples danger.

:: Mardocheus was a good dragon, and Aman a bad one.

:: Eſther by her fountaine of teares and humble ſupplication, quenched a great flame of Gentiles againſt the Iewes. ch. 10.

* B chap. 1. v. 1.

CHAP. XII.

The conſpiracie of two eunuches, detected by Mardocheus, is repeted, 6. and Amans malice againſt him for the ſame.

1 AND he abode that time in the kings court with Bagatha and Thara the kings eunuches, which were por-
2 ters of the palace. † And when he vnderſtood their cogitations,
and had throughly ſeene their cares he learned that they
went about to lay hands on king Artaxerxes, and he told the
3 king therof. † Who hauing them both in examination, when
they had confeſſd he commanded them to be led to death.
4 † But the king wrote that which was done, in the comentaries:
and Mardocheus alſo committed the memorie of the
5 thing to wriring. † And the king commanded him, that he
ſhould abide in the court of the palace, geuing him giftes for
7 the delation. † But Aman the ſonne of Amadathi the Bugeite
was moſt glorious before the king, and would hurt Mardocheus,
and his people, ∵ for the two eunuches of the king,
which were put to death. *

C

:: Here it appeareth that Aman was a fauourer of traitors or perhaps of the ſame conſpiracie.

Hitherto the proeme. That which foloweth was ſet in that place, where it is written in the volum: * And ſhould ſpoyle their goodes. *VVhich we found in the common edition only.*

*ch. 3. v. 3.

* D ch. 3. v. 2.

CHAP. XIII.

A copie of the epiſtle which Aman ſent to al prouinces to deſtroy the Iewes. 8. And Mardocheus his prayer for the people.

E

AND this was the copie of the letter. The moſt great 1
king Artaxerxes from India vnto Æthiopia, to the
princes of an hundred and ſeuen and twentie prouinces, and
to the captaynes, that are ſubiect to his empire, greeting.
† Wheras I reigned ouer manie nations, and had ſubdewed 2
al the world to my dominion, I would not abuſe the greatnes
of my might, but with clemencie and lenitie gouerne my
ſubiectes, that paſſing their life quietly without any terrour,
they might enioy peace wiſhed of al men. † But when I demanded 3
of my counſelers how this might be accompliſhed,
:: one that excelled the reſt in wiſedom and fidelitie, and was
ſecond after the king, Aman by name, † told me that there 4
was a people diſperſed through the whole world, which vſed
new lawes, and doing againſt the cuſtomes of al Nations,
contemned the cõmandmentes of kings, and brake the concord
of al nations by their diſſention. † Which when we had 5
learned, ſeing one nation rebellious againſt al kind of men to
vſe peruerſe lawes, and to goe againſt our commandmentes,
and to diſturbe the peace and concord of the prouinces
ſubiect to vs, † we haue commanded that whomſoeuer Aman 6
ſhal ſhew, who is chiefe ouer al the prouinces, and ſecond
after the king, and whom we honour in ſteed of a father, they
with their wiues and children be deſtroyed of their enemies,
and that none haue pitie on them the fourteenth day of the
twelfth moneth Adar of this preſent yeare: † that the wicked 7
men going downe to hel in one day, may reſtore the peace to
our empire, which they had diſturbed. *

:: Great hurt to a king, that is ruled much by one counſeler. Salomon teacheth, that *Where are manie counſelers, cogitations are confirmed. Prou. 15. v. 22.*

* F ch. 3. v. 14.

Hitherto the copie of the letter.

That which foloweth I found written after that place, where it is read, And Mardocheus going forth, did al thinges, that Eſther had commanded him. yet *it is neither in the Hebrew, nor extant with any of * the interpreters.*

ch. 4. v. 17.

* Except the 72.

G

† But Mardocheus beſought our Lord, mindeful of al his 8
workes, † and ſaid: Lord Lord king omnipotent, for in thy 9
dominion are al thinges ſet, and there is none that can reſiſt
thy wil, if thou determine to ſaue Iſrael. † Thou madſt heauen 10
and earth, and whatſoeuer is conteyned in the compaſſe of
heauen.

The Epiſtle on weneſday in the 2. weke of Lent. And in

11 heauen. † Thou art Lord of al, neither is there that can reſiſt
12 thy maieſtie. † Thou vnderſtandeſt al things, and knoweſt
thatI haue not done this for pride and contumelie, and any
13 deſire of glorie, that I adored not the proud Aman, † (for
gladly would I be readie for the ſaluation of Iſrael to kiſſe
14 euen the ſteppes of his feete,) † but I feared leſt I ſhould
tranſferre the honour of my God to a man, and leſt I ſhould
15 adore any except my God. † And now ô Lord king, the God
of Abraham haue mercie vpon thy poople, becauſe our ene-
16 mies wil deſtroy vs, and extinguiſh thyne inheritance. † De-
ſpiſe not thy portion, which thou haſt redemed to thyſelf
17 out of Ægypt. † Heare my prayer, and be propitious to thy
lot and corde, and turne our mourning into ioy, that liuing
we may prayſe thy name ô Lord, and doe not ſhut the mou-
18 thes of them that ſing to thee. † Al Iſrael alſo with like mind
and ſupplication cried to our Lord, becauſe certayne death
did hang ouer them.

a votiue Maſſe againſt Paganes.

CHAP. XIIII.

Eſther prayeth in humilitie of ſpirite, that God wil deliuer the people from the crueltie of Aman.

1. ESTHER alſo the queene fled to our Lord, fearing the
2 peril that was at hand. † And when ſhe had laid of her
royal garmentes, ſhe tooke clothes meete for weeping and
mourning, and for diuers oyntmentes, filled her head with
aſhes and dung, and her bodie ſhe humbled with faſtes: and al
the places, in which before ſhe was accuſtomed to reioyſe,
3 ſhe filled with tearing of her heares. † And ſhe beſought our
Lord the God of Iſrael, ſaying: My Lord, which onlie art our
king, helpe me ſolitarie woman, and which haue no other
4 helper beſide thee. † My peril is in my handes. † I haue heard
5 of my father that thou Lord didſt take Iſrael out from al Gen-
tiles, and our fathers out of al their predeceſſours before, that
thou mightſt poſſeſſe an euerlaſting inheritance, and thou
6 haſt done to them as thou haſt ſpoken. † We haue ſinned in
thy ſight, and therfore thou haſt deliuered vs into the handes
7 of our enemies: † for we haue worſhiped their goddes. Thou
8 art iuſt ô Lord. † And now it ſuffiſeth them not, that they
oppreſſe vs with moſt hard ſeruitude, but imputing the force
9 of their handes to the might of their idols, † they wil change
thy promiſſes, and deſtroy thine inheritance, and ſhut the
mouthes

mouthes of them that prayſe thee, and extinguiſh the glorie
of thy temple and altar, † that they may open the mouthes of 10
Gentiles, and prayſe the ſtrength of idols, and magnifie a car-
nal king for euer. † Deliuer not ô Lord thy ſcepter to them 11
:: that are not, leſt they laugh at our ruine: but turne their
counſel vpon them, and deſtroy him, that hath begune to do
cruelly againſt vs. † Remember ô Lord: and ſhew thy ſelf to 12
vs in the time of our tribulation, and geue me confidence
Lord king of goddes, and of al power: † geue me ſpeach wel 13
framed in my mouth in the preſence of the lion, and turne his
hart into the hatred of our enemie, that both him ſelf may
periſh, and the reſt that conſent vnto him. † But deliuer vs in 14
thy hand, and helpe me, hauing no other helpe, but thee
ô Lord which haſt the knowlege of al things, † and knoweſt 15
that I hate the glorie of the wicked, and :: deteſt the bed of
the vncircumciſed, and of euerie ſtranger. † Thou knoweſt 16
my neceſſitie, that I abhorre the ſigne of my pride and glorie,
which is vpon my head in the daies of my oſtentation, and
deteſt it as the cloth of a woman in her monthlie floores, and
weare it not in the daies of my ſilence, † and that I haue not 17
eaten at Amans table, neither the kings banket hath pleaſed
me, and that I haue not drunke the wine of libamentes: † and 18
that thy handmayde did neuer reioyſe, ſince I was tranſported
hither vnto this day, but in thee ô Lord the God of Abraham.
† O God ſtrong aboue al, heare the voyce of them, that haue 19
no other hope, and deliuer vs from the hand of the wicked,
and deliuer me from my feare.

:: *Idoles are nothing in the vvorld.* 1. Cor. 8. but bare imaginations of men.

:: The Church vſeth this prayer in the offertorie· the 22. ſunday after Pentecoſt: as a parcel of holie Scripture.

:: Of herſelfe, nor for wordlie glorie ſhe deſired not to marie a heathen king but for the cōmon good ſhe maried him, God diſpenſing with the law in this behalf. *See ch. 2.*

CHAP. XV.

Mardocheus causeth Eſther to goe to the king and intreate for the people. 10. She is terrified by this countenance, but God turneth his hart, and he calleth her curteouſly to him.

This alſo I found added in the common edition.

G

AND he commanded her (*no doubt but Mardocheus commanded Eſther*) that ſhe ſhould goe vnto the king, and make 1
petition for her people and for her countrie. † Remember 2
(quoth he) the daies of thy humilitie, how thou waſt brought
vp in my hand, becauſe Aman the ſecond after the king hath
spoken againſt vs vnto death: † and doe thou inuocate our 3
Lord, and ſpeake to the king for vs, & deliuer vs from death. *

* H ch. 13. v. 8.

Moreouer this alſo which foloweth I found in the common Greke.

4 † And in the third day ſhe layd away :: the garmentes which
5 ſhe ware, & was clothed in her glorie. † And when ſhe gliſtered
in royal apparel, and had inuocated God the ruler and ſauiour
6 of al, ſhe tooke two wayting maydes, † and vpon the
one in deede ſhe leaned, as it were for dilicatnes and verie
9 much tendernes not able to beare vp her bodie: † but the
other of the maydes folowed her ladie, bearing vp her garmentes
8 trayling on the ground. † But her ſelf in al her countenance
of colour like the roſe, alſo with gratious and ſhining
9 eies :: hid her mind ful of ſorow, and exceding feare. † She
therfore entring through al the doores in order, ſtood before
the king, where he ſate vpon the throne of his kingdom,
clothed with royal garmentes, and glittering in gold, and
10 precious ſtones, and he was terrible to behold. † And when
he had lifted vp his face, and with burning eies had ſhewed
the furie of his breaſt, the Queene fel downe, and her colour
being changed into palenes, ſhe reſted her wearie head vpon
11 her handmayde. † And God turned the kings ſpirit in to mildnes,
and in haſt and fearing he lept out of the throne, and
holding her vp in his armes, til ſhe came to her ſelf, ſpake her
12 fayre with theſe wordes: † What ayleth thee Eſther? I am thy
13 brother, feare not. † Thou shalt not die: for this law is not
14 made for thee, but for the common ſorte. † Come neere ther-
15 fore, and touch the ſcepter. † And when ſhe held her peace,
he tooke the golden rod, & put it vpon her necke, and kiſſed
16 her, and ſayd: Why ſpeakeſt thou not to me? † Who anſwered:
I ſaw thee, my Lord, :: as an angel of God, and my hart was
17 trubled for the feare of thy glorie. † For thou, my lord, art
18 exceding maruelous, and thy face is ful of graces. † And
when she ſpake, she fel downe agayne, and was almoſt in a
19 ſowne. † But the king was trubled, and al his ſeruantes did
comfort her. *

:: Veſtimenta *oratus*, not *ornatus*, her praying weede.

:: A notable example for Noble wemen, how to kepe their ſtate, & remaine neuertheles humble in hart.

:: By this compariſon of angels she ment that the king excelled al or moſt part of men.

* K ch. 5. v. 2.

CHAP. XVI.

A copie of king Artaxerxes letters, which he ſent for the ſaftie of the Iewes, 10. declaring the inſolencie of Aman, and dutiful ſeruice of Mardocheus and Eſther, 20. commanding al his princes to aſſiſt the Iewes, and with them to celebrate the day which is changed from ſorow to ioy.

The copie of king Artaxerxes letter, which he ſent for the Iewes to al the prouinces of his kingdom: the which alſo is not found in the Hebrew volume.

L

THE great king Artaxerxes, from India to Æthiopia to 1
the dukes and princes of an hundred twentie ſeuen prouinces,
which obey our commandment, ſendeth greeting.
† Manie haue abuſed vnto pride the goodnes of princes, and 2
the honour, that hath beene beſtowed vpon them: † and they 3
do not only endeuour to oppreſſe the kings ſubiectes, but not
bearing the glorie that is geuen them, they worke treaſon
againſt them that gaue it. † Neither are they content not to 4
geue thankes for the benefittes, and to violate in them ſelues
the lawes of humanitie, but they thincke they can eſcape the
ſentence of God alſo who ſeeth al things. † And they haue 5
burſt forth into ſo great madnes, that ſuch as obſerue diligently
the offices committed vnto them, and do al thinges ſo
that they are worthie of al mens prayſe, them they endeuour
to ouerthrow by ſubtil meanes of lies, † whiles with craftie 6
fraude they deceiue the ſimple eares of princes, and eſteming
others by their owne nature. † Which thing is proued both 7
out of old hiſtories, and by theſe thinges, which are done
daily, how ∷ the enterpriſes of kinges are depraued by the euil
ſuggeſtions of certaine men † Wherfore we muſt prouide for 8
the peace of al prouinces. † Neither muſt you thincke, if we 9
command diuers things, that it cometh of the lightneſſe of
our mind, but that we geue ſentence according to the qualitie
& neceſſitie of times, as the profite of the common wealth
requireth. † And that you may more plainly vnderſtand, that 10
which we ſay, Aman the ſonne of Amadathi, both in mind
and countrie a Macedonian, and an aliene from the Perſians
bloud, and with his crueltie ſtayning our pietie, was receiued
of vs a ſtranger: † and found our humanitie ſo great towardes 11
him, that he was called ∷ our father, and was adored of al ſecond
after the king: † who was puft vp with ſo great ſwelling 12
of arrogancie, that he went about to depriue vs of kingdom
and life. † For by certaine new deuiſes and not heard of before 13
he hath ſought to kil Mardocheus, by whoſe fidelitie
and benefittes we liue, and Eſther the felow of our kingdom
with al their nation: † thincking this that they being ſlayne, 14
he might worke treaſon to our ſolitarines, and might transferre 15
the kingdom of the Perſians to the Macedonians † But
we haue found the Iewes, which were by that moſt wicked
of men oppoynted to be ſlayne, in no fault at al, but contrariwiſe
vſing iuſt lawes, † and the children of the higheſt and 16
the

∷ At laſt this king ſaw his owne errour in beleuing one falſe counſeller ouer much. ch. 13. v. 3.

∷ Ch. 13. v. 6.

the greateſt, and alwayes louing God, by whoſe benefite the
kingdom was geuen both to our fathers and to vs, and is kept
17 vnto this day. † Wherfore know ye thoſe letters, which he
18 directed in our name, to be of none effect. † For the which
heinous fact, before the gates of this citie, that is, of Suſan,
both him ſelf that deuiſed it, and al his kinred hang on gibbettes:
not we, but God repaying him that which he hath
19 deſerued. † But this edict, which we now ſend, let it be ſet
forth in al cities, that it be lawful for the Iewes to vſe their
20 owne lawes. † Whom you muſt helpe, that thoſe, which had
prepared them ſelues to their ſlaughter, they may kil the thirtenth
21 day of the twelfth moneth, which is called Adar. † For
God omnipotent hath turned this day of ſadnes and mourning
22 into ioy to them. † Wherfore ∷ count you alſo this day
among other feſtiual daies, and celebrate it with al ioy, that
23 hereafter alſo it may be knowne, † that al, which faythfully
obey the Perſians, receiue worthie reward for their fidelitie:
and they that lie in wayte againſt their kingdom, periſh for
24 their wicked fact. † And euerie prouince and citie, that wil
not be partaker of this ſolemnitie, let it periſh by ſword and
fyre, and let it ſo be deſtroyed, that not onlie men, but alſo
beaſtes haue no acceſſe therto for euer, for an example of
contempt, and diſobedience.*

∷ As Mardocheus ſuggeſted, the king confirmed the obſeruation of a feaſt in memorie of Gods benefice. and ſo both Iewes and Gentiles kept it.

* M chap. 9. v. 20

THE ARGVMENT OF THE BOOKE OF IOB.

li. 18 c. 47 ciuit. conc. 2. de Lazar. Rom. 9. Præfat in Iob.

Holie Iob *otherwiſe called* Iobab (*Gen. 36.*) *as S. Auguſtin, S. Chriſoſtom, S. Ambroſe, S. Gregorie, and other fathers teach,* the ſonne of Zara, the ſonne of Rahuel, the ſonne of Eſau, *was king (or abſolute prince) of the land of Hus. who being perfect in religion, ſincere in life, rich in wealth, and bleſſed with children, for an admirable example of patience, and to ſhew that a mortal man through Gods grace, may reſiſt al the diuels tentations, by Gods permiſſion, ſudainly loſt al his goodes and children, was ſtriken with horrible ſores in al his bodie, reuiled by his wiſe, and in ſteed of comforth which his ſpecial freindes pretemted towards him, was iniuriouſly charged by them, with impatience, arrogancie, blaſphemie, and other crimes, for which they falſly ſuppoſed he was ſo afflicted, affirming, and by diuers ſophiſtical argumentes, grounded as they pretended vpon Gods iuſtice, wiſdome, powre, mercie, and goodnes, would proue that God ſuffereth none but wicked men to be ſo afflicted. But Iob conſtantly defendeth his owne iuſt innocencie, and that worldlie calamities, and proſperitie happen indifferently*

Iob of the race of Eſau.

VVhy God ſuffered him to be ſo afflicted.

The contentes according to the hiſtorie, *to good and bad in this life, and that the true reward of the iuſt, and puniſhment of the wicked, is to be expected in the other world. At laſt God, with due reprehenſion of Iob for ſome imperfections, ſharply rebuketh the errors, and inſolencie of his aduerſe freindes; geueth ſentence on Iobs ſide; pardoneth them at his interceſſion; and reſtoreth al thinges to him duble, to that he had before.*

Iob an eſpecial figure of Christ.

Beſides the literal ſenſe Iob *in al his actions, ſufferinges, and whole life, was* a ſpecial figure of Christ, shewing (*ſayth S. Gregorie*) by thoſe thinges which he did and ſuſteyned, what our Redemer should do and ſuffer *yea more particularly then moſt part of the Patriarches. Which* S. Ierome *(epiſt. ad Paulin.) alſo admireth and teſtifieth, ſaying*: what myſteries *of Chriſt* doth not this booke comprehend? Euerie word is ful of ſenſe. *Moreouer this hiſtorie is repleniſhed with* moral documents, *how to embrace vertue, and eſchew vice: propoſing the life of a right godlie man, neither inſolent in proſperitie, not deſparing in aduerſitie, alwayes reſolute in Gods ſeruice, as wel in his proſperous kingdom as in the miſerable dunghil. Here alſo we haue the true maner of arguing, according to the rules of Logike, with detection of ſophiſtrie,* Iob prouing and diſprouing aſſertions by propoſition, aſſumption, and concluſion, *as S. Ierom obſerueth, with profound knowlege of natural thinges and cauſes, as appeareth in very manie places. Al which varietie and abundance of matter, compriſed in ſmal rowme, make manie thinges hard and obſcure, yet are the ſame ſo tempered with other thinges plaine and eaſie, that here is verified S. Auguſtins obſeruation (li. 2. c 6. doct. Chriſt)* certaine places of holie Scriptures ſerue as delectable meate to them that hunger and thirſt diuine knowlege, and the obſcure take away tediouſnes from them, that loath vſual plaine doctrin.

Præfat.

Moral documentes in this booke.

True logike & Philoſophie.

Hard and eaſie thinges to be vnderſtood are both profitable.

It is moſt probable that Iob himſelf, inſpired by the Holie Ghoſt, by whoſe grace he excelled al in right ſimplicitie *(c. 1.) writte his owne hiſtorie; the moſt part in verſe, only the two firſt chapters and the laſt in proſe, in the Arabian tongue: which Moyſes tranſlated into Hebrew, for the conſolation of the Iſraelites afflicted in Ægypt.*

VVritten by Iob himſelf, moſt part in verſe.

And it may be diuided into three general partes. Firſt the change of Iobs ſtate from proſperitie into affliction, with his lamentation for the ſame, are recorded in the three firſt chapters. In foure and thirtie chapters folowing are ſundrie diſputations, conflictes, and diſcourſes betwen him and his freindes, touching the cauſe of his ſo vehement affliction. In the fiue laſt chapters God diſcuſſeth the quarel, geueth ſentence for Iob againſt his aduerſaries, pardoneth them, and rewardeth him.

Diuided into three partes.

THE BOOKE OF IOB.

CHAP. I.

Holie Iob offereth ſacrifice for euerie one of his children, 6. Whoſe good eſtate Satan enuying, by Gods permiſſion ſpoyleth him of al his goodes, and children, 20. for which he being penſiue offendeth not, but thanketh God for al.

This booke is read the two firſt wekes of September.

The firſt part. The change of Iobs proſperous ſtate into affliction.

1 THERE was a man in the Land of Hus, named
Iob, & that man was " ſimple, & right,
and fearing God, and departing from euil.
2 † And there were borne to him ſeuen ſonnes
3 and three daughters. † And his poſſeſſion
was ſeuen thouſand ſheepe, and three thouſand
camels, alſo fiue hundred yoke of oxen and fiue hundred
ſhe aſſes, and a familie exceding great: and that man was great
4 among al them of the Eaſt. † And his ſonnes went, and made
a feaſt by houſes, euerie one in his day. And ſending they called
5 their three ſiſters, to eate and drinke with them. † And
when the dayes of feaſting had paſſed about in courſe, Iob
ſent to them, and ſanctified them: and riſing vp early " offered
holocauſtes for euerie one. For he ſayd: Leſt perhaps my
ſonnes haue ſinned, and haue bleſſed God in their hartes. So
6 did Iob al the dayes. † But on a certaine day when the ſonnes
of God were come to aſſiſt before our Lord, ∴ Satan alſo was
7 preſent amongſt them † To whom our Lord ſayd: From
whence comeſt thou? Who anſwering, ſayd: I haue gone
8 round about the earth, and walked through it. † And our
Lord ſayd to him: Haſt thou conſidered my ſeruant Iob, that
there is not the like to him in the earth, a man ſimple, and
9 right and fearing God, and departing from euil.? † To whom
Satan anſwering, ſaid: Why, doth Iob feare God in vayne?
10 † haſt not thou fenſed him, and his houſe, and al his ſubſtance
round about, bleſſed the workes of his handes, and his poſſeſſion
11 hath increaſed on the earth? † But ſtretch forth thy
hand a little, and touch al thinges that he poſſeſſeth, vnleſſe he
12 bleſſe thee in the face † Our Lord therfore ſayd to Satan:
∷ behold, al things that he hath, are in thy hand, onlie vpon
him extend not thy hand. And Satan went forth from the

∴ Diuels appeare not in Gods ſight, but ſometime in preſence of Angels which repreſent God *S. Athan. q. 8. ad Antiochum.*

∷ God doth not directly ſend euils but permitteth them to happen to his ſeruantes.

face of our Lord. † And when vpon a certeine day his 13
ſonnes and daughters did eate, and drinke wyne in the houſe
of their eldeſt brother, † there came a meſſenger to Iob, which 14
ſayd: The oxen ploughed, and the ſhe aſſes fed beſide them,
† and the Sabeians came in violently, & haue taken al things, 15
and haue ſtroken the ſeruantes with the ſword, and I onlie
haue eſcaped to tel thee. † And when he yet ſpake, an other 16
came, and ſayd: The fire of God fel from heauen, and ſtriking
the ſheepe and the ſeruantes hath conſumed them, and I only
haue eſcaped to tel thee. † But whiles he alſo was yet ſpea- 17
king, there came an other and ſaid: The Chaldees made three
troupes, and haue inuaded the camels, and taken them, more-
ouer the ſeruantes alſo they haue ſtrooken with the ſword,
and I alone am fled to tel thee. † He yet ſpake, and behold an 18
other came in, and ſaid: Thy ſonnes and daughters eating and
drinking wine in the houſe of their eldeſt brother, † ſodenly 19
a vehement winde came violently from the countrie of the
deſert, and ſhooke the foure corners of the houſe, which fal-
ling oppreſſed thy children and they are dead, and I alone
haue eſcaped to tel thee. † Then Iob roſe vp, and rent his gar- 20
mentes, and with powled head falling on the ground, adored,
† and ſaid :: Naked came I out of my mothers wombe, and 21
naked ſhal I returne thither: Our Lord gaue, and our Lord
hath taken away: as it hath pleaſed our Lord, ſo is it done: the
name of our Lord be bleſſed. † In al theſe thinges Iob ſinned 22
not with his lippes, neither ſpake he anie fooliſh thing a-
gainſt God.

:: By this holie example ancient fathers condeme the ſenſles Stoikes who are neuer moued, S. Aug. li. 1. c. 9. ciuit. S. Paul alſo reproueth *men without affection. Rom. 1. v. 31.*

ANNOTATIONS.

CHAP. I.

Aſwel Iob as other prophetes writ their owne actes and prayſes. Good workes are both Gods workes and mens workes.

1. *Simple, right, and fearing God.*] Moyſes, Samuel, Eſdras, & other Prophetes writ ther owne actes among others, alſo their owne prayſes, ſpeaking of themſelues in the third perſon: & ſo did holie Iob, humbly, truly, and ſimply, without vayne glorie, or arrogancie, as S. Gregorie noteth, ſaying. Bleſſed Iob, inſpired with the Holie Ghoſt, might wel write his owne actes, which were the giftes of ſupernal inſpiration. God being the principal cauſe efficient of al good mens workes, and men the ſecondarie cauſe of the ſame.

Præfat. in Iob.

Iobs patience inuincible in al ſortes of affliction.

Moreouer Iobs ſingular patience and other vertues are likewiſe commended in other holie Scriptures & by ancient Doctores, *Tobia.* 2. God permitted tentation to happen vnto Tobias, that example might be geuen to his folowers of his patience, *as of holie Iob*, S. Iames (c. 5.) exhorting to patience, ſayth: *You haue heard the ſuffering of Iob, and you haue ſene the end of our Lord.* Tertullian (*li. de patientia*) admiring Iobs patience exclameth thus: ô moſt happie man whom neither the driuing away of his flockes of catle, nor conſuming of the reſt with

fire

fire, nor the loſſe of his children, nor torments of his bodie, could driue from patience, but he ſtood immoueable in the ſeruice of God, for example to vs, that we fall not for anie wordlie damage, loſſe of deareſt friendes or corporal afflictions. & bleſſed be God, by whoſe bleſſing we may now ſay: ô happie Engliſh Catholiques, that patiently ſuffer the very ſame kindes of tribulation, (though not in ſo great a degree) in our time. S Cyprian (*li. de bono patientiæ*) Iob examined & proued by the vertue of patience was aduanced to the very height of prayſe, a rich lord in poſſeſſion, & a more rich father in children, ſudainly was neither lord, nor father: was alſo moſt greuouſly afflicted in his fleſh: and that no tentation might be wanting the diuel armed his wife againſt him, yet was he not moued, but by victorious patience thanked God for al In like ſorte other holie fathers, for encoregement and conſolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apoſtle, dilateth moſt excellently in thirtie and fiue whole bookes, deſcribing & propoſing his ſo great vertues to be imitated by al Chriſtianes, firſt of al (li. 1. c 5.) obſeruing how great a prayſe it is to be good in ſuch a place, *in the middes of a crooked and peruerſe nation, ſhining as a light in the vvorld*, dwelling in the gentiles, *vvhere vvas the ſeate of Satan, a lillie amongſt thornes.*

Philip. 2.
Apoc. 2.
Cantic.

English Catholiques loſe their goodes and children, and are afflicted in bodie.

Great commendation to be good amongſt the bad.

5 *Offered holocauſtes for euerie one.*] Albeit the vertue of Sacrifice as wel of Holocauſt in the old Teſtament, as eſpecially of Chriſts Sacrifice in the New, is of infinite value in it ſelfe, yet the application therof to particular perſons, and purpoſes is limited, and therfore holie Iob offered not only once for al his children, but manie times, ſeuerally for euerie one. *VVherof ſee Cardinal Allan li. 2. de Euchariſt. Sacrific. c. 35.*

Sacrifice being of infinite vertue, yet the value in application is limited.

CHAP. II.

Satan by Gods permiſſion, 7. ſtriketh Iob with ſores from the ſole of his foote to the toppe of his head. 9. His wife alſo inſulteth againſt him, but he ſinneth not. 11. Three freindes coming to viſite and conforte him, ſitte ſilent by him ſeuen dayes.

1 AND it came to paſſe when on a certaine day the ſonnes
of God were come, and ſtood before our Lord, and
2 Satan came among them, and ſtood in his ſight, † that our
Lord ſayd to Satan: From whence comeſt thou? who anſwe-
ring ſayd: I haue gone round about the earth, and walked
3 through it. † And our Lord ſayd to Satan: Haſt thou conſi-
dered my ſeruant Iob, that there is not the like to him in the
earth, a man :: ſimple, and right, and fearing God, and depar-
ting from euil, and yet reteyning innocencie? But thou haſt
4 moued me againſt him, that I ſhould afflict him in vaine. † To
whom Satan anſwering, ſaid: Skinne for ſkinne, & al thinges
5 that a man hath, he wil geue for his life: † otherwiſe put thy
hand, and touch his bone and fleſh, and then ſhalt thou ſee
6 that he wil bleſſe thee in the face. † Our Lord therfore ſayd
7 to Satan: Behold he is in thy hand, but yet ſaue his life. † Satan
therfore

:: A man of plaine and true dealing mixed with meekneſſe without al guile is called a ſimple right man S. *Greg. li. 1. Moral. c. 2 & 13*

therfore going out from the face of our Lord, ſtroke Iob with
a verie ſore boile, from the ſole of the foote euen to the toppe
of his head: † who with a ſhel ſcraped the corruption, ſitting 8
on a dunghil. † And :: his wife ſayd to him: Doeſt thou yet 9
continue in thy ſimplicitie? bleſſe God and die. † Who ſayd to 10
her: Thou haſt ſpoken like one of the fooliſh wemen, if we
haue receiued good things of the hand of God, euil thinges
why ſhould we not receiue? In al theſe things Iob ſinned not
with his lippes. † Therfore " Iobs three frendes hearing al 11
the euil, that had changed to him, came euerie one out of their
place, Elephaz a Themanite, and Baldad a Suhite, and Sophar
a Naamathite. For they had appointed, that coming toge-
ther they would viſite him, and confort him. † And when 12
they had lifted vp their eies a far of, they knew him not, and
crying out they wept, and renting their clothes ſprinkled duſt
ouer their head toward heauen. † And they ſate with him on 13
the ground :: ſeuen daies and ſeuen nightes, and no man ſpake
to him a word: for they ſaw the payne to be vehement.

:: His wife perſwading him to deſperation and blaſphemie, ſignified carnal cogitions which corrupt the ſoule inwardly, as afflictions do aſſault the fleſh outwardly. *S. Greg. li. 3. c. 24.*

:: Seuen dayes together euerie day and night ſome good part.

ANNOTATIONS.

CHAP. II.

These viſiters of Iob were in dede his freindes, and profeſſed true religion.

They erred in Iobs particular caſe.

11. *Iobs three freindes.*] For better intelligence of theſe conflictes betwen holie Iob and his freindes, it may here be obſerued, that they were in dede his freindes, as the text ſimply calleth them: that they beleued rightly in God Almightie, and were not idolaters: that they came of freindly good affection *to comforth him, though they fel into vvordes of reprouing him,* (as S. Gregorie teacheth) they alleaged alſo manie excellent diuine ſentences very truly, which therfore Iob reproued not. But they erred in their illations againſt Iob: and that of ignorance rather then of ſette malice, concluding that Iob was guiltie of ſome enormious ſinnes, becauſe they ſaw him ſo greuouſly puniſhed, and heard him complaine therof; his owne conſcience knowen to him and hid to them (wherof they raſhly iudged) teſtifying that he was innocent, in reſpect of ſo great crimes. And in this their particular error, though they were not heretikes, being not obſtinate after that the truth was ſufficiently reueled vnto them, yet they prefigured heretikes, endeuouring by one truth to deſtroy an other, and by arrogating knowlege which they had not; *promiſing alſo nevv thinges & vnheard of, rather to drovv others to admire them, then to ediſication.*

li. 3. c. 24.

li. 5. & 18.

And prefigured heretikes.

CHAP. III.

*Iob lamenteth, deſcribing his owne, and the general calamities of man,
13. and ſhewing how they eſcape manie miſeries which either are neuer borne
or dye preſently after their birth.*

:: After ſo long ſilence at laſt Iob expreſſeth

AFTER theſe things Iob opened his mouth, and :: curſed 1
his day, † and ſpake. † Perish may the day wherin I was 2. 3
borne,

borne, and the night wherin it was ſayd: A man is conceiued.
4 † Be that day turned into darkeneſſe, God require it not from
5 aboue, and let it not be lightened with light. † Let darkenes,
and the ſhadow of death obſcure it, let a miſt poſſeſſe it, and
6 be it wrapped in bitterneſſe. † A darkeſome hurle wind poſſeſſe
that night, be it not counted in the daies of the yeare,
7 nor numbred in the monethes. † Be that night ſolitarie, nor
8 prayſe worthie. † Let them curſe it which curſe the day,
9 which are readie to raiſe vp Leuiathan. † Let the ſtarres be
darkened with the miſt therof: let it expect light and let it not
10 ſee, neither the ryſing of the appearing morning. † Becauſe
it ſhut not vp the doores of the wombe, that bare me, nor
11 tooke away euils from myne eies. † Why died I not in the
matrice, periſhed not forthwith being come forth of the
12 wombe? † Why receiued vpon the knees? why nurced with
13 the breaſtes? † For now ſleping I should be quiet, and should
14 reſt in my ſleepe: † With kinges and conſules of the earth,
15 which build themſelues ſolitarie places: † Or with princes,
16 that poſſeſſe gold, and replenish their houſes with ſiluer: † Or
as a thing vntimely borne that is hid I should not be, or as they
17 that being conceiued haue not ſeene the light. † There the
impious haue ceaſed from tumult, & there the wearied with
18 ſtrength haue reſted. † And they ſometime bound together
without griefe, haue not heard the voyce of the exactor.
19 † Litle and great are there, and the ſeruant free from his maſter.
20 † Why is there light geuen to a miſerable man, and life
21 to them, that are in bitterneſſe of ſoule? † That expect death,
22 and it cometh not, as they that dig vp treaſure. † And they
23 reioyce excedingly when they haue found the graue. † To
a man whoſe life is hid, and God hath compaſſed him with
24 darkenes? † Before I eate I ſigh: and as it were ouerflowing
25 waters ſo my roaring: † Becauſe the feare which I feared,
hath chanced to me: and that which I was afrayd of, hath
26 happened. † haue I not diſſembled? haue I not kept ſilence?
haue I not beene at eaſe? and indignation is come vpon me.

his grief before his freindes to be ſo great, that in reſpect therof, he iuſtly curſeth al euil thinges as not made by God but adioyned to mans life, being the effectes of ſinne, euen from his conception and birth: wiſhing that what ſoeuer concurred to his longer afflictions in this life, and hindered his more ſpedie deliuerie from dangers and calamities had not bene, for ſo he had benne ſowner at reſt as Gods goodnes ſhould diſpoſe of him Al which was a lawful deſire and no ſinne at al. *See F. Pineda. in c. 2. Iob.*

CHAP. IIII.

Eliphaz blameth Iob as guiltie of impatience, arguing thereupon that he was not ſo perfect in vertue as he ſemed. 7. and therfore is now puniſhed by God, who (as Ehiphaz falſly ſuppoſeth) *afflicteth not innocent men. 12. alleaging for proofe an imaginarie viſion.*

The ſecond part. Diuers diſcourſes and diſputes about the cauſe of Iobs afflictions.

The firſt conflict, betwen Eliphaz and Iob.

BVT Eliphaz the Themanite anſwering, ſayd: † If we 1 2
ſhal begin to ſpeake to thee, perhaps thou wilt take it
greuouſly, but the word conceiued who can hold? † Behold 3
thou haſt taught manie, & wearie handes thou haſt ſtrengthned:
† Them that wauered thy wordes haue confirmed, 4
and trembling knees thou haſt ſtrengthened: † But now a 5
plague is come vpon thee, and thou haſt faynted: hath touched
thee, and art trubled. † Where is thy feare, thy ſtrength, thy 6
patience, and the perfection of thy wayes? † Remember I 7
beſech thee, who euer being innocent hath :: periſhed? or
when haue the iuſt bene deſtroyed? † Yea rather I haue ſene 8
them, that worke iniquitie, and ſow ſorrowes, & reape them,
† to haue periſhed by the blaſt of God, and with the ſpirit 9
of his wrath to haue bene conſumed. † The roaring of the 10
lion, and the voice of the lioneſſe, & the teeth of the whelpes
of lions are bruiſed: † The tigre hath periſhed, becauſe he 11
had no praye, and the lions whelpes are deſtroyed. † Moreouer 12
:: to me there was ſpoken a ſecret word, and as it were
by ſtealth hath mine eare receiued the vaines of the whiſpering
therof. † In the horrour of a viſion by night, when deepe 13
ſleepe is wont to hold men, † feare held me, and trembling, 14
and al my bones were made ſore afrayd: † And when the 15
ſpirit paſſed in my preſence, the heares of my fleſh ſtood vpright.
† There ſtood one, whoſe countenance I knew not, 16
an image before mine eies, and I heard the voyce as it were
of a gentle winde. † What, :: ſhal man be iuſtified in compariſon 17
of God, or ſhal a man be more pure then his maker?
† Behold they that ſerue him, are not ſtable, and in his Angels 18
he found wickednes: † How much more they that inhabite 19
houſes of clay, which haue an earthly foundation, ſhal be
conſumed as it were of the moth? † From morning vntil euening 20
they ſhal be cut downe: and becauſe none vnderſtandeth,
they ſhal periſh foreuer. † And they that ſhal be leaſt, 21
ſhal be taken away from them: they ſhal die, and not in wiſedom.

:: No innocent euer periſhed eternally: but innocent Abel was ſlaine temporaly, and innumerable others ſuffer calamities for their greater merite.

:: Heretikes pretend ſuch obſcure viſions more to gette credite then to edifie others. *S. Greg. li. 5. c. 18.*

:: Iob eaſely granteth that man may not compare nor contend with God ch. 9. v. 1. Yet men may be innocent & free from greuous ſinnes.

CHAP. V.

Eliphaz proſecuteth his diſcourſe to conuince Iob of great ſinnes, becauſe he is ſo vehemently afflicted. 17. exhorteth him therfore to acknowlege his ſinnes, ſo al thinges ſhal ſuccede proſperouſly.

CAL therfore :: if there be that wil anſwer thee, & ″ turne 1
to ſome of the ſainctes. † Anger in deede killeth the 2

:: This diſputer hauing

foolish

3 fooliſh, and enuie ſleaeth the litle one. † I haue ſeene a foole
4 with firme roote, and I curſed his beautie by and by. † His
children ſhalbe made far from ſaluation, and ſhal be deſtroyed
5 in the gate, and there ſhalbe none to deliuer. † Whoſe harueſt
the hungrie ſhal eate, & the armed ſhal take him by violence,
6 and the thirſtie ſhal drinke his riches. † Nothing in the earth
is done without a cauſe, and out of the ground ſorrow ſhal
7 not riſe. † ∷ Man is borne to labour, and the bird to flight.
8 † For the which thing I wil beſech our Lord, and toward
9 God I wil ſet my ſpeach: † Who doeth great and vnſearchable
10 and merueilous things without number: † Who geueth raine
vpon the face of the earth, and watereth al thinges with waters:
11 † Who ſetteth the humble on high, and them that are in
12 heauineſſe he conforteth with health: † Who diſſipateth the
cogitations of the malignant, that their handes can not accompliſh
13 that which they began: † Who apprehendeth the
wiſe in their ſubteltie, and diſſipateth the counſel of the wicked:
14 † By day they ſhal incurre darkeneſſe, and as it were in
15 the night, ſo ſhal they grope at noone daies. † Moreouer he
ſhal ſaue the needy from the ſword of their mouth, and the
16 poore from the hand of the violent. † And to the needie there
ſhal be hope, but iniquitie ſhal draw together her mouth.
17 † Bleſſed is the man that is corrected of God: refuſe not therfore
18 the chaſtiſing of our Lord: † Becauſe he woundeth, and
19 cureth: ſtriketh, and his hands ſhal heale. † In ∷ ſix tribulations
he ſhal deliuer thee, and in the ∷ ſeuenth euil ſhal not
20 touch thee. † In famine he ſhal deliuer thee from death; and
21 in battel, from the hand of the ſword. † From the ſcourge of
the tongue thou ſhalt be hid; & thou ſhalt not feare calamitie
22 when it cometh. † In waſte and famine thou ſhalt laugh; and
23 the beaſtes of the earth thou ſhalt not feare. † But with the
ſtones of the landes thy couenant, and the beaſtes of the earth
24 ſhal be peaceable to thee. † And thou ſhalt know that thy
tabernacle hath peace, and viſiting thy beautie, thou ſhalt not
25 ſinne. † Thou ſhalt know alſo that thy ſeed ſhal be manifold,
26 and thy progenie as the graſſe of the earth. † Thou ſhalt enter
into the graue in abundance, as a heape of wheate is caryed
27 in his time. † Behold, this is euen ſo, as we haue ſearched out:
which thou hauing heard reuolue in thy mind.

pretended an imaginarie viſion from God againſt Iob, now he ſuppoſeth that neither God nor Angel nor other holie perſon wil patronage his cauſe, nor iudge of his caſe as he doth, but that al wil condemne him of impatience, follie, enuie, and other ſinnes.

∷ This prouerb importeth that a man muſt not thincke to paſſe his life without trauel, but muſt *get his bread with ſweat of his browes*, or ſuffer other calamities.

∷ Gods goodnes deliuereth his ſeruantes the ſpace of this laborious life,

∷ And moſt eſpecially in the houre of death. *S. Greg. li. 6. c. 18.*

ANNOTATIONS.

CHAP. V.

Inuocation of Sainctes, eſpecially Angels in Iobs time.

1. *Turne to ſome of the Sainctes*] Eliphaz prouoking Iob to produce ſome of his opinion, or to ſeeke the helpe and patronage of ſome Sainct in his cauſe, plainly ſheweth the common faith and practiſe of inuocating Sainctes in that time. Els it had benne a friuolous ſpeach, which is not to be imputed to a ſenſible wiſe man as he was. For it appeareth by the drift of his reaſoning, that he ſuppoſed ſome of Gods ſpecial ſeruantes would maintaine a good cauſe, but that Iobs cauſe was ſuch as neither God, nor holie Angel, nor good man would defend, and therfore boldly prouoked him to this trial, preſuming that he ſhould finde no ſuch patron. Neither did he wil Iob in theſe wordes to cal vpon God only, for he could not erre ſo groſly, as to cal God *ſome of the Sainctes*: but muſt meane ſome other holie perſon. And it is clere by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels, ſaying: *Inuocate if anie vvil anſvver thee, or if thou canſt behold anie of the holie Angeles.* S. Gregorie expoundeth it to the ſame ſenſe, that Sainctes were to be inuocated in a good cauſe, but, that Eliphaz here, diſpicing and deriding holie Iob, ſayd to him: *Thou canſt not find Sainctes thy helpers in affliction, vvhom thou vvouldeſt not haue thy felovves in proſperitie.* li. 5. c. 30.

CHAP. VI.

Iob anſwereth the obiections of Eliphaz, ſhewing that in deede the calamitie which he ſuffereth is much greatter then his ſinnes deſerue; and therfore his lamentation is excuſable. 8. wiſheth (if it ſo pleaſe God) that he may dye. 13. complaneth that his freindes are become his aduerſeries, 16. grauely expoſtulateth that they reprehend him, 22. and helpe him not.

:: A man of ſincere conſcience confeſſeth the ſinnes wherof he is guiltie, yet acknowledgeth not al wherwith others may vniuſtly charge him.

BVT Iob anſwering, ſayd: † :: Would God my ſinnes were 1 2
weyed, wherby I haue deſerued wrath, and the calamitie,
which I ſuffer in a balance. † " As the ſand of the ſea this 3
would appeare heauier, wherfore my wordes alſo are ful of
ſorrow: † Becauſe the arrowes of our Lord be in me, the 4
indignation whereof drinketh vp my ſpirit, and the terrours
of our Lord warre agaynſt me. † Wil the wilde aſſe roare 5
when he hath graſſe? or the oxe loweth when he ſhal ſtand
before the ful manger. † Or can an vnſauerie thing be eaten, 6
that is not ſeaſoned with ſalt? or can a man taſt that which
being taſted bringeth death? † The thinges which before 7
my ſoule would not touch, now for anguiſh are my meates.
† Who wil graunt that my petition may come: and that 8
God would geue me that which I expect? † And he that hath 9
begune, the ſame would looſe his hand, and cut me of? † And 10
this might be my comfort, that afflicting me with ſorrow, he
ſpare

11 ſpare not, nor 7 gaynesay the wordes of the Holie one. † For
What is my ſtrength, that I can ſuſteyne it? or what is mine
12 end, that I should doe patiently. † Neither is my ſtrength
13 the ſtrength of ſtones, neither is my fleſh of braſſe. † Behold
there is no help for me in my ſelf, and my familiar freindes
14 alſo are departed from me. † He that taketh away mercie
15 from his frend, forſaketh the feare of our Lord. † My brethren
haue paſſed by me, as the torrent that paſſeth ſwiftly in the
16 valleys. † They that feare the hoarefroſt, ſnow shal fal vpon
17 them. † At the time, when they shal be diſſipated they shal
perish: and after they waxe hote they shal be diſſolued out of
18 their place. † The pathes of their ſteppes are intangled: they
19 shal walke in vayne, and shal perish. † Coſider ye the pathes
20 ∷ of Thema, the wayes of Saba, & expect a litle while. † They
are confounded, becauſe I haue hoped: they are come alſo
21 euen vnto me, and are couered with shame. † Now you
are come: and euen now ſeing my plague you are afrayd.
22 † haue I ſayd: Bring ye to me, and of your ſubſtance geue to
23 me? † Or deliuer me from the hand of the enemie, and out
24 of the hand of the ſtrong deliuer me? † ∷ Teach ye me, and I
wil hold my peace: and if I perhaps haue beene ignorant in
25 anie thing, inſtruct ye me. † Why haue you detracted from
the wordes of truth, whereas there is none of you that can
26 controwle me? † To rebuke only you frame ſpeaches, and
27 you vtter wordes in the wind. † You rush in vpon a pupil, and
28 you endeuoure to ouerthrow your frend. † Notwithſtanding
accomplish that which you haue begune: geue eare, and ſee
29 whether I lie. † Anſwer I beſech you without contention:
30 and ſpeaking that which is iuſt, iudge ye. † And you shal not
finde iniquitie in my tongue, neither shal folie ſound in my
iawes.

∴ Sandie wayes without water.

∴ Iobs aduerſaries preſumed to teach him, but becauſe they erred in their applying of true aſſertions in his caſe, which himſelf vnderſtood and not they, he acconted not their diſcourſes for good doctrin.

ANNOTATIONS.

CHAP. VI.

3. *As the ſand of the ſea*] Scarſe anie figure is more common in holie Stipture then *Hyperbole.* wherby our vnderſtanding is drawne to cõceiue the greatnes of thinges that otherwiſe ſurpaſſe vulgar capacitie. So Iob ſignifieth here that *his calamitie being vveighed vvith his ſinnes in balance, vvould appeare heauier*, not preciſely in proportion of the number of ſandes in the ſea, but exceding much in true compariſon. Of which ſuperabundance of paines patiently ſuffered by holie Iob, and other Sainctes, more then their ſinnes deſerued, eſpecially of our B. Sauiour, who could not ſinne, and of our B. Ladie, who neuer ſinned, remayneth an infinitie treaſure of ſatiſfactorie workes, appliable by the

The vſe of *Hyperbole* in holie Scripture.

Treſure of ſatiſfactorie workes in the Church.

ſupreme ſtuard of Gods Church, Chriſts Vicar in earth, for ſatisfaction of others which haue nede, and are in the communion of Sainctes, and performe the conditions appointed. And ſo this high ſtuard may in due maner by his authoritie, geue limited, or plenarie pardones to penitentes, of the paines which otherwiſe they ſhould ſuffer in this life, or in purgaritie, for their ſinnes firſt remitted. Other Biſhops can alſo geue or diſpence ſo much as the Supreme Biſhop allotteth to their powre, al to edification and neceſſitie of Gods ſeruantes, as diſpencers, not diſſipators of ſo holie treaſure.

Pardons do applie the ſuffering of ſome for the ſatiſfaction of others.

CHAP. VII.

Iob explicateth diuers calamities of mans life, and namely of his owne. 6. Suppoſing it not likelie that he shal returne to former proſperous ſtate, 15. deſireth to dye.

:: A ſouldiar muſt be alwayes readie to indure trauel, to be promptly obedient, content to be beaten by his ſuperior without al reſiſtance, vpon paine of his life, he is alwayes ſubiect to cares, and to danger of death, and therfore muſt euer be readie to dye.

THE life of man vpon earth is a :: warfare, & his daies, as 1
the daies of an hyred man. † As a ſeruant deſireth the 2
shadow, & as the hired man taryeth for the end of his worke:
† So I alſo haue had vayne monethes, and haue numbred to 3
my ſelf laborious nightes. † If I ſleepe, I shal ſay: When shal 4
I ariſe? and agayne I shal expect the euening, and shal be replenished with ſorowes euen vntil darkenens. † My fleſh is 5
clothed with rottenneſſe and filth of duſt, my skinne is withered, & drawen together. † My daies haue paſſed more ſwiftly, 6
ly, then the webbe is cut of the weauer, and are conſumed
without anie hope. † Remember that my life is a winde, 7
and myne eie shal not returne to ſee good thinges. † Neither 8
shal the ſight of man behold me: thine eies vpon me, and I
shal not ſtand. † As a clowde is conſumed, and paſſeth away: 9
ſo he that shal deſcend to * hel shal not aſcend. † Neither shal 10
he returne anie more into his houſe, neither shal his place
know him anie more. † Wherfore I alſo wil not ſpare my 11
mouth, I wil ſpeake in the tribulation of my ſpirit: I wil
talke with the bitterneſſe of my ſoule. † Why, am I a ſea, or 12
a whale, that thou haſt compaſſed me with a priſon. † If I 13
ſay: My litle bed shal confort me, and I shal be releeued ſpeaking with myſelf in my couch: † Thou wilt terrefie me by 14
dreames, and by viſions shake me with horrour. † For the 15
which thing my ſoule hath choſen hanging, and my bones
death. † I haue deſpayred. I shal now liue no longer: :: Spare 16
me, for my daies are nothing. † What is man that thou magnifieſt him? or why ſetteſt thou thy hart toward him? † Thou 17
18
doeſt viſite him early, and ſodenly thou proueſt him: † How 19
long doeſt thou not ſpare me, nor ſuffer me that I ſwallow
my ſpitle? † I haue ſinned, what shal I doe to thee ô keeper 20
of men:

* *Seol.*

:: Iuſt Iob ſuppoſing he was at the point of death, prayed God to ſpare or *ceaſe to* puniſh him more, and to accept of that affliction which he had already ſuffered. So the Church in be-

of men? why haſt thou ſette me contrarie to thee, and I am
21 become burdenous to my ſelf? † Why doeſt thou not take
away my ſinne, and why doeſt thou not take away mine iniquitie?
Behold now I ſhal ſleepe in the duſt: and if thou ſeeke
me in the morning, I ſhal not be.

halfof ſoules departed in ſtate of grace prayeth God to ſpare and ceaſe from further puniſhing them, and to geue them eternal reſt.

CHAP. VIII.

Baldad chargeth Iob to haue ſpoken, vniuſtly exhorting him to turne to God, and ſo he ſhal proſper better then heretofore. 13. ſhewing that hypocrites ſhal not proſper, 20. inferreth (falſly) that God afflicteth not the ſincere, nor helpeth the malignant.

1 2 BVT Baldad the Suhite anſwering, ſayd: † :: How long wilt
thou ſpeake ſuch thinges, and ſhal the ſpirit of the word
3 of thy mouth be multiplied? † Why doth God ſupplant iugement
? or doth the Omnipotent ſubuert that which is iuſt?
4 † Although thy children haue ſinned to him, and he hath
5 leaft them in the hand of their iniquitie: † Yet if thou wilt
6 ariſe early to God, and wilt beſech the Omnipotent: † If
thou wilt walke cleane & vpright, he wil forthwith awake
vnto thee, and wil make the habitation of thy iuſtice peaceable:
7 † In ſo much, that if thy former thinges haue bene litle,
8 thy later thinges may be multipled excedingly. † For aske the
old generation, and ſearch diligently the memorie of the fathers.
9 († For we are but as yeſterday, and are ignorant :: that
10 our daies vpon the earth are as a shadow.) † And they ſhal
teach thee: they ſhal ſpeake to thee, and from their hart ſhal
11 vtter wordes. † Can the rush be greene without moyſture? or
12 a ſeggie place grow without water? † When it is yet in his
flowre, and is not plucked with the hand, it witereth before
13 al hearbes: † Euen ſo the waies of al, that forget God, and
14 the hope of the hypocrite ſhal perish: † His folie ſhal not
15 pleaſe him, and his confidence as the ſpiders webbe. † He ſhal
leane vpon his houſe, and it ſhal not ſtand: he ſhal ſtay it vp,
16 and it ſhal not riſe: † He ſemeth moyſtened before the ſunne
17 come, and in his riſing his bloſſome ſhal goe forth. † Vpon a
heape of rockes his rootes ſhal be thicke, and among ſtones
18 he ſhal abide. † If he ſwallow him vp out of his place, he wil
19 denie him, & wil ſay: I know thee not. † For this is the ioy of
of his way, that others may ſpring againe of the earth.
20 † God wil not reiect the ſimple, nor reach his hand to the
21 malignant. † Vntil thy mouth be filled with laughter, and

:: The ſecond conflict.

:. This ſecond diſputer charged Iob to be obſtinate who in dede was conſtant in a true ſetled iudgement.

:: Euen thus heretikes imagine Catholikes to the ignorant, and therfore fil their mouthes and bookes with thinges that are not denied, and yet inferre much falſhood ſophiſtically applying one truth againſt an other being them ſelues ignorāt how to reconcile difficulties.

thy lippes

thylippes with iubilation. † They that hate thee, ſhal be clo- 22
thed with confuſion: and the tabernacle of the impious
shal not ſtand.

CHAP. IX.

Iob approueth that no man auouching his owne iuſtice before God is iuſtified. 22. Teacheth that affliction of the innocent ſtandeth wel with Gods iuſtice, wiſdom, and powre.

AND Iob anſwering, ſaid: † :: In deede I know it is ſo, & 1
that man can not be iuſtified compared with God. † If 2
he wil contend with him, he can not anſwer him one for a 3
thouſand. † He is wiſe of hart, and ſtrong of force: who 4
hath reſiſted him, & hath had peace? † He that tranſported 5
mountaynes, and they whom he ſubuerted in his furie, knew
not. † He that remoueth the earth out of her place, and the 6
pillers therof are ſhaken. † He that commandeth the ſunne, & 7
it riſeth not: and shutteth vp the ſtarres as it were vnder a
ſeale: † He that alone ſpreadeth the heauens, and goeth vpon 8
the waues of the ſea. † He that maketh Arcturus, and Orion, 9
and Hyades, and the inner partes of the ſouth. † He that 10
doth great thinges, and incomprehenſible, and meruelous, of
the which there is no number. † If he come to me, I ſhal not 11
ſee him: if he depart, I shal not vnderſtand. † If ſodenly he 12
aske, who shal anſwer him? or who can ſay: Why doeſt thou
ſo? † God whoſe wrath no man can reſiſt, and vnder whom 13
they ſtoope that :: carie the world. † How great am I then, 14
that I may anſwer him, and ſpeake in my wordes with him?
† Who although I haue anie iuſt thing, wil not anſwer, :: but 15
wil beſech my iudge † And when he shal heare me inuoca- 16
ting, I doe not beleue that he hath heard my voice. † For in 17
a hurlewinde shal he breake me, and shal multiplie my
woundes yea without cauſe. † He graunteth not my ſpirit to 18
reſt, and he filleth me with bitterneſſe. † If ſtrength be de- 19
maunded, he is moſt ſtrong: if equitie of iudgement, not
man dare geue teſtimonie for me. † If I wil iuſtifie my ſelf, 20
mine owne mouth shal condemne me, if I wil shew my ſelf
innocent, he shal proue me wicked. † Although I shal be 21
ſimple, the ſelf ſame shal my ſoul be ignorant of, and I shal
be wearie of my life. † :: One thing there is that I haue ſpo- 22
ken, both the innocent and the impious he conſumeth. † If 23
he ſcourge, let him kil at once, and not laugh at the paynes

of inno-

:: Iob here granteth that which was truly ſaid by his aduerſarie, & ſheweth how he did wrong aplie true doctrin againſt him, and ſo ſtil defendeth his owne innocencie, and iuſt quarel

:: Angeles moue the ſpheres of heauen.

:: Euen ſo S. Paul, though he was not guiltie in conſcience of anie crime, yet he would not therin iuſtifie himſelf. 1. Cor. 4.

:: This is an aſſured true aſſertion, that

24 of innocentes. † The earth is geuen into the handes of the
impious, he couereth the face of the iudges therof: and if it
25 be not he, who is it then? † My dayes haue bene ſwifter then
26 a poſte: they haue fled and haue not ſene good. † They haue
paſſed by as ſhippes carying fruites, as an eagle flying to
27 meate, † When I ſhal ſay: I wil not ſpeake ſo, I change my
28 face, and am tormented with ſorow. † I ∷ feared al my wor-
29 kes, knowing that thou didſt not ſpare the offender. † But
30 if ſo alſo I am impious, why haue I laboured in vayne? † If I
be waſhed as it were with ſnow waters, and my handes ſhal
31 ſhine as moſt cleane: † Yet ſhal thou dippe me in filth, and my
32 garmentes ſhal abhorre me. † For neither I wil anſwer a man
that is like my ſelf: nor that may be heard with me equally in
33 iudgement. † There is none that may be able to reproue
34 both, and to put his hand betwen both. † Let him take his
35 rod from me, and let not his dread terrifie me. † I wil ſpeake,
and wil not feare him: for I can not anſwer fearing.

God afflicteth both good & euil in this life.

∷ Feare on mans part, and hope in God, do wel conſiſt together. So both preſumption and deſperation are auoided.

CHAP. X.

Iob ſcarſe able to ſpeake yet ſheweth that there is no iniuſtice nor ignorance in God, neither is his ſinne the cauſe of ſo great afflictions. 9. Acknowledgeth Gods loue and benefites towards himſelf. 15. and dreadeth his ſtrict iudgement.

1 MY ſoule is wearie of my life, I wil let my ſpeach paſſe
agaynſt my ſelf. I wil ſpeake in the bitternes of my
2 ſoule. † I wil ſay to God: Condemne me not: tel me why thou
3 iudgeſt me ſo. † Doth it ſeeme good to thee, if thou ∷ calum-
niate me, and oppreſſe me the worke of thy handes, and helpe
4 the counſel of the impious? † Haſt thou eies of fleſh: or as
5 a man ſeeth, ſhalt thou alſo ſee? † Are thy daies as the daies
6 of man, and are thy yeares as the times of men: † That thou
7 ſekeſt my iniquitie, and ſearcheſt my ſinne? † And thou
mayſt knowe that I haue done no impious thing, where-
8 as there is no man that can deliuer out of thy hand. † ∷ Thy
handes haue made me, and framed me wholly round about,
and doſt thou ſo ſodenlie caſt me downe headlong? † Re-
9 member I beſech thee that as clay thou madeſt me, and
10 into duſt thou wilt bring me agayne. † Haſt thou not as milke
11 milked me, and curded me as cheeſe? † With ſkinne and
fleſh thou haſt clothed me: with bones & ſinowes thou haſt
12 compacted me. † Life and mercie thou haſt geuen to me, and

∷ Holie Iob knowing it to be vnpoſſible that God calumniateth anie man, inquireth what is the cauſe why his goodnes afflicteth the iuſt?

∷ In that I am thy creature thou maiſt iuſtly deſtroy me: but in deede becauſe I am thy creature thou wilt ſpare me through thy mercy, geuing me thy grace which if I vſe wel thou wilt alſo geue me eternal reſt.

thy viſitation hath kept my ſpirit. † Although thou conceale 13
theſe thinges in thy hart, yet I know that thou remembreſt
al thinges. † If I haue ſinned and thou haſt ſpared me for an 14
houre: why doeſt thou not ſuffer me to be cleane from mine
iniquitie? † And if I ſhal be impious, woe is to me: and if iuſt, 15
I shal not lift vp my head, filled with affliction and miſerie.
† And for pride as a lioneſſe thou wilt take me, and returning 16
thou doeſt merueilouſly torment me. † Thou reneweſt thy 17
witneſſes agaynſt me, and multiplieſt thy wrath toward me,
and paynes doe warre vpon me. † Why didſt thou bring me 18
forth out of the matrice? Who would God, I had beene conſumed that eye might not ſee me. † I had beene as if I were 19
not, caried from the wombe to the graue. † Shal not the 20
fewnes of my daies be ended ſhortly? ſuffer me ∷ therfore,
that I may a litle lament my ſorow: † Before I goe, and re- 21
turne not, vnto the darke land, that is couered with the
miſt of death: † A land of miſerie and darkeneſſe, where
is the ſhadow of death, and no order, but euerlaſting horrour inhabiteth.

∷ Repentance is alwayes neceſſarie, but moſt eſpecially at the houre of death.

CHAP. XI.

Sophar imputeth Iobs diſcourſe, about the cauſe of his ſo great afflictions, to inſolencie of mind, and loquaſitie of tongue, perſwading him to acknowlege greuous ſinnes, that ſo he may haue the reward of a iuſt man.

The third conflict

BVt ſophar the Naamathite anſwering, ſaid: † Why, ſhal 12
he that ſpeaketh manie thinges, not heare alſo? or ∷ shal a
man ful of wordes be iuſtified? † To thee onlie shal men hold 3
their peace? and when thou haſt mocked others, shalt thou
be confuted of none? † For thou haſt ſayd: My word is pure, 4
and I am cleane in thy ſight. † And I would wish that God 5
would ſpeake with thee, and would open his lippes to thee,
† That he might shew thee the ſecretes of wiſdom, and that 6
his law is manifold, and thou mighteſt vnderſtand that thou
art exacted much leſſer thinges of him, ∷ then thy iniquitie
deſerueth. † Peraduenture thou wilt comprehend the ſteppes 7
of God, and wil find out the Omnipotent perfectly? † He is 8
higher then heauen, and what wilt thou doe: deeper then
hel, and how wilt thou know? † The meaſure of him is lon- 9
ger then the earth, and broder then the ſea. † If he ſhal ouer- 10
throw al things, or ſhal ſtrayten them into one, who shal ſay
againſt him? † For he knoweth the vanitie of men, & ſeing ini- 11

∴ Sophar might haue applied the vice of much ſpeaking to himſelf, and his felowes, alleaging manie thinges, which proued not their opinion, wheras Iobs allegations proued directly that which he affirmed.

∷ Iobs owne conſcience affirmed the

quitie

12 quity doth he not cõſider? † A vaine man is extolled into pride,
13 and thinketh him ſelf borne free as a wilde aſſes colt. † But
thou haſt confirmed thy hart, & haſt ſpred thy handes to him.
14 † If thou ſhalt take away from thee the iniquitie :: that is in
15 thy hand, and iniuſtice remaine not in thy tabernacle: † Then
mayſt thou lift vp thy face wthout ſpotte, and thou shalt,
16 be ſtable, and ſhalt not feare. † Thou shalt alſo forget miſerie,
17 and shalt remember it as waters that are paſſed. † And
the brightnes as it were of noone daies, shal ariſe to thee at
euening: and when thou shalt think thyſelf conſumed, thou
18 shalt riſe as the day ſtarre. † And thou shalt haue confidence,
hope being ſet before thee, and buried thou shalt ſleepe ſecure.
19 † Thou shalt reſt, and there shal be none to terrifie
20 thee: and verie manie shal beſech thy face. † But the eies of
the impious shal decay, and eſcape shal faile them, and their
hope the abomination of the ſoule.

contrarie. c. 6. v. 3.

:: He could not iuſtly conſeſſe iniquitie which he had not cõmitted.

CHAP. XII.

Iob sheweth the knowlege, which his freinds much boaſt of, to be the common knowne doctrin of Gods ſeruantes. He more truly, and more profoundly diſcourſeth of Gods powre and wiſdome, ſtil defending his owne innocencie in reſpect of great ſinnes.

12 BVT Iob anſwering, ſayd: † Are you then men alone, & shal
3 wiſedome die with you? † I alſo haue a hart euen as you,
neither am I inferiour to you: for who is ignorãt of theſe thinges,
4 which you know? † He that is mocked of his frend as I,
shal inuocate God & he wil heare him: for the :: ſimplicitie of
5 the iuſt man is ſcorned. † The lampe contemned in the cogi-
6 tations of the riche, is prepared to the time appointed. † The
tabernacles of robbers abound, & they prouoke God bouldly,
7 wheras he hath geuen al thinges into their handes. † For aske
the beaſtes, and they shal teach thee: and the foules of the
8 ayre, and they shal tel thee. † Speake to the earth, and it shal
9 anſwer thee, and the fishes of the ſea shal tel. † Who is igno-
10 rant that the hand of our Lord hath made al theſe things? † In
whoſe hand is the ſoule of euerie liuing thing, and the ſpirit
11 of al the fleſh of man. † Doth not the eare diſcerne wordes,
12 and the iawes of him that eateth, the taſt? † In the ancientes
13 is wiſedom, and in long time prudence. † With him is wiſe-
14 dom and ſtrength, he hath counſel and vnderſtanding. † If he
shal deſtroy, there is no man that can build: if he shut vp a

:: God ſuffereth his ſimple true meaning ſeruantes to be ſcorned for the time, but afterward the wicked shal be forced to confeſſe, that thoſe whom they derided are worthily in honour before God. *Sap.* 5. v. 3.

man, there is none that can open. † If he hold in the waters, 15
al things ſhal be dried: and if he ſend them forth, they ſhal
ouerthrow the earth. † With him is ſtrength and wiſedom: 16
he knoweth both the deceiuer, & him that is deceiued. † He 17
bringeth :: counſelers to a foliſh end, and iudges to aſto-
niſhment. † He looſeth the belt of kings, and girdeth their 18
reines with a corde. † He leadeth away Prieſtes without glo- 19
rie, and ſupplanteth the great men. † Changing the lippe of 20
the true, and taking away the doctrine of the ancientes. † He 21
powreth out contempt vpon princes, releeuing them that
had bene oppreſſed. † Who reueleth profound things out of 22
darkeneſſe, and bringeth forth the ſhadow of death into
light. † Who multiplieth nations, and deſtroyeth them, and 23
reſtoreth the deſtroyed whole agayne. † Who changeth the 24
hart of the princes of the people of the earth, and deceiueth
them, that they may goe in vayne where is no paſſage. † They 25
ſhal grope as in the darke, and not in the light, and he ſhal
make them goe amis as druncken men.

:: Craftie plotters of deuiſes at laſt by Gods iuſt puniſhement commit ſo great abſurdites, that the meaneſt may ſee their follie.

CHAP. XIII.

Of their owne wordes Iob confuteth his aduerſaries, that they haue ſpoken that which they know not. 13. defendeth his owne innocencie. 22. deſiring of God, if he be afflicted for ſecrete ſinnes, that he may know them.

BEHOLD mine eie hath ſeene al theſe thinges, and mine 1
eare hath heard, & I haue vnderſtood euerie thing. † Ac- 2
cording to your knowledge I alſo do know: neither am I in-
feriour to you. † But yet I wil ſpeake to the Omnipotent, 3
and I couet to diſpute with God. † Firſt ſhewing you to 4
be forgers of lying, and mainteyners of peruerſe opinions.
† And would God ye would hold your peace, that you 5
might be thought to be wiſe men. † Heare ye therfore 6
my correptions, and attend the iudgement of my lippes.
† Hath God neede of your lye, that for him you ſpeake guiles. 7
† Doe you take his perſon, and doe you endeuour :: to iudge 8
for God? † Or ſhal it pleaſe him from whom nothing can be 9
concealed, or ſhal he be deceiued as a man, with your fraudu-
lent dealings? † He ſhal reproue you, becauſe in ſecrete you 10
take his perſon. † Forthwith as he ſhal moue himſelf, he ſhal 11
truble you: and his terrour ſhal come violently vpon you.
† Your memorie ſhal be compared to aſhes, and your neckes 12
ſhal be brought into clay. † Hold your peace a litle while, 13
that

:: Iobs ſtate of ſinne or innocencie was beſt knowen to God, next to his owne conſcience, not at al to his aduerſaries, that preſumed to iudge therof.

that I may ſpeake, what ſoeuer my minde ſhal prompt me.
14 † :: Why doe I teare my fleſh with my teeth, & carie my ſoule
15 in my handes? † Although he ſhal kil me, I wil :: truſt in
16 him: but yet I wil reproue my waies in his ſight. † And he ſhal
be my ſauiour: for no hypocrite ſhal come in his ſight.
17 † Heare ye my word, and receiue the obſcure ſayings with
18 your eares. † If I ſhal be iudged, :: I know that I ſhal be
19 found iuſt. † What is he that wil be iudged with me? let him
20 come: why am I conſumed holding my peace? † Two things
only do not to me, and then ſhal I not be hid from thy face:
21 † Make thy hand far from me, and let not thy feare terrifie
22 me. † Cal me, and I wil anſwer thee: or els I wil ſpeake, and
23 doe thou anſwer me. † How great iniquites and ſinnes I haue,
24 my wicked deedes and my offences :: ſhewe thou me. † Why
25 hideſt thou thy face, and thinkeſt me thine enemy? † Againſt
the leafe, that is violently taken with the wind, thou ſheweſt
26 thy might, and perſecuteſt drie ſtuble. † For thou writeſt
bitternes againſt me, and wilt conſume me with the ſinnes
27 of my youth. † Thou haſt put my feete in the ſtockes, and
haſt obſerued al my pathes, and haſt conſidered the ſteppes
28 of my feete. † Who as rottenes am to be conſumed, and as a
garment, that is eaten of the moth.

:: It ſemed to his aduerſaries that of deſperation he would teare his fleſh, and ſo kil himſelf, and to be ſo nere death as if one held his ſoule in his hand readie to let it fal from him.

:: He was in extreme anguiſh, but ſtil truſted in God.

:: He denieth that he is guiltie in conſcience but deſireth to know of God, if he haue anie hid ſinnes which himſelf knoweth not.

CHAP. XIIII.

Againe Iob deſcribeth the miſeries of mans life. 3. Neuertheles Gods great prouidence towards him. 7. profeſſeth his beleefe of the Reſurrection.

1 MAN borne of :: woman, liuing a ſhort time, is repleni-
2 ſhed with many mſeiries. † Who as a flowre cometh
forth and is deſtroyed, & fleeth as a ſhadow, & neuer abideth
3 in the ſame ſtate. † And doeſt thou counte it a worthy thing
to open thine eies vpon ſuch an one, and to bring him with
4 thee into iudgement? † Who can make cleane him that is
conceiued of vncleane ſeede? is it not thou which onlie art?
5 † The daies of man are ſhort, & the number of his monethes
is with thee, thou haſt appointed his limittes :: which can
6 not be paſſed. † Depart a litle from him, that he may reſt,
vntil his day wiſhed for, come, euen as the hyred man.
7 † A tree hath hope: if it be cut, it waxeth greene againe, and
8 the boughes thereof ſpring. † If his roote be old in the earth,
9 and the truncke therof be dead in the duſt. † At the ſent of
water it ſhal ſpring, and bring forth leaues, as when it was

:: Al children taking their ſubſtance from the mother, and hauing only a temporal life, continually tending to death, can not but be ſubiect to manie miſeries. :: For time itſelfe though it may ſeme long, is a limited thing, and is very ſhorte, yea hath no proportion, in reſpect of eternitie, which is infinite. yet God hath care to bring this weake creature to life eternal.

firſt planted. † But when man ſhal be dead, and naked and 10
conſumed, where is he I pray? † As if the waters should de- 11
part out of the ſea, and a riuer made emptie should be dried
vp. † So man when he is a ſleepe ſhal not riſe agayne, til hea- 12
uen periſh, he ſhal not awake, nor riſe vp out of his ſleepe.
† Who wil grant me this, that in hel thou protect me, and 13
hide me, til thy furie paſſe, and appoynt me a time, wherin
thou wilt remember me? † Shal man that is dead, thinkeſt 14
thou, liue agayne? al the daies, in which I am now in warfare,
I expect vntil my change do come. † Thou ſhalt cal me, and 15
I ſhal anſwer thee: to the worke of thy handes thou ſhalt
reach thy right hand. † Thou in dede haſt numbred my ſtep- 16
pes: but thou wilt ſpare my ſinnes. † Thou haſt ſealed my 17
offences as it were in a bag, but haſt cured mine iniquitie. † A 18
mountaine falling ſlideth downe, and a rock is remoued out
of his place. † Waters make ſtones holow, and with inunda- 19
tion the earth by litle and litle is conſumed: and men therfore
thou ſhalt deſtroy in like maner. † Thou haſt ſtrengthened 20
him a litle that he might paſſe away foreuer: thou ſhalt chāge
his face, and ſhalt ſend him forth. † Whether his children 21
ſhal be noble, or vnnoble, he :: ſhal not vnderſtand. † But yet 22
his fleſh whiles he ſhal liue ſhal haue ſorow, & his ſoule ſhal
mourne vpon himſelf.

:: The parentes after death are not afflicted with the ſtate of their children, as they be in this life.

CHAP XV.

Eliphaz againe chargeth Iob to haue ſpoken preſumptuouſly, & blaſphemouſly. 14. auoucheth that no man is innocent nor iuſt. 20. deſcribing the malediction of impious and hypochrites.

The fourt conflict,

BVT Eliphaz the Themanite anſwering, ſayd: † Wil a wiſe 1
man anſwer as it were ſpeaking into the wind, and fil his 2
ſtomacke with burning? † Thou :: reproueſt him in wordes, 3
that is not equal to thee, and ſpeakeſt that which is not ex-
pedient for thee. † As much as is in thee, thou haſt euacuated 4
feare, and haſt taken away prayers before God. † For thine 5
iniquitie hath taught thy mouth, and thou doeſt imitate the
tongue of blaſphemers. † Thine owne mouth ſhal condemne 6
thee, and not I: and thy lippes ſhal anſwer thee. † Waſt thou 7
the firſt man borne, and formed before the litle hilles? † Haſt 8
thou heard Gods counſel, and ſhal his wiſedome be inferiour
to thee? † What doeſt thou know, that we are ignorant of? 9
what doeſt thou vnderſtand that we know not? † There are 10

:: Eliphaz not able to anſwer Iobs ſolide reaſons, raileth against him, as if he were iniurious to God, or taught others to caſt away feare.

both oldmen and ancientes among vs, much elder then thy
11 fathers. † Is it a great matter that God ſhould comforth thee:
12 but thy naughtie wordes hinder it. † Why doth thy hart ele-
uate thee, and as thinking great thinges, haſt thou eſtonied
13 eies. † Why doeth thy ſpirit ſwel agaynſt God, to vtter ſuch
14 wordes out of thy mouth. † What is man, that he ſhould be
:: without ſpot, and that the borne of a woman ſhould ap-
15 peare :: iuſt? † Behold among his ſainctes none is immutable,
16 and the heauens are not cleane in his ſight. † How much
more is man abominable, and vnprofitable, who drinketh
17 iniquitie as it were water? † I wil ſhew thee, heare me: that
18 which I haue ſeene I wil tel thee. † Wiſemen confeſſe and
19 hide not their fathers. † To whom onlie the earth was geuen,
20 and ſtranger hath not paſſed by them. † The impious is
proud al his daies, and :: the number of the yeares of his ty-
21 rannie is vncertaine. † The ſound of terrour is alwaies in his
eares: and when there is peace, he alwaies ſuſpecteth trea-
22 ſon. † He beleueth not that he may returne from darkeneſſe
to light, looking round about for the ſword on euerie ſide.
23 † When he ſhal moue himſelf to ſeeke bread, he knoweth
24 that the day of darkeneſſe is prepared in his hand. † Tribula-
tion ſhal terrifie him, and diſtreſſe ſhal compaſſe him, as a king
25 that is prepared to battel. † For he hath ſtretched his hand
againſt God, and is ſtrengthened againſt the Omnipotent.
26 † He hath runne againſt him with necke ſet vp right, and is
27 armed with a fatte necke. † Fatneſſe hath couered his face,
28 and from his ſides there hangeth tallow. † He hath dwelt in
deſolate cities, and in deſert houſes, that are brought into
29 hillockes. † He ſhal not be enriched, neither ſhal his ſub-
ſtance contine w, neither ſhal he put his roote in the earth.
31 † He ſhal not depart out of darkenes, the flame ſhal drie his
boughes, and he ſhal be taken away with the ſpirit of his
31 owne mouth. † He ſhal not beleeue vainely deceiued with
32 errour, that he may be redemed with anie price. † Before his
daies be accompliſhed, he ſhal periſh: and his handes ſhal
33 wither. † His cluſter in the firſt flower ſhal be hurt as a vine,
34 and as the oliue tree caſting his flower. † For the congrega-
tion of the hypocrite is barren, and fire ſhal deuoure their
35 tabernacles, which gladly take giftes. † He conceiued ſorow,
and hath brought forth iniquitie, and his wombe preprareth
guiles.

:: It is a very rare priuilege to be without ſpot.

:: But ſpot of venial ſinnes may be in a iuſt man.

:: Al theſe miſeries are incident to the wicked, but are falſly applied to holie Iob, who in dede was iuſt.

CHAP. XVI.

Iob moued by his importune freindes, 4. expoſtulateth their ſeueritie, 12. further deſcribeth his afflictions, and appealeth to Gods iudgement, that he ſuffereth more then his ſinnes deſerue.

BVT Iob anſwering ſayd: † I haue heard often times ſuch 1 2
things, :: heauie conforters you are al. † Shal wordes ful 3
of winde haue an end? or is anie thing trubleſome to thee,
if thou ſpeake? † I alſo could ſpeake thinges like to you: and 4
would God your ſoule were for my ſoule. † I alſo would confort 5
you with wordes, and would wag my head vpon you.
† I would ſtrengthen you with my mouth, and would moue 6
my lippes, as ſparing you. † But what ſhal I doe? If I ſpeake, 7
my paine wil not reſt: and if I hold my peace, it wil not depart
from me. † But now my ſorow hath oppreſſed me, and al my 8
limmes are brought to nothing. † My wrinkles giue teſtimonie 9
againſt me, and :: a falſe ſpeaker is rayſed vp againſt my
face contradicting me. † He hath gathered his furie vpon me, 10
and threatening me hath gnaſhed againſt me with his teeth,
mine enemy hath beheld me with terrible eies. † They haue 11
opened their mouthes vpon me, and exprobating haue ſtrooken
my cheke, they are filled with my paines. † God hath 12
ſhut me vp with the wicked man, and hath deliuered me to
the hands of the impious. † I ſometime that welthie one ſodenly 13
am broken: he hath held my necke, broken me, and
ſet me to himſelf as it were a marke. † He hath compaſſed me 14
with his ſpeares, he hath wounded my loynes, he hath not
ſpared, and hath powred out on the earth my bowels. † He 15
hath cut me with wound vpon wound, he hath come violently
vpon me as it were a giant. † I haue ſowed ſackcloth 16
vpon my ſkinne, and haue couered my fleſh with aſhes.
† My face is ſwollen with weeping, and my eyeliddes are 17
dimme. † Theſe thinges haue I ſuffred :: without the iniquitie 18
of my hand, wheras I had cleane prayers to God. † Earth 19
couer not my bloud, neither let my crie find place in thee to
be hid. † For behold my witneſſe is in heauen, and he that 20
knoweth my conſcience on high. † My freindes ful of wordes: 21
mine eie diſtilleth vnto God. † And would God a man 22
might ſo be iudged with God, as the ſonne of man is iudged
with his companion. † For behold the ſhort yeares paſſe away, 23
and I walke the path, by the which I ſhal not returne.

:: True and freindlie comforters ought to heare the afflicted with patience, and not vnmercifully charge him with crimes which they neither know, nor his conſcience is guiltie of.

:: A great affliction, when one ful of paine and diſtres is alſo forced to defend his owne innocencie againſt calumniators.

:: As the aduerſaries ſtil obiect great iniquitie to him ſo he yeldeth them the ſame true anſwer.

CHAP.

CHAP. XVII.

For the greuouſnes of his paine Iob expecteth ſpeedie death, 4. chargeth his freindes with folie for holding only remuneration in this life. 6. himſelf hopeth happie reſt in the other World.

1 MY ſpirit ſhal be extenuated, my daies ſhal be shortened,
2 and the graue only remaineth for me. † I haue
3 :: not ſinned, and mine eie abideth in bitterneſſe. † Deliuer
me, and ſet me beſide thee, and let anie mans hand fight
4 againſt me. † Thou haſt made their hart far from diſcipline,
5 and therfore they ſhal not be exalted. † He promiſeth a praye
6 to his felowes, and the eies of his children ſhal faile. † He
hath ſet me as it were for a prouerbe of the comon people,
7 and I am an example before them. † Mine eie is dimne for
indignation, and my members are brought as it were to nothing.
8 † The iuſt ſhal be aſtonied vpon this, and the innocent
9 ſhal be raiſed vp againſt the hypocrite. † And the iuſt ſhal
hold his way, and with cleane handes ſhal adde ſtrength.
10 † Be al you therfore conuerted, and come, and I ſhal not
11 finde among you anie wiſeman. † My daies haue paſſed, my
12 cogitations are diſſipated, tormenting my hart: † Night they
haue turned into day, and againe after darkeneſſe I hope for
13 light. † If I ſhal expect, * :: hel is my houſe, and in darkeneſſe
14 I haue made my bed. † I haue ſayd to rottenes: Thou art my
15 father, my mother, and my ſiſter, to wormes. † Where is
now then my expectation, and my patience who conſide-
16 reth. † Al my thinges ſhal deſcend into moſt deepe hel: there
at the leaſt, ſhal I haue reſt thinkeſt thou?

:: Not hauing committed ſuch ſinnes as he was charged withal, in this duble bitternes of corporal paine and calumniation, his eye was ſtil vpon God, expecting to be deliuered.

*Seol ᾍδης *Infernus.*

:: This text ſheweth euidently that there was a place of reſt called hel.

CHAP. XVIII.

Baldad ſetteth vpon Iob againe, chargeing him with preſent impatience, and former impietie, 6. and that therfore he ſuffereth worthie puniſhment.

The fifth conflict.

1 BVT Baldad the Suhite anſwering, ſayd: † How long wil
2 :: ye ſpeake vaunting wordes? vnderſtand ye firſt, and ſo
3 let vs ſpeake. † Why are we reputed as beaſtes, and accoun-
4 ted vile before you? † Which deſtroyeſt thy ſoule in thy furie,
ſhal the earth be forſaken for thee, and ſhal rockes be tranſ-
5 ported out of their place? † Shal not the light of the impious
6 be extinguiſhed, and the flame of his fire not ſhine? † The
light ſhal be darke in his tabernacle, and the candel that is

:: Baldad perceiuing Iob to ſpeake confidently as the common doctrin of manie oppoſeth him ſelf neuertheles againſt him and al that thincke as he doth, and ſo ſpeaketh as to manie in the plural number, *vvil ye ſpeake* and of himſelfe & his felowes: *are vve reputed.* &c. So holie Iob a figure of the Church defended the common cauſe, his aduerſaries a figure of heretikes ſpeaking ſome truthes mixed falſe thinges therwith *S. Greg. li. 14. c. 1.*

ouer him, ſhal be extinguiſhed. † The ſteppes of his power 7
ſhal be ſtraytened, and his owne counſel ſhal caſt him downe
headlong. † For he hath thruſt his feete into a nette, and wal- 8
keth in the maſhes therof. † The ſole of his foote ſhal be held 9
in a ſnare, and thirſt ſhal burne againſt him. † His ginne is hid 10
in the earth, and his ſpring vpon the path. † Feares ſhal terri- 11
fie him on euerie ſide, and his feete ſhal entangle him. † Let 12
his ſtrength be extenuated with famine, and let hunger inuade
his ribbes. † Let it deuoure the beautie of his ſkinne, let death 13
the firſtborne conſume his armes. † Let his confidence be 14
plucked away out of his tabernacle, and let deſtruction as a
king tread vpon him. † Let the companious of him, that is not, 15
dwel in his tabernacle, let brinſton be ſprinkled in his tent.
† Let his rootes be dried downward, and his harueſt deſtroy- 16
ed vpward. † Let the memorie of him periſh from the earth, 17
and let not his name be renowmed in the ſtreates. † He ſhal 18
expel him out of light into darkeneſſe, and ſhal tranſport him
out of the world. † His ſeed ſhal not be, nor his progenie in 19
his people, nor anie remnantes in his countries. † In his daie 20
the laſt ſhal be aſtonied, and horrour ſhal inuade the firſt.
† Theſe are then the tabernacles of the wicked man, and this 21
is the place of him that knoweth not God.

CHAP. XIX.

Iob lamenteth of his freindes crueltie, 6. affirmeth that his ſo great affliction is not for his ſinnes. 25. and comforteth himſelf with his vndoubted beliefe of the Reſurrection.

BVT Iob anſwering, ſayd: † How long doe you afflict my 1 2
ſoule, and weare me with wordes? † Behold, ten times 3
you counſound me, and are not aſhamed oppreſſing me. † For 4
although I haue beene ignorant, mine ignorance ſhal be with
me. † But you are ſet vp againſt me, and reproue me with my 5
reproches. † At the leaſt now vnderſtand ye, that God hath 6
afflicted me ∷ not with equal iudgement, and hath compaſſed
me with his ſcourges. † Behold I ſhal crie ſuffering violence, 7
and no man wil heare: I ſhal crie out, and there is none to
iudge. † He hath hedged my path round about, and I can not 8
paſſe, and in my way hath put darkeneſſe. † He hath ſpoiled 9
me of my glorie, and hath taken the crowne from my head.
† He hath deſtroyed me on euerie ſide, and I periſh, and as it 10
were from a tree plucked hath he taken away my hope. † His 11
furie

∷ Bleſſed Iob (ſaith S. Gregorie li. 14. c. 16. 17.) looking ſincerly on his owne life, ſaw that his affliction was greater then his ſinnes

furie is wrath againſt me, and he hath ſo accounted me as
12 his enemie. † His ſeriantes haue come together, and haue
made them ſelues a way by me, and haue beſieged my taber-
13 nacle round about. † He hath made my brethren far from me,
and my acquaintance as ſtrangers haue departed from me.
14 † My kinſemen haue forſaken me, and they that knew me
15 haue forgotten me. † The gheſtes of my houſe, and my mayd-
ſeruantes haue counted me an aliene, and I haue bene as it
16 were a ſtranger in their eies. † I called my ſeruant, and he did
not anſwer me, with mine owne mouth I beſought him.
17 † My wife hath abhorred my breath, and I prayed the chil-
18 dren of my wombe. † Fooles alſo deſpiſed me, and when I
19 was departed from them, they backbited me. † My counſe-
lers ſometime haue abhorred me: and he :: whom I loued
20 moſt hath turned againſt me. † The fleſh being conſumed my
bone hath cleaued to my skinne, and there are left onlie lip-
21 pes about my teeth. † Haue mercie vpon me, haue mercie
vpon me, at the leaſt you my frendes, becauſe the hand of our
22 Lord hath touched me. † Why doe you as God perſecute me,
23 and are filled with my fleſh. † Who wil grant me that my
wordes may be writen? who wil geue me that they may be
24 drawen in a booke, † with yron penne, and in plate of leade,
25 or els with ſtile might be grauen in flintſtone? † For :: I know
that my Redemer liueth, and in the laſt day I ſhal riſe out of
26 the earth. † And I ſhal be compaſſed agayne with my skinne,
27 and in my fleſh I ſhal ſee God. † Whom I my ſelf ſhal ſee, and
mine eies ſhal behold, and :: none other: this my hope is layd
28 vp in my boſome. † Why then doe you ſay now: Let vs per-
29 ſecute him, and let vs finde roote of word agaynſt him? † Flee
therfore from the face of the ſword, becauſe the ſword is
the reuenger of iniquities; and know ye that there is iudge-
ment.

deſerued, and in that reſpect was not equal: yet it was iuſt, for God, being iuſt geueth a iuſt reward: *a crowne of iuſtice* as S. Paul ſpeaketh of himſelf (2. *Tim.* 4)

:: Al refuſed holie Iob in his affliction euen thoſe whom he had loued moſt: who therfore ought moſt to haue loued him againe.

:: An expreſſe profeſſion of his faith of the Reſurrection.

:: VVe ſhal riſe againe, not as one tree riſeth in place of an other, but the ſelf ſame perſones, changed in qualities not in ſubſtance.

CHAP. XX.

Sophar auoucheth that ſome wicked men floriſh for a time, but are afterwards iuſtly plaged. 29. therupon condemneth Iob as an hypocrite.

1 2 BVT Sophar the Naamathite anſwering, ſayd: † Therfore
my diuerſe cogitations ſuccede one an other, and my
3 minde is rapt into ſundrie things. † The doctrine, wherwith
thou reproueſt me, I wil heare, and the ſpitit of my vnder-
4 ſtanding ſhal anſwer me. † This I know from the beginning,

The ſixth conflict,

ſince man was placed vpon the earth, † That the praiſe of the 5
impions is :: ſhort, and the ioy of the hypocrite as it were for
a moment: † If his pride riſe vp euen to the heauen, and his 6
head touch the cloudes: † As a dunghil in the end he ſhal be 7
deſtroyed, and they that had ſene him, ſhal ſay: Where is he?
† As a dreame that fleeth away he ſhal not qe found, he ſhal 8
paſſe as a viſion by night: † The eie that had ſene him, ſhal 9
not ſee him, neither ſhal his place behold him anie more.
† His children ſhal come to naught with pouertie, and his 10
handes ſhal render him his ſorow. † His bones ſhal be filled 11
with the vices of his youth, and they ſhal ſleepe with him in
the duſt. † For when euil ſhal be ſweete in his mouth, he wil 12
hide it vnder his tongue. † He wil ſpare it, and not leaue it, 13
and wil hide it in his throte. † His bread in his belly ſhal be 14
turned into the gaule of *aſpes within him. † The riches, 15
which he hath deuoured, he ſhal vomite out, and God ſhal
draw them forth out of his belly. † He ſhal ſucke the head of 16
aſpes, and the vipers tongue ſhal kil him. († Let him not ſee 17
the ſtreames of the riuer, the torrentes of honie, & of butter.)
† He ſhal be puniſhed for al thinges that he did, & yet not be 18
cõſumed: according to the multitude of his inuentions ſo alſo
ſhal he ſuffer. † Becauſe breaking in he hath made the poore 19
naked: he hath violently taken houſe, & built it not. † Nei- 20
ther is his bellie filled: and when he ſhal haue the thinges he
coueted, he can not poſſeſſe them. † There remayned not of 21
his meate, & therfore nothing ſhal continewe of his goodes:
† When he ſhal be filled, he ſhal be ſtraytened, he ſhal burne, 22
and al ſorow ſhal fal vpon him. † Would God his belly were 23
filled, that he may ſend forth the wrath of his furie vpon him,
and rayne his battel vpon him, † He ſhal flee wepons of yron, 24
and ſhal fal vpon a bowe of braſſe. † The ſword plucked out, 25
and coming forth of his ſcabbard, and gliſtering in his bitter-
neſſe: the horrible ſhal goe and come vpon him. † Al darke- 26
neſſe is hid in his ſecretes: fyre that is not kindled ſhal de-
uoure him, he ſhal be afflicted leaſt in his tabernacle. † The 27
heauens ſhal reuele his iniquitie, and the earth ſhal riſe againſt
him. † The bloſſome of his houſe ſhal be opened, he ſhal be 28
plucked downe in the day of Gods furie. † This the portion 29
of an impions man from God, & the inheritance of his wordes
from our Lord.

CHAP.

:: Al mans life is ſhort and as a moment in compariſon of eternitie; but it is not alwayes true that the wiked are ſhortly puniſhed in reſpect of this life, as this diſputer applieth it to proue Iob to impious. Therfore Iob anſwereth in the next chapter.

v. 13. That ordinarily the wicked, *lead their dayes* (to witt their whole life) *in vvealth and* (then) *in a moment goe downe to hel*. So the reſt of theſe mens aſſertions are for moſt part true in ſome ſenſe but il applied.

CHAP. XXI.

Iob requiring his freindes to heare him, 7. diſcourſeth of the cauſe, why ſome euil men proſper al this life.

1 2 BVT Iob anſwering, ſayd: † Heare I beſech you my wordes,
3 and doe penance. † Beare with me, that I alſo may
ſpeake, and after my wordes, if it shal ſeme good, laugh
4 ye. † Is my diſputation :: agaynſt man, that I ought not worthely
5 to be ſorie? † Harken to me, and be aſtonied, and put
6 the finger vpon your mouth. † And I when I shal remember,
7 am afrayd, and trembling shaketh my flesh. † Why then doe
the impious liue, are they aduanced, and ſtrengthened with
8 riches? † Their ſeede contineweth before them, a multitude
9 of kinſemen, and of nephewes in their ſight † Their houſes
be ſecure and peaceable, & the rod of God is not vpon them.
10 † Their bullock hath conceiued, and hath not made abortion:
their cow hath calued, and is not depriued of her calfe.
11 † Their litle ones goe forth as flockes, and their infantes reioyſe
12 with paſtimes. † They hold the timbrel, & the harpe, &
13 reioyſe at the ſound of the organe. † They :: lead their daies in
14 wealth, and in a moment they goe downe to :: hel. † Who
ſayd to God: depart from vs, we wil not the knowlege of thy
15 waies. † Who is the Omnipotent, that we should ſerue him?
16 and what doth it profite vs if we shal pray him? † But yer
becauſe their good things are not in their hand, be the counſel
17 of the impious far from me. † How often shal the candel
of the impious be extinguished, and inundation come vpon
18 them, and shal he deuide the ſorowes of his furie? † They
shal be as chaffe before the face of the winde, and as ashes,
19 which the whirlewinde ſcattereth. † God shal reſerue the ſorow
of the father to his children: and when he shal haue rendred
20 it, then shal he know. † His eies shal ſee his owne ſlaughter,
21 and he shal drincke the furie of the Omnipotent. † For
what doeth it pertayne to him concerning his houſe after
him: although the number of his monethes be diminished
22 the halfe? † Shal anie man teach God knowledge, who iudgeth
23 the high ones. † This man dieth ſtrong and in health,
24 rich and happie. † His vowels be ful of fatte, and his bones
25 be embrewed with marrow. † But an other dieth in bitterneſſe
26 of ſoule without anie riches: † And yet they shal ſleepe
27 together in the duſt, and wormes shal couer them. † Surely

:: Though he diſputed with three men, yet it was concerning diuine thinges not humaine but of Gods prouidence, and iuſtice, of the reſurrection of eternal life and punishment.

:: See *ch.* 20. *v* 5.

:: The ſame word is in Hebrew Greke and Latin for hel as in the 7 and 17. *chap.* & other places, which ſheweth that beſides hel of the dāned the reſting place alſo of holie fathers in the old Teſtament was called by the general name of hel.

I know your cogitations, and vniuſt ſentences agaynſt me.
† For you ſay: Where is the houſe of the prince? and where 28
are the tabernacles of the impious? † Aſke anie of the wayfaring 29
men, and you ſhal vnderſtand that he knoweth theſe ſelf
ſame thinges. † Becauſe the euil man is kept vnto the day of 30
perdition, and he ſhal be led to the day of furie. † Who ſhal 31
reproue his way before him? and who shal repay him the
thinges that he hath done? † He ſhal be brought to the graues, 32
and shal watch in the heade of the dead. † He hath beene 33
ſweete to the grauel of * Cocytus, & after him he shal drawe
euerie man, and before him innumerable. † How therfore 34
doe ye comforth me in vayne, whereas your anſwer is shewed
to be repugnant to the truth?

* a riuer of hel.

CHAP. XXII.

Eliphaz contendeth that God is not pleaſed with a iuſt mans afflictions. 5. falſly imputeth enormious crimes to holie Iob, 12. and groſſe errors. 21. Wiſheth him therfore to repent, that ſo he may proſper.

The ſeuenth conflict

BVT Eliphaz the Themanite anſwering, ſayd: † Can man 1 2
be compared with God, yea though he be of perfect
knowlege. † What doth it :: profite God if thou be iuſt? or 3
what doeſt thou aduantage him if thy way be vnſpotted.
† Shal he be afrayde to reproue thee, and come with thee into 4
iudgement: † And not for thy very great malice, and thine infinite 5
iniquities? † For thou haſt taken away the pledge of thy 6
brethren without cauſe, and the naked thou haſt ſpoyled of
clothes. † Water to the wearie thou haſt not geuen, and from 7
the hungrie thou haſt withdrawen bread. † In the ſtrength of 8
thine arme thou didſt poſſeſſe the earth, and being the mightieſt
thou didſt obteyne it. † Widowes thou haſt ſent away 9
emptie, and the armes of pupilles thou haſt broken in peeces.
† Therfore art thou compaſſed with ſnares, and ſoden feare 10
trubleth thee. † And thoughteſt thou that thou shouldeſt not 11
ſee darkenes, and that thou shouldeſt not be oppreſſed with
the violence of ouerflowing waters? † Doeſt thou not thinke 12
that God is higher then heauen, & is exalted aboue the toppe
of the ſtarres? † And thou ſayeſt: For what knoweth God? 13
and he iudgeth as it were by a miſt. † The cloudes are his 14
couert, ∴ neither doth he conſider our thinges, and he walketh
about the poles of heauen † Doeſt thou couet to keepe 15
the path of worldes, which wicked men haue troden? † Who 16

:: In dede whē a iuſt man hath donne his dutie he is vnprofitable to God; but he is profitable to himſelf, which greatly pleaſeth God, who deſireth mans good, and it redoundeth to Gods glorie that he hath ſuch ſeruantes. *Mat 5. v. 17.*

∴ After imputation of falſe crimes, this

were taken away before their time, and a floud hath ouerthrowen
17 their foundation: † Who ſayd to God: Depart from
vs: and as though the Omnipotent could do nothing, they
18 eſtemed him: † Whereas he had filled their houſes with good
19 things, whoſe ſentence be far from me. † The iuſt ſhal ſee,
20 and ſhal reioyſe, and the innocent man ſhal ſkorne them † Is
not their exaltation cut downe, and hath not fire deuoured
21 the remnantes of them? † Agree thou therfore to him, and
haue peace: and by theſe thinges thou ſhalt haue the beſt
22 fruites. † Receiue the law of his mouth, and put his wordes
23 in thy hart. † If thou wilt returne to the Omnipotent, thou
ſhalt be builded vp, and ſhalt make iniquitie far from thy
24 tabernacle. † He ſhal geue for earth flint, and for flint torrentes
25 of gold. † And the Omnipotent ſhal be agaynſt thine
26 enemies, & ſiluer ſhal be heaped together vnto thee. † Then
ſhalt thou abound in delightes vpon the Omnipoten, and
27 ſhalt lift vp thy face to God. † Thou ſhalt aske him, and he
28 wil heare thee, and thou ſhal pay thy vowes. † Thou ſhalt
decree a thing, and it ſhal come to thee, and light ſhal ſhine
29 in thy waies † For who wil be humbled, ſhal be in glorie:
30 and he that wil bow downe his eies, he ſhal be ſaued. † The
innocent ſhal be ſaued, but he ſhal be ſaued in the cleanneſſe
of his handes.

diſputer chargeth holie Iob alſo with heathniſh error of the Ægyptians, that God hath no prouidence of men in this world *Ariſtotel. li. de mundo. textu.* 84. So ſome heretikes in their phrenſie accuſe Catholiques of condemned hereſies.

CHAP. XXIII.

Iob expecteth helpe and ſentence of God, 6. with iuſt feare, yet with good conſcience maintaineth his owne innocencie.

1 2 BVT Iob anſwering, ſayd: † :: Now alſo my talke is in
bitterneſſe, and the hand of my plague is aggrauated
3 vpon my mourning. † Who wil grant me that I may know
4 and find him, and come euen to :: his throne? † I wil ſet iudgement
before him, and wil fil my mouth with accuſations.
5 † That I may know the wordes, that he wil anſwer me, and
6 vnderſtand what he wil ſpeake to me. † I wil not that he
contend with me with much ſtrength, nor that he oppreſſe
7 me with the weight of his greatnes. † Let him propoſe equitie
8 againſt me, and my iudgement ſhal come to victorie. † If I
ſhal goe to the Eaſt, he appeareth not: if to the Weſt, I ſhal
9 not vnderſtand him. † If to the left hand, what ſhal I doe? I
ſhal not apprehend him: if I turne my ſelf to the right hand,
10 I ſhal not ſee him. † But he knoweth my way, & hath proued
me as

:: VVhiles he expected ſome comforth of his freindes, they ſtil afflicted him more and more, chargeing him with falſe crimes and ſo aggrauating his grief both of bodie and mind :: Therfore he appealeth to Gods iudgement ſeate for ſentence.

me as gold that paſſeth through the fyre: † My foote hath folowed 11
his ſteppes, I haue kept his way, & haue not declined
out if it. † From the commandementes of his lippes I haue 12
not departed, and I haue hid the wordes of his mouth in my
boſome. † For he is alone, and no man can turne away his 13
cogitation: and whatſoeuer his ſoule would, that hath he
done. † And when he ſhal haue fulfilled his wil in me, manie 14
other things alſo are at hand wit him. † And therfore I am 15
trubled at his face, and conſidering, him I am made penſiſe
withfeare. † God hath mollified my hart, and the Omnipotent 16
hath trubled me. † For I haue not periſhed becauſe of 17
the imminent darkeneſſe, neither hath the miſt couered my
face.

CHAP. XXIIII.

God in his prouidence knoweth when he wil puniſh the wicked, which his true ſeruantes know not, much leſſe the impious.

:: Gods ſeruantes know that he wil puniſh wickednes, but know not when: the wicked preſume that he wil neuer puniſh them.

TIMES are not hid from the Omnipotent: but they :: that 1
know him, know not his daies. † Some haue transferred 2
boundes, ſpoiled flockes, & fed them. † They haue driuen away 3
the aſſe of pupilles, & haue taken away the widowes oxe for a
pledge. † They haue ſubuerted the way of the poore, and 4
haue oppreſſed together the meeke of the earth. † Others as 5
wilde aſſes in the deſerte goe forth to their worke: watching
to the praye, doe prepare bread for their children. † They 6
reape the filde that is not theirs, and gather the grapes of his
vineyard, whom by violence they haue oppreſſed. † They 7
ſend men away naked, taking away their clothes, which haue
no couering in the cold. † Whom the ſhowers of the mountaynes 8
doe waſh, and not hauing a couert, they embrace
ſtones. † They did violence ſpoyling the pupilles, and the 9
common poore people they ſpoyled. † From the naked and 10
them that goe without clothing, and the hungrie they haue
taken away the eares of corne. † They haue reſted the noonetide 11
among their heapes, which hauing troden the wine
preſſes are a thirſt. † Out of the cities they haue made men to 12
mourne, and the ſoule of the wounded hath cryed, and God
doth not ſuffer it to paſſe vnreuenged: † They haue bene :: rebellious 13
to the light, they haue not knowen his wayes, neither
did they returne by his pathes. † At the verie breake of 14
day the murderer ryſeth, he killeth the needie, and the poore

:: Heretikes doing and teaching againſt their owne

man:

15 man: but by night he wil be as a theefe. † The eie of the ad-
uouterer obſerueth darkeneſſe, ſaying: Eie ſhal not ſee me:
16 and he wil couer his face. † He diggeth through houſes in
the darke, as in the day they had oppoynted with them ſelues,
17 and they haue not knowen the light. † If ſodenly the mor-
ning ſhal appeare, they thinke it the ſhadow of death: and
18 they walke ſo in darkeneſſe as it were in light. † He is light
aboue the face of the water: curſed be his portion in the
19 earth, neither walke he by the way of the vineyardes. † Let
him paſſe :: from ſnowe waters to exceding heate, and his
20 ſinne euen vnto hel. † Let mercie forget him: wormes his
ſweetnes: be he not in remembrance, but be he broken in
21 peeces as an vnfruitful tree. † For he hath fedd the barren,
and her that bareth not, and to the widow he hath not done
22 good. † He hath pulled downe the ſtrong in his ſtrength, and
23 when he ſhal ſtand, he wil not credit his life. † God hath
geuen him place for penance, and he :: abuſeth it vnto pride:
24 but his eies be vpon his waies. † They are eleuated for a litle,
and ſhal not ſtand, and ſhal be humbled as al thinges, and ſhal
be taken away, and as the toppes of the eares of corne they
25 ſhal be broken. † And if it be not ſo, who can reproue me
that I haue lied, and ſet my wordes before God?

knowlege, are afterward ſtriken with blindnes. that they can not ſee the truth. *S. Greg. li. 16. c. 26.*

:: Sinners running into both extremes of defect and exceſſe, are likewiſe puniſhed with contrarie tormentes.

:: Man by powre of free wil oftẽ preſumeth to ſpend the time in ſinning which God granteth him to do penance, for former ſinnes. *Rom. 2.*

CHAP. XXV.

Baldad endeuoreth againe to terrifie Iob, with Gods iudgement, from appealing therto, and from auouching his owne innocencie.

1 2 BVT Baldad the Suhite anſwering, ſayd: † Power and ter-
rour is with him, that maketh concord in his high ones.
3 † Is there anie number of his ſouldiars? and vpon whom ſhal
4 not his light ariſe, † :: can man be iuſtified compared with
5 God, or the borne of a woman appeare cleane? † Behold the
moone alſo doth not ſhine, and the ſtarres are not cleane in his
6 ſight. † How much more man rottennes, & the ſome of man
a worme?

The eight conflict.

:: Iob anſwered before. ch. 9. yet blind and obſtinate diſputers ſtil repete the ſame obiections.

CHAP. XXVI.

Iob refuteth his aduerſariese needles and common argumentes, by more ſound diſcourſing of Gods powre, and wiſdome.

1 BVT Iob anſwering, ſayd: † :: Whoſe helper art thou? his
2 that is weake? and doeſt thou hold vp the arme of him,
3 that is not ſtrong? † To whom haſt thou geuen counſel?

:: Iob ſheweth that neither God nedeth mans helpe:

:: Neither is Baldads prudence able to helpe if there were nede:

:: Giantes were not able to wade in Noes floud, but were drowned with the reſt.

∴ Not only great thinges before recited but alſo the very leaſt are made by God, and depend vpon his prouidence.

perhaps to him, that hath not wiſdom, and :: thy prudence
haſt thou ſhewed very great. † Whom wouldeſt thou teach? 4
not him that made breath? † Behold the :: gyantes grone vn- 5
der the waters, and they that dwel with them. † Hel is naked 6
before him, and there is no couert to perdition. † Who ſtret- 7
cheth out the northwind ouer the vacant, and hangeth the
earth vpon nothing. † Who bindeth the waters in his clou- 8
des, that they breake not forth together downeward. † Who 9
holdeth the countenance of his throne, and ſpreddeth his
clowde ouer it. † He hath made a limite about the waters, til 10
light & darkenes be ended. † The pillers of heauen tremble, 11
and dread at his beck. † In his ſtrength ſodenly the ſeas are 12
gathered together, and with his wiſdom he ſtroke the proud
man. † His ſpirite hath adorned the heauens, and his hand 13
being the midwife, the ∴ winding ſerpent is brought forth.
† Loe, theſe things are ſayd in part of his waies: and where as 14
we haue heard ſcarce a litle droppe of his word, who ſhal be
able to behold the thunder of his greatnes?

CHAP. XXVII.

More and more Iob confirmeth his innocencie, auouching that God not preſently iudging, 11. wil in time condemne the wicked.

:: God would not as yet haue Iobs cauſe iudged, but reſerued the ſentence, for his greater trial in patience.

:: It were a lie to acknowlege ſuch ſinnes as he had not committed.

IOB alſo added, taking his parable, and ſayd: † God liueth, 1 2
who hath :: taken away my iudgement, and the Omnipo-
tent, which hath brought my ſoule to bitterneſſe. † That as 3
long as breath remaineth in me, and the ſpirit of God in my
noſthrels, † My lippes ſhal not ſpeake iniquitie, neither ſhal 4
my tongue meditate :: lying. † God forbid that I ſhould iudge
you to be iuſt: til I faile, I wil not departe from mine inno-
cencie. † My iuſtification which I haue begune to hold, I wil 6
not forſake: for my hart doth not reprehend me in al my
life. † Let mine enemie be as the impious, and mine aduerſa- 7
rie as the wicked one. † For what is the hypocrites hope if 8
couetouſely he take by violence, and God deliuer not his
ſoule? † Wil God heare his crie, when diſtreſſe ſhal come 9
vpon him? † Or can he be delighted in the Omnipotent, and 10
inuocate God at al time? † I wil teach you by the hand of God, 11
what the Omnipotent hath, neither wil I hide it. † Loe, you 12
doe al knowe, and why ſpeake you vaine thinges without
cauſe. † This is the portion of an impious man with God, and 13
inheritance of the violent, which they ſhal receiue of the
Omnipotent.

14 Omnipotent. † If his children be multiplied, they shal be in
15 the ſword, & nephewes shal not be filled with bread. † They
that shal be leaft of him, shal be buried in death, and his widowes
16 shal not weepe. † If he shal heape together ſiluer as
17 earth, and as clay shal prepare garmentes: † He shal prepare
in deede, but the iuſt man shal be clothed with them: and the
18 innocent shal diuide the ſiluer. † He hath built his houſe as
19 a moth, and as a keeper hath he made a bowre. † The rich
man :: when he shal ſleepe shal take away nothing with him:
20 he shal oppen his eies, & finde nothing. † Pouertie as water
shal apprehend him, in the night a tempeſt shal oppreſſe him.
21 † The burning wind shal take him vp, and cary him away,
and as a whirlewinde shal pul him violently out of his place.
22 † And he shal caſt vpon him, and shal not ſpare: out of his
23 hand fleing he shal flee. † He shal claſpe his handes vpon him,
and shal hiſſe vpon him, beholding his place.

:: Some part of Gods iudgement falleth on the wicked in this life, but eſpecially at their death. *Pſal. 75.*

CHAP. XXVIII.

The maruelous workes of God, the author of nature, shew his powre and wiſdome, 12. and that true riches conſiſt not in temporal creatures, but in wiſdome, 28. and feare of God.

1 SILVER hath :: beginnings of her vaines, and gold hath
2 a place, where in it is molten. † Yron is taken out of the
earth, and ſtone reſolued with heate, is turned into braſſe.
3 † He hath ſet a time for darkeneſſe, and the end of al thinges
he conſidereth, the ſtone alſo of darkeneſſe, and the shadow
4 of death. † The :: torrent diuideth from the pilgrime people,
them whom the foote of the needie man hath forgotten, and
5 to whom there is no way. † The land, out of which bread
6 grew in his place, is deſtroyed with fire. † The place of the
7 ſapphire the ſtones thereof, and the cloddes of it gold. † The
bird hath not knowen the path, neither hath the eie of the
8 vulter beheld it. † The children of merchantes haue not troden
9 it, neither hath the lioneſſe paſſed by it. † He hath ſtretched
forth his hand to the flint, he hath ouerthrowen mountaines
10 from the rootes. † In the rockes he hath cut out riuers,
11 and his eie hath ſeene euerie pretious thing. † The depthes
11 alſo of riuers he hath ſearched, & hid things he hath brought
12 forth to light: † But where is wiſdome to be found, and
13 what is the place of vnderſtanding? † Man knoweth not
the price therof, :: neither is it found in the land of them

:: By theſe more precious and rare creatures, men ought to conſider the creator and ſo not ſet their reſt in them, but in him, which is true wiſdome.

:: Sudaine headie waters burſting out do change the wayes and paſſages of men.

:: True wiſdom is not in

natural thinges, but in ſupernatural vertues.

that liue pleaſently. † The depth ſayth: It is not in me: and 14
the ſea ſpeaketh: It is not with me. † The fineſt gold ſhal not 15
be geuen for it, neither ſhal ſiluer be weyed in the change
therof. † It ſhal not be compared with the died colours of 16
India, nor with Sardonyx the moſt pretious ſtone, or with
the Sapphire. † Gold or glaſſe ſhal not be equal to it, neither 17
ſhal veſſels of gold be changed for it. † High and eminent 18
thinges shal not be mentioned in compariſon of it: and wiſedom
is drawen out of ſecrete places. † The topazius of Æthiopia 19
shal not be equal to it, neither shal it be compared to
the cleaneſt diyng. † From whence then cometh wiſedom? 20
and what is the place of vnderſtanding? † It is hid from the 21
eies of al liuing, the foules of the ayre alſo know it not. † Perdition 22
and death haue ſayd: With our eares we haue heard the
fame therof. † God vnderſtandeth the way of it, and he knoweth 23
the place therof. † For he beholdeth the endes of the 24
world: & looketh on al thinges that are vnder heauen. † Who 25
made a poiſe to the windes, and weyed the waters in a meaſure.
† When he gaue a lawe to the raynes, and a way to the 26
ſounding ſtormes. † Then he ſaw it, and declared, and prepared 27
and ſearched it. † And he ſayd to man: Behold :: the feare 28
of our Lord, that is wiſedom: and to :: depart from euil vnderſtanding.

:: VVhen man hath conſidered Gods workes, his dutie is to feare God :: Then to depart from euil and do good.

CHAP. XXIX.

Againe Iob recounteth Gods former benefites, as wel his grace, wherby he did good workes, 5. as temporal proſperitie. 9. and wiſdome aboue other princes.

:: Parables are not only ſimilitudes of thinges but alſo pithie and profound ſentences ſuch as Iob, Salomon, and other wiſeſt men vttered.

IOB alſo added, taking :: his parable, and ſayd: † Who wil 1 2
grant me, that I may be according to the former monethes,
according to the daies in which God kept me? † When his 3
lampe ſhined ouer my head, & I walked by his light in darknes?
† As I was in the daies of my youth, when God was ſecretly 4
in my tabernacle? † When the Omnipotent was with 5
me: and my ſeruantes round about me? † When I waſhed my 6
feete with butter, and the rocke powred me riuers of oile?
† When I went forth to the gatte of the citie, and in the 7
ſtreate they prepared me a chaire? † Yong men ſawe me, and 8
hid them ſelues: and old men riſing vp ſtoode. † The princes 9
ceaſed to ſpeake, and did put the finger vpon their mouth.
† Dukes held in their voice, and their tongue cleaued to their 10

11 throte. † The eare hearing counted me bleſſed, and the eie
12 ſeing gaue teſtimonie to me: † For that I had deliuered the
poore man crying out, and the pupil, that had no helper.
13 † The bleſſing of him that was readie to periſh came vpon
14 me, and I conforted the hart of the widow. † I was clothed
with iuſtice: and I reueſted me with my iudgement, as with
15 a garment and crowne. † I was an eie to the blind, and a foote
16 to the lame. † I was the father of the poore: and the cauſe
17 which I knew not, I ſearched moſt diligently. † I brake the
iawes of the wicked man, and out of his teeth I tooke away
18 the praye. † And I ſaid: I wil die in my litle neſt, & as a palme-
19 tree wil multiplie daies. † My roote is opened beſide the wa-
20 ters, and dewe ſhal continue in my harueſt. † My glorie shal
alwaies be renewed, and my bow in my hand shal be repay-
21 red. † They that heard me, expected ſentence, and attent
22 held their peace at my counſel. † To my wordes they durſt
23 adde nothing, and my ſpeach diſtilled vpon them. † They
expected me as rayne, and they opened their mouth as it were
24 to a lateward shower. † If at anie time I laughed on them,
they beleued not, and the light of my countenance fel not on
25 the earth. † If I would haue gone to them, I ſate firſt, and
when I ſate ∷ as a king, with his armie ſtanding about him,
yet was I a conforter of them that mourned.

∷ This particle (as) importeth not here a ſimilitude but rather that he was a very king or ſupreme prince as hauing ſupreme authoritie. v. 7. royal veſture and crowne v. 14. *Iſidorus, li. de vita Sanct. Beda & alij.*

CHAP. XXX.

Holie Iob sheweth the great change of his temporal eſtate, from welfare into great calamitie.

1 BVT now they of yonger time ſcorne me, whoſe fathers
I vouchſafed not to put ∷ with the dogs of my flocke:
2 † The force of whoſe handes was to me as nothing, and they
3 were thought vnworthie of life it ſelf. † Barren with pouer-
tie and famine, who gnawed in the wildernes, il fauoured by
4 calamitie and miſerie. † And they did eate graſſe, and the bar-
5 kes of trees, and the roote of iunipers was their meat. † Who
taking theſe thinges violently out of the valles, when they
had found euerie thing, they ranne to them with a crie.
6 † They dwelt in the deſerts of torrentes, and in caues of the
7 earth, or vpon grauel. † Who reioyſed among theſe kind
of thinges, and counted it delicacies to be vnder the briars.
8 † The children of fooliſh and baſe men, and in the earth
9 not appearing at al. † Now am I turned into their ſong, and

∴ Men ſcarſe fitte to haue care of dogges derided Iob in his affliction ſo he was contemned of the moſt contemptible.

become a prouerb with them. † They abhorre me, and flee 10
far from me, and are not a frayd :: to ſpit in my face. † For he 11
hath opened his quiuer, and hath afflicted me, and :: hath put
a bridle into my mouth. † At the right hand of me riſing, my 12
calamities forthwith aroſe: they haue ouerthrowen my feete,
and as with waues haue oppreſſed with their pathes. † They 13
haue diſſipated my waies, they haue lyen in wayte againſt me,
and they haue preuailed, and there was not that would helpe.
† As when a wal is broken, and the gate opened, they haue 14
broken violently vpon me, and are come trambling downe to
my miſeries. † I brought to nothing as a wind he hath taken 15
away my deſire mand my proſperitie hath paſſed away as a
clowde. † And now my ſoule withereth in my ſelf, and the 16
daies of affliction poſſeſſe me. † In the night my bone is pearſed 17
with ſorrowes: and they that eate me, ſleepe not. † In the 18
multitude of them my garment is conſumed, and they haue
girded me about, as it were with the coler of a wate. † I am 19
compared to durt, and am reſembled to imbers and aſhes.
† I crie to thee, and thou heareſt me not: I ſtand, and thou 20
doeſt not reſpect me. † Thou art changed to be cruel toward 21
me, and in the hardeneſſe of thy hand thou art againſt me.
† Thou didſt lift me vp, and ſetting me as it were vpon the 22
wind thou haſt mightely daſhed me. † I know :: that thou 23
wilt deliuer me to death, where a houſe is appointed for euery
one that liueth. † But yet not to my conſumption doeſt thou 24
ſend forth thy hand: and if they ſhal fal, thou wilt ſaue.
† I wept ſometime vpon him that was afflicted, and my ſoul 25
had compaſſion on the poore. † I expect good thinges, and 26
euils are come vpon me: I taried for light, and darkeneſſe
brake forth. † My inner partes haue boyled without anie reſt, 27
the dayes of affliction haue preuented me. † I went mourning 28
without furie, riſing vp, I cried in the multitude. † I was 29
the :: brother of dragons, and felow of Oſtriches. † My 30
skinne is made blacke vpon me, and my bones are dried with
heate. † My harpe is turned into mourning, and my inſtrument 31
into the voice of weepers.

:: Our Sauiour alſo ſuffered this reproch. *Mat. 26.*

:: In the Hebrew *haue put*, in the plural number, importing pluralitie of Diuine Perſons.

:: Death is a comforth to a iuſt man in tribulation.

:: Like to ſuch beaſtes as ſeke ſolitary places to lament in.

CHAP. XXXI.

Holie Iob reciteth ſincerly his owne vertues, ſhewing therby that he is not puniſhed ſo grieuouſly for his ſinnes, but by Gods prouidence for ſome other cauſe.

1 I HAVE :: made a couenant with mine eyes, that I would
2 not ſo much as :: thinke of a virgin. † For what part ſhould
God from aboue haue in me, & inheritance the Omnipotent
3 from on high? † Is there not perdition to the wicked man,
4 and alienation to them that worke iniuſtice? † Doth not
5 he conſider my waies, and number al my ſteppes? † If I haue
6 walked in vanitie, and my foote hath haſtened in guile: † Let
him wey me in a iuſt balance, and let God know my ſimpli-
7 citie. † If my ſteppe haue declined out of the way, and if mine
eie hath folowed my hart, and if ſporte hath cleaued to my
8 handes: † Let me ſawe, and let an other eate it: and let my
9 progenie be plucked vp by the rootes. † If my hart hath bene
deceiued vpon a woman, and if I haue lyene in waite at my
10 freinds doore: † Let my wife be the harlot of an other man,
11 and let other men lye with her. † For this is a hainous
12 thing, and moſt great iniquitie. † It is a fire deuoring euen
13 to perdition, and rooting vp al thinges that ſpring. † If I
haue contemned to abide iudgement with my man ſeruant,
and my mayd ſeruant, when they had anie controuerſie a-
14 gainſt me. † For what ſhal I doe when God ſhal riſe to
iudge? and when he ſhal aske, what ſhal I anſwer him?
15 † Did not he make me in the wombe that made him alſo:
16 and did not one forme me in the matrice? † If I haue denied
to the poore, that which they would, and haue made the
17 eyes of the widow to expect: † If I haue eaten my morſel
18 alone, and the pupil hath not eaten therof with me. († Be-
cauſe from mine infancie mercy hath growen with me: and
19 from my mothers wombe it came forth with me.) † If I
haue diſpiſed him that periſheth, for that he had not clo-
thing, and the poore man without wherwithal to couer him:
20 † If his ſides haue not bleſſed me, & he was not warmed with
21 the fliſes of my ſheepe: † If I haue lifted vp my hand ouer
the pupil, yea when I ſaw my ſelf in the gate the ſuperior:
22 † Let my ſhoulder fal from his iuncture, and let my arme
23 with his bones be broken. † For I haue alwaies feared God
as waues ſwelling vpon me, and his weight I could not beare.
24 † If I haue thought gold my ſtrength, and haue ſaid to fine
25 gold: My confidence. † If I haue reioyſed vpon my great
26 riches, and becauſe my hand found manie thinges. † If I ſaw
27 the ſunne when it ſhined, and the moone going cleerly: † And
my hart in ſecret reioyſed, and I kiſſed my hand with my
mouth.

: wheras there is a continual warre betwen a chaiſt mind and rebellious fleſh, holie Iob made this condition of truce betwene theſe enimies: that his eye ſhould neuer geue occaſion to carnal concupiſcence.

:: By which meanes, he was alſo ſafe from carnal cogitations. *S.Greg.li.21.c.2.*

mouth. † Which is :: moſt great iniquitie, and a denial againſt 28
God the moſt high? † If I haue beene glad of his fal, 29
that hated me, & haue reioyſed that euil had found him. † For 30
I haue not geuen my throte to ſinne, that curſing I wiſhed
his ſoule. † If the men of my tabernacle haue not ſayd: Who 31
wil giue of his fleſh that we may be filled? † The ſtranger 32
taried not without, my doore was open to the wayfaring man
† If as man I haue hid my ſinne, and haue concealed my iniquitie 33
in my boſome. † If I haue bene afrayd at a verie great 34
multitude, & the contempt of kinſmen hath terrified me: and
I haue not rather held my peace, & not gone out of the doore.
† Who wil grant me an hearer, that the Omnipotent would 35
heare my deſire: and that himſelf that iudgeth would write a
booke. † That I may carie it on my ſhoulder, and put it about 36
me as a crowne? † At euerie ſteppe of mine I wil pronounce 37
it, and as to the prince I wil offer it. † If my Land cry againſt 38
me, and with it the furrowes therof lament: † If I haue 39
eaten the fruites therof without money, and haue afflicted the
ſoule of the tillers therof. † For wheate let the bryar grow 40
to me, and for barlie the thorne.

:: *The wordes of Iob are ended.*

:: By this demand he prouoked his aduerſaries to produce what they could to conuince him of idolatrie or denying God wherwith they indirectly charged him,

:: Iob diſputed no more with his freindes: but afterward ſubmitted himſelf to God, acknowledging ſome vnaduiſed ſpeach. *c. 39. v. 37. c. 42. v. 3.*

CHAP. XXXII.

Eliu a young man being angrie that Iob perſiſted in his opinion, and that his three freindes could not conuince him, 8. taketh vpon him to confute Iob which they could not do.

The ninth conflict.

BVT theſe three men omitted to anſwer Iob, for that he 1
ſeemed iuſt to himſelf. † And :: Eliu the ſonne of Barachel 2
a Buzite, of the kinred of Ram, was angrie and tooke
indignation: and he was angrie againſt Iob, for that he ſayd
himſelf to be iuſt before God. † Moreouer againſt his freindes 3
he had indignation, for that they had not found a reaſonable
anſwer, but onlie had condemned Iob. † Therfore Eliu 4
expected Iob ſpeaking, becauſe they were his elders that
ſpake. † But when he ſaw that the three were not able to anſwer, 5
he was wrath excedingly. † And Eliu the ſonne of Barachel 6
a Buzite anſwering, ſayd: I am yonger in time, and you
more ancient, therfore caſting downe my head, I was afrayd
to ſhewe you my ſentence. † For I hoped that longer age 7
would ſpeake, and that a multitude of yeares would teach
wiſdom. † But as I ſee, there is a Spirite in men, and the 8
inſpiration

:: This young-man wittie & lerned, but proud withal, was a figure of the hote and arrogant diſputers who wil ſeme to know more then their elders. *S. Greg. li. 23. c. 2.*

9 inſpiration of the Omnipotent geueth vnderſtanding. † They
of many yeares are not the wiſe men, neither doe the ancien-
10 tes vnderſtand iudgement. † Therfore wil I ſpeake: Heare
11 ye me, I alſo wil ſhew you my wiſedom. † For I haue expe-
cted your wordes, I haue heard your wiſdom, as long as you
12 contended in wordes. † And as long as I thought you ſaid
ſomewhat, I conſidered: but as I ſee, :: here is none of you that
13 can reproue Iob, and anſwer to his wordes. † Leſt perhaps
14 you may ſay: We haue found wiſedom, God hath reiected, him
not man. † He hath ſpoken nothing :: to me, and I wil not
15 anſwer him according to your wordes. † They were afrayd,
16 and anſwered no more, & they haue taken away talke from
themſelues. † Therfore becauſe I haue expected, and they
17 ſpake not: they ſtoode, & anſwered no more: † I alſo wil an-
18 ſwer my part, and wil ſhew my knowledge. † For I am ful of
19 wordes, and the ſpirit of my bellie ſtreyneth me. † Behold,
20 my bellie is as new wine without a vent, which breaketh
new veſſels. † I wil ſpeake, and take breath a litle: I wil open
21 my lippes, and wil anſwer. † I wil not accept the perſon of
22 a man, and I wil not make God equal to man. † For I know
not how long I ſhal continewe, and whether after a while
my maker wil take me away.

:: A notorious arrogancie to hold himſelfe wiſer then any man, either of his owne ſect, or of his aduerſaries.

:: Thoſe that neither credite Catholique Doctors, nor yet relie vpon their owne elders, but euery one vpon his owne priuate ſpirit, denie that to perteyne to them which is ſpoken to others in the ſame errors. *S. Greg. li. 23. c. 8.*

CHAP. XXXIII.

Eliu endeuoreth to proue by Iobs ſpeach that he is vniuſt: 13. arguing that God (by afflicting him) hath alreadly ſo iudged. 23. but if by an Angels admonition he repent, al ſhal be remitted.

1 HEERE therfore Iob my ſayings, and harken to al my
2 wordes. † Behold I haue opened my mouth, let my
3 tongue ſpeake within my iawes. † My wordes are of my ſim-
4 ple hart, and my lippes ſhal ſpeake a pure ſentence. † The
Spirit of God made me, and the breath of the Omnipotent
5 gaue me life. † If thou canſt, anſwer me, and ſtand againſt my
6 face. † Behold God hath made me alſo euen as thee, and of
7 the ſame clay I alſo was formed. † But yet let not my :: mira-
cle terrifie thee, and let not my eloquence be burdenous to
8 thee. † Thou therfore haſt ſayd in my eares, and I haue heard
9 the voice of thy wordes: † I am cleane, and without ſinne:
10 vnſpotted, and there is no iniquitie in me. † Becauſe he hath
found quarrels in me, therfore hath he thought me his enemy
11 † He hath put my feete in the ſtockes, he hath obſerued al my

:: Arrogant men imagine their owne conceiptes, & vtterance to be more meruelous thē other mens, not knowing how fooliſh their owne pride is. *S. Greg. li. 23. c. 16.*

waies. † This therfore is it, wherein thou art not iuſtified: I 12
wil anſwer thee, that God is greater then man. † Doeſt thou 13
contend againſt him becauſe he hath not anſwered thee to al
wordes? † God :: ſpeaketh once, & repeateth not the ſelf ſame 14
the ſecond time. † By a dreame in a viſion by night, when 15
heauie ſleepe falleth vpon men, and they ſleepe in their bed.
† Thẽ doth he open the eares of men, & teaching inſtructeth 16
them with diſcipline, † That he may turne a man from theſe 17
things, which he doth, & may deliuer him from pride. † De- 18
liuering his ſoule from corruption: and his life, that it paſſe
not vnto the ſword. † He rebuketh alſo by ſorow in the bed, 19
and he maketh al his bones to wither. † Bread is become abo- 20
minable to him in his life, and to his ſoule the meate before
deſired. † His fleſh ſhal conſume, and the bones that had 21
beene couered, ſhal be made naked. † His ſoule hath appro- 22
ched to corruption, and his life to things cauſing death. † If 23
there ſhal be an Angel ſpeaking for him, one of thouſandes,
to declare mans equitie. † He ſhal haue mercie on him, and 24
ſhal ſay: deliuer him, that he deſcend not into corruption:
I haue found wherein I may be propitious to him. † His fleſh 25
is conſumed with puniſhments, let it returne to the daies of
his youth. † He ſhal beſeche God, and he wil be pacified to- 26
wards him: and he ſhal ſee his face in iubilation, and he wil
render to a man his iuſtice. † He ſhal behold men, and ſhal 27
ſay: I haue ſinned, and in deede I haue offended, and, as I was
worthie, I haue not receiued. † He hath deliuered his ſoule 28
that it ſhould not goe into death, but liuing ſhould ſee the
light. † Behold, al theſe things doth God worke three times 29
in euerie one. † That he may reclame their ſoules from cor- 30
ruption, and illuminate them with the light of the liuing.
† Attend Iob, and heare me: and hold thy peace, whiles I 31
ſpeake. † But if thou haſt what to ſpeake, anſwer me, ſpeake: 32
for I would thee to appeare iuſt. † And if thou haue not, heare 33
me: hold thy peace, and I wil teach thee wiſedom.

:: It is true that Gods wil once vttered ought to ſuffice al men, for he anſwereth not to ech one by a particular ſpeach, but by common ſpeach (or fact) ſatisfieth al mens queſtions. wherof S. Gregorie noteth this general rule. *vita præcedentium ſit forma ſequentium. The life of them that goe before is made a forme* (or rule) *of them that follovv. li. 23. c.* 18 *&.* 19. But Eliu falſely ſuppoſed that God by Iobs affliction had declared that he was a wicked man. For in dede God declared the contrarie. *c.* 1. *v.* 1. *&* 8. *c.* 2. *v.* 3.

CHAP. XXXIIII.

Againe Eliu chargeth Iob with blaſphemie, and other crimes, 10. *ſheweth the equitie of Gods iudgement:* 20. *and that al thinges are ſubiect to Gods powre and knowlege.*

ELIV therfore pronouncing, ſpake theſe wordes alſo. 1
† Heare ye wiſe men my wordes, and ye learned harken 2
to me:

3 to me: † For the eare proueth wordes,and the throate diſcerneth
4 meates by the taſt. † Let vs chooſe vs iudgement, and
5 among vs let vs ſee what is the better. † Becauſe Iob ſayd:
6 I am iuſt, and God hath :: ſubuerted my iudgement. † For in
iudging me there is a lie : mine arrow is violent without anie
7 ſinne. † What man is there as is Iob, that drinketh ſkorning
8 as it were water? † That goeth with them that worke iniquitie,
9 and walketh with impious men? † For he hath ſayd: Man
10 shal not pleaſe God ⁖ although he runne with him. † Therfore
ye diſcrete men heare me, far from God be impietie, and
11 iniquitie from the Omnipotent. † For he wil render a man
his worke, and according to the waies of euerie one he wil
12 recompence them. † For in verie deed God wil not condemne
without cauſe, neither wil the Omnipotent ſubuert iudgement.
13 † What other hath he appointed ouer the earth? or
14 whom hath he ſette ouer the world, which he made? † If he
direct his hart to him, he shal drawe his ſpirit and breath
15 vnto him. † Al flesh shal faile together,and man shal returne
16 into ashes. † If then thou haue vnderſtanding, heare that
17 is ſayd, and harken to the voice of my ſpeach. † Can he that
loueth not iudgement, be healed? and how doeſt thou ſo far
18 condemne him, that is iuſt? † That ſayth to the king, Apoſtata:
19 that calleth dukes impious: † Who accepteth not the perſones
of princes: nor hath knowen the tyrant, when he contended
againſt the poore man: for al are the worke of his handes.
20 † They shal ſodenly die, and at midnight peoples shal be
trubled, and shal paſſe, and take away the violent without
21 hand. † For his eies are vpon the waies of men, and he conſidereth
22 al their ſteppes. † There is not darkeneſſe, and there
is not shadow of death, that they may be hid there which
23 worke iniquitie. † For it is no more in mans powre, to come
24 to God into iudgement. † He shal deſtroy manie,& innumerable,
25 & shal make other to ſtand for them † For he knoweth
their workes : and therfore he shal bring night, and
26 they shal be deſtroyed. † As impious men he hath ſtroken
27 them in the place of them that ſee. † Who as it were of purpoſe
haue reuolted from him, and would not vnderſtand al his
28 waies : † That they cauſed the crie of the needie man to come
29 to him, and he heard the voice of the poore. † For he granting
peace, who is there that can condemne ? After he ſhal
hide his countenance, who is there that may behold him,

:: Iob ſaid not that God *ſubuerted iudgement* (or wrongfully iudged) but God *hath taken avvay my iudgement. cha.* 27 *v* 2. that is, differred to iudge my cauſe.

⁖ Neither did Iob ſay this (c. 9. v. 22.) but Eliu wreſted his meaning that he might haue ſomething to reprehend *S. Greg. li.* 24. *c.* 25.

both vpon nations, and vpon al men? † Who maketh a man 30
that is ∷ an hypocrite reigne for the ſinnes of the people.
† Therfore becauſe I haue ſpoken to God, thee alſo I wil not 31
prohibite. † If I haue erred, teach thou me: if I haue ſpoken 32
iniquitie, I wil adde no more. † Doth God require it of thee, 33
becauſe it hath diſpleaſed thee? for thou beganſt to ſpeake,
and not I: but if thou know anie better thing, ſpeake. † Let 34
men of vnderſtanding ſpeake to me, and let a wiſeman heare
me. † But Iob hath ſpoken foliſhly, and his wordes ſound not 35
diſcipline. † O my father, let Iob be proued euen to the end: 36
ceaſe not from the man of iniquity. † Who addeth blaſphemie 37
vpon his ſinnes, let him be reſtrayned in the meane time among
vs: and then let him prouoke God to iudgement with
his ſpeaches.

∷ Eliu applieth this to Iob, as though he had made falſe ſhew of vertue which he had not, and that God had ſuffered him hitherto to reigne, or rather to tyrannize for iuſt puniſhment of his peoples ſinnes. But God at laſt declared that Iob was not ſuch a one. ch. 42. v. 7.

CHAP. XXXV.

Eliu pretending that Iob had ſayde God to be vniuſt, ſheweth that mans pietie nor impietie neither profiteth nor diſprofiteth God: 13 and that he iudgeth al thinges rightly.

THERFORE Eliu againe ſpake theſe wordes: † Doth 1
thy cogitation ſeme iuſt to thee, that thou ſaydſt: ∷ I am 2
iuſter then God? † For thou ſaydſt: That which is right doth 3
not pleaſe thee: or what wil it profite thee if I ſinne? † Therfore 4
wil I anſwer to thy wordes, & to thy frendes with thee.
† ∷ Looke vp to heauen and ſee, and behold the skie, that it is 5
higher then thou. † If thou ſinne, what ſhalt thou hurt him? 6
and if thine iniquities be multiplied, what ſhalt thou doe
againſt him? † Moreouer if thou doe iuſtly, what ſhalt thou 7
geue him, or what ſhal he receiue of thy hand? † Man that is 8
like to thee, thy impietie ſhal hurt: and thy iuſtice ſhal helpe
the ſonne of man † Becauſe of the multitude of calumniatours 9
they ſhal cry: and ſhal waile for the force of the arme
of tyrantes. † And he hath not ſayd: Where is God, that made 10
me, that hath geuen ſongs in the night? † Who teacheth vs 11
aboue the beaſtes of the earth, and inſtructeth vs aboue the
foules of the ayre. † There ſhal they crie, and he wil not heare, 12
becauſe of the pride of the euil. † God therfore wil not heare 13
without cauſe, and the Omnipotent wil behold the cauſes of
euerie one. † Yea when thou ſhalt ſay: He conſidereth not: 14
be iudged before him, & expect him. † For he doth not now 15
inferre his furie, neither doth he reuenge wickedneſſe excedingly.

∷ Eliu inſiſteth much in this calumniation. for Iob neuer ſaid, that he was *iuſt compared vvith God*, not *iuſter then God*. But that his affliction was greater then his ſinne. *ch. 6. v. 3. c. 23. v. 7. &c.*

∷ Theſe are ſtrong ſentences (ſaith S. Gregorie) but they agree not (or be euil applied) to the bleſſed perſon of Iob. li. 26. c. 7.

16 cedingly. † Therſore Iob in vaine openeth his mouth, and
without knowledge multiplieth wordes.

CHAP. XXXVI.

Yet further Eliu ſheweth, that God by his powre and wiſdome geueth to euerie one that is iuſt. 16. inferring (falſly) that al Iobs affliction is for his ſinnes. 22. diſcourſing ſtil of Gods powre, wiſdom, and prouidence.

1 ELIV alſo adding ſpeake theſe wordes: † Beare with me
2 a litle, and I wil ſhew to thee: for as yet I haue what to
3 ſpeake for God. † I wil repete my knowledge from the be-
4 ginning, and I wil proue my maker iuſt. † For in deede my
wordes are :: without lye, and perfect knowledge ſhal be
5 proued to thee. † God doth not caſt away the mightie, wher-
6 as himſelf alſo is mightie. † But he ſaueth not the impious,
7 and he giueth iudgement to the poore. † He ſhal not take
away his eyes from the iuſt man, and he placeth kinges in the
8 throne :: for euer, and there they are extolled. † And if they
ſhal be in cheines, and be bound with the ropes of pouertie.
9 † He ſhal ſhew them their workes, and their wicked deedes,
10 becauſe they haue bene violent. † He alſo ſhal reuele their
eare, to chaſtiſe them: and ſhal ſpeake, that they may returne
11 from iniquitie: † If they ſhal heare and obſerue, they ſhal
accompliſh their daies in good, and their yeares in glorie.
12 † But if they heare not they ſhal paſſe by the ſworde, and
13 ſhal be conſumed in folie. † Diſſemblers and craftie men pro-
uoke the wrath of God, neither ſhal they crie when they are
14 bound. † Their ſoule ſhal dye in tempeſt, & their life among
15 the effeminates. † He ſhal deliuer the poore out of his di-
16 ſtreſſe, and ſhal reuele his eare in tribulation. † Therſore he
ſhal ſaue thee moſt largely out of the narrow mouth, and not
hauing foundation vnder it: and the quietneſſe of thy table
17 ſhal be ful of fatneſſe. † Thy cauſe is iudged as an impious
18 mans, cauſe and iudgement thou ſhalt receiue. † Let not
therfore anger ouercome thee, that thou oppreſſe anie man:
19 neither let multitude of giftes incline thee. † Lay downe thy
greatnes without tribulation, and al the puiſſant of ſtrength.
20 † :: Protract not the night, that :: peoples may come vp for
21 them. † Beware thou decline not to iniquitie: for thou haſt
22 begunne to folow it after miſerie. † Behold, God is high in
his ſtrength, and none is like to him :: among the lawgeuers.
23 † Who can ſearch his waies? or who can ſay to him: Thou

:: No orator is ſo vaine but he promiſeth al truth, & ſpeaketh ſome to get credite with his auditorie.

:: If kinges reigne wel their praiſe remaineth for euer. v. 11.

:: The night is drawne long, when tentations are not ſpedely reſiſted: wherby ſtil worſe and worſe cogitations ſuccede in place of the firſt. *S. Greg. li. 26. c. 38.*

:: Aboue al other Lawgeuers God is moſt able to punish tranſgreſſors, but moſt willing and moſt able to reward the obſeruers. S. Gregorie expoundeth this to be a prophecie *of Chriſt our ſingular lavvgeuer. li. 27 c. 1*

:: Chriſt wil geue the glorious light of heauen which now is hidden to men that loſt terreſtrial paradiſe. *ibidē. c. 12.*

haſt wrought iniquitie? † Remember that thou knoweſt not 24
his worke, wherof men haue ſong. † Al men ſee him, euerie 25
one beholdeth far of. † Behold, God is great ſurmounting 26
our knowledge: the number of his yeares is ineſtimable.
† Who taketh away the droppes of raine, and powreth out 27
showers as it were gulfes of water. † Which flow out from 28
the clowdes, that couer al thinges from aboue. † If he wil 29
ſtretch forth clowdes as his tent. † And lighten with his light 30
from aboue, he ſhal couer alſo the endes of the ſea. † For by 31
theſe he iudgeth peoples, and geueth victuals to manie mortal
men. † In his handes :: he hideth the light, and commandeth 32
it that it come agayne. † He ſheweth his freind therof, that 33
it is his poſſeſſion, and that he may aſcend to it.

CHAP. XXXVII.

Eliu continueth his diſcourſe, ſhewing Gods wiſdom, powre, and iuſtice, by his meruelous workes of Meteors, 14. and vſe therof to mans commoditie. 18. which the wiſeſt men ſufficiently vnderſtand not, much leſſe may preſume (as he vniuſtly chargeth Iob) to contend with God.

:: Conſideration of heauenly rewardes mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgement, ſtrike the hart with terrour.

VPON :: this my hart is ſore afrayd, and is moued out of 1
his place. † Heare ye his ſpeach in the terrour of his 2
voice, and the ſound proceding out of his mouth. † Vnder 3
al the heauens he conſidereth, and his light is vpon the endes
of the earth. † After him ſhal ſounding roare, he ſhal thunder 4
with the voice of his greatnes, & ſhal not be found out, when
his voice ſhal be heard. † God ſhal thunder in his voice mer- 5
uelouſly, he that doeth great & vnſearcheable thinges. † He 6
that commandeth the ſnow to deſcend vpon the earth, and
the winter raines, and the ſhower of his ſtrength. † He that 7
ſigneth in the hand of al men, that euerie one may know his
workes. † The beaſt ſhal enter into his couert, and ſhal abide 8
in his denne. † From the inner partes ſhal tempeſt come forth, 9
and cold from :: Arcturus. † When God bloweth froſt con- 10
geleth, and againe waters are powred moſt largely. † Corne 11
deſireth clowdes, and the clowdes ſpred their light. † Which 12
goe round about, whither ſoeuer the wil of :: the gouerner
ſhal lead them, to al that he ſhal cōmand them vpon the face
of the whole earth † Whether in one tribe or in his land, or in 13
what place ſo euer of his mercy he ſhal command them to be
found † Harken to theſe things Iob: ſtand, and conſider the 14
maruels of God. † Doeſt thou know when God commanded 15
the

:: North wind, or north pole.

:: God directeth the cloudes in the ayre as a maſter mariner gouerneth a ſhippe.

16 the raines, that they ſhew the light of his clowdes? † Knoweſt
thou the great pathes of the clowdes, and the perfect know-
17 ledges? † Are not thy garments hote, when the earth ſhal
18 be blowen with the South winde? † Thou perhaps madſt
the heauens with him, which are moſt ſound, caſt as it were of
19 braſſe. † Shew vs what we may ſay to him: for we are wrapped
20 in darkenes. † Who ſhal tel him the things that I ſpeake? yea
21 if man ſhal ſpeake, he ſhal be deuoured. † But now they ſee
not the light: ſodenly the ayre ſhal be thickned into clowdes,
22 and the wind paſſing by ſhal driue them away. † From the
23 North gold cometh, & toward God :: fearful prayſing. † We
can not find him worthely: great of ſtrength, and iudgement,
24 and iuſtice, and he can not be vttered. † Therfore ſhal men
feare him, and al that ſeme to themſelues to be wiſe, ſhal not
dare to behold him. *

CHAP. XXXVIII.

God after terrour of a whirlewind, by way of examining his client Iob of diuers creatures about their nature, ſheweth that no man hath perfect knowlege of them, much leſſe of Gods immenſitie.

1 BVT our Lord anſwering Iob out of a whirlewind, ſayd:
2 † Who is this that wrappeth in ſentences with vnskilful
3 wordes? † Gird thy loynes as a man: I wil aske thee, and :: an-
4 ſwer thou me. † Where waſt thou when I layd :: the founda-
5 tions of the earth? tel me if thou haſt vnderſtanding. † Who
ſet the meaſures therof, if thou know? or who ſtretched out
6 the line vpon it? † Vpon what are the foundations therof
7 grounded? or who let downe the corner ſtone therof, † when
the morning ſtarres praiſed me together, and al the ſonnes
8 of God made iubilation? † Who ſhut in the :: ſea with doores
when it brake forth proceding as it were out of a matrice:
9 † When I made a clowde the garment therof, and wrapped it
10 in darkenes as in cloutes of infancie. † I compaſſed it with
11 my boundes, and put barre and doores. † And I ſayd: Hither-
to thou ſhalt come, and ſhalt not procede farder, & here thou
12 ſhalt breake thy ſwelling waues. † Didſt thou after thy birth
command :: the morning, and ſhew the dawning his place.
13 † And didſt thou hold the extremities of the earth ſhaking
14 them, and haſt thou ſhaken the impious out of it? † The ſeale
15 ſhal be reſtored as clay, and ſhal ſtand as a garment: † From
the impious their light ſhal be taken away, and the high arme
ſhal

:: Man not able to praiſe God ſufficiently, prayſeth him with feare.

* Iob conuinced the former three with ſound anſwers this laſt and moſt arrogant with ſilence.

The third part. For the tenth and laſt diſpute God diſcuſſeth the controuerſie, and geueth ſentence for Iob.

:: Onlie the Creator hath abſolute and perfect knowlege of al creatures. As may appeare by induction, or example:

:: Of the creation of the earth.

:: Of the ſea.

.: Diſtinction of lightes.

:: The depth of the ſea.

:: Mans owne natiuitie, and what ſhal happen after his death

:: The ſunnes light and heate.

:: Diuers Meteors.

:: Starres, and planetes.

:: Man hath his knowlege from God.

:: And the cock hath ſkil, which man wanteth.

:: In ſome Editions the 39. chap. begineth here. ſhewing by induction of ſenſible thinges (as before of inſenſible) that onlie God knoweth the nature of al creatures.

shal be broken. † Haſt thou entered into :: the depthes of the 16
ſea, and walked in the loweſt partes of the great depth? † Haue 17
the gates of death bene open to thee, and haſt thou ſene the
darkeſome doores? † Haſt thou conſidered the bredth of the 18
earth? tel, me if thou know al things, † In what way the light 19
dwelleth, and what is the place of darkeneſſe. † That thou 20
canſt bring euerie thing to his borders, and vnderſtand the
pathes of the houſe therof. † :: Didſt thou know then that thou 21
ſhouldeſt be borne? and didſt thou know the number of thy
dayes? † Haſt thou entered into the treaſures of the ſnow, or 22
haſt thou beheld treaſures of haile? † Which I haue prepared 23
for the time of the enemie, for the day of fight and battel?
† What way is the :: light ſpred, is heate diuided vpon the 24
earth? † Who :: gaue courſe to the moſt vehement ſhower, 25
and the way of the ſounding thunder: † That it ſhould rayne 26
vpon the earth, without man in the deſert, where no mortal
man abideth: † That it ſhould fil the deſert & deſolate ground, 27
and ſhould bring forth grene graſſe? † Who is the father of 28
rayne? or who begot the droppes of dewe? † Out of whoſe 29
wombe came forth yſe? & froſt from heauen who ingendred?
† Waters are hardened like ſtone, and the face of the depth 30
is congealed? † Shalt thou be able to ioyne together the 31
ſhining :: ſtarres Pleiades, or canſt thou diſſipate the circuite
of Acturus? † Doeſt thou bring forth the day ſtarre in his 32
time, and make Euening ſtarre to riſe vpon the children of the
earth? † Doeſt thou know the order of heauen, and ſhalt 33
thou Put downe the reaſon therof on the earth? † Shalt thou 34
eleuate the voice in the clowde, & the violence of the waters
couer thee. † Shalt thou ſend lightenings, and wil they goe, 35
and returning ſhal they ſay to thee: Here we are? † Who put 36
:: wiſedom in the hart of man? or who gaue the :: cocke vnderſtanding? † Who ſhal declare the maner of the heauens, 37
and the harmonie of heauen who ſhal make to * ſleepe.
† When was the duſt powred on the earth, and the cloddes 38
compact together? † :: Shalt thou take a praye for the liones 1
and fil the appetite of her whelpes. † When they lie in the 2
dennes, and in holes ſit in wayte? † Who prepareth for the 3
rauen her meate, when her yong ones crie to God, wandring
about, becauſe they haue not meate?

* or reſt from motion.

CHAP. XXXIX.

God Almightie proſecuteth his diſcourſe, ſhewing his admirable powre and prouidence in liuing creatures. 34. Wherupon Iob acknowlegeth his owne ouerſight in ſome light wordes.

4 HAST :: thou knowen the time when the :: wild goates
bring forth yong among the rockes, or haſt thou obſerued
5 the :: hyndes when they fawne? † Haſt thou numbred the
monethes of their conceiuing, and knowen the time of their
6 bearing? † They bowe downe themſelues to bring forth yong,
7 and they caſt them, and make roarings. † Their yong are ſeperated,
and goe to feed: they goe forth, and returne not to
8 them. † Who hath diſmiſt the :: wilde aſſe free, and who hath
9 looſed his bondes? † To whom I haue geuen a houſe in the
10 wildernes, and his tabernacles in the land of ſaltneſſe. † He
contemneth the multitude of the citie, the crie of the exactour
11 he heareth not. † He looketh about the mountaines of
12 his paſture, and ſeeketh out al greene places. † Wil the :: Rhinoceres
13 ſerue thee, and wil he tarie at thy ſtal? † Shal thou tie
the Rhinoceres with thy coller to plough, or wil he breake
14 the cloddes of the valleys after thee? † Shalt thou haue confidence
in his great ſtrength, and leaue thy labours vnto him?
15 † Wilt thou credit him that he wil render thee the ſeede, and
16 gather together thy barne floore? † The wing of the :: Oſtrich
is like to the winges of the :: Herodius, and of the hawke.
17 † When ſhe leaueth her egges on the earth, thou perhaps wilt
18 heate them in the duſt. † She forgeteth that foote may treade
19 vpon them, or beaſt of the fild breake them. † She is hardened
toward her yong, as though they were not hers, ſhe hath laboured
20 in vaine no feare compelling her. † For God hath depriued
her of wiſedom neither hath he geuen her vnderſtanding.
21 † When time ſhal be, ſhe ſetteth vp the winges on high:
22 ſhe skorneth the horſe & his rider. † Shalt thou geue ſtrentgh
23 to the :: horſe, or put neying about his necke? † Shalt thou
raiſe him vp as Locuſtes? the glorie of his noſthrels is terrour.
24 † He diggeth the earth with his houfe, he prawnſeth boldly,
25 he goeth forward to meete the armed men. † He contemneth
26 feare, neither yealdeth he to the ſword. † Vpon him ſhal the
27 quiuer ſound, the ſpeare ſhal gliſter and the ſhilde. † Feruent
and foming he ſuppeth the earth, neither doth he make account
28 when the noyſe of the trumpet ſoundeth. † When he

:: By Gods meruelous prouidence appearing in the natural inſtinct of other creatures man may conſider that the ſame is greater towards him. And therfore God here propoſeth the examples of.

:: VVild goates.

:: Hyndes.

:: VVild aſſes.

:: Vnicornes.

:: Oſtriches,

:: Falcons, or Ierfalcons, & other haukes.

:: Horſes are of ſingular great corege.

ſhal heare the trumpet he ſayth: Vah, he ſmelleth battel far
of, the exhortation of the captaines, and the crie of the armie.
† Doth the :: hawke waxe fethered by thy wiſedom, ſpreding 29
her winges to the South? † Shal the :: eagle mount at thy com- 30
mandment, and put her neſt in high places? † She abideth in 31
rockes, and tarieth among cragged flintes, and ſtonie hilles
where is no acceſſe. † Thence ſhe beholdeth the praye, and 32
her eies ſee a far of. † Her yong ones ſhal licke bloud: & wher- 33
ſoeuer the carcaſſe ſhal be, ſhe is preſent by and by. † And our 34
Lord added, and ſpake to Iob: † He that contendeth with God 35
is he quieted ſo eaſily? Verely he that reproueth God, ought to
anſwer him. † But Iob anſwering our Lord, ſayd: † I that 37
haue ſpoken :: lightly what can I anſwer? I wil put my hand 36
vpon my mouth. † One thing I haue ſpoken, which I would 38
I had not ſayd: and an other, to the which thinges I wil adde
no more.

CHAP. XL.

Our Lord further ſheweth that mans powre, nor iuſtice, is not comparable to Gods. 10. as appeareth in ouercoming Behemoth, 20. and Leuiathan.

AND our Lord anſwering Iob out of the whirlewinde, 1
ſayd: † Gird thy loynes as a man: I wil aske thee, and 2
doe thou tel me. † Shalt thou make my :: iudgement of none 3
effect: and condemne me, that thou mayſt be iuſtified? † And 4
haſt thou an arme as God, and doſt thou thunder with like
voice. † Put beautie about thee, and ſet vp thy ſelfe aloft, 5
and be glorious, and put on goodlie garmentes. † Diſperſe the 6
prowde in thy furie, and beholding euerie arrogant man, hum-
ble him. † Behold al the prowde, and confound them, and 7
deſtroy the impious in their place. † Hide them in the duſt 8
together, and plunge their faces in the pit. † And I wil con- 9
feſſe, that thy right hand is able to ſaue thee. † Behold, :: Be- 10
hemoth whom I made with thee, ſhal eate hay as it were an
oxe. † His ſtrength is in his loynes, and his powre in the 11
nauil of his bellie. † He gathereth together his taile as the 12
ceder tree, the ſinewes of his ſtones are perplexe. † His bones 13
are as pipes of braſſe, his griſtle as it were plates of iron. † He 14
is the beginning of the wayes of God, which made him, he
ſhal applie his ſword. † To him the mountaines beare graſſe: 15
al the beaſtes of the filde ſhal play there. † He ſleepeth vnder 16
the ſhadow, in the ſecrete of the reede, and in moyſt places.

† Shadowes

:: Haukes wherof Ariſtotel ſaith there be ten kindes: Plinie ſixtẽne.

:: Eagles, of moſt ſtrong ſight.

:: If we diſcuſſe al Iobs wordes (*ſaith S. Gregorie.*) we ſhal find nothing wickedly ſpoken, but only ſmale ſpeece of pride in ſpeaking too much of his owne afflictiõ and too litle of Gods goodnes towards him li. 23. c. 1.

:: Though Iob had truly auouched that his ſinnes deſerued not ſo great afflictions, yet he ought to haue acknowleged that God afflicted him iuſtly, for ſome other cauſe knowne to God, but vnknowẽ to him, which he not confeſſing ſemed to make Gods iudgement vniuſt: or, *of none effect. S. Greg. li. 32. c. 3.*

:: An Elephant the greateſt

17 Shadowes doe protect his ſhadow, the willowes of the torrent
18 ſhal compaſſe him. † Loe, he ſhal ſup vp the riuer, and
ſhal not meruaile: and he hath confidence that Iordan may
19 runne into his mouth. † In his eies as with a hooke he ſhal take
him, and with ſtakes he ſhal boare through his noſthrels.
20 † Canſt thou drawe out the ∷ Leuiathan with a hooke, and
21 with a rope ſhalt thou tye his tongue? † Shalt thou put a ring
22 in his noſthrels, or bore through his iaw with a buckle? † Wil
he multiplie prayers to thee, or ſpeake to thee gentle wordes?
23 † Wil he make a couenant with thee, and ſhalt thou take him
24 to be a ſeruant for euer? † Shalt thou delude him as a birde,
25 or tye him for thy handmaydes? † Shal freindes cut him, mer-
26 chantes diuide him? † Shalt thou fil nettes with his ſkinne,
27 and the cabbin of fiſhes with his heade. † Lay thy hand vpon
28 him: remember battel, and adde to ſpeake no more. † Behold
his hope ſhal fruſtrate him, and in the ſight of al he ſhal be
caſt downe headlong.

CHAP. XLI.

Leuiathan is further deſcribed by the peculiar partes of his bodie, and terrible compoſition of al his members.

1 NOT as ∷ cruel wil I raiſe him: for who can reſiſt my con-
2 tenance? † Who hath geuen me before, that I may ren-
3 der vnto him? Al thinges that are vnder heauen be myne. † I
wil not ſpare him, and his mightie wordes, and framed to be-
4 ſeech. † Who ſhal reuele the face of his garment: and who
5 ſhal enter into the middes of his mouth? † Who ſhal open the
gate of his countenance? dreade is round about his teeth.
6 † His bodie as ſhildes that are caſt, compact with ſkales faſt
7 cleauing together. † One is ioyned to an other, and not ſo
8 much as anie ayre entereth betwen them: † One ſhal ſticke
to an other, & holding eche other, they ſhal not be ſeperated.
9 † His ſneeſing is as the ſhining of fire, & his eies as the twink-
10 lings of the morning. † Out of his mouth procede lampes,
11 as it were torches of lighted fire. † Out of his noſthrels pro-
12 cedeth ſmoke, as it were of a pot heated and boyling. † His
breath maketh coales to burne, & a flame cometh forth out
13 of his mouth. † In his necke ſhal ſtrength abide, & needines
14 goeth before his face. † The members of his fleſh cleaue to-
gether one to an other: ∷ he ſhal ſend lightnings againſt him,
15 and he ſhal not be caried to an other place. † His hart ſhal be

of al beaſtes, of long liſe, ſtrong, meke, temperate, chaiſt, ouercome by the Vnicorne, or Dragon, or taken by the noſe & ledde away. How much more doth Gods prouidence geue man powre to ouercome the diuel?

∷ An huge great fiſh, perhaps, the whale, exceding mans powre to be managed, yet is ſubiect (as alſo the diuel ſignified therby) to Gods powre, and prouidence.

∷ God ruleth al his creatures, not with crueltie as a tyranne, but with iuſtice, eaſe, and powre.

∷ God at laſt deſtroyeth him whom man can not ouercome.

hardened as a ſtone, and ſhal be ſtifly compact as the ſmithes
ſtithie. † When he ſhal be taken away, the :: Angels ſhal feare, 15
and being feared ſhal be purged. † When the ſword ſhal apprehend 17
him, neither ſpeare, nor breſtplate ſhal be able to
abide. † For he ſhal eſteme yron as chaffe, and braſſe, as rotten 18
wood. † The bowman ſhal not put him to flight, the 19
ſtones of the ſling, to him are turned into ſtubble. † As ſtubble 20
wil he eſteme the hammer, and he wil laugh him to skorne
that ſhaketh the ſpeare. † The beames of the ſunne ſhal be 21
vnder him, and he ſhal ſtraw gold vnder him as durt. † He ſhal 22
make the deepe ſea to boyle as a pot, and ſhal put it as when
ointmentes boyle. † A path ſhal ſhine after him, he ſhal eſteme 23
the depth as waxing old. † There is no power vpon the earth, 24
that may be compared with him, who is made to feare no man.
† He ſeeth euerie high thing, he is :: king ouer al the children 25
of pryde.

:: Angels with reuerent feare doe honour Gods powre. And valient mariners and other ſoldiars are terrified when they ſee this ſo huge a fish. Myſtically, Gods preachers and perfecteſt ſeruantes ſhal naturally feare the terrour of Gods iudgement.

:: And the diuel reigneth ouer proude men. *S. Greg. li. 34. c 4. & 17.*

CHAP. XLII.

Holie Iob inſtructed & comforted by Gods diſcourſe, acknowlegeth his fault, and craueth pardon for his ouerſight in ſpeach, or cogitation. 7. God iuſtifieth his cauſe againſt his freindes. 9. They offer ſacrifice for their offence. 10. Al thinges proſper With Iob, duble to that he had before. 16. and he dieth happely.

AND Iob anſwering our Lord, ſayd: † I know that thou 1 2
canſt doe al thinges, and no cogitation is hid from thee.
† Who is this, that concealeth counſel without knowledge? 3
Therfore haue I ſpoken :: vnwiſely, and the thinges that did
excede my knowledge beyond meſure. † Heare (I beſech thee) 4
and I wil ſpeake: I wil aske thee, and do thou tel me. † With 5
the hearing of the eare I haue heard thee, but now my eye
ſeeth thee. † Therfore :: I reprehend my ſelf, and I do penance 6
in imbers and ashes. † And after our Lord ſpake theſe wordes 7
to Iob, he ſayd to Eliphaz the Themanite: My furie is wrath
againſt thee, and againſt thy two frendes, becauſe" you haue
not ſpoken right before me, as my ſeruant Iob. † Take therfore 8
vnto you" ſeuen oxen, and ſeuen rammes, and goe to my
ſeruant Iob, and offer holocauſte for your ſelues: and my
ſeruant "Iob ſhal pray for you: his face I wil receiue, that
the follie be not imputed to you: for you haue not ſpoken
right thinges before me, as my ſeruant Iob. † Eliphaz therfore 9
the Themanite, and Baldad the Suhite, and Sophar the Naa-
mathite

:: Iob here ſimply ackowledged his error in ſpeaking ſo much in defence of his owne innocencie, and ſo litle of Gods prouidence in afflicting him, for his more merite, and Gods more glorie.

:: Before he defended a truth againſt his oppoſite freindes, now with more reſignation he contented himſelf with his affliction.

mathite went, and did as our Lord had ſpoken to them, and
10 our Lord receiued the face of Iob. † Our Lord alſo was turned
at the ∷ penance of Iob, when he prayed for his freindes.
And our Lord added al thinges whatſoeuer had bene Iobes,
11 duble. † And al his brethren came to him, and al his ſiſters,
and al that knew him before, and they did eate bread with
him in his houſe: and wagged the head vpon him, and comforted
him vpon al the euil that God had brought in vpon
him. And euerie man gaue him one ewe, and one earelet of
12 gold. † And our Lord bleſſed the laſt daies of Iob more then
his beginning. And he had fourtene thouſand ſheepe, and
ſix thouſand camels, & a thouſand yoke of oxen, and a thouſand
13 ſhe aſſes. † And he had ∷ ſeuen ſonnes, and three daughters.
14 † And he called the name of one Dies, and the name of
15 the ſecond Caſſia, & the name of the third Cornuſtibij. † And
there were not found in al the earth wemen ſo beautiful as
the daughters of Iob: and their father gaue them inheritance
16 among their brethren. † And Iob liued after theſe thinges, an
hundred fourtie yeares, and he ſaw his children, and his childrens
children, vnto the fourth generation, and he died an old
man, and ful of daies.

∴ Iob did penance both for himſelf and others.

∴ In that he had al other thinges duble, and children in the ſame number as before, it is a ſigne that the former periſhed not but died in good ſtate.

ANNOTATIONS.
CHAP. XLII.

7. *You haue not ſpoken right, as my ſeruant Iob*] Holie Iob being throughly tried in the fornace of tribulation, and by diuine inſtruction confirmed in perfect patience, and other vertues, God at laſt gaue ſentence, condemning the guiltie, and iuſtifying the innocent: in plaine termes prononcing that Eliphaz, Baldad, and Sophar had not ſpoken right before him, as his ſeruant Iob. And ſo theſe three being conuinced, that notwithſtanding their former pretence of defending Gods cauſe, they had erred, and Iob had maintained the truth, they ſubmitted themſelues as faultie, and humbly did penance, bringing their oblations for ſacrifice to Iob, as they were commanded. v. 8. & 9

God by his ſentence condemned the error of Iobs freindes, and iuſtified his aſſertion.

As for Eliu the laſt diſputer, perſiſting more vehemẽt in his errour when others ceaſſed from contention, he was ſufficiently condemned in his felowes. And the rather for that true point of his owne doctrine (ch. 33. v. 14) *that God ſpeaketh once, and repeteth not the ſame, the ſecond time.* For it was euer a general rule, that when God once reueiled anie thing by publique fact, or vnto competent witneſſes, it ſufficed for euer, to al reaſonable men, and ſo Eliu might applie the ſentence to himſelfe, which God had denounced to his three freindes, in the ſame cauſe. Much leſſe are Proteſtantes excuſable, which not only perſiſt in errors cõdemned in their owne felowes, as in Luther, Caluin, Beza & others, but alſo in other old hereſies: as their doctrine of iuſtification by only faith condemned in the Apoſtles time: their denying the cerimonies of Baptiſme, & the Sacraments of Confirmation: & of Penance, condemned in the Nouatians:

Errors ought not to be holden ſtil, being once condemned.

Much leſſe raiſed againe being hertofore buried.

S. Aug. de fide & oper. S. Cyprian. li. 4. ep. 2.

or that patient ſuſtaining of worldlie loſſes, and other afflictions, ſuch as Iob ſuffered, are not ſatisfactorie, or meritorious workes.

Apud Euſeb. li. 6. c. 35.

Numbers myſtical.

Great or manie ſacrifices for great offences.

8. *Take ſeuen oxen, and ſeuen rammes.*] In the number of ſeuen is a myſterie of perfection and fulnes, often vſed in holie ſcripture. For God creating the world and al thinges therin, in ſix dayes, reſted the ſeuenth. Seuenfold puniſhment was required for Cain. Seuen payres of cleane beaſtes were conſerued in in Noes arke. And in the law the ground reſted from tillage the ſeuenth yeare. with innumerable the like. As S. Gregorie in this place, and other Fathers note in their workes. Alſo twiſe ſeuen victimes offered in ſacrifice, import the greatnes of theſe mens offence in accuſing Iob, and in auouching their falſe opinion.

Gen. 2.
4
7
Exod. 23.
Deut. 15.

Deuotion of him that offereth ſacrifice increaſeth the effect.

Prayers of holie men or Sainſtes derogate not from Chriſt.

8. *Iob ſhal pray for you.* Neither had ſo manie ſacrifices ſufficed, as S. Chriſoſtom obſerueth, *Orat. 5. in Iudæos*, vnles Iob alſo had prayed for the offenders. VVhere we ſee that both Sacrifice, & the deuotion of him that offereth it, haue their effectes: whereof commeth the diſtinction vſed in Scholes, of *Opus operatum*, and *Opus operantis.* As it is manifeſt likewiſe, that mediation of one man for an other, did not derogate from Gods benigne mercie, in the law of nature, wherein theſe men liued. Nor now from Chriſtes mediation, in the law of Grace. 2. Cor. 1. v. 11.

A BRIEF RECAPITVLATION
of this ſtrange and ſacred hiſtorie.

VVhy we haue made few annotations in this booke.

The argument of this hiſtorie.

F*Or auoiding prolixitie (this volume growing great) we haue for moſt part contracted our Annotations into the margen, making very few others in this booke, which otherwiſe offered much more occaſion, as wel for explicating hard places, as of other doctrinal and moral inſtructions. Neither in dede can ordinarie Annotations wel ſuffice for vnderſtanding of this, and other hard bookes.* B*ut rather large Comentaries are required, ſuch as* S. Gregorie, *and other ancient Fathers: as alſo* F. Iohn de Pineda, *and others haue lately written. wherto we therfore remitte the lerned readers. And for the benefite of others of our nation, we ſhal here briefly recapitulate the ſumme, and principal pointes of this holie and admirable hiſtorie, conſiſting in a ſingular holie mans conflictes, and glorious victorie, againſt inuiſible and viſible aduerſaries, both in proſperous and aduerſe fortune.*

Iob in proſperitie was tempted inuiſibly more then ordinary men of lower ſtate, or leſſe perfection.

Much more by loſſe of al his goodes

Firſt this holie man Iob in al abundance of wealth *and riches,* bleſſed with *manie* children *(ch. 1.) ſitting in a princelie throne, and* royal dignitie *(ch. 29.)* in the land of Hus, *was not only* aſſaulted *with common tentations of the enuious enimie, as al are that liue piouſly in God, but ſo* much the more, *as he was more godlie, ſincerer and perfecter then* other men, *yet he* neuer ſet his hart vpon worldlie *or temporal* thinges, *but with al due feare ſo* ſerued God, and parted from euil, *that* Satan *himſelf (the calumniator of mankind) could not charge him with anie ſinne at al. Though he would not for al that confeſſe him to be iuſt, or perfect: but for further trial of him, demanded and obtained licence of God to touch al his poſſeſsions, and ſo* bereued him of al his goodes, & children *in one day. And when he*

2. Tim. 3.

preſeuering

perſeuering *conſtant* in vertue, thanking God for al, not ſinning in his lippes, neither ſpeaking anie fooliſh thing againſt God, *the diuel getting more ample permiſſion to touch his bones and fleſh (chap. 2)* ſuſudenly ſtroock him with moſt grieuous botch (*or boyle*) from the ſole of the foote to the toppe of the head: who ſitting on a dunghil, and ſcraping the corruption of his ſores with a ſhel *in extreme paine,* his *owne* wife, *by the diuels ſuggeſtion,* reuiled him *for his ſinceritie,* and prouoked him to blaſpheme God: *but he ſeuerely reprehended her follie, ſtil keeping neceſſarie patience.*

and children in one day. Moſt of al by bodilie affliction. And reuiling of his wife.

Then came three *ſpecial* freindes, *noble wiſemen (or litle kinges) to viſite, and comforte him, who* in ſeuen dayes not ſpeaking one word of conſolation, *nor entering into anie diſcourſe with him, at laſt* Iob *himſelf (chap. 3.) broke this long ſilence (but not his patience)* lamentably bewayling the extremitie of his paines, *imputing al to the miſeries of mans eſtate, corrupted by ſinne,* diſcourſed of certaine penal euiles, *or malades enſuing therupon,* wiſhing *for his owne part (if it had ſo bene Gods pleaſure, for he ſincerly feared God)* that either he had not bene borne, or bene ſhortly taken out of his world, curſing ſinne and the proper effectes therof *remaining in man,* wiſhing *alſo* to haue wanted the ordinarie benefites of *education in his infancie, and al his former proſperitie, ſo that he might haue eſcaped the calamities, wherwith he was now afflicted. Al which he vttering in way of contemning al worldlie thinges, and ſuppoſing* his freindes *there preſent, would haue ſo vnderſtood him, and had compaſſion with him: they contrariwiſe (by art of the diuel, God ſo permitting)* fel into indignation, & *in ſtead of comforting their moſt afflicted freind,* ſharply reprehended him, *raſhly iudged his conſcience, and falſly* condemned him, *not only* of impatient ſpeach, *as offenſiue to God, and his Angels, and to al good men; but alſo of other enormious ſinnes: as* pride, tyrannie, preſumption, hypochriſie, and blaſphemie, *becauſe heretofore he ſemed to the world as iuſt and holie, and now (as they imagined) in his deſerued puniſhment, charged God with iniuſtice. Wherupon grew diuers long diſputes betwen Iob and his three freindes; a fourth alſo intruding himſelfe, when the others ceaſſed. So that* Iob indured nine conflictes, *and* in the tenth God iudged him the victour, *which ſhal yet better appeare, if we repete the ſumme of their argumentes, & his anſwers, with Gods deciſion of the controuerſie.*

Holie Iob lamented his affliction, and the general miſeries of man.

VVhere Iob expected comforth in tribulation, the diuel procured him more affliction.

Iob ſore afflicted in bodie had nine ſeueral confflictes about the cauſe therof before it was decided.

In the firſt conflict Eliphaz *the chiefeſt of Iobs freindes (in the. 4. and 5. chapters)* accuſed Iob of great impatience, and inſolencie *againſt God, alſo both* him and his familie of tyrannie, like to a cruel lion, and lions whelpes, *alleaging for proofe the proſperitie of good men, puniſhment of the wicked, and a particular viſion. Adiured him therfore to ac-*

The firſt conflict.

The maine point of the controuerſie.

knowlege and repent the ſame. But Iob *(in other two chapters)* auoched that in deede his afflictions were greater then his ſinnes deſerued, *relying vpon his innocencie knowen to his owne conſcience. Deſcribed alſo the manifold calamities of mans life, deſired to die, and ſo to end his worldlie miſeries.*

The ſecond conflict.

Then Baldad *the ſecond oppoſite freind (in the 8. chap.)* pretending to free Gods iudgement *from al shew or reſemblance of iniuſtice,* charged Iob and his children with former wickednes, *and him as iniurious to God in his ſpeaches, of which if he would repent, he should be healed, and proſper as before:* Arguing *in general,* that God neuer afflicteth the innocent, nor aſſiſteth the malignant. *Inſinuating therby, that Iob was an hypocrite. Wherto Iob anſwered (chap. 9. & 10) that in dede* no man may compare, nor iuſtifie himſelſe before God. *Neuertheles it ſtandeth wel with Gods iuſtice, powre, & wiſdome, that innocentes be ſometimes exerciſed with tribulations, more then their offences deſerue.*

The ground of theſe mens error.

The third conflict.

Thirdly Sophar *(the third diſputer)* aſſaulted Iob *(ch. 11.)* imputing his ſpeach, and defence of himſelf to loquacitie, and audacious temeritie, in *that he deſired to know the cauſes of Gods prouidence, in ſo grieuouſly afflicting him. Of which faultes holie* Iob purged himſelf *(in the three next chapters) ſtil maintayning his innocencie, according to his owne conſcience better knowen to himſelf then to them, deſiring God to inſtruct him, if he had anie vnknowen ſinnes. Diſcourſed alſo much more profoundly of Gods powre, wiſdome, iuſtice, and prouidence, as wel in general, as towards himſelf in particular: and profeſſed his faith, and great confidence of the Reſurrection.*

The fourth conflict.

Againe Eliphaz *(ch. 15.)* more bitterly *then before,* condemned Iob of preſumption, and blaſphemie, *diſcourſed of mans corruptnes and prones to ſinne, deſcribing the maners of hypochrites, and other impious men, with their miſerable endes, and argued* Iob *for ſuch a one. VVho (in the next two chapters)* expoſtulated with theſe his freinds, *that they coming with pretence to comforth him, did ſo violently afflict him, by charging him with falſe and heynous crimes, his owne conſcience better knowing, and teſtifying his former life, and ſtate of his ſoule, then that their imaginations could alter his iudgement. And ſo* with contempt of this world, *& deſire of death and reſt,* appealed to Gods iudgement againſt his three freindes, *touching the matter in controuerſie. In the meane time comforted himſelf with meditation of the next world.*

The fifth conflict.

Baldad *likewiſe* replied *(ch. 18.)* with hote contention, *accuſing Iob of inſolent impatience, inculcating the greuous puniſhmentes both of him, and others for their impietie. In anſwer wherto* he lamented againe the want of expected comforth, *eſpecially by ſuch freindes. Stil comforted himſelf with aſſured faith of the Reſurrection.*

Sophar

Sophar *alſo(ch.*20.)attempted againe to cõuince Iob of impietie, and hypochriſie, *by the miſerable, and ſpeedie fal of wicked men after proſperitie: for ſo he imagined Iob to be fallen into irrecouerable miſerie. But* Iob ſhewed *the contrarie,* that ſome wicked men proſper long, *yea al their life, and the ſame long, and then* in a moment goe downe to hel, *and ſo the argument of preſent affliction proued not their opinion againſt him.*

The ſixth conflict.

Eliphaz diſputed *the third time(ch.*22.) contending that the cauſes of affliction, are not to be attributed to Gods ſecrete prouidence, *but to aſſured ſinnes of the wicked. Vpon whom only he ſuppoſed, that afflictions fal: inferring that Iob was guiltie of enormious crimes, & groſſe errors. Vrged him therfore to returne to God, that he might be reſtored to former proſperitie.* Iob againe appealed to Gods ſentence, *not in his terrour, nor rigour of his iuſtice, but againſt his aduerſaries in this quarel,* deſcribing Gods powre, and wiſdome, by which he permitteth the innocent to be afflicted, & the wicked to proſper: *no man knowing how ſoone, or how late, al shal receiue as they deſerue.*

The ſeuenth conflict.

Moreouer Baldad diſputed *the third time, very briefly (ch.* 25.) endeuouring to terrifie Iob from further anſwering, *and eſpecially* from appealing to Gods iudgement. *But* Iob *very largely (in ſix enſuing chapters)* diſcourſed diuinely of Gods ſouereigne Maieſte, Powre, Wiſdom, exact Iuſtice, and infinite Mercie. *Alſo of wicked mens deſtruction;* of his owne former proſperitie, and preſent calamitie, *together* with his good workes, *and innocencie, which he ſtil anouched in reſpect of great iniquities.*

The eight conflict.

After that Iob and his three freindes ceaſſed, nothing being agreed vpon in the point of controuerſie, the diuel yet ceaſed not, but ſturred vp a yongman, called Eliu, proud and arrogant, *but not vnlerned, who* abruptly condemned them al; *towitte, Iob of pertinacie, the others of inſufficiencie. And therfore tooke vpon him to conuince Iob, though the others could not. Very like to late-riſing* Proteſtantes, or Puritaines bragging that by new argumentes, *and proofes neuer heard of,* they wil ouerthrow the Papiſtes, *or Catholique Romaine Church, and doctrin, which al former enimies,* Iewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not ouercome. *This* yong Eliu *therfore,* with his Priuate ſpirite, *wiſer in his owne conceipt then al that went before him,* aſſaulted *conſtant* Iob (*ch.* 32. *and fiue more enſuing) with manie wordes, and bragges, often chalenging & prouoking, but not extorting anie anſwer, from ſo graue a man to his friuolous and idle argumentes, largely diſcourſing of thinges either not denied, or ſo manifeſt falſe, that euerie meane ſeruant of God, could eaſely conuince them, and neuer approching to the maine controuerſie, only railed againſt holie Iob,* charging him more *furiouſly then anie had donne before,*

The ninth conflict.

Neweſt Sectaries hold themſelues the wiſeſt.

Eſpecially theſe of our dayes, that relie echone vpon his owne priuate ſpirite.

with

with impietie, impatience, ignorance, pride, blaſphemie, *and obſtinacie, vices farre from Iobs ſanctitie, dilating alſo of Gods iuſtice, mercie, Wiſdome, powre, and prouidence; and that no man ought to contend, nor expoſtulate with God, that afflictions muſt be borne patiently, and that God is iuſt, and maruelous in his Workes, wherof no wiſeman euer doubted; and ſo Iob conuinced him with ſilence.*

In the tenth place God decided the controuerſie.

But God himſelf *for deciſion of al (from ch. 38. to the end of the Booke) firſt by way of examining* inſtructed Iob *more particularly, reciting manie maruelous workes of nature, shewing therby his Diuine Maieſtie, Powre, and Wiſdome,* exerciſing Iob in more patience, and *withal* perfecting him in humilitie. *So that with al reuerent feare and ſubiection, he offered and ſubmitted him ſelfe to Gods onlie good pleaſure. Then finally* God gaue ſentence that Iob had defended the truth, & his three freindes had erred. *VVhom after Sacriſice, and Iobs prayer for them, he pardoned; reſtored Iob to health, and to duble proſperitie, of al he had loſt before, geuing him alſo long life, and a happie end.*

Penitentes pardoned. Iob rewarded.

In this hiſtorie beſides the literal ſenſe, shewing that Iob was iuſt and ſincere, and not for his ſinnes (as his freindes falſly ſuppoſed) but for his more merite was moſt extremly afflicted, and afterwards reſtored to health and wealth: we haue alſo here in the Allegorical ſenſe, an eſpecial figure of Chriſt. *Who as he was abſolutly moſt innocent, & moſt perfect: ſo was he without cōpariſon moſt afflicted of al mankind. Likewiſe Iobs reſtauration to better ſtate then before, ſignified in the Anagogical ſenſe,* the Reſurrection, *and reſtauratiō of better, & moſt glorious qualities in the bleſſed,* with fulnes of daies, in eternal glorie. *Finally in the Moral ſenſe (which S. Gregorie moſt eſpecially proſecuteth) al Chriſtians haue here* a moſt notable example of *al vertues, namely* of patience, *wherin Iob proceded by degrees to great perfection. For he was firſt tried by the loſſe of al his goodes & children, and was proued to be very patient. He was then moſt greuouſly tormented in bodie, & being left without comforth, albeit he lamentably bewailed ſo great extremitie, wishing ſuch dayes had bene preuented: yet he neither ſpoke againſt God, nor good man, nor his owne ſoule, & according to truth auouched & defended his owne innocencie. And at laſt by Gods inſpiration, and ſwete conſolation, he reprehended himſelf, of former imperfections vttered in ſome Wordes, and with ful reſignation to Gods Wil, ſuſteyned al his loſſes and paynes, not only with contentment, but alſo with ioy.*

The literal ſenſe of this hiſtorie.

Allegorical.

Anagogical.

Moral.

Holie Iob proceded by degrees to perfect patience.

THE END OF THE FIRST TOME.

TO THE CVRTEOVS READER.

We haue already found ſome faultes eſcaped in printing, but fearing there be more, and the whole volume being ouerlong, to be examined agayne, we pray the curteous reader to pardon al, and amend them as they occurre.

Two Tables, one of the times of the old Teſtament: an other of the principal matters in the Annotations therof, shal folow (God willing) with the other Tome: which we deſire, and hope to ſend you shortly. In the meane time, the gentle reader may pleaſe to ſupplie the want therof, as he may, by the Recapitulations of the Hiſtorie, and pointes of Religion, in the fiue firſt ages, already conteyned in this Volume, in their proper places: in the pages. 29. 47. 196. 701. and 934.

◆

You may pleaſe to amend the more eſpecial errors, happened in printing, by reading thus:

Page 57. line 29.	SALEM
Pa. 305. in the margent.	much more in the Church of Chriſt?
Page 846: lin 39.	reioyce, that
Pege 1064: line 39:	*how they eſcape many miſeries, which are neuer borne,*
line 40.	*birth*
Page 1069: line 1.	nor I gainſay

If our ſelues, or others shal finde more, we wil gladly correct them.

4/15

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THE SECOND TOME OF THE

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OVT OF THE AVTHENTICAL LATIN.

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With ARGVMENTS *of the Bookes, and Chapters:*
ANNOTATIONS: TABLES: *and other helpes,*
for better vnderſtanding of the text: for diſcouerie of
CORRVPTIONS *in ſome late tranſlations: and*
for clearing CONTROVERSIES *in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Spiritu Sancto inſpirati, locuti ſunt ſancti Dei homines. 2. Pet. 1.
The holie men of God ſpake, inſpired with the Holie Ghoſt.

Printed at Doway by LAVRENCE KELLAM,
at the ſigne of the holie Lambe.

M. DC. X.

APPROBATIO.

NOs infraſcripti, in alma Duacenſi vniuerſitate Sacræ Theologiæ Doctores & Profeſſores, hanc Anglicanam Veteris Teſtamenti tranſlationem, quam tres diuerſi eius nationis eruditiſſimi Theologi, non ſolum fidelem, ſed propter diuerſa quæ ei ſunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, ſunt teſtati: quorum teſtimonia ipſorum ſyngraphis munita vidimus; Cuius item Tranſlationis, & Annotationum Auctores nobis de fidei integtitate, & eruditionis præſtantia probè ſunt noti: his rebus adducti & nixi, fructuoſe euulgari poſſe cenſuimus. Duaci. 8. Nouembris. 1609.

GVILIELMVS ESTIVS Sacræ Theologiæ Doctor, & in Academia Duacenſi Profeſſor.

BARTHOLOMAEVS PETRVS Sacræ Theologiæ Doctor & in Vniuerſitate Duacenſi Profeſſor.

GEORGIVS COLVENERIVS S. Theologiæ Doctor, & eiuſdem in Academia Duacena Profeſſor.

PROEMIAL ANNOTATIONS vpon the Booke of Pſalmes.

THE authoritie of this Booke was euer authentical, and certaine, as the aſſured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifeſt by the teſtimonie of Philo, and Ioſephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctors holden for Author of al the Pſalmes: yet after that lerned Origen, and other Chriſtian Doctors, expounded manie Pſalmes of Chriſt, the Iewes being preſſed therwith, begane to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Pſalmes, and ſome other difficulties, miniſtring occaſion of much needles diſpute, ſtil acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Auguſtin, ſometimes admitted thoſe as authores of certaine Pſalmes, whoſe names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanaſius, and others agree in general, that Dauid writte not al: but differ much in particular, touching other ſuppoſed authores. In ſo much that *Melchiſedech, Moyſes, Aſaph, Eman, Idithun, The ſonnes of Core, Salomon, Ieremie, Ezechiel, Eſdras, Aggæus, and Zacharias, are al* (with more or leſſe probabilitie) *reputed authores of ſeueral Pſalmes.* Neuertheles it ſemeth that S. Ierom rather related other mens iudgement, then ſhewed his owne, as we ſhal note by and by. And S. Auguſtin (*li. 17. c. 14. de ciuit*) maturely diſcuſſing this doubt, ſaith plainly, that *their Iudgement ſemed to him more credible, vvho attribute al the hundred fiftie Pſalmes to Dauid alone.* Further explicating that wheras ſome Pſalmes haue Dauids owne name in their titles, ſome haue other mens names, ſome none at al, *this diuerſitie importeth*

This booke vndoubtedly is canonical Scripture.

Late Hebrew Doctors and ſome Catholiques hold diuers authors of ſundry Pſalmes.

Prefat. in Pſal. Epiſt. 134. 139.

It is much more probable that Dauid was author of al.

Proued by S. Auguſtin, S. Chryſoſtom, and greateſt part of Doctors.

not diuers authores, but ſignifieth other thinges, either perteyning to the ſame perſons, or by interpretation of their names, belonging to the preſent matter, as our Lord inſpired him. Likewiſe S. Chryſoſtome reſolutely iudgeth, that only King Dauid was author of this whole Booke. Moued eſpecially by this argument, for that Chriſt and the Apoſtles alleaging the Pſalmes, do oftentimes name Dauid as author, and neuer anie other. Alſo Origen, S. Baſil, S. Ambroſe, S. Hilarie, Theodoretus, Caſſiodorus, Beda, Eutimius, and moſt part of ancient and late writers, with the moſt common voice of Chriſtians, cal this booke the Pſalmes of Dauid: and the General Councels of Carthage, Florence, and Trent, in the Cathologue of Canonical Scriptures recite this booke, by the name of Dauids Pſalter.

Mat. 22. v. 16. *Act.* 4. v. 24. *Ro.* 4. v. 6. *Ro.* 11. v. 9. *Heb.* 4. v. 7.

The common voice of Chriſtians & ſome general councels, cal it Dauids Pſalter.

Moreouer it is clere, *Act.* 2. that the ſecond Pſalme, though it want his name, is Dauids. And other Scriptures 2. *Paral.* 7. *v.* 6. and 1. *Eſd.* 3. *v.* 10. ſay plainly, that Dauid made the Pſalmes, 104. 105. 106. 117. 135. beginning: *Confeſſe to our Lord, becauſe he is good, becauſe his mercie is for euer.* VVhich he appointed the Leuites to ſing, or play on inſtruments: 1 *Paral.* 15. & 16. and yet they haue not his name in their titles. Againe, 2. *Reg.* 23. *Dauid* is only intitled *the egregious*, or excellent *Pſalmiſt of Iſtael.* Neither were Aſaph, Eman, and Idithun anie where called Prophetes (as are al the writers of holie Scriptures) but only maſters of muſike, 1. *Paral.* 25. And the ſonnes of Core were only porters. 1. *Paral.* 26. Finally S. Ierom (whoſe iudgement the whole Church ſingularly eſtemeth, in al queſtions belonging to holie Scriptures) ſemeth as much inclined, that only the Royal Prophet Dauid was author of this whole booke, as to the contrarie. For in his Epiſtle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of ſeueral bookes, when he cometh to the Pſalmes, without mention of other authors, ſaith: *Dauid our Simonides, Pindarus, and Alceus; Flaccus alſo, Catullus, and Ce-*

Proued by other Scriptures.

S Ierom attributeth the ſumme of this booke to Dauid only.

renus, ſoundeth out Chriſt, vvith harpe & tenne ſtringed Pſalter, riſing vp from hel: ſo attributing the ſumme of this whole booke to the Royal Prophet Dauid, as if he ſuppoſed no other author.

The Pſalmes are a Summe of al other Scriptures.

Mat. 5. 7. 11. 22. Luc. 16.

Touching therfore the argument, or contentes of this diuine Pſalter, al Catholique Doctors vniformly agree that it is the abridgement, ſumme, and ſubſtance of al holie Scriptures, both old and new Teſtament. As may firſt be probably collected, by that Chriſt himſelfe often comprehending al the old Teſtament by the termes of the Law and Prophetes, in one place (*Luc. 24. v. 44.*) ſemeth not onlie to reduce al to *the Lavv and Prophetes iointly*, but alſo to *the Pſalmes alone*, or ſeuerally. But whether this be our Sauiours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach expreſly, that the Pſalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccleſ. Hierar. contemplat.* 2. after brief recital of the contents of other holie Scriptures, ſaith: *This ſacred booke of diuine Canticles, doth exhibite both a general ſong, and expoſition of diuine thinges.* S. Baſil calleth the *Pſalmodie of Dauid the common and moſt plentiful ſtorehouſe of al ſacred doctrine: the treaſure of perfect Theologie. S. Ambroſe accounteth it the regiſter of the vvhole Scripture.* Origen, S. Cyprian S. Ierom, S. Chryſoſtom, S. Gregorie, S. Beda S. Bernard, Caſſiodorus, Eutimius, and others vſe the ſame, or very like termes. S. Auguſtin particularly diſtinguiſhing al the Scriptures into foure ſortes of bookes, ſheweth that the Pſalmes conteyne al: *The Lavv* (ſaith he) *teacheth ſomethinges, the Hiſtorie ſomethinges, the Prouerbes alſo and Prophetes teach ſomethinges: but the Booke of Pſalmes teacheth al. It propoſeth the lavv, recounteth thinges of old, preſcribeth the due ordering of mens actions, and prophecieth thinges to come. Brieſly it is a common treaſure of good doctrine, aptly adminiſtring that is neceſſarie to euerie one.* And a litle after, exemplifying in particular points: *Is not here* (ſaith he)

S. Greg. in Pſal. penitent.

They cõteine the ſumme of Legal, Hiſtorical, Sapiential, and Prophetical doctrine.

he) *al greatnes of vertue, and is not here the right ſquare of iuſtice? is not the comlines of chaſtitie; the conſummation of prudence? is not vvhatſoeuer may be called good, lerned in the Pſalmes? Here is the knovvlege of God; the clere prenounciation of Chriſt to come in fleſh; the hope of general Reſurrection; feare of torments; promiſe of glorie; reuelation of myſteries. Euen al good thinges are here, as in a common great treaſure, laide vp and heaped together.*

Gods prouidence in ſweetly drawing our conſent & cooperation of freewil, which is neceſſarie to ſaluation.

See then and obſerue here (Chriſtian reader) the admirable wiſdom, and goodnes of God. The meanes of mans ſaluation being ſo diſpoſed, that his owne free conſent, and cooperation is therto neceſſarily required, according to that moſt approued doctrin of the ſame S. Auguſtin: *Qui creauit te ſine te; non iuſtificat te ſine te. He that created thee, vvithout thee, doth not iuſtifie thee vvithout thee:* to helpe our weaknes, and ſweetly to draw our mindes, otherwiſe auerſe from trauel and paine, the Holie Ghoſt hath ordained that in ſmal rowme, and in pleaſant maner, we may attaine neceſſarie knowlege of God, & our ſelues, eaſely kepe the ſame in memorie, and dayly put in practiſe our chiefeſt dutie, in ſeruing and praiſing God, by ſinging, reading, or hearing theſe diuine Pſalmes. which one booke (as euerie one shal be able to lerne it, more or leſſe perfectly) openeth and sheweth the way, to vnderſtand al other Scriptures, and ſo to finde, & enioy the hidden treaſures of Gods word: in like maner as a key openeth a lock. For the whole ſacred *Bible is a ſealed Booke*, and not rightly vnderſtood, til the ſeale, or lock be opened, by the key of Gods ſpirite, geuing knowlege; which the Holie Ghoſt, amongſt other wayes, inſpireth very often, by ſacred Muſike or Pſalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliſeus not yet knowing Gods wil in a particular caſe, called for a Pſalmiſt (or player on inſtruments) and *vvhen the Pſalmiſt ſang, the hand of our Lord came vpon Eliſeus*, and preſently he preſcribing what should be donne, procured plentie of water without rayne, where

Ser. 15. de verb. Apoſt.

S. *Baſil in prolog.*

Holie Scriptures a ſealed booke.

Apoc. 5.

The Pſalter is the key of other Scriptures.

li. 4 dialogi. c. 42.

was

was none before, and prophecied victorie againſt the enimies. Reaſon alſo and experience teach, that as *men of cheerful hart are apt to ſing*: ſo the exerciſe of reading, ſinging, or playing Pſalmes, is a conuenient and a ſpecial meanes, to attaine quietnes or cheerfulnes of mind.

Iac. 5.

But as this holie Pſalter is the key of other Scriptures, ſo it ſelfe is moſt eſpecially a ſealed, and locked Booke, requiring manie keyes. *Euerie Pſalme* (ſaith S. Hilarie) *hath a peculiar key, and oftentimes there be ſo manie lockes and keyes of one Pſalme, as there be diuers perſons that ſpeake, to diuers endes and purpoſes.* For albeit diuers myſteries are ſometimes connected, and ſo require ſundrie keyes, yet there is but one principal, & proper key of ech Pſalme: otherwiſe it ſhould be diuided into manie Pſalmes. Our firſt endeuour therfore muſt be, to find the proper key of euery Pſalme, that is, to know what is principally therein conteyned. To this purpoſe the lerned Expoſiters of this booke, haue obſerued tenne general pointes, or ſeueral matters, to which al the contents may be reduced, as it were, ſo manie keyes, and meanes of entrance into the ſenſe, and true vnderſtanding of al the Pſalmes. And the ſame may likewiſe be called the tenne ſtringes of this diuine inſtrument. Vpon one of which, euery Pſalme principally playeth, touching the reſt more or leſſe, as cauſe requireth, for more melodious harmonie, and perfect muſike.

But it ſelf is alſo ſealed.

But one principal key of ech Pſalme.

Tenne keyes of the Pſalter.

Alſo tenne ſtringes.

The firſt key, or ſtring, is God himſelf: One in Subſtance: Three in Perſons. Almightie, Alperfect, Powre, VViſdom, Goodnes, Maieſtie, Iuſtice, Mercie, & other Diuine Attributes. The ſecond, is Gods workes of Creation, Conſeruation, and Gouerning of the whole world. The third, Gods Prouidence, eſpecially towards man, in protecting and rewarding the iuſt: in permitting, and puniſhing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Iſaac, and Iacob: their maruelous increaſe in Ægypt: diuers eſtates,

1. Key. One God the B. Trinitie.

2. Gods workes.

3. Gods prouidence.

4. The Hebrew people.

manie

5. Chriſt out Redemer.

6. Conuerſion of Gentiles, the Catholique Church.

7. Faith & good workes.

8. Dauids owne actes.

9. General Reſurrection, & Iudgement.

10. Eternal glory and paine.

manie admirable and miraculous thinges donne amongſt them; with their ingratitude, reiection, and reprobation. The fifth principal key, and ſtring is Chriſt, the promiſed Redemer of mankind: prophecying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Reſurrection, Aſcenſion, and Glorie. The ſixt is the propagation of Chriſts name and Religion, with Sacrifice and Sacramntes, in the multitude of Gentiles beleeuing in him, euen to the vttermoſt coaſtes of the earth, the Catholique Church euer viſible. The ſeuenth is the true maner of ſeruing God, with ſincere faith, and good workes. The eight, holie Dauid interpoſeth manie thinges concerning himſelfe. As Gods ſingular benefites towards him, for which he rendereth thankes, and diuine praiſes, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Abſalon and others, humbly beſeeking, and obtaining Gods protection. He alſo expreſſeth in himſelfe a perfect image, and patterne of a ſincere and hartie penitent: bewayling, confeſſing, and puniſhing his owne ſinnes. The ninth is the end and renouation of this world, with the general Reſurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deſerueth in this life. Theſe are the tenne keyes of this holie Booke; and tenne ſtringes of this Diuine Pſalter.

Foure wayes to find the proper key of euerie pſalme.

1. By the title.

2. Allegation in the new Teſtament.

Moreouer to finde which of theſe is the proper key, and principal ſtring of euerie Pſalme, lerned Diuines vſe foure eſpecial wayes. Firſt by the title, added by Eſdras, or the Seuentie two Interpreters, for an introduction to the ſenſe of the ſame Pſalme. So it appeareth that the third Pſalme treateth literally of Dauids danger, and deliuerie from his ſonne Abſalon: which is the eight key. though myſtically it ſignifieth Chriſts Perſecution, Paſſion, & Reſurrection, which is the fifth key. *Secondly*, if there be no title, or if it declare not ſufficiently the key, or principal matter conteyned, it may ſome times be found by allegation and application of ſome ſpecial part thereof in the new Teſtament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the ſecond Pſalme perteyneth to Chriſt, impugned and perſecuted by diuers aduerſaries. VVhich is the fift key. Thirdly, when greater thinges are affirmed of anie perſon, or people, as of Dauid, Salomon, Iewiſh nation, or the like, then can be verified of them, it muſt neceſſarily be vnderſtood of Chriſt, or his Church, in the new Teſtament, or in Heauen. So the *concluſion* of the *14. Pſalme: He that doth theſe thinges, ſhal not be moued for euer,* can not be verified of the tabernacle, nor temple of the Iewes; but of eternal Beatitude in heauen. VVhich is the tenth key. Though the greater part of the Pſalme ſheweth, that iuſt and true dealing towards our neighboures, is neceſſarie for attayning of eternal Glorie. Fourtly when, both the title and Pſalme, or part thereof ſeme hard and obſcure, ſome part being more cleare, the true ſenſe of al may be gethered, by that which is more euident. According to S. Auguſtins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Chriſt.* So the title, and former part of the fifth Pſalme, being more obſcure, are explaned by the laſt verſes, ſhewing plainly that God wil iuſtly iudge al men, both iuſt and wicked, in the end of this world. VVhich is the ninth key. By theſe and like meanes the principal key being found, it wil more eaſily appeare, what other keyes belong to the ſame, and what other ſtringes are alſo touched. At leaſt the ſtudious may by theſe helpes make ſome entrance, and for more exact knowlege ſearch the iudgement of ancient Fathers, and other learned Doctours.

3. Greatnes of thinges affirmed.

4. Conference of places.

li. 3 c. 4. de pecca. merit.

But beſides this ſingular great commoditie, of compendious handling much Diuine matter in ſmal rowme, this booke hath an other ſpecial excellencie, in the kind of ſtile, and maner of vttering, which is Meeter, and Verſe, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the ſame could not in like forme be

The ſtile of this booke is Poetrie.

exactly tranſlated, yet the number, and diſtinction of verſes is ſo obſerued, that it is apt for muſike, as wel voices as inſtruments, and to al other vſes of Gods ſeruants. Neither is muſical maner of vttering Gods word and praiſes, leſſe to be eſteemed, becauſe profane Poetes haue in this kind of ſtile vttered light, vaine, and falſe thinges. For the abuſe of good thinges, doth not derogate from the goodnes therof, but rather commendeth the ſame, which others deſire to imitate. And clere it is, that this holie Pſalmodie was before anie profane poetrie now extant. For Homer the moſt ancient of that ſorte, writte his poeme, at leaſt two hundred and fourtie yeares after the deſtruction of Troy: as Apolidorus witneſſeth; others, namely Solinus, Herodotus, and Cornelius Nepos ſay longer. VVheras kind Dauid our Diuine Pſalmiſt, reigned within one hundred years, after the Troianes warres. There were in dede Amphion, Orpheus, and Muſcus before Dauid, but their verſes either were not written, or ſhortly periſhed, only a confuſe memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the ſacred Hiſtorie of Iob, almoſt al in verſe; and the two Canticles of Moyſes, *Exodi 15.* and *Deut. 32.* It is moreouer recorded that Iubal (long before Noes floud) was the father of them, that ſang on harpe, and organ. Muſike therfore is maruelous ancient. But ſacred Poetrie is in manie other reſpectes moſt excellent, and moſt profitable. *This holie Pſalmodie* (ſaith S. Auguſtin) *is a medecine to old ſpiritual ſores, it bringeth preſent remedie to nev vvvoundes: it maketh the good to perſeuere in vvel doing, it cureth at once al predominating paſſions, vvhich vexe mens ſoules.* A little after: *Pſalmodie driueth avvay euil ſpirites, iuuiteth good Angels to helpe vs, it is a ſhield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a moſt ſeemlie grace to vvemen. Vnto beginners it is an introduction, an augmentation to them that goe forvvard in vertue, a ſtable firmament to the perfect: It conioyneth*

Abuſe derogateth not from good thinges.

Dauids Pſalter more ancient then any profane poetrie now extant.

Muſike very ancient.

Gen. 4.

Sacred poetrie moſt excellēt.

Prefat.

ioyneth the vvhole Church militant in one voice, and is the ſpiritual eternal ſvvete perfume of the celeſtial Armies, al Sainctes and Angels in heauen.

To al this we may adde other cauſes, which moued the Royal Prophete to write this diuine poetrie. Firſt he had from his youth (by Gods ſpecial prouidence) a natural inclination to Muſike; wherin he ſhortly ſo excelled, that before al the Muſitians in Iſrael, he was ſelected to recreate king Saul, whom an euil ſpirite vexed. And his skil, together with his deuotion, had ſuch effect, that *vvhen he playde on the harpe, Saul vvas refreshed, and vvaxed better. For the euil ſpirite departed from him:* ſaith the holie text. VVherfore he made theſe Pſalmes, that him ſelfe and others might by ſinging them, imploy this gift of God to his more honour. Secondly, verſe being more eaſie to lerne, more firmly kept in mind, and more pleaſant in practiſe (for *as vvine, ſo muſike doth recreate the hart of man*) the Holie Ghoſt condeſcending to mans natural diſpoſition, inſpired Dauid to write theſe Pſalmes in meeter, *mixing the povvre of diuine doctrin, vvith delectable melodie of ſong, that vvhiles the eare is allured vvith ſvvete harmonie of muſike, the hart is indued vvith heauenlie knovvlege, pleaſant to the mind, and profitable to the ſoule.* Thirdly, Dauid ſingularly illuminated with knowlege of great, and moſt diuine Myſteries, indued alſo with moſt gracious diſpoſition of mind, *the man choſen according to Gods ovvne hart* (*1. Reg. 13.*) would vtter the ſame Myſteries, with godlie inſtructions, and praiſes of God, in the moſt exquiſite kind of ſtile; that is in verſe. For otherwiſe he was alſo very eloquent in proſe, as wel appeareth by ſundrie his excellent, and effectual diſcourſes, in the books of Kinges, and Paralipomenon. For which cauſe Moyſes alſo deſcribed the paſſage of Iſrael forth of Ægypt through the read ſea in a Canticle, after that he had related the ſame whole hiſtorie, more at large in proſe; that al might ſing, and ſo render thankes with melodious voice, and muſical

VVhy King Dauid writte diuine poetrie

The firſt cauſe his natural inclination to muſike.

1. Reg. 16. v. 23.

2. Verſe more eaſie & more pleſant.

Eccli. 40.

S. Aug. S. Baſil. in Præfat

3. Moſt ſpecial great, and memorable thinges writte in verſe.

Exo. 15.

inſtruments praiſing God. Likewiſe in an other Canticle he compriſed the whole law, a litle before his death. So alſo Barac and Debora: and after them Iudith, ſong praiſes to God for their victories in verſe. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verſe. Anna hauing obtained her prayer for a ſonne, gaue thankes to God with a Canticle. The like did king Ezechias for recouerie of health. The Prophets Iſaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new Teſtament, the B. virgin mother, iuſt Zacharie, & deuout Simeon gaue thankes, & ſang praiſes to God in Canticles.

Deut. 32. *Iudic* 5. *Iudith.* 16. *Prou* 31. 1. *Reg.* 2. *Iſa.* 38. *Iſa* 12. 26. *Ezech.* 38 *Ian.* 2. *Abac.* 3. *Dan.* 3. *Luc.* 1. 2.

Cãticles in the new Teſtament.

4. Both diuine muſike and dittie in Gods temple.

Fourthly, albeit the holie King was not permitted, to build the gorgious Temple for Gods ſeruice, as he greatly deſired to haue done, yet he prouided both ſtore of muſitians (foure thouſand in number, of which 288. were maiſters to teach) & made theſe Pſalmes as godlie ditties, for this holie purpoſe, in al ſolemnities of feaſtes, and daylie ſacriſice, when the Temple ſhould afterward be built.

1. *Par.* 23, 25.

5. The great vſe of theſe Pſalmes in the Catholique Church.

Fiftly, he made theſe Pſalmes not only for his owne, & others priuate deuotion, nor yet ſo eſpecially for the publique Diuine ſeruice in the Temple, and other Synagogues of the Iewes, but moſt principally for the Chriſtian Catholique Church, which he knew ſhould be ſpred in the whole earth. Forſeing the maruelous great, and frequent vſe therof in the Chriſtian Clergie, and Religious people of both ſexes. As he prophecieth in diuers Pſalmes. *Al the earth ſing to thee: ſing Pſalmes to thy name.* Againe, *I vvil ſing Pſalmes to thee* (ô God) *in the Gentiles, in al peoples, and Nations.* VVhich him ſelfe neuer did, but his Pſalmes are euer ſince Chriſt, ſong by Chriſtians, conuerted from gentilitie, as we ſee in the Churches Seruice. For the whole Pſalter is diſtributed to be ſong, in the ordinarie office of our Breuiarie euerie weke. And though extraordinarily, for the varietie of times, and feaſtes, there is often alteration,

56. 117. 65.

The whole Pſalter in the ordinarie office euerie weke.

Certaine Pſalmes euerie day.

4. (30. ad v. 7) 53 62. 66. 90. 94. 118. 133. 148. 149 150.

Many Pſalmes in other Eccleſiaſtical offices.

tion, yet ſtil the greater part is in Pſalmes. Certayne alſo of the ſame Pſalmes, are without change, or intermiſſion repeted euerie day. And ſuch as haue obligation to the Canonical Houres, muſt at leaſt read the whole Office priuatly, if they be not preſent where it is ſong. The Office alſo of Maſſe, ordinarily beginneth with a Pſalme. In Litanies, and almoſt al publique Prayers, and in adminiſtration of other Sacraments, and Sacramentals, either whole Pſalmes, or frequent verſes are inſerted. Likewiſe the greateſt part of the Offices, of our B. Ladie, and for the dead are Pſalmes. Beſides the ſeuen Pœnitential, and fiftene Gradual Pſalmes, at certaine times. So that Clergie mens daly office conſiſteth much in ſinging, or reading Pſalmes. And therfore al Byshops eſpecially, are ſtrictly bond by a particular Conon (*Diſt. 38. cap. Omnes pſallentes*) to be skilful in the Pſalmes of Dauid: and to ſee that other Clergie men be wel inſtructed therin. According to the Holie Ghoſts admonition, by the pen of the ſame Royal Prophet (*Pſal 46.*) *Pſallite ſapienter*; or *intelligenter*, that is. *Sing Pſalmes vvith knovvlege, and vnderſtanding them*. Not that euerie one is bond to know, and be able to diſcuſſe al difficulties, but competently, according to their charge vndertaken in Gods Church. Otherwiſe euerie one that is, or intendeth to be a Prieſt, may remember what God denounceth to him, by the Prophet Oſee (*c. 4.*) *Becauſe thou haſt repelled knovvlege, I vvil repel thee, that thou do not the function of Prieſthood vnto me*. Thus much touching the Author, the contentes, the poetical ſtile, & final cauſe of this holie Pſalter.

Bishops bond to be skilful in Dauids Pſalter.

Other Prieſtes to haue competent knowlege therin.

VVhy this booke is called the pſalter.

As for the name, S. Ierom, S. Auguſtin, and other Fathers teach, that wheras amongſt innumerable muſical inſtruments, ſix were more ſpecially vſed in Dauids time, mentioned by him in the laſt Pſalme. *Trumpet, Pſalter, Harpe Timbrel, Organ, and Cimbal*. This booke hath his name of the inſtrument called Pſalter, which hath tenne ſtrings, ſignifying the tenne commandements, and is made in forme (as S. Ierom, and S. Bede ſuppoſe) of the Greke, letter Λ *delta*, becauſe as that inſtrument rendreth ſound from aboue, ſo we ſhould attend to heauenlie vertues, which come from aboue: Likewiſe vſing the harpe, which ſignifyeth mortification of the fleſh, & other inſtruments, which ſignifie and teach other vertues, we muſt finally referre al to Gods glorie, reioyce ſpiritually in hart, and render al praiſe to God.

Other inſtrumentes make conſorte with the Pſalter.

Al vertues are referred to Gods honour.

Concerning interpretation of holie Scriptures.

Scriptures are to be expounded by the cōmon ſpirit of the Church, not by priuate men.

AS Prophecie (*or other holie Scripture*) was not at anie time by mans wil, but the (*Prophetes*) holie men of God ſpake, inſpired by the Holie Ghoſt: ſo no prophecie (*nor explication*) of Scripture, is made by priuate interpretation. *2. Pet. 1.* but by the ſame Spirite wherwith it was written, which our Sauiour gaue to the Church, to abide for euer, the Spirite of truth; to teach al truth. *Ioan. 14. 16. Neither* perteyneth it to euerie one, to diſcerne the true ſpirite, but to ſome. 1. *Cor. 12.*

They conſiſt in vnderſtanding.

Holie Scriptures conſiſt not in reading, but in vnderſtanding. *S. Ierom Dialogo aduerſ. Luciferianos.*

Holy Fathers do beſt expound them.

The wordes of holie Scripture are ſo to be vnderſtood, as holie men, the Sainctes of God, haue vnderſtood them, *S. Aug Ser. 18. de verb. Domini.* Men muſt lerne of men, not expect knowlege immediatly of God, nor only by Angels. *Idem, in prologo Doct. Chriſt.*

Some Myſteries are hidden.

There be ſome thinges, mentioned in holie Scripture, which God wil haue hidden, and thoſe are not to be curiouſly ſearched. S. *Amb. li. 1. c. 7. de vocat. Gentium.*

They proue our humilitie.

By thoſe thinges, which to vs are hidden in holie Scripture, our humilitie is proued, *S. Greg. ho. 17. ſuper Ezech.*

THE BOOKE OF PSALMES

PSALME I.

The Royal prophet Dauid placed this Pſalme as a Preface to the reſt, conteyning, 1 true happines, which conſiſteth in flying ſinnes, and ſeruing God. 3. The good doe proſper, 5. not the Wicked: 6. as wil appeare in the end of this world.

The right maner of ſeruing God. The 7. key.

Mat. 5.

1 BLESSED [a] is the man, that" hath [b] not gone in the counſel of the impious, & hath [c] not" ſtoode in the way of ſinners, and hath [d] not" ſitte in the chayre of peſtilence: *[[b] not conſented to euil ſuggeſtions. [c] not continued in ſinne. [d] not finally perſiſted in Wicked life.*

[a] He is in the right way to eternal felicitie.

Ioſ. 1.

2 † But [e] his" wil is in the way of our Lord, and in his law he wil meditate day and night. *[[e] He is wholly occupied & delighted in keeping Gods commandments.*

Iere. 17.

3 † And he ſhal be as a tree, that is planted nigh to [f] the ſtreames of waters, which ſhal geue his fruite in his time: *[[f] To him that vſeth Gods grace wel, more grace is continually geuen.*

4 † And [g] his leafe ſhal not fal: and [h] al thinges whatſoeuer he ſhal doe, ſhal proſper. *[[g] Through ſuch grace he ſhal perſeuer. [h] al thinges worke to the good of them that loue God ſincerely.*

5 † The impious not ſo: but [i] as duſt, which the winde driueth from the face of the earth. *[[i] The Wicked are carried with euery light tentation.*

6 † Therfore the impious ſhal [k] not riſe againe in iudgement: nor ſinners in the [l] councel of the iuſt. *[[k] Al ryſing at the laſt day, the wicked ſhal not riſe with hope nor comforth, but in deſolation. [l] the happie congregation of the bleſſed.*

7 † For our Lord [m] knoweth the way of the iuſt, and the way of the impious [n] ſhal periſh. *[[m] approueth & rewardeth. [n] in eternal damnation.*

ANNO-

ANNOTATIONS. PSALME. I.

They are happie (in hope) that decline from euil.

1. *Hath not gone, not ſtood, not ſitte.*] The Hebrew ſtile, and maner of diſcourſe differeth here from other nations, in mentioning firſt the leſſe euil, and the greateſt laſt. VVhereas we would ſay in the contrary order: He is happie that hath not *ſitte*, that is, hath not ſetled himſelfe in wickednes, nor finally perſiſted obſtinate: more happie, that hath not *ſtood*, anie notable time continued in ſinne: and moſt happie, that hath not *gone*, not geuen anie conſent at al to euil ſuggeſtions.

Iuſtice conſiſteth in fleing euil and doing good.

2. *His vvil in the vvay of our Lord.*] As one part of happines conſiſteth in declining from euil: ſo the other is in doing good; the wil deſiring, and diligently endeuoring to walke in the way of vertue, and law of God. VVhich is true iuſtice, and right forme of good life, propoſed in this Pſalme, for attayning eternal beatitude.

PSALME II.

Of Chriſt. the 5. key. Alſo of his Church, the 6. key.

Chriſts glorie, the World repining therat, 4. ſhal be propagated in al the world. 7. His diuine powre as wel ſpiritual in conuerting mens hartes, as external, in ſeuere iuſtice, is prophecied.

VVHY did the *a* Gentiles rage, and *b* peoples meditate vaine things? 1 *Act. 4.*

a *Both gẽtiles.* b *and Iewes ſtriue invaine againſt Chriſt.*

† The *c* kings of the earth ſtood vp, and the *d* princes came together in one againſt our Lord, and againſt his Chriſt. 2

c *Pilate and Herod.* d *Annas and Caiphas.*

† Let *e* vs breake their bondes a ſunder: and let vs caſt away their *f* yoke from vs. 3

e *The voice of wicked men,* f *& eſpecially libertines ſtriuing to ſhake of al diſcipline.*

† He that dwelleth in the heauens, shal *g* laugh at them: and our Lord shal ſcorne them. 4

g *God for al this, wil turne the haries of manie.*

† Then shal he ſpeake to them in his *h* wrath, & in his *i* furie he shal truble them. 5

h *ſeuerly reprehend,* i *and iuſtly punish the obſtinate.*

† But *k* I am appoynted king by him ouer Sion his holie hil, preaching his precept. 6

k *Chriſt shal reigne in his kingdome the Church.*

† The *l* Lord ſaid to me; Thou art my *m* Sonne, I this day haue begotten thee. 7 *Act. 13. Heb. 1. & 5.*

l *God the Father ſpeaketh to* m *God the Sonne.*

† Aske of me, and I wil geue *n* thee the Gentiles, for thyne inheritance, and thy poſſeſſion *o* the endes of the earth. 8

n *Chriſt as man hath the Church for his inheritance.* o *Spred through the whole world.*

† And

9 † Thou ſhalt rule them ″ in *p* a rod of yron, and ″ as a potters veſſel thou ſhalt breake them in peeces.

Apoc. 2. & 19.

p *Gods inflexible wil & powre.*

10 † And *q* now ″ye kings vnderſtand: ″ take inſtruction you that iudge the earth.

q *A prophecie that kinges shal be conuerted, and ſubmit themſelues to Chriſts diſcipline.*

11 † Serue our Lord in *r* feare: and ″ reioyce to him with trembling.

r *None is ſecure before death.*

12 † Apprehend diſcipline *ſ* leſt ſometime our Lord be wrath, and you periſh out of the iuſt way.

ſ *Some fal from the way of ſaluation.*

13 † When his wrath *t* ſhal burne in ſhort time, bleſſed are al, that truſt in him.

t *God wil iudge iuſtly in the end of this ſhort life both the euil and good. So this Pſalme concludeth with the ninth key.*

ANNOTATIONS. PSALME. II.

2. ***Kinges and Princes againſt Chriſt.***] VVhen Chriſt, and his Apoſtles preached the Goſpel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors moſt furiouſly reſiſted, but al in vaine. For they could not hinder the wil and powre of God. But the more they perſecuted, the more was increaſed the zele, and number of Chriſtians.

Perſecution cannot hinder the glorie of Chriſt.

8. ***The gentiles thyn inheritance.***] By this promiſe of God to Chriſt, S. Auguſtin conuinced the Donatiſtes; & in them the Proteſtantes, that ſay, the Church of Chriſt failed, and became ſmal, or inuiſible; as though Chriſt the Sonne of God, could ſometimes loſe his inheritance, which is the Catholique Church, gethered of the Gentiles, and ***his poſſeſsion*** extended ***to the endes of the earth.***

in hunc Pſal.

The Church neuer faileth.

9. ***As a potters veſſel.***] If a potters veſſel (ſaith S. Ierom ***in hunc Pſal. tom. 8.***) be broken whiles it is ſoft, it may eaſily be repared, but after it is hard, it can not be made whole againe. So ſinners are more eaſily reſtored to grace, ſhortly repenting, then long obdurate: yet that which is vnpoſſible to man, is poſſible to God. ***Mat. 10. For as clay in the potters hand, ſo are you in my hand, ſaith our Lord. Iere. 18.***

Cuſtome in ſinne more hardly cured.

10. ***Ye kinges vnderſtand***] Not onlie innumerable other people of al nations, but alſo after a while, Kinges and Emperors beleued in Chriſt. And ſuch as at firſt perſecuted, became moſt Chriſtian, Catholique, Defenders of the faith.

Kinges conuerted to Chriſtianitie.

10. ***Take inſtruction you that iudge the earth.***] Petilianus, Gaudentius, & other Donatiſtes inueyghing againſt Chriſtian Kinges, for puniſhing heretikes, moſt falſly auoched, that Chriſtianitie neuer found kinges but inuious, enimies, and perſecuters. To whom S. Auguſtin anſwereth in ſeueral bookes, that Chriſtian Kinges, and Princes are not enemies to Chriſtianitie: but are enemies to heretikes, the rebelles of Chriſt, and his Church. For according to this prophecie of king Dauid, Chriſtian ***kinges are inſtructed***, and know it is their dutie, in the ſeruice of God, to defend the Church againſt Heretikes, and other Infidelles. And it is the propertie of Apoſtataes to fauour heretikes. So good Conſtantin the great maintained Catholique vnitie; and Iulian the Apoſtata to make greater diuiſion, tooke Churches from Catholiques, and gaue them to Donatiſtes,

Ad Petil. li. 2. c. 92. Ad Gaud li. 2. c. 26.

Defend Catholiques and puniſh heretikes.

Apoſtataes fauoure heretikes and ſchiſmatikes, becauſe they hate al Chriſtians.

to nouriſh diſſention, and ſo to ouerthrow al Chriſtians But God ſtil protecteth the true Church, againſt al ſuch ſuttle, and malicious deuiſes : *becauſe it is Chriſts inheritauce.*

Ioy and feare.

11. *Reioyce vvith trembling.*] Gods ſeruice is tempered with two affections: with ioy, in conſideration of his goodnes, mercie, & meeknes; and with feare, in reſpect of his iuſtice, and ſeuere iudgement. The one is a remedie againſt deſperation: the other againſt preſumption.

PSALME. III.

Dauid perſecuted by his ſonne.

The 8. key.

King Dauid recounteth his danger, when his ſonne Abſalom conſpired againſt him: 4. and thanketh God for his deliuerie. 9, acknowledging al helpe to be from God. Miſtically, Chriſts perſecution, Death, Burial, and Reſurrection.

† The ″ Pſalme of Dauid, ″ when he fled from the face of 1
Abſalom his ſonne. (2. *Reg.* 15.)

LORD *a* why are they *b* multiplied that truble me? manie 2
riſe vp againſt me.

Ioan.2

a *O God let me know how greiuously I haue ſinned.* b *that al Iſrael (1.Reg. 15.v.13.) with al their hart foloweth Abſolom. So againſt Chriſt, the Prieſtes, the People, & Gentiles al conſpired.*

† Many ſay to *c* my ſoule: There is *d* no ſaluation for him in 3
his God.

c *my life* d *he can not eſcape*

† But *e* thou Lord art my protectour, my *f* glorie, & exalting 4
g my head.

e *But I auouch that* God *alwaies defendeth me,* f *geuing me victorie,* g *& cõfirming my kingdom.*

† With my voice I haue cried to our Lord: and he hath heard 5
me from his *h* holie hil.

h *heauen.*

† ″I haue *i* ſlept, and haue *k* bene at reſt; and haue *l* riſen vp, 6
becauſe our Lord hath taken me.

i *I lay downe* k *and reſted in expectation of thy helpe.* l *And am deliuered. Chriſt dyed, was buried, & roſe againe.*

† I wil not feare thouſandes of people compaſſing me: *m* a- 7
riſe Lord, ſaue me my God.

m *I know thou wilt help me, and ſo I beſech thee to do.*

† Becauſe thou haſt ſtroken al that are my aduerſaries without 8
cauſe: thou haſt broken the n teeth of ſinners.

n *The ſtrẽgth and furie.*

† Saluation *o* is our Lordes: and thy *p* bleſſing vpon thy 9
people.

o *health and ſaftie cõmeth from God.* p *Abundance of grace promiſed to Gods ſeruantes.*

ANNO-

ANNOTATIONS. PSALME. III.

1. *Pſalme of Dauid.*] Al Interpreters agreably teach, that king Dauid made not the titles, which are before the Pſalmes. Neuertheles they are authentical, as endited by the Holie Ghoſt. And it is moſt probable Eſdras added thoſe titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom tranſlated into Latin.

Titles of the Pſalmes added by Eſdras and the Septuagint.

In theſe titles fiue thinges may be noted. Firſt, the former two hauing no title at al, the general name of Pſalme, common to al, is particularly appropriated to ſome, and other names to others. VVhich in al are twelue. to witte: Pſalme Inſcription, Prayer, Canticle, Pſalme of Canticle, Canticle of Pſalme, Hymne, Teſtimonie, Vnderſtanding, Praiſe of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of ſome Pſalmes are the names of certaine perſons, which by S. Auguſtins iudgement, cited in the Proemial Annotations, and others, proueth not the ſame perſons to be authores of thoſe Pſalmes, but ſignifieth ſome other thing. Thirdly, in ſome titles the time is ſignified, when the Pſalme was made, or ſong. Fourtly, the matter conteyned in the Pſalme, or vpon what occaſion it was made, is expreſſed in ſome titles. Fiftly diuers other termes are often vſed in the titles of ſundrie Pſalmes, as *To the end. For the Octaue. For preſſes*, and the like, al which we ſhal briefly explicate, where they firſt occurre.

Fiue thinges to be noted in the titles.

Pſal. 4. 6. 8. 15. 16. &c.

Firſt therfore this third Pſalme is called *the Pſalme of Dauid*, not becauſe he is author therof, for he is alſo author of the former, where his name is not expreſſed, as is euident by the teſtimonie of al the Apoſtles. *Act.* 4. *v.* 25. but becauſe it treateth particularly and literally of him.

VVhy this is called the Pſalme of Dauid.

1. *VVhen he fled from the face of Abſalon.*] Here the time is ſignified, when this Pſalme was made, to wite, immediatly after the ouerthrow of his rebellious ſonne Abſalom, mentioned. 2. *Reg.* 18. before his returne to Ieruſalem. For albeit of humaine, natural, and fatherlie affection, he greatly lamented the death of his ſonne, yet he rendered thankes and praiſes to God, as reaſon and dutie bond him.

The time and occaſion of making this Pſalme.

6. *I haue ſlept, and haue benne at reſt, and haue riſen vp.*] King Dauid by his ſleeping in perſecution, and by his reſting, and deliuerie from his perſecuters, prefigured Chriſts Death, Burial, & Reſurrection. As appeareth, Ioan. 2. v. 22. VVhere the Euangeliſt ſaith: that after Chriſts Reſurrection, *his diſciples beleued the ſcripture*, to witte, this and other like prophecies. For otherwiſe the old Teſtament doth not ſo expreſly declare ſuch Myſteries, as the Goſpel doth: but one thing in the proper, and grammatical ſignification of he wordes, and an other thing, in ſhadowes and figures, and both literal. VVhereupon S. Gregory teacheth (*li.* 20. *c.* 1. *Moral.*) that holie Scripture (amongſt other incomparable excellences) ſurpaſſeth al other doctrines, in the verie maner of ſpeaking: becauſe by one and the ſame ſpeach, it reporteth a thing donne, and proclameth a Myſterie: ſo relating thinges paſt, that with the verie ſame wordes, it foreſheweth thinges to come.

King Dauid prefigured Chriſt.

The ſame Scripture hath diuers literal ſenſes.

PSALME. IIII.

The holie prophet teacheth, by his owne example, to flee to God in al tribulation 3. that other refugies are inſufficient, 9. and Gods helpe moſt aſſured.

Confidence in God neceſſary
The 7. key.

a *In an inſtru* Vnto " the end, in *a* ſongues, the Pſalme *b* of Dauid. 1
ment apt for *verſes.* b *This Pſalme perteyneth to the beloued, ſignified by the*
word Dauid. *S. Aug: li. 17. c. 14. ciuit. S. Beda in Pſal.*

c *VVhen* VVHEN *c* I inuocated, the God of my iuſtice heard me: 2
Saul vniuſtly in *d* tribulation thou haſt enlarged to me. *e* Haue
perſecuted mercie on me, and heare my prayer.
iuſt Dauid, *God heard his prayers.* d *being ſtraictly beſeeged (1. Reg. 23. 26.)*
e *Likewiſe* *helpe me when ſoeuer I ſhal nede.*
f *Why do you* † Ye ſonnes of men how long are you of *f* heauie hart? why 3
ſtil harden loue you *g* vanitie, and ſeeke *h* lying?
your hartes? g *honour, and tranſitorie glorie,* h *falſe and deceiptful riches?* *Epheſ. 4.*
i *Euery godly* † And know ye that our Lord hath made his *i* holie one 4
ſoule. k *Rich* *k* meruelous: *l* our Lord wil heare me, when I ſhal crie to
with vertues. him.
l *Euerie iuſt* *ſoule hath confidence in God, that he wil heare his crie.*
m *Iuſt anger* † Be ye *m* angrie, and *n* ſinne not: the thinges that you ſay in 5
is good & ne- *o* your hartes, in your *p* chambers be ye ſorie for.
ceſſarie agaiſt *ſinne.* n *but then is moſt nede to beware not to excede in paſſion.*
haue therfore *a continual purpoſe neuer to ſinne.* o *Euil cogitations.*
p *bewaile &* *repent before you ſleepe.*
q *Not only* † Sacrifice ye the " ſacrifice of *q* iuſtice, and hope in our Lord. 6
external but Manie ſay: *r* Who ſheweth vs good thinges?
moſt eſpecially *internal ſacrifice of iuſtice, and obſeruation of Gods command-*
ments is moſt *neceſſarie* r *The ſolide rewardes promiſed by God?*
ſ *reaſon and* † The *ſ* light of thy countenance ô Lord is ſigned vpon vs: thou 7
grace are haſt geuen *t* gladneſſe in my hart.
freely geuen to *man, wherby he may know that God wil reward the iuſt.* Heb. 11. v. 6.
t *VVherin a* *iuſt man inwardly reioyceth.*
v. w. x. *For* † By the fruite of their *v* corne, and *w* wine, and *x* oile they 8
example and are multiplied.
in figure of *heauenlie rewardes, God gaue temporal wealth in the old teſtament.*
y *In this con-* † In *y* peace in the ſelfe ſame I wil ſleepe, and reſt: 9
fidẽce the iuſt *may reſt contented.*
z *God ſo pro-* † Becauſe thou Lord haſt *z* ſingularly ſetled me in hope. 10
miſeth euerie *iuſt perſon in particular.*

ANNOTATIONS. PSALME. IIII.

The ſignifica-
tion of this

1. *Vnto the end.*) The Hebrew word *Lamnatſea*, ſignifieth *to him that ouercometh*. And ſo the Hebrewes interprete, that the Pſalmes, which haue this word in their titles, were directed either to him, that excelled others in ſkil of muſike;

1.Par.15.

muſike; or had authoritie ouer other muſitians: or to him, whoſe office was to ſing victories and triumphes. But the Latin, according to the Greeke, hath *In finem, Vnto the end.* which (moſt commonly ſignifying perpetuitie, or continuance vnto the end of anie thing) in the titles of the Pſalmes rather ſignifieth, that the matter conteyned in the Pſalme, perteineth to future times, or perſons; eſpecially to the new Teſtament. And ſo S. Auguſtin expoūdeth it here of *Chriſt*, who is *the end* (or perfection) *of the lavv.* Not that the principal contentes belong to Chriſt, in his owne Perſon, but to his myſtical bodie the Church, and faithful people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the ſeuenth key, propoſing his owne example, & prophetically Chriſts. The ſame wherto Chriſt exhorteth, ſaying: Ioan. 16. v. vlt. *Haue confidence,* I *haue overcome the vvorld.* Signifying that his ſeruantes, through his grace, may alſo ouercome it.

Rom.10.

phraſe, *To the end* in the titles of Pſalmes.

Three ſpiritual ſacrifices neceſſarie.

Of penance, Iuſtice. Praiſe.

VVhat is due to God.

6. *Sacrifice of* Iuſtice.] Not only external Sacrifice of diuers kindes, were neceſſarie in the law of nature, and of Moyſes, and one moſt excellent and complement of al, in the new Teſtament, but alſo ſpiritual ſacrifice was euer, and is required, and that of three ſortes. Firſt, Sacrifice of ſorow, and contrition for ſinnes (*Pſal.* 50.) *An afflicted ſpirite is a ſacrifice to God.* The ſecond is ſacrifice of Iuſtice, here mentioned. The third is Sacrifice of praiſe (Pſal. 49.) *Immolate to God the ſacrifice of praiſe.* Concerning the ſecond propoſed in this place: He offereth ſacrifice of Iuſtice, that rendereth to euery one that is due. Firſt to God as our Creator, a reſignation of our ſelues, euen our liues, at his diuine pleaſure; as to our Maſter, we muſt render faith and beleefe, in al that he propoſeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obſeruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phiſitian, patience and toleration, when he cureth our woundes, by chaſticement for ſinnes; as to our Spouſe, chaſtity of body and mind, fleeing al carnal and ſpiritual fornication; as to our Freind, frequent conuerſation in al actes of deuotion VVe owe to our ſelues, that ſeing we conſiſt of ſoule and bodie, we keepe due ſubordination, that the ſoule and reaſon command, & the bodie, and inferiour appetite obey: as the ſeruant muſt obey his maſter, and the handmaide her miſtris. VVe owe to our neighbour, loue from the hart; inſtruction alſo from the mouth; and aſſiſtance by our helpe, according to his neceſſitie, and our abilitie; yea though our neighbour be our enemie. But to other enimies contrary thinges are due. To the world, contempt: becauſe the goodes of this world are ſmal, few, ſhorte, vncertaine, deceiptful, not ſatisfying the mind, and mixed with manie euils and dangers. To the fleſh we owe chaſticement, and daylie care, ſo to feede it, that it ſerue the ſoule, & rebel not. To the diuel we muſt render the ſhame, that cometh by ſinne, acknowledging our faults, and al truthes, and ſo returne vpon him *al vanitie and lying*, wherwith he allureth & ſeduceth. Finally to ſinne it ſelfe, we owe hate, and reuenge, becauſe it is the only euil, that hurteth vs; and due puniſhment with zele of iuſtice, becauſe it diſhonoreth God. He that thus offereth *ſacrifice of iuſtice*, may inſtly (as it foloweth in the Pſalme) hope (yet not in him ſelfe but) in our Lord. And leſt anie ſhould pretend ignorance, ſaying: *vvho ſhevveth* (or teacheth) *vs good thinges?* as though they lacked inſtruction, the Prophete preuenteth this vaine excuſe, ſaying: *The light of thy countenance* o Lord (the light of reaſon, which is the image of God, wherto we are created like) *is ſigned vpon vs*, fixed in our vnderſtanding, that we may ſee there is a God, that ought to be ſerued, and that he wil revvard his ſeruants. *Heb.* 11.

To our ſelues.

To our neighbour.

To our enemies.

The world.

The fleſh.

The diuel.

To ſinne.

Light of reaſon sheweth there is a God that rewardeth.

PSALME. V.

The general iudgement. The 9. key.

Iuſt men in affliction appeale to God, the reuenger of iniuries. 5. knowing and profeſſing that God hateth iniquity. 9. therfore remitte their cauſe to him. 11. recite certaine enormious vices of the Wicked. 13. and expect Gods final iudgement of the good and bad.

† Vnto the end, for *a* her that obtaineth the *b* inheritance. 1
The Pſalme of Dauid.

a *The faithful iuſt ſoule that ouercōmeth her enimies by vertue.* b *eternal glorie.*

RECEIVE ô Lord *c* my wordes with thine eares, vnderſtand my crie. 2

c *The praier of the whole Church, or of anie faithful (euer beloued) ſoule.*

† Attend to the voice of my prayer, my king and my God. 3

† Becauſe I wil pray to thee: Lord in *d* the morning thou wilt heare my voice. 4

d *Gods helpe is preſently granted of his part, though it be ſometimes differred for the more good of his ſeruantes.*

† In *e* the morning I wil ſtand by thee and wil ſee: becauſe thou art ″ not a God that wilt iniquitie. 5

e *Before al other affayres we muſt pray to God. S. Ciprian. in fine orat. Dominicæ.*

† Neither ſhal the malignant *f* dwel neere thee: neither ſhal the vniuſt abide *g* before thine eies. 6

f *The wicked and wickednes haue noe conuerſation with God.* g *in the day of iudgement.*

† Thou hateſt al that worke iniquitie: thou wilt *h* deſtroy al that ſpeake lie. 7

h *by final ſentence of eternal dānation.*

† The bloudie and deceitful man our Lord wil abhorre: 8

† But I in the multitude of *i* thy mercy. I wil enter into thy houſe: I wil adore toward *k* thy holie temple in thy *l* feare. 9

i *Not in mans powre, but in Gods mercie muſt the iuſt man truſt.* k *In the Church of God.* l *with reuerential feare as in Gods preſence.*

Lord conduct me in thy iuſtice: becauſe of mine enimies direct my way in thy ſight.

† Becauſe there is *m* no truth in their mouth: their hart is *n* vayne. 10

m *No true nor ſolide goodnes in the wicked.* n *They thinke nothing but vanitie, and miſchiefe.*

† Their throte is an *o* open ſepulchre, they did *p* deceitfully with their tongues, *q* iudge them o God. 11 Pſal. 13. Rom. 3.

o *yelding lothſome ſtinch, bitternes, and rancor,* p *yet they flatter with feaned good wordes.*

q *Albeit the iuſt deſire the conuerſion of the wicked, yet if they wil not repēt, then the iuſt conforme their deſires to Gods iuſt iudgement: which ſhal be manifeſted in the end of the world.*

† Let

12 † Let them faile of their cogitations, according to the multitude of their impieties expel them, becauſe they haue prouoked thee ô Lord.

13 † And let al be glad, that hope in thee, they ſhal reioyce for euer: and thou ſhalt dwel in them. And al that loue thy name ſhal glorie in thee, becauſe thou wilt *r* bleſſe the iuſt.

r *The iuſt ſhal receiue ſentence of eternal glorie.*

14 † Lord, as with a ſhield of thy good wil, thou haſt crowned vs.

ANNOTATIONS. PSALME. V.

God is not author nor cauſe of ſinne.

5. ***Not a God that vvilt iniquitie.***] Seing God *vvil not iniquitie*, as theſe wordes teſtifie in plaine termes, it foloweth neceſſarily, that he is not author, nor cauſe of anie ſinne For God doth nothing contrarie to his owne wil. But he hateth iniquitie, and in reſpect therof ***hateth al that vvorke iniquities***, as the authours of iniquity, though he loueth them as his creatures and of his part requireth their ſaluation.

PSALME VI.

A pathetical praier of a ſinner & the firſt penitential Pſalme. the 7. key.

Dauids earneſt and hartie praier after he had grieuouſly ſinned. 5. which being grounded in filial, not ſeruil feare, 9. concludeth with aſſured hope, and confidence in Gods mercie.

1 † Vnto *a* the end in ſongs, the Pſalme of Dauid ' for the octaue.

Pſal. 37. 2 LORD, *b* rebuke me not in" thy furie; nor *c* chaſtiſe me in " thy wrath.

3 Haue mercie on me Lord, becauſe I am weake: *d* heale me Lord, becauſe al *e* my bones be trubled.

4 † And my ſoule is *f* trubled exceedingly: but thou Lord *g* how long?

5 *h* † Turne thee o Lord, and *i* deliuer my ſoule: ſaue me for *k* thy mercie.

6 † Becauſe there is not in *l* death, that is mindful of thee: and in *m* hel who ſhal confeſſe to thee?

Pſal. 13. Rom. 3. 7 † I *n* haue labored in my ſighing, I *o* wil euerie night waſhe my bed; I wil *p* water my couche with my teares.

a *This Pſalme perteyneth alſo to penitentes in the new teſtament.*

b *condemne me not eternally*

c *Spare me alſo for part of the temporal paine, which I deſerue.*

d *Geue me the medicine of grace.*

e *My ſorow hath inwardly pearced me euen to the bones.*

f *with feare of thy iuſt wrath.*

g *leaueſt thou me in this calamitie?*

h *Shew againe thy fauorable contenance.*

i *from this fearful affliction.*

k *Though my ſinnes haue deſerued the contrary yet ſhew thy mercy.*

l *This life is the time of repentance, after death no cenuerſion.*

m *In hel nothing but blaſphemie.*

n *I haue in part lamẽted.*

o *I wil adde more ſorow & penance.*

p *I wil perſiſt in my penance, til I be throughly watered with thy grace.*

† My

† My *q* eye is trubled for furie: I haue waxen *r* old *ſ* among al myne enemies. 8

† *t* Depart from me al ye that worke iniquitie: becauſe our Lord *v* hath heard the voice of my weeping. 9

Mat. 7. & 25. Luc. 13.

† Our Lord hath heard my petition, our Lord hath receiued my prayer. 10

† Let al myne enemies be *w* aſhamed, & very ſore trubled: let them be conuerted and aſhamed very quicly. 11

q *myne eyes are dimme with weeping, for feare of thy iuſt iudgement.* r *my heares are gray with ſorrow.* ſ *wherat myn enemies reioyce.*

t *After due ſorow the true penitent hath confidence in God, againſt his enimies.*

v *VVil moſt certainly accept of true repentance.*

w *Theſe are not imprecations, but threatninges, that the wicked may amend, or els predictions if they perſiſt in ſinne.*

ANNOTATIONS. PSALME. VI.

The octaue ſignifieth the world to come.

1. *For the octaue.*] Literally it ſemeth that the Pſalmes which haue *For the octaue,* in their titles, were to be ſong on an inſtrument of eighr ſtringes. So the Caldee paraphaſis tranſlateth. *In citheris octo chordarum: in Citherus of eight ſtringes.* But prophetically S. Auguſtin, & others expound it, to perteine to the Reſurrection in the end of this world. So Dauid, and al penitent ſinners bewaile their ſinnes, and do penance in this life, for the octaue, that is for the world to come.

Hel for ſome ſinners. Purgatorie for others.

1. *In thy fury, nor in thy vvrath.*] By *furie* is ſignified diuine iuſtice, irreuocably condemning the wicked to eternal damnation: by *vvrath,* Gods fatherlie chaſticement correcting ſinners, whom he ſaueth. VVherupon S. Gregorie teacheth, that the faithful ſoule not only feareth furie, but alſo wrath: becauſe *after the death of the fleſh, ſome are deputed to eternal torments, ſome paſſe to life through the fire of purgation.* VVhich doctrine the ſame holy father confirmeth, by the iudgement of S Auguſtin more ancient. VVho likewiſe affirmeth, that al thoſe which haue not laide Chriſt their fundation, are rebuked in furie, becauſe they are tormented in eternal fire: and thoſe which vpon right fundation (of true faith in Chriſt) haue *built vvood, hay, ſtubble,* are chaſtiſed in wrath, becauſe they are brought to reſt of beatitude, but purged by fire. Let therfore the faithful ſoule (conſidering what ſhe hath donne, and contemplating what ſhe ſhal receiue) ſay: *Lord rebuke me not, in thy furie: nor chaſtice me in thy vvrath.* As if ſhe ſaid more plainly: This only with my whole intention of hart, I craue, this inceſſantly with al my deſires I couete, that in the dreadful iudgement, thou neither ſtrike me with the reprobate, nor afflict me with thoſe, that ſhal be purged in burning flames. Thus S. Gregorie, *in 1. Pſalm penitent. v. 1.*

in Pſal. 37. 1. Cor. 3.

PSALME VII.

Dauids prayer in tribulation. the 8. key.

Dauid in confidence of his iuſt cauſe, and vniuſt perſecution. prayeth for Gods helpe, 7. *and iuſt reuenge of his enemies.* 15. *deſcribing their malitious intention, and ruine.*

The Pſalme of Dauid which he ſong to our Lord, for the wordes of *a* Chuſi the ſonne of Iemini. (*2. Reg. 16.*) 1

a *This Chuſi defeated the counſel of Achitophel. as S. Aug. S. Baſil & S. Chriſ. expound it.*

The

2 † O Lord my God I haue hoped in thee: ſaue me from al that perſecute me, and deliuer me.

3 † Leſt ſometime *b* he as a Lyon violently take *c* my ſoule, whiles there is none to redeme, nor to ſaue.

4 O Lord my God if I haue done *d* this, if there be iniquitie in my handes;

5 If I haue rendred to them that repayd me euils, let me worthely fal *e* emptie from myne enemies.

6 † Let the enemie perſecute my ſoule, and take it, and *f* treade downe my life in the earth, and bring downe my glorie into the duſt.

7 † Ariſe Lord in thy wrath: and *g* be exalted in the coaſtes of myne enemies.

And ariſe ô Lord my God in the *h* precept which thou haſt cō-
8 manded: † and a *i* ſinagogue of peoples ſhal compaſſe thee.

9 And *k* for it returne on high: † our Lord iudgeth peoples.

Iudge me ô Lord according to *l* my iuſtice, and according to my innocencie *m* vpon me.

10 † The wickedneſſe of ſinners ſhal be conſumed, and thou ſhalt direct the iuſt, which ſearcheſt the hart and raynes ô God. *1. Par. 28.*

11 † My iuſt helpe is from our Lord, who ſaueth thoſe that be right of hart. *Iere. 11. 17.*

12 God is a iuſt iudge, ſtrong, & patient: is he angrie *n* euerie day?

13 † *o* Vnleſſe you wil be conuerted, he ſhal ſhake his ſword, he hath bent his bow, and prepared it.

14 † And in it he hath prepared the veſſels of death: he hath made his arrowes for them that burne. *Iſa. 59.*

15 † Behold *p* he hath bredde with iniuſtice: he hath conceiued ſorow; and brought forth iniquitie. *Iob. 15.*

16 † He hath opened a pit, and digged it vp: and he is fallen into the diche, which he made.

17 † His *q* ſorrow ſhal be turned vpon his head: and his iniquitie ſhal deſcend vpon his crowne.

18 † I wil confeſſe to our Lord according to his iuſtice: and wil ſing to the name of our Lord moſt high.

b *Abſolom, or anie other enemie, if God doe not reſiſt and hinder him.*

c *my life.*

d *Such euil as myne enemies fayne & obiect againſt me.*

e *Let me not haue the victorie of them.*

f *Let me dye with ignominie.*

g *Shew thy powre.*

h *Seing thou diddeſt command to make me king, it behoueth thee to protect me.*

i *manie wil ſerue thee the only true God.*

k *For this increaſe of faithful people.*

l *my iuſt cauſe againſt my particular enemies.*

m *let fal vpon me.*

n *God doth not puniſh al ſinners preſently, but often differreth.*

o *expecting if they wil amẽd*

p *The iniurious perſecutor purpoſing iniuſtice, conceiueth enuie, and bringeth forth iniquitie.*

q *Enuie, & deſire to hurt others turneth to the ruine of the enuiers.*

PSALME VIII.

Chriſts Incarnation.
The 5. key.

God is magniſied & praiſed for his meruelous worke of creatures, 5. but eſpecially of mankind, ſingularly exalted by the Incarnation of Chriſt.

† Vnto *a* the end *b* for " preſſes, the Pſalme of Dauid. 1

a Belonging to the newe Teſtament. b *Suffering of Chriſt, and of Chriſtians.*

O LORD *c* our Lord, how meruelous is thy name in the whole earth! Becauſe thy magnificence is eleuated, aboue *d* the heauens. 2

c God the lord of al by creation, is our ſingular lord, that beleue and truſt in him. d *God more excelent then the heauens, he being the creator, they a creature.*

† Out of the mouth of *e* infantes and ſucklinges, thou haſt perfected praiſe becauſe of thine enemies, that thou mayeſt deſtroy the enemie and reuenger. 3 *Mat. 21.*

e fulfilled when Chriſt coming into Ieruſalem, children ſang Ozanna Mat. 21.

† Becauſe I ſhal ſee thy heauens, the workes of thy fingers: the moone and the ſtarres, which thou haſt founded. 4

† What is man, that thou art mindful of him? or the ſonne of man, that thou viſiteſt him? 5

† Thou haſt *f* miniſhed him a litle leſſe then Angels; with *g* glorie and honour thou haſt crowned him: 6 *Heb. 2.*

f The Sonne in aſſumpted humãe nature became leſſe then Angels.

g But in him mans nature is exalted aboue Angels.

† and haſt appointed him *h* ouer the worke of thy handes. 7

h Chriſt the Lord of al creatures.

† Thou haſt ſubiected *i* al thinges vnder his feete, al *k* ſheepe and oxen: moreouer alſo the beaſtes of the field. 8 *Gen. 1. v. 27. 1. Cor. 15.*

i yea of Angels. Heb. 2.

k Not only al reaſonable creatures, but al beaſtes, and other thinges obey him. The ſea and the Windes obey him. Mat. 8.

† The birdes of the ayre, and fiſhes of the ſea; that walke the pathes of the ſea. 9

† *l* O Lord our Lord, how meruelous is thy name in the whole earth! 20

l The ſame end & beginning ſignifie that as God was meruelous in creating man in ſo happie ſtate, that if he would, he might haue auoyded both ſinne & death: ſo he is meruelous in that he ſo rewardeth the bleſſed in the reſurrection, that they can neither ſinne non dye.

ANNOTATIONS. PASLME. VIII.

Preſſes ſignify Chriſts Paſſiõ.

1. *Preſſes.*] Moſt Hebrew Doctors ſay the word *Gittith*, may either ſignifie the place, where this Pſalme was made, or the muſical inſtrument, on which it was ſong. But moſt Chriſtian Doctors expound it literally of Chriſts Paſſion, who

who was ſtretched on the Croſſe, and al his ſacred bloud preſſed, and drawne out of his bodie. VVhich Metaphor Iſaias alſo vſeth, demanding of Chriſt: VVhy is thy clothing redde, and thy garments as theirs, that tread in the *vine preſſe*? and anſwereth in Chriſts perſon: I haue troden *the preſſe* alone. S. Auguſtin alſo applieth it morally to the Church, where Chriſt is the vine, the Apoſtles are the branches, & ſpreaders (that is preachers) of the Ghoſpel, Chriſtians are the grapes, Chriſtian vertues are the wine. Namely patience, and fortitude in afflictions. VVherby the good are purified, and ſeuered from amiddes the reprobate, as wine is preſſed out of the grapes, barreled, and laid vp in ſellers, and * the huskes and carnels caſt to hogges, or other beaſtes.

Iſa. 63.

Morally it ſignifieth the trauels of the Church militant.

* *vinacia.*

PSALME. IX.

Gods prouidence in protecting the good and permitting euil.

The 3. key.

The Church prayſeth God for her protection, 4. in repelling the enemies force, 8. in puniſhing the wicked, and rewarding the iuſt.

1 † Vnto the end, for the *a* ſecrets of the ſonne, the Pſalme of Dauid.

a *Chriſts coming in humilitie, and Chriſtians afflictions, are hidden from the world, in Gods prouidence.*

2 I Wil *b* confeſſe to thee ô Lord with al my hart: I wil tel al thy meruelous thinges.

b *geue thankſ.*

3 I wil be *c* glad and *d* reioyce in thee: I wil ſing to thy name ô moſt High.

c *in mind.*

d *and bodie.*

4 † In *e* turning mine enemie backward: they ſhal be weakened, and periſh before thy face.

e *God repelleth the enemie, when man is not able to reſiſt.*

5 Becauſe thou haſt done *f* my iudgement and my cauſe: thou haſt ſitte vpon the throne which iudgeſt iuſtice.

f *A iuſt man doth his endeuour, not of him ſelfe, but by Gods grace ouercometh the enemie.*

6 Thou haſt rebuked the *g* Gentiles, and the impious hath periſhed: their *h* name thou haſt deſtroyed for euer, and for euer and euer.

g *Al ſinners called gentils, becauſe they were generally accounted wicked.*

h *The vaine glorious fame of ſinners partly decayeth in this world but moſt eſpecially in the world to come.*

7 † The ſwordes of the enemie haue fayled vnto the end: and their cities thou haſt deſtroyed.

8 † Their memorie hath periſhed with a ſound: and our Lord abideth for euer.

9 He hath prepared his throne in *i* iudgement: † & he wil iudge the whole world in equitie, he wil iudge the people in iuſtice.

i *Iudicial ſeates of men are often corrupted but Gods neuer.*

10 † And our Lord is made a refuge for the poore: an helper *k* in opportunities, in tribulation.

k *God doth not preſently deliuer the good from afflictions: but when it is to their ſpiritual profitte.*

† And let them hope in thee that know thy name: becauſe thou haſt not forſaken them that ſeeke thee ô Lord. 11

† Sing to our Lord, which dwelleth in Sion: declare his *l* ſtudies among the Gentiles: 12

l *His precepts which men ought chiefly to ſtudie.*

† Becauſe he *m* requiring bloud remembred them: he hath not forgotten the crie of the poore.

m *God reuengeth the blood of Martyrs.*

† Haue mercie on me ô Lord: See my humiliation *n* by my enemies. 14

n *procured by mine enemies*

† Which exalteſt me from the gates of death, that I may declare al thy prayſes in *o* the gates of the daughter of Sion. 15

o *In the publique view of the Church.*

† I wil reioyce in thy ſaluation: the Gentiles are *p* faſtened in the deſtruction, which they made. In this ſnare, which they hid, is their foote taken. 16

p *The wicked are intangled in the ſnares which they lay for others.*

† Our Lord ſhal be knowen doing iudgements: the ſinner is taken in the workes of his owne handes. 17

† *q* Let ſinners be turned into hel, al nations that forget God. 18

q *In zele of iuſtice not in deſire of reuenge.*

† Becauſe to the end there ſhal not be obliuion of the poore man: the patience of the poore, ſhal not periſh in the end. 19

† Ariſe Lord, let not man be ſtrengthned: let the *r* Gentiles be iudged in thy ſight. 20

r *By Gentiles is often vnderſtood al great ſinners. For the Iewes deſpiſed Gentiles: as the Romans did al Barbarous nations.*

† Appoint Lord *ſ* a lawgeuer ouer them: that the Gentiles may know that they be men. 21

ſ *Suffer a tyrant to rule ouer them that thereby they may lerne what it is to vſe others vniuſtly. It ſemeth to S. Auguſtine a prophecie, that ſuch as receiue not Chriſt, ſhal beleue Antichriſt.* 2. Theſ. 2.

t *The latter Hebrew Doctors.*

The* 10. Pſalme, according to *t* the Hebrevves.

† *v* Why Lord haſt thou departed far of, deſpiſeſt in opportunities, in tribulation? 1

v *In great perſecution it ſemeth to the weake, that God differreth his aſſiſtance very long.*

† Whiles the impious is proude, the poore is *w* ſet on fyre: *x* they are caught in the counſels which they deuiſe. 2

w *Extremely vexed & tormented.*

x *The Prophet anſwereth to the complaint of the iuſt, that in deede the wicked are caught in their owne ſnares.*

† Becauſe the ſinner is prayſed in the deſires of his ſoule: and the vniuſt man is bleſſed.

† The

4 † The ſinner hath exaſperated our Lord, according to the multitude of his wrath he ſhal *y* not ſeeke.

y not ſeeke to recouer Gods fauour.

5 † There is no God in his ſight: his waies are defiled at al time. Thy iudgementes are taken away from his face: he ſhal *z* rule ouer al his enemies

z The wicked doth dominier for a time, and thinketh he ſhal do ſo ſtil.

6 † For he hath ſayd in his hart: I wil not be moued from generation vnto generation, *a* without euil.

a and neuer fal into any aduerſitie but ſtil remaine without miſerie or anie euil.

Rom. 3. 7. Whoſe mouth is ful of curſing, and bitterneſſe, and guile: vnder his tongue labour and ſorrow.

8 † He ſitteth in waite with the rich in ſecrete places, to kil the innocent.

9 † His eyes looke vpon the poore: he lyeth in wayte in ſecret, as a lyon in his denne.

10 † He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his ſnare he wil humble him ſelfe, and ſhal fal when he ſhal haue dominion ouer the poore.

11 † For he hath ſayed in his hart; God hath forgotten, he hath turned away his face not to ſee for euer.

12 † *b* Ariſe Lord God, let thy hand be axalted: forget not the poore.

b The prayer of the iuſt in tribulation.

13 † Wherfore hath the impious prouoked God? for he hath ſaid in his hart; He wil not enquire.

14 † Thou ſeeſt, that thou conſidereſt labour and ſorrow: that thou mayeſt deliuer them into thy handes. To thee is the poore left: to the orphane thou wilt be an helper

heſ. 2. 15 † Breake the arme of the ſinner and malignant: his ſinne ſhal be ſought, and ſhal not be found.

16 † Our Lord ſhal reigne for euer, and for euer and euer: ye *c* Gentiles ſhal periſh from his land.

c ye vileſt men.

17 † Our Lord hath heard the deſire of the poore: thy eare hath heard the *d* preperation of their hart,

d The iuſt ought alwayes to be readie prepared in hart, to ſuffer patiently al that ſhal happen vnto them.

18 To iudge *e* for the pupil and the humble, that man adde no more to magnifie him ſelfe vpon the earth.

e As the firſt workes of Chriſt in al humility and patience were ſtrange, and hidden to the world: (v. 1.) ſo his laſt iudgement ſhal be in maieſty and manifeſt to al in exalting the bleſſed and ſuppreſſing the wicked.

ANNOTATIONS. PSALME. IX.

Some diuide this Pſalme into two.

Sela a note of change, or of reſt in muſike, or rather of attention.

Al the Pſalmes are iuſt 150.

21. After the 21. verſe the late Hebrew Doctors diuide this Pſalme, beginning there the tenth, without anie new title: but only this word *Sela*: VVhich the Septuagint, Theodotion, and Symmachus tranſlate *Diapſalma*, that is, change of meeter, or muſike, alſo pauſe or reſt in ſinging. Aquila whom S. Ierom rather approueth, tranſlateth *ſemper* euer. Some Engliſh Bibles omitte it, others leaue it in the text, not tranſlating it into Engliſh. It ſemeth to moſt Interpreters to be added as a note to ſturre vp attention. And it occureth often, not only in the end of Pſalmes, but alſo in other places. For it is thriſe in the third Pſalme. And therefore maketh no argument, that this Pſalme ſhould be diuided. And thoſe which diuide this into two, ioyne two in the 147. Pſalme. So that al agree in the number of 150. Pſalmes in the whole Pſalter.

Epiſt ad Marcel.

Anno. 1577. 1552. 1603.

PSALME X.

Gods prouident care of the iuſt.

The 3. key.

Dauids freindes aduiſing him to flee from the perſecution of Saul, he anſwereth, that his truſt is in Gods protection. 2. Though the perſecutor be very malitious, 4. yet God wil ouerthrow him, 5. and deliuer the iuſt.

Vnto *a* the end the pſalme of Dauid 1

a *S. Auguſtin applieth it to heretikes, perſwading Catholiques to repare vnto their ſeparate congregation, falſly calling it the montayne.*

I TRVST in our Lord: how ſay *b* ye to my ſoule: Paſſe ouer vnto the mountayne as a ſparrow?

b *Ye my freindes ſay thus.*

† For behold ſinners *c* haue bent the bow, they haue prepared their arrowes in the quiuer, that they may ſhoote in *d* the darke, at them that be right of hart. 2

c *Perſecuters vſing al rigor and force,*

d *falſly pretēd other cauſes againſt the innocent to deſtroy them.*

† For they haue *e* deſtroyed the thinges, which thou didſt perfite: but the iuſt what hath he done? 3

e *It is the maner of perſecuters, and eſpecially of heretikes, to deſtroy and pul downe that others haue built.*

† Our Lord is in his holie temple, our Lord his ſeate is in heauen. 4

Abac. 2.

† His eies haue reſpect vnto the poore: his *f* eieliddes examine the ſonnes of men. 5

f *Though God ſeme to winke or ſleepe, yet his prouidence ſtil Watcheth, and obſerueth al mens actions.*

† Our Lord *g* examineth the iuſt, and the impious: but he that *h* loueth iniquity, hateth his owne ſoule. 6

g *Proueth by tribulations.*

h *Continuāce in ſinne bringeth damnation to the ſoule.*

† *i* He ſhal rayne ſnares vpon ſinners: fyre and brimſtone, and blaſt of ſtormes the portion of their cuppe. 7

i *God ſparing for the time at laſt muſt needes of iuſtice puniſh ſeuerely.*

† Be-

8 † Becauſe our Lord is iuſt and hath loued iuſtice: his countenance hath ſeene equitie.

PSALME. XI.

The Prophet deſcribeth the paucity of iuſt men, and abundanc of wicked, both at Chriſts firſt coming in fleſh, 6. and ſecond in maieſtie, in the end of the World.

The ſtate of the Church in the firſt and laſt times of Chriſt.
The 6. key.

1 † Vnto *a* the end for *b* the octaue, the *c* Pſalme of Dauid.

a *Chriſts firſt,* b *and laſt comming,* c *wil bring ioy to the elect.*

2 SAVE *d* me Lord, becauſe the holy hath fayled *e* becauſe verities are diminiſhed from among the children of men.

d *Chriſt calleth his myſtical bodie, him ſelfe.* Act. 9. v. 4.
e *Falſe and duble dealing hinder from true faith.*

3 † They haue ſpoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue ſpoken in hart and hart,

4 † Our Lord deſtroy al deceitful lippes, & the tongue that ſpeaketh *f* great thinges

f *Inſolent & arrogant.*

5 † Which haue ſaid: We wil magnifie our tongue, our lippes are of vs, who is our Lord?

6 † For the miſerie of the needie, and mourning of the poore, now wil I ariſe, ſaith our Lord: I wil put in *g* a ſaluation: I wil do confidently in him.

g *VVhen ſinne moſt abunded Chriſt came into this world: and in like caſe wil come to iudge.*

Prouerb. 30.

7 † Wordes of our Lord, be chaiſt wordes: ſiluer examined by fire, tryed from the earth, purged ſeuen fold.

8 † Thou Lord wilt *h* preſerue vs: and keepe vs from this generation for euer.

h *yet ſtil there remaine ſome iuſt whom God preſerueth.*

ac. 2.

9 † The ″ impious walke round about: according to thy highnes thou haſt *i* multiplied the children of men.

i *God ſometimes ſuffereth the wicked to do what euil they deſire.*

ANNOTATIONS. PSALME. XI.

Temporal deſires hinder the entrance into heauen.

li. 11. c. 13. ciuit.

9. *The impious vvalke round about.* S. Auguſtin expoundeth this of worldlie men deſiring temporal thinges, ſignified by the ſeuen dayes, wherin this whole life is turned about, as in a whele, not prouiding for the eight day, which is eternitie, after the day of Iudgement. In an other place he ſheweth alſo, that this ſentence agreeth aptly to the Platoniſtes, who taught, that this world neuer endeth, but paſſeth and returneth round about, in a reuolution of manie yeares; ſo that al thinges ſhould happen againe euen as they did before, contrarie to this, and manie other Scriptures, affirming that God *vvil preſerue* the iuſt, and kepe them *from this generation for euer*. VVhereas the reprobate, who ſette theis

Platoniſtes error.

their whole mind on temporal thinges, or expect a reuolution of al, ſhal eternally walke without the kingdome of heauen, & neuer enter in; though ſome may cal with the fooliſh virgins, ſaith S. Ierom (or ſome other learned author) vpon this place: *Lord Lord, open* (the dore) *to vs: but he wil anſwer: that I know you not. Mat. 25.*

PSALME XII.

A prayer in tribulation.
The 7. key.

A general prayer of the Church, in tribulation, either temporal or ſpiritual.

a *It more perteyneth to the new teſtament then to the old.*

† Vnto *a* the end, the Pſalme of Dauid. 1

HOw long ô Lord wilt thou forget me vnto the end? How long doeſt thou turne away thy face from me?

b *Carful and almoſt perplex cogitatiõs by reaſon of long perſecution and mans weaknes.*
c *Very often euerie day.*

† How long ſhal I put *b* counſels in my ſoule, ſorrow in my hart *c* by day? 2

† How long ſhal mine enemies be exalted ouer me? 3

† Regard and heare me ô Lord my God. 4
Illuminate mine eies that I ſleepe not *d* in death at any time:
† leſt ſometime mine enemie ſay: I haue preuailed againſt him. 5
They that truble me, wil reioyce if I be moued: † but I haue 6
hoped in thy mercie.
My hart ſhal reioyce in thy ſaluation: I wil ſing to our Lord
which geueth me *e* good thinges: and I wil ſing to the name
of our Lord moſt high.

d *fal not into mortal ſinne.*
e *Patience in tribulation, and reward for victory.*

PSALME. XIII.

Of Chriſts Incarnation.
The 5. key.

After general groſſe ignorance and impiety in the world, 7. Chriſt ſhal be incarnate, the Redemer of mankind.

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THE *a* foole hath ſaid in his hart: There is no God. They are corrupt, and are become *b* abominable in their ſtudies: there is *c* not that doth good " no not one. *Pſal. 51.*

a *wicked men drowned in ſinne are at laſt ſo beſotted in their vnderſtanding, that they thinke in their hart (though they dare not vtter it) that there is no God: that is, none that hath diuine prouidence in gouerning the world, nor that wil iudge al in the end.* b *defiled withal ſortes of ſinne.* c *not only the moſt Wicked, but alſo al mankind were vnable to do good Without a Redemer* *Rom. 3.*

† Our Lord hath looked forth from heauen vpon the children 2
of men, to ſee if there be that vnderſtandeth, and ſeeketh
after God.

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3 Al haue declined, they are become *d* vnprofitable together: there is not that doth good, no not one. Their throte is an open ſepulchre: with their tongues they did deceitfully, the poyſon of aſpes vnder their lippes. Whoſe mouth is ful of curſing and bitterneſſe: their feete ſwift to ſheed bloud.

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These three [verſes being not in the Hebrew, nor Greke, yet are in the Engliſh. an. 1577. and are three diſtinct verſes in other pſalmes. 5. 9. & 35.

Iſa. 52. v. 8.

e Deſtruction and infelicitie in their waies, and the way of peace they haue not knowen: there is no feare of God before their eies.

e *They are wholly occupied in vexing others.*

4 *f* Shal not al they know that worke iniquitie, that deuoure my people *g* as foode of bread?

f *The Prophet ſpeaketh this in the perſon of God.*

g *With greedines to hurt the good.*

5 They haue not inuocated our Lard, *h* there haue they trembled for feare, *i* where no feare was.

h *Not beleeuing in God, they feared Idols, that is, diuels:*

i *who in dede can not hurt Gods ſeruants.*

6 † Becauſe our Lord is in *k* the iuſt generation, you haue *l* confounded the counſel of the poore man: becauſe our Lord is his hope.

k *Though innumerable be very wicked, yet ſome are iuſt.*

l *mocked and derided thoſe that truſt in God.*

7 *m* Who wil geue from Sion the ſaluation of Iſrael? when our Lord shal haue *n* turned away the captiuitie of his people, *o* Iacob shal reioyce, and *p* Iſrael shal be glad.

m *The Prophet wisheth, and withal prophecieth that Christ our Sauiour wil come, who is promiſed to Iſrael.*

n *Redemed man from the captiuitie of the diuel.*

o *thoſe that ſupplant vice*

p *and contemplate God.*

ANNOTATIONS. PSALME. XIII.

Pſal. 52.

1. *No not one.*] S. Paul by this place, and the like (*Iſaie 59. v. 7.*) confirmeth his doctrin (Rom. 3.) that both the Iewes and the Gentils (meaning al mankind) were in that ſtate, that none, no not one without the grace of Chriſt, were iuſt, nor could be iuſtified, nor ſaued by the law of Nature, nor of Moyſes. VVhich proueth the neceſſitie of faith. But neither that only faith iuſtifieth, nor that the iuſteſt are ſtil wicked, as Caluin and Beza falſly expound theſe Scriptures. For the Prophets and S. Paul ſpeake in theſe places of men before they be iuſtified, teaching that al mankind was once in ſinne, and none could be iuſtified but by Chriſt. Neuertheleſſe they teach alſo that men being iuſtified muſt, and may *ſerue iuſtice vnto ſanctification.* And that their workes are not then vnprofitable. *For being made free from ſinne* (ſaith the ſame Apoſtle to the Romanes. c. 6.) *and become ſeruants to God, you haue your fruict, vnto ſanctification, and the end is life euerlaſting.* VVhich point of doctrin, how man is iuſtified, S. Auguſtin excellently, & briefly explicateth (*li. 1. de Spiritu et lit. c 9.*) in theſe wordes: The iuſt are *iuſtified freely by* (*Chriſt*) *his grace,* they are not therfore purified by the lavv: they are not iuſtified by their proper wil, *but iuſtified freely by* (*Chriſt*) *his grace.* Not that it is done without our wil, but by the law our wil is ſhevved weake,

VVithout Chriſts grace no man is nor can be iuſt.

Rom. 3.

The law ſhewed the inſufficiencie of mans wil.

Grace cureth the wil.

The wil being cured coope-

ANNOTATIONS. PSALME. IX.

Some diuide this Pſalme into two.

Sela a note of change, or of reſt in muſike, or rather of attention.

Al the Pſalmes are iuſt 150.

Epiſt ad Marcel.

Anno. 1577. 1552. 1603.

21. After the 21. verſe the late Hebrew Doctors diuide this Pſalme, beginning there the tenth, without anie new title: but only this word *Sela*: VVhich the Septuagint, Theodotion, and Symmachus tranſlate *Diapſalma*, that is, change of meeter, or muſike, alſo pauſe or reſt in ſinging. Aquila whom S. Ierom rather approueth, tranſlateth *ſemper* euer. Some Engliſh Bibles omitte it, others leaue it in the text, not tranſlating it into Engliſh. It ſemeth to moſt Interpreters to be added as a note to ſturre vp attention. And it occureth often, not only in the end of Pſalmes, but alſo in other places. For it is thriſe in the third Pſalme. And therefore maketh no argument, that this Pſalme ſhould be diuided. And thoſe which diuide this into two, ioyne two in the 147. Pſalme. So that al agree in the number of 150. Pſalmes in the whole Pſalter.

PSALME X.

Gods prouident care of the iuſt.

The 3. key.

Dauids freindes aduiſing him to flee from the perſecution of Saul, he anſwereth, that his truſt is in Gods protection. 2. Though the perſecutor be very malitious, 4. yet God wil ouerthrow him, 5. and deliuer the iuſt.

Vnto *a* the end the pſalme of Dauid 1

a S. Auguſtin applieth it to heretikes, perſwading Catholiques to repare vnto their ſeparate congregation, falſly calling it the montayne.

b Ye my freindes ſay thus.

I TRVST in our Lord: how ſay *b* ye to my ſoule: Paſſe ouer vnto the mountayne as a ſparrow?

† For behold ſinners *c* haue bent the bow, they haue prepared their arrowes in the quiuer, that they may ſhoote in *d* the darke, at them that be right of hart. 2

c Perſecuters vſing al rigor and force,

d falſly preted other cauſes againſt the innocent to deſtroy them.

† For they haue *e* deſtroyed the thinges, which thou didſt perfite: but the iuſt what hath he done? 3

e It is the maner of perſecuters, and eſpecially of heretikes, to deſtroy and pul downe that others haue built.

Abac. 2.

† Our Lord is in his holie temple, our Lord his ſeate is in heauen. 4

† His eies haue reſpect vnto the poore: his *f* eieliddes examine the ſonnes of men. 5

f Though God ſeme to winke or ſleepe, yet his prouidence ſtil watcheth, and obſerueth al mens actions.

† Our Lord *g* examineth the iuſt, and the impious: but he that *h* loueth iniquity, hateth his owne ſoule. 6

g Proueth by tribulations.

h Continuāce in ſinne bringeth damnation to the ſoule.

† *i* He ſhal rayne ſnares vpon ſinners: fyre and brimſtone, and blaſt of ſtormes the portion of their cuppe. 7

i God ſparing for the time at laſt muſt needes of iuſtice puniſh ſeuerely.

† Be-

8 † Becauſe our Lord is iuſt and hath loued iuſtice: his countenance hath ſeene equitie.

PSALME. XI.

The Prophet deſcribeth the paucity of iuſt men, and abundanc of wicked, both at Chriſts firſt coming in fleſh, 6. and ſecond in maieſtie, in the end of the World.

The ſtate of the Church in the firſt and laſt times of Chriſt.

The 6. key.

1 † Vnto *a* the end for *b* the octaue, the *c* Pſalme of Dauid.

a *Chriſts firſt,* b *and laſt comming,* c *wil bring ioy to the elect.*

2 SAVE *d* me Lord, becauſe the holy hath fayled *e* becauſe verities are diminiſhed from among the children of men.

d *Chriſt calleth his myſtical bodie, him ſelfe.* Act. 9. v. 4. e *Falſe and duble dealing hinder from true faith.*

3 † They haue ſpoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue ſpoken in hart and hart.

4 † Our Lord deſtroy al deceitful lippes, & the tongue that ſpeaketh *f* great thinges

f *Inſolent & arrogant.*

5 † Which haue ſaid: We wil magnifie our tongue, our lippes are of vs, who is our Lord?

6 † For the miſerie of the needie, and mourning of the poore, now wil I ariſe, ſaith our Lord: I wil put in *g* a ſaluation: I wil do confidently in him.

g *VVhen ſinne moſt abunded Chriſt came into this world: and in like caſe wil come to iudge.*

7 † Wordes of our Lord, be chaiſt wordes: ſiluer examined by fire, tryed ftom the earth, purged ſeuen fold.

Prouerb. 30.

8 † Thou Lord wilt *h* preſerue vs: and keepe vs from this generation for euer.

h *yet ſtil there remaine ſome iuſt whom God preſerueth.*

9 † The " impious walke round about: according to thy highnes thou haſt *i* multiplied the children of men.

i *God ſometimes ſuffereth the wicked to do what euil they deſire.*

ANNOTATIONS. PSALME. XI.

9. *The impious vvalke round about*] S. Auguſtin expoundeth this of worldlie men deſiring temporal thinges, ſignified by the ſeuen dayes, wherin this whole life is turned about, as in a whele, not prouiding for the eight day, which is eternitie, after the day of Iudgement. In an other place he ſheweth alſo, that this ſentence agreeth aptly to the Platoniſtes, who taught, that this world neuer endeth, but paſſeth and returneth round about, in a reuolution of manie yeares; ſo that al thinges ſhould happen againe euen as they did before, contrarie to this, and manie other Scriptures, affirming that God *vvil preſerue* the iuſt, and kepe them *from this generation for euer*. VVhereas the reprobate, who ſette their

li. 11. c. 13. ciuit.

Temporal deſires hinder the entrance into heauen.

Platoniſtes error.

their whole mind on temporal thinges, or expect a reuolution of al, ſhal eternally walke without the kingdome of heauen, & neuer enter in; though ſome may cal with the fooliſh virgins, ſaith S. Ierom (or ſome other learned author) vpon this place: *Lord Lord, open* (the dore) *to vs: but he wil anſwer: that I know you not. Mat. 25.*

PSALME XII.

A prayer in tribulation.
The 7. key.

A general prayer of the Church, in tribulation, either temporal or ſpiritual.

a *It more perteyneth to the new teſtament then to the old.*

† Vnto *a* the end, the Pſalme of Dauid. 1

HOw long ô Lord wilt thou forget me vnto the end? How long doeſt thou turne away thy face from me?

b *Carful and almoſt perplex cogitatiõs by reaſon of long perſecution and mans Weaknes.*
c *Very often euerie day.*

† How long ſhal I put *b* counſels in my ſoule, ſorrow in my hart *c* by day? 2

† How long ſhal mine enemies be exalted ouer me? 3

d *fal not into mortal ſinne.*

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VVithout Chriſts grace no man is nor can be iuſt.

The law ſhewed the inſufficiencie of mans wil.

Grace cureth the wil.

The wil being cured coope-

weake,

vateth with grace.

weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

Venial ſinnes exclude not from heauen Good workes done in mortal ſinnes auail not to ſaluation.

VVherto we may here adde (and ſo ſaue labour of repeting this in other places) an other document of the ſame Doctor, in the ſame booke (de ſpirit & lit. c 27.) that the iuſt do not liue without ſome ſinnes, and yet remaine in ſtate of ſaluation: the wicked do ſometimes certaine good workes, & ſtil remaine in ſtate of damnation. For euen as (ſaith he) venial ſinnes without which this life is not ledde, do not exclude the iuſt from eternal life: ſo certaine good workes, without which the life of the very worſt is hardly found, profite nothing the vniuſt man to eternal ſaluation, but in euerlaſting damnation, ſome ſhal haue more and ſome leſſe torment.

PSALME. XIIII.

Of eternal Beatitude. The 10. key.

For attayning eternal glorie in heauen, it is neceſſarie to flee from ſinnes, and do good workes.

† ″ The Pſalme of Dauid. 1

LORD who ſhal dwel in *a* thy tabernacle? or who ſhal
reſt in thy holie hil?

a *In heauē, as appeareth by the laſt verſe.*

† He that walketh *b* without ſpot, and *c* worketh iuſtice. 2

b *One requiſite thing is to be free, or cleanſed from ſinne.* c *the ſecond is to do good.*

† He that ſpeaketh truth in his *d* hart, that hath not done 3
guile in his *e* tongue. Nor hath *f* done euil to his neighbour,
and hath not taken *g* reproch againſt his neighbour,

d *Sincerely in thought,* e *word, and* f *dede:* g *nor harkened to detraction.*

The malignant is brought to nothing in his ſight; but them
that feare our Lord, he *h* glorifieth: he that ſweareth to his 4
neighbour, and deceiueth not,

h *Glorie is the reward of good workes.*

† that hath not geuen his money to *i* vſurie, and hath not 5
taken *k* giftes vpon the innocent:

i *Vſurie excludeth from heauen.*

k *Likewiſe doing wrong for bribes.*

He that doeth ″ theſe thinges, ſhal ″ not be moued for euer.

ANNOTATIONS. PSALME. XIIII.

VVhy this and certaine others are called the Pſalmes of Dauid.

1. *The Pſalme of Dauid*] As the appropriating of the general name of Pſalme vnto ſome, doth not preiudice, but that the reſt are alſo Pſalmes, though they be called Prayers, Canticles, Teſtimonies, and the like: ſo the application of Dauids name to certaine Pſalmes, proueth not other authores of the reſt. But the name of Pſalme ſheweth a ſpiritual ſongue, apt for muſical inſtrument; and the name of *Dauid* by interpretation ſignifieth, that it particularly perteyneth to the *beloued*.

Both faith and good workes neceſſarie to ſaluation.

5. *He that doth theſe thinges*] wheras this, or anie other place of holie Scripture, attributeth ſaluation to certaine good workes, neither faith, nor other workes are therby excluded, but preſuppoſed as no leſſe neceſſarie, then thoſe which are mentioned. Eſpecially faith is alwayes requiſite, without which it is

impoſſible

Heb. 11. impoſſible to pleaſe God, and other vertues either in practiſe, or in purpoſe, and preparation of mind, when and where occaſion requireth.

5. *ſhal not be moued for euer*] Al ſtates of this world are mutable, and only eternal felicitie in heauen ſhal continew for euer. Therfore this Pſalme can not be vnderſtood of the Tabernacle, nor Temple of the old Teſtament, which were but figures of eternal glorie. But if ſo much puritie was then requiſite, much more al ſinceritie, and great ſanctitie are neceſſarie for entrance into heauen.

Only the ſtate of glorie is immutable.

PSALME. XV.

Chriſt, by the mouth of Dauid, declareth his future victory, and triumph ouer the world, 9. and death.

Of Chriſts victorie.

The 5. key.

1 † The *a* inſcription of the title *b* to Dauid him ſelf.

a *Stylographia ſignifieth a thing moſt worthie to be noted, towitte, Chriſt crucified.* b *and moſt worthie of the prophets conſideration.*

PRESERVE *c* me ô Lord, becauſe I haue hoped in thee.

c *Chriſt as man did often pray, as appeareth in the Goſpel.*

2 † I haue ſaid to our Lord: Thou art my God, becauſe thou *d* needeſt not my goods.

d *Chriſts paſſion was not needful nor profitable to God, but to man.*

3 † *e* To the ſainctes, that are in his land, he hath made al my willes meruelous in them.

e *God ſpeaketh shewing that Chriſt ſhould make his meruelous charity knowen to his Apoſtles, and other ſeruantes.*

4 † Their infirmities were *f* multiplied: afterward they *g* made haſt. I wil not aſſemble their *h* conuenticles of bloud: neither wil I be mindful of their *i* names by my lippes.

f *Men feeling their infirmities and miſeries,* g *make haſt in ſeeking remedies.* h *Sacrifices to idols ſhal ceaſe in Gentiles.* i *Their names ſhal be changed from heathen to be called Chriſtians.*

5 † *k* Our Lord " the portion of myne inheritance, and of my *l* cuppe: thou art he, that wil reſtore myne inheritance vnto me.

k *Eternal glorie cōſiſteth in ſeing God.* l *God is the reward of ſuffering paines for Chriſt.*

6 † *m* Cordes are fallen to me in goodly places: for *n* mine inheritance is goodlie vnto me.

m *In diuiſion of temporal inheritance, land is meaſured by cordes: as Ioſue 10. ſo portions in heauen are geuen with large meaſure.* n *Chriſt alſo receiued al nations for his inheritance.*

7 † I wil bleſſe our Lord, who hath *o* geuen me vnderſtanding: more-

o *Wiſdome to*

moreouer alſo euen til *p* night, my *q* veines haue rebuked me.

make good election of ſpiritual thinges rather then temporal. p *Not only by day, but alſo by night.*

q *Alſo my corporal paines geue me inſtruction.*

I *r* forſaw our Lord in my ſight alwaies: becauſe he is *ſ* at my right hand, that I be not moued. 8 *Act. 2. v. 25.*

r *Chriſt had God continually before his eyes: euerie man ought to thincke frequently of God.*

ſ *for God ſtil protecteth the iuſt.*

† For this thing my hart hath beene glad, and my tongue hath reioyced: moreouer alſo my fleſh ſhal reſt in hope. 9

† Becauſe thou wilt ″ not leaue my ſoule in *t* hel: neither wilt geue *v* thy holie one to ſee corruption. 10 *Act. 2. & 13.*

t *in limbo patrum.*

v *Chriſts body corrupted not in the graue.*

Thou haſt made *w* the waies of life knowen to me, thou ſhalt make me ful of ioy with *x* thy countenance: delectations on thy right hand, euen to *y* the end.

w *death and reſurrection is the way to life.*

x *Perfect glorie conſiſteth in ſeing God.* y *in eternity.*

ANNOTATIONS. PSALME. XV.

Chriſt a King ſometimes exerciſed temporal iuriſdiction.

5. *Our lord the portion of myn inheritance*] Chriſt whom the Iewes expected as an earthlie conquerour, that ſhould aduance himſelf and them temporally in this world, was in dede, as the children and multitude called him, king of Iſrael. (*Ioan* 12.) At which time (as alſo before) he exerciſed temporal Iuriſdiction, in correcting abuſes in the Temple (*Mat.* 21. *Ioan.* 2.) And when Pilate demanded of him, if he were a king (*Ioan.* 18. *v.* 37.) he anſwered: *Thou ſaiſt, that I am a king.* For this I was borne, and for this came I into the world, that I ſhould geue teſtimonie to the truth. And though he anſwered withal, that his kingdom (to witte the poſſeſſion, and vſe therof) was not of this world, yet Pilate by Gods prouidence, writte the title, and would not alter it, IESVS of Nazareth King of the Iewes. But Chriſts chief inheritance, and reward of his merites is God himſelf, as here he profeſſeth by his prophet Dauid: which is alſo the only true & perfect inheritance of al Chriſts ſeruātes, vvherfore Clergy men more particularly profeſſe the ſame, when they firſt enter into their ſpiritual ſtate, addicting and dedicating them ſelues to ſerue God in Eccleſiaſtical function, not for temporal inheritance, but for a better lotte, God himſelf, who is al Good, and moſt perfect goodnes, true riches, and eternal inheritance. In which election of ſtate to liue and ſerue God in, euerie Clergie man ſayth: *Our Lord is the portion of myn inheritance, and of my cuppe: Thou art he that vvil reſtore myn inheritance vnto me.* Man calleth it *his* inheritance, becauſe he was created to ſerue God, and for his ſeruice to inherite God: which reward though he loſt by ſinne, yet euerie one returning to Gods ſeruice, and perſeuering therin, recouereth by Chriſt, new right and title to the ſame inheritance, performing their duties in their ſeueral vocations. Some traueling in the world, but not louing it: others ſequeſtered from ſecular affayres, duly adminiſtring ſacred offices, more peculiarly called Diuine ſeruice.

God the proper inheritāce of Chriſt, and Chriſtians.

Clergie men profeſſe expreſly to ſerue God, for God him ſelfe not for temporal profite.

Pſal. 61. v. 11.

2. Tim 2. v. 4.

8. *Not leaue my ſoule in hel*] How Caluin and Beza ſometimes corrupt this

text

text, alwayes peruert the ſenſe, and moſt abſurdly oppoſe them ſelues againſt al ancient holie Fathers, concerning the Article of Chriſts deſcending in ſoule into that part of hel called *Limbus patrũ*, is largely noted *Gen* 37. *Act*.2. & 1. *Pet*.3. Only here we may not omitte to aduertiſe the reader, that ſome Proteſtants Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, putteth *graue*, with this only note in the former place, that *this is chiefly meant of Chriſt by whoſe Reſurrection al his members haue immortality*. And Act. 2. they repete their new text by this paraphraſis: *Thou ſhlat not leaue* me *in the graue*. VVreſting that which perteineth to the bodie, riſing from the graue, to the ſoule, which was not at al in the graue, al the time the bodie lay there.

1552.
1577.
1603.

Proteſtantes denying that Chriſt deſcended into limbus tranſlate graue for hel.

PSALME XVI.

A iuſt mans prayer in tribulation, 10. deſcribing his enemies cruelty, 13. by way of imprecation foreſheweth their deſtruction, 15. and declareth that the iuſt ſhal be ſatisfied in glorie.

Gods prouidence protecting the iuſt. The 3. key.

1 † The ″ prayer of Dauid.

HEARE ô Lord my *a* iuſtice : attend my petition : With thine eares heare my prayer, *b* not in deceitful lippes.

a *in my iuſt cauſe heare my petition.*

b *ſeing I pray ſincerly, not in feaned affection.*

2 † From *c* thy countenance let my iudgement procede : let thine eies ſee equities.

c *Thou that ſeeſt al thinges declare my right againſt mine aduerſaries.*

3 † Thou haſt proued *d* my hart, and viſited it *e* by night : *f* by fire thou haſt examined me, *g* and there is no iniquitie found in me.

d *my intẽtion*

e *moſt ſecret cogitations.*

f *by tribulations*

g *whoſe conſcience is pure from greuous ſinne, may pray with this confidence, otherwiſe repentance is firſt neceſſarie.* But *the whole Church may euer pray in this maner, becauſe there be alwayes ſome iuſt and holy, in reſpect of whom it is truly called holy.*

4 † That my mouth ſpeake not the workes of men : for the *h* wordes of thy lippes I haue kept the *i* hard wayes.

h *for thy precepts.*

i *the narrow way of vertue.*

5 † *k* Perfite my paſes in thy pathes : that my ſteppes be not moued.

k *none can of them ſelues walke rightly, but by Gods helpe.*

6 I haue cried, becauſe thou haſt heard me ô God : incline thyne eare to me, and heare my wordes.

7 † Make thy mercies meruelous, which saueſt them that hope in thee.

8 † From them that reſiſt *l* thy right hand keepe me, as the apple of the eie.

l *againſt thy omnipotent powre.*

9 † Vnder the ſhadowe of thy winges protect me : † from the *m* face of the impious, that haue afflicted me.

m *from their cruel and furious countenance.*

Mine enemies haue compaſſed my ſoule, † they haue shut vp 10
their *n* fatte; their mouth hath ſpoken pride.

n they haue shut out al pittie or commiſeration.

† Caſting me forth now haue they compaſſed me: they haue 11
ſette their eies to bend them *o* vnto the earth.

o They intend vtterly to deſtroy me euen to the ground.

† They haue taken me as a lion readie to the pray: and as a 12
lions whelpe dwelling in hid places.

† Ariſe Lord, *p* preuent him, and ſupplant him: deliuer my 13
ſoule from the impious, *q* thy ſword † from the enemies of 14
thy hand.

p Except God preuent, mãs induſtry is not ſufficiẽt.

q reſtraine their powre, which they haue by thy permiſſion, that they may not perſecute ſo much as they intend.

Lord from *r* a few out of the land diuide them, *ſ* in their life:
their bellie is filled of *t* thy ſecretes.

r This is a prophecy, that the wicked which are many, shal at the day of iudgement be ſeparated from the elect

ſ Which iudgement beginneth ſometimes in this life.

t the pleaſures of this world, which God approueth not, nor acknowledgeth amongſt good thinges.

They are filled with children: and they haue leaft their remnantes to their litle ones.

† But *v* I in iuſtice shal appeare to thy ſight: I shal be *w* filled 15
when thy glorie shal appeare?

v the iuſt shal be approued.

w Nothing doth ſatiate mans mind, but the ſight of God in eternal glorie.

ANNOTATIONS. PSALME. XVI.

This Pſalme called a Praier is both a ſword & buckler in afflictiõ.

1. *The prayer of Dauid*] This Pſalme of the matter conteyned is called a prayer. VVhich holie Dauid ſo compoſed, as was both conuenient for himſelfe, being moleſted with vniuſt afflictions by the wicked, and for anie other iuſt perſon, or the whole Church in perſecution, ſeruing as a ſpiritual ſword to ſtrike the enimies, and as a shield to beare of with patience and fortitude al their forces.

PSALME XVII.

Dauid ſingularly protected by God. The 8. key.

King Dauids thankes to God for his often deliuerie from great dangers, firſt in general, 9. then more particularly deſcribeth Gods terrible maner of fighting for him, 18. againſt his cruel, and otherwiſe potent enimies. 22. attributing the ſame to Gods good pleaſure, and iuſtice of his cauſe, 31. praiſeth God, 33. his only protector. 41. and depreſſer of his enemies.

† Vnto *a* the end, *b* to the ſeruant of our Lord Dauid, who 1
ſpake to our Lord the wordes of this canticle, in the day, that
our Lord deliuered him out of the hand of al his enemies, and
out of the hand of *c* Saul, and he ſaid; (2. *Reg.* 22.)

a Though literally this Pſalme perteyned to

Dauid

Dauid, yet in figure of Chriſt: and of the Church, or euerie iuſt ſoule. b The Holie Ghoſt inſpired Dauid to render theſe thankes for his often deliuerie from dangers. c Saul is ſpecially named becauſe he was his moſt potent worldlie enimie.

2 I wil d loue thee ô Lord e my ſtrength: † Our Lord is my firmament, and my refuge, and my deliuere.

d Theſe firſt wordes (as alſo diuers others) are added, and many changed in this and other Pſalmes by the Septuagint, who often leauing the Hebrew text render the ſenſe, and ſo this agreeth in ſubſtance with the ſame Pſalme recorded. 2. Reg. 22. e by whom I am ſtrong.

Heb. 2. My God is my helper, and I wil hope in him. My protectour and the f horne of my ſaluation, and my receiuer.

f high & firme ſaluation.

4 † Prayſing I wil inuocate our Lord: and I ſhal be ſaued from mine enemies.

5 † The g ſorrowes of h death haue compaſſed me: and i torrentes of iniquitie haue trubled me.

g This is aptly applied to al mankind after his fal, declaring our ſtate in ſinne, and inducing to penance, in the office of Maſſe on Septuageſima ſunday. h mortal fleſh ſubiect to death. i Violent incurſions of tentions to ſinne.

6 The ſorrowes of k hel haue compaſſed me: the l ſnares of death haue preuented me.

k exceding great afflictiõs of mind, like to torments of hel, which I alſo feare. l ſecrete tentations haue deceiued me.

7 † In my tribulation I haue inuocated our Lord, and haue m cried to my God:

m Earneſt prayer is the beſt remedie in al tribulations.

And n he hath heard my voice from his holie temple: and my crie in his ſight, hath entered into his eares.

n As it is certaine that God heard Dauids prayers; ſo he aſſuredly heareth al that ſincerly flee vnto him.

8 †The earth was ſhaken & trembled: the fundations of mountaines were trubled, and were moued, o becauſe he was wrath with them.

o Gods anger againſt ſinne maketh high and loftie thinges to ſhake, euen the moſt obſtinate preſumptuous ſinners.

9 † p Smoke aroſe in his wrath: and fire flamed vp from his face: coles were kindled from him.

p Diuine wrath is like to ſmoke of the noſethrles, or flaming fire, and burning coles.

10 † He q bowed the heauens, and deſcended: and r darkeneſſe vnder his feete.

q Gods puniſhment ſometimes cometh ſo ſwiftly, as if the heauens bowed towards the earth. r Gods furie is as a darke deſolate night, or horrible miſt.

† And

† And he *r* aſcended vpon the cherubs, and flew: he flew vpon the wings of windes. 11

r Yet whē ſinners repē. God moſt ſpeedely, as fleing with winges of mercie, comforteth & protecteth them.

† And he put darkeneſſe his *ſ* couert, his tabernacle is round about him: darkeſome water in the cloudes of the aire. 12

ſ God being in him ſelfe incōprehenſible, is alſo ſecret in his determinations, and couert in his procedinges or actes.

Becauſe of the *t* brightneſſe in his ſight the cloudes paſſed, hayle and coles of fire. 13

t Gods ſplēdor oppreſſing mās ſenſe, yet inſtructeth him by his meruelous vvorkes. VVhich myſtically ſignifieth, that Chriſt illuminateth the vvorld by his Apoſtles, and other preachers denouncing his iuſtice, peace, and his vvil in al thinges perteyning to man.

† And our Lord thundered from heauen, and the Higheſt gaue his voice: haile and coles of fire. 14

† And he ſhot his arrowes, and diſſipated them: he multiplied lightnings, and trubled them. 15

† And the fountaynes of waters appeared, and the fundations of the world were reueled.
At thy rebuke ô Lord, at the blaſt of the ſpirit of thy wrath. 16

† He ſent from on high, and tooke me: and he receiued me out of manie *v* waters. 17

v from tribulations.

† He deliuered me *w* from my moſt ſtrong enemies, and from them that hated me: becauſe they were made ſtrong ouer me. 18

w From Saul, Abſolō, Moabites, Ammonites, and al temporal and ſpiritual enemies.

† They preuented me in the day of mine affliction: and our Lord was made my protectour. 19

So in the reſt of this Pſalme the Prophet ſpeaketh for moſt part in proper termes, vvithout Metaphores or other figures. Yet in the myſtical ſenſe of Chriſt, and Chriſtians.

† And he brought me out into largeneſſe: he ſaued me, becauſe he *x* would me. 20

x *Of his good pleaſure without my deſertes.*

† And our Lord wil reward me according to my iuſtice, and according to the purity of my handes he wil reward me. 21

† Becauſe I haue kept the waies of our Lord, neither haue I done impiouſly from my God. 22

† Becauſe al his iudgementes are in my ſight: and his iuſtices I haue not repelled from me. 23

† And I ſhal be immaculate *y* with him; and ſhal keepe me from mine iniquitie. 24

y by his grace

† *z* And our Lord wil reward me according to my iuſtice: and according to the puritie of my handes in the ſight of his eies. 25

z He repeteth the 21. verſe, inculcating that God wil render to euerie one as they deſerue.

† With the holie thou ſhalt be holie, and with the innocent man thou ſhalt be innocent. 26

† And

27 † And with the elect thou ſhalt be elect: and with the peruerſe thou ſhalt be peruerted.

28 † Becauſe thou wilt ſaue the humble people: and the eies of the proud thou wilt humble.

29 † Becauſe thou doſt illuminate my lampe ô Lord: my God illuminate my darkeneſſe.

30 † Becauſe in thee I ſhal be deliuered from tentation, and in my God I ſhal *a* goe ouer the wal.

a *paſſe ouer al difficulties.*

31 † My God his *b* way is vnpolluted: the wordes of our Lord are examined by fire: he is protector of al that hope in him.

b *Gods precepts.*

32 † For *c* who is God but our Lord? or who is God but our God?

c *One only God, Creator and Sauiour of al.*

33 † God that girded me with ſtrength: and made my way immaculate.

34 † That perfited my feete as it were of hartes: and ſetting me vpon high thinges.

35 † That teacheth my handes to battel: and haſt put mine armes, *d* as a bow of braſſe. 2.Re.22.

d *Amongſt other actes, Dauid killed a lion, and a beare, & Goliath. 1. Reg. 17.*

36 † And haſt geuen me the protection of thy ſaluation: and thy right hand hath receiued me:

And thy diſcipline hath corrected me vnto the end: and thy diſcipline the ſame ſhal teach me.

37 † Thou haſt enlarged my paſes vnder me: and my ſteppes are not weakened:

38 † I wil purſew myne enemies, and ouertake them: and wil not returne til they faile.

39 † I wil breake them, neither ſhal they be able to ſtand: they ſhal fal vnder my feete.

40 † And thou haſt girded me with ſtrength to battel: and haſt ſupplanted them that riſe againſt me vnder me.

41 † And *e* myne enemies thou haſt geuen me their backe, and them that hate me thou haſt deſtroyed.

e *As God geueth ſtreingth to his ſeruãts; ſo he diminiſheth the natural ſtreingth and corage of his enemies.*

42 † They cried, neither was there that would ſaue them, to our Lord; neither did he heare them.

43 † And I wil breake them to powder, as the duſt before the face of winde: as the durt of the ſtreates I wil deſtroy them.

44 † Thou wilt deliuer me from the contradictions of the people: thou wilt appoynte me to be head of the Gentiles.

45 † A people, *f* which I knew not, hath ſerued me: in the hearing of the eare it hath obeyed me.

f *Conuerſion of Gentiles to Chriſt, as the Moabites, Idumeans, and others were ſubdued by Dauid. 1. Par. 11. 14. 18. 19. 20.*

46 † The *g* children being alienes haue lyed to me, the children alienes are inueterated, and haue halted from their pathes.

g *The reuolting and reprobation of the Iewes prefigured by Abſolons rebellion and others. 2. Reg. 15. 16.*

47 † Our Lord liueth, and bleſſed be my God, and the God of my ſaluation be exalted.

48 † O God *h* which geueſt me reuenges, & ſubdeweſt peoples vnder me, my deliuerer from mine angrie enemies.

h *God ſtil protecteth the Church of Chriſt, as he preſerued* Dauid.

49 † And from them that riſe vp againſt me thou wilt exalt me: from the vniuſt man thou wilt deliuer me.

50 Therfore wil I confeſſe to thee among nations ô Lord: and wil ſay *i* a pſalme to thy name,

2. Reg. 22. Rom. 15.

i *Vſe of Pſalmes is moſt frequent in the Church of Gentiles. See the proemial Annotations. page. 12.*

51 Magnifying the ſaluations of his king, and doing mercie to his Chriſt Dauid, and to his ſeede for euer.

PSALME. XVIII.

Propagation of the Catholique faith. The 6. key.

Gods perfect goodnes and glorie is ſhewed by his great workes, and by his Apoſtles ſent with heauenlie commiſſion, to preach in al tongues to al nations. 6. Chriſt coming into the world, and returne vnto heauen. 8. his immaculate Law: 13. Wherin notwiſtanding the iuſt ſhal haue nede to pray for remiſſion of ſmaller and daylie ſinnes.

1 † Vnto *a* the end, the pſalme of Dauid.

a *perteyning to the beloued of the new Teſtament.*

2 THE *b* heauens ſhew forth the glorie of God, and the firmament declareth the workes of his handes.

b The ſilent workes of God declare his Maieſtie to them that conſider therof; his preachers declare the ſame by wordes, to al that wil heare.

3 † *c* Day vnto day vttereth word: and night vnto night ſheweth knowledge.

c The cōſtant courſe of times ſheweth that the ſame was diſpoſed by Gods powre, and dayly propagation of faith, eſpecially of Chriſtian doctrine ſheweth Chriſts powre, & aſſured perpetuitie of his Church.

4 † There are *d* no languages, nor ſpeaches, whoſe voyces are not heard.

d Some of euery language or natiō haue beleued in Chriſt, receiuing the Catholique Religion.

5 † *e* Their ſound hath gone forth into al the earth; and vnto the endes of the round world the wordes of them.

e *S. Paul affirmeth that this hath bene fulfilled by the Apoſtles preaching in al the world. Rom. 10.*

6 † He put his tabernacle in *f* the ſunne: & himſelf as a *g* bridegrome coming forth of his bridechamber.

f By the ſunne a moſt excellent and ſuperelemental creature, the Prophet deſcribeth Chriſt, making his courſe through this world, illuminating, comforting and ſtreingthning the Church his tabernacle,

wherein he perpetually dwelleth. g Christ the bridgrome, and the
bride are neuer diuorſed; his loue, wiſdome, and powre, euer
her by his immaculute

Church his
conſeruing
law.

7 He hath reioyced as a giant to runne the way, † his comming
Luc. 24. forth from the toppe of heauen: And his recourſe euen to
the toppe therof: neither is there that can hide him ſelfe from
his heate.

8 † ″ The law of our Lord is immaculate *h* conuerting ſoules:
Mat. 27. the teſtimonie of our Lord is faithful, geuing wiſedome to
Mar. 15. litle ones.

9 † The iuſtices of our Lord be right, making hartes ioyful: the
precept of our Lord lightſome; illuminating the eies.

10 † The feare of our Lord is holie, permanent for euer and
euer: the iudgmentes of our Lord be true, iuſtified in themſelues.

h *The old
law was likewiſe
pure in it
ſelfe and holy,
but the new
alſo maketh
the obſeruers
immaculate.*

11 † To be deſired aboue gold and much pretious ſtone: and
more ſweete aboue honie and the honie combe.

Mat. 27. 12 † For thy ſeruant *i* keepeth them, in keeping them is *k* much
Mar. 15. reward.

God is, his ſeruantes finde not by reading, or by hearing only, but by
k Conformably to this text the prophete profeſſeth (Pſal. 118. v. 12.)
them for reward, in which place the heretikes tranſlation is

i How ſwete
the law of
keping it.
that he kept
corrupted.

13 † Sinnes *l* who vnderſtandeth? from my ſecrete ſinnes cleanſe
14 me: † and from other mens ſpare thy ſeruant.

perfectly his owne eſtate, *vvhether he be vvorthie of loue or hate, Eccle. 9* but hopeth

l None in this
life knoweth
and feareth.

If *m* they ſhal not haue dominion ouer me, then ſhal I be immaculate;
and ſhal be cleanſed from the greateſt ſinne.

not dominion in the ſoule it is iuſt: and ſhal be in time immaculate

m *If mortal
ſinnes haue
from al ſinne.*

15 † And the wordes of my mouth ſhal be ſuch as may pleaſe:
and the meditation of my hart in thy ſight alwayes.

O Lord *n* my helper, and my *o* redemer.

ping grace is ſtil neceſſarie to perſeuer, o as his firſt grace
man is neſſarie for our firſt

n Gods helredeeming
conuerſion.

ANNOTATIONS. PSALME. XVIII.

8. *The lavv of our lord is immaculate, conuerting ſoules.*] Gods law in it ſelfe being moſt pure, and immaculate, is the proper meanes, wherby the Holie Ghoſt conuerteth ſoules from ſinnes to iuſtice. Not that euerie one is iuſtified, vvhich readeth, heareth, or knoweth the lavv, but by keping it, through grace of the Holie Ghoſt. VVho is the author and vvorker of iuſtice, by diſpoſing the ſoule to cooperate in maner, partly here deſcribed: *Gods* faithful and moſt true *teſtimonie,* by his lavv, *geueth vviſdome,* faith and knovvlege to the humble, his *right iuſtices, comfort* the *hartes* of the faithful, his *clere precept teacheth them* their dutie; *his holie feare perſeuereth* vvith them; *his true iudgements* are moſt

God conuerteth
and iuſtifieth
ſoules inſtructing
thē by his law, and
ſweetly drawing
their free
cooperation
by grace.

delectable, and *deſiderable* aboue al vvorldlie riches or pleaſures. So by theſe and like ſpiritual motiues the ſoule freely deſireth, accepteth, vndertaketh, endureth, and by continual aſſiſtance of grace, obſerueth Gods lavv; and ſo meriteth the great revvard, vvhich is promiſed for keping it. *v.* 12. 2. *Tim.* 4. *v.* 6.

PSALME XIX.

The ſubiects prayer for their ſuperior. The 7. key.

Faithful people ioyne their prayer, for their Prince or Prelate, 4. with ſacrifice offered for his preſeruation, and proſperous ſucceſſe.

† Vnto *a* the end, the Pſalme of Dauid. 1

a Though ſuch a prayer was very fitly made for Dauid, Ezechias, or other kinges of Iuda, yet it more properly ſerueth for Chriſtian Kinges and Prelates.

OVR Lord heare *b* thee in the day of tribulation: the name of the God of Iacob protect thee. 2

b The king, or other ſuperior praying for him ſelfe, his ſubiects pray with him, and for him. It may alſo be applied to Chriſt, praying whiles he vvas mortal, or novv praying for his myſtical body the Church, but in both theſe caſes, our prayers are only neceſſary for his ſeruantes not for him.

† Send he ayde to thee from the holie place: and from Sion defend he thee. 3

† Be he mindeful of al thy *c* ſacrifice: and be thy holocauſt made *d* fatte. 4

c The Hebrevv vvord MINCA ſignifieth ſacrifice of floure, and vnbloudy, ſo perteyneth to the Euchariſt, in forme of bread, and vvine. d be acceptable for him, for vvhom it is offered.

† Geue he vnto thee according to thy hart: and confirme he al thy counſel. 5

† We ſhal reioyce *e* in thy ſaluation: and in the name of our God we ſhal be magnified. 6

e *in the proſperous ſtate of thee our ſuperiour.*

† Our Lord accompliſh al thy petitions: now haue I knowen that our Lord hath ſaued *f* his CHRIST. He ſhal heare him from his holie heauen: the ſaluation of his righthand is, *g* in powers. 7

f his anointed king, or Prieſt. Myſtically faithful people acknovvlege the victory of Chriſt our Sauiour ouer death and al enemies.

g *in great ſtreingth, or heauenlie forces.*

† Theſe in chariotes, and theſe in horſes: but we wil inuocate in the name of the Lord our God. 8

† *i* They are bound, and haue fallen: but we haue riſen and are ſet vpright. 9

i *men truſting in humane and worldly powre fal into captiuitie.*

† Lord *k* ſaue the king, and heare vs in the day, that we ſhal inuocate thee. 10

k *By protection of the head the body is alſo conſerued.*

PSALME.

PSALME. XX.

Praiſe to God for Chriſts *exaltation after his paſſion: 9. and depreſſion of his enemies.*

1 † Vnto *a* the end, the Pſalme of Dauid.

to the nevv Teſtament, principally to Chrriſt, partly to godly and kinges, and generally to al the bleſſed, vvhich ouercome ſpiritual

2 LORD in *b* thy power the king ſhal be glad: and vpon thy ſaluation he ſhal reioyce excedingly.

ouercoming his enemies by his diuine povvre, reioyceth

3 The *c* deſire of his hart thou haſt geuen him: and of the wil of his lippes thou haſt not defrauded him.

was the ſaluation of his

4 † Becauſe thou haſt *d* preuented him in bleſſinges of ſweetneſſe: thou haſt put on his head a crowne of precious ſtone.

verified in Chriſt, is alſo applied to Martyres, vvhich ſuffer in preparation of mind to ſuffer death for the

5 † He asked life of thee: and thou gaueſt him length of daies for euer, and for euer and euer.

6 † Great is his glorie in thy ſaluation: glorie and great beautie thou ſhalt put vpon him.

7 † Becauſe thou ſhalt geue him *e* to be a bleſſing for euer and euer: thou ſhalt make him ioyful in gladeneſſe with thy countenance.

but only Chriſt imperteth ſuch grace to others: for in him al are are eternally glorified.

8 Becauſe the king hopeth in our Lord: and in the mercie of the Higheſt he ſhal not be moued.

9 † Let *f* thy hand be found of al thy enemies: let thy righthand find al, that hate thee.

deſires to Gods vvil, do pray that the vvicked may
It is alſo a prophecie, that ſo it ſhal

10 † Thou *g* ſhalt put them as an ouen of fyre *h* in the time of thy countenance: our Lord in his wrath *i* ſhal truble them, and fyre ſhal deuoure them.

verſe: *Thou ſhalt put them* &c. h This alſo can not be vnderſtood of anie vvho in the general or particular iudgement ſhal geue ſentence vvicked i And immediatly hel fire ſhal deuoure

11 Their *k* fruite thou ſhalt deſtroy from the land: and their ſeede from the children of men. [*ked, and namely the Iewes ted* Chriſt, *faile in their*

12 Becauſe they haue turned the euils vpon thee: they haue deuiſed coun-

Chriſts exaltation.
The 5. key.

a Perteyning victorious enemies.

b Chriſt our king as man in victorie.

c *Chriſts moſt ſpecial deſire people.*

d This moſt principally or are readie truth.

e Al Sainctes receiue bleſſing of glorie, bleſſed that

Gen. 21. Ioan. 1.

f The iuſt conforming their be puniſhed. come to paſſe.

g And ſo it folovveth in the next but of Chriſt, vpon the them.

k *Al the wic- who perſecu- deuiſes.*

ſed counſels, which they could not eſtablish.

Becauſe thou shalt put them backe: in thy remnantes thou shalt prepare their countenance. 13

Be exalted Lord in thy powre: *l* we wil chaunte and ſing thy powers.

l *Whiles the wicked periſh, the iuſt reioyce and praiſe God in ſongue and Pſalme.*

PSALME XXI.

Chriſts Paſſion & effectes therof.
The 5. key.

Chriſt prayeth in his Paſſion, 7. deſcribeth the acerbitie therof; 20. foreshewweth by way of prayer his Reſurrection: 23. more clerly the fundation and propagation of his Church (27. & 30. interpoſing the ſingular foode of the moſt bleſſed Sacrament) euen to the endes of the earth in al nations.

† Vnto the end ″ for the *a* morning enterpriſe, the Pſalme *b* of Dauid. 1

a Redemptiō of mankind vndertakē by Chriſt, and performed by his death, beganne to be shewed by his Reſurrection in the morning of the third day. *S. Aug.* b in figure of Chriſt the *beloued of God.*

GOD *c* my God haue reſpect to me: *d* why haſt thou forſaken me? *e* far from my ſaluation are the wordes of my ſinnes. 2 Mat. 27.

c God is God of al his creatures, but in more peculiar ſorte God of Chriſt by perſonal vnion. d Thou neither deliuereſt me frō dying: *v. 6. Mat. 27:* nor yeldeſt me ſuch comforth, as thou voutſafeſt to other Sainctes. e I am neither deliuered from dying, nor comforted in my paſſion, hauing vndertaken to dye for the ſinnes of mankind, & reputed them as myn owne wordes or factes.

My God I shal crie *f* by day, *g* and ″ thou wilt not heare: and by night, and *h* not for follie vnto me. 3

f Albeit I crie by day, g and by night, on the croſſe and in the garden, to haue the chalice of death remoued from me, and shal not be heard, h Yet there is no follie, nor fault in this petition, which is with ſubmiſſion of mans wil to Gods wil.

† But *i* thou dwelleſt in the holie place, *k* the prayſe of Iſrael. 4

i *Thou from heauen wilt heare when it is conuenient.* k *Whoſe wiſdome and goodnes the Church worthely praiſeth.*

† In thee *l* our fathers haue hoped: they hoped, and thou didſt deliuer them. 5

l *Patriarkes, Prophets, and other holy mē praying in their diſtreſſes obtained their requeſtes.*

They cried to thee, and were *m* ſaued: they hoped in thee, and were *n* not confounded. 6

m VVere temporally deliuered by thy mightie hand from their perſecuters. n not fruſtrate of their humble prayers.

† *o* But I am a *p* worme and no man: a *q* reproch of men and *r* outcaſt of the people. 7

o God that comforted his ſeruantes in their tribulations, leift Chriſt without his ordinarie conſolation, to ſuffer more then euer any other did. p wicked perſecuters reſpected not Chriſt as a man, but contemned him, as a very worme q as moſt reprochful of al men. r as the baſeſt of al the people.

† ſ Al

8 † ſ Al that ſee me haue ſcorned me: they haue ſpoken with the lippes, and wagged the head. ſ *Almoſt al*

[*became Chriſts cruel enimies* *at the time of*
his paſſion, afflicting, blaſpheming, and ſcorning him, as the Euangeliſtes *record.*

9 † *t* He hoped in the Lord, let him deliuer him: let him ſaue him, becauſe he *v* wil him.

t The Euangeliſtes write
how al theſe thinges were fulfilled by wicked men ſpeaking theſe blaſphemies,
and reproches. v God ſemed to be wel pleaſed with Chriſt, as with his owne
Sonne: if it be ſo, let him deliuer him from theſe afflictions, ſay theſe blaſphemers.

10 † Becauſe thou art he that *w* haſt drawen me out of the wombe: my hope from the breſtes of my mother.

w diuine powre with-
out man formed me in the wombe of my mother a virgin.

11 † Vpon thee I *x* haue bene caſt from the matrice: *y* from my
12 mothers wombe thou art my God, † depart not from me.

x As I haue no father but thee
O God: ſo without intermiſſion from myn incarnation to this time, I haue
had thee my protector: y leaue me not now without comforte ſeing I muſt
dye as thou haſt determined, and I freely conſented: yet leaue me not in
death but raiſe me againe to life. *Pſal.* 15. *v.* 9. 10.

Becauſe tribulation is verie nigh: becauſe there is *z* not that wil helpe.

z *Almoſt al*
[*are become myn enemies, and thoſe* *few that*
would, can not *helpe me.*

13 † Manie *a* calues haue compaſſed me: *b* fatte bulles haue beſieged me.

a *Delicate*
[*laſciuious yongmen,* b *and the ſcribes Phariſes* *and elders of*
the people haue al conſpired againſt *me.*

14 † They haue *c* opened their mouth vpon me, as a lion rauening and roaring.

c *condemning*
[*me and perſwading the people* *to crie:*
Crucifie, crucifie him.

15 † As *d* water I am powred out: and al *e* my bones are diſperſed.

d *So weakned*
[*with paines of torments, as fluide water not able to conſiſt.* e *My bones*
and ſtrongeſt partes of my bodie are weakned; verified, when our *Sauiour fel*
downe vnder his *croſſe.*

f My hart is made as waxe melting in the middes of my bellie.

f the part that
firſt and laſt liueth is weakened as ſoft waxe by heat of the fire, and ready to faile.

16 † My ſtrength is withered as a *g* pot-ſhard, and my tongue *h* cleaued to my iawes: and thou haſt *i* brought me downe into the duſt of death.

g al my powres, and radical humiditie
is dried vp, as a potters veſſel is baked in the furnace. h Through exceding
great drught, which our Sauiour profeſſed on the croſſe ſaying: I *thirſt.*
i thus thou O God haſt ſuffered me to come to the laſt breath of life, next to
death. Yet finally our Sauiour gaue vp his ſpirite, before he ſhould haue died. *v.* 21.

17 † Becauſe manie *k* dogges haue compaſſed me: the counſel of the malignant hath beſieged me.

k Agane this royal Prophet
recounteth by whom, and how our B. Sauiour ſhould ſuffer, euen as clere as the
Euangeliſtes afterwards haue written the hiſtorie.

18 They " haue digged my handes and my feete: † they haue *l* numbered

l numbered al my bones.

l Our Sauiours body was ſo racked on the croſſe, that his bones might be ſeene and counted.

But themſelues haue *m* conſidered and beheld me: † they 19
haue *n* deuided my garmentes among them, and vpon my
o veſture they haue caſt lot.

m The perſecuters vvittingly determined al this crueltie, beheld it vvith their eyes, and vvithout al compaſſion perſiſted in malice, reioyced, and blaſphemed. *n* the ſouldiars that crucified our Sauiour, taking his garmentes for their praye: *o* yet in myſterie of his Church, diuided not his coate.

† But thou Lord *p* prolong not thy helpe from me: looke 20
toward my defenſe.

p He prophecieth Chriſts ſpeedy reſurrection.

† Deliuer, ô God, *q* my ſoule from the ſword: and myne 21
r onlie one from *ſ* the hand of the dog.

q Chriſts ſaul vvas not ſeperated from his bodie by force of the torments, but he preuenting death freely yelded vp his ſpirite. *Ioan.* 10. *v.* 9. & 10. *r* the moſt pure, and ſanctified ſoule, of vvhoſe fulnes al other iuſt ſoules are ſanctified: *ſ* that it ſtay not in hel, vvhich deuoured al other ſoules in the old Teſtament.

† Saue me out of the lions mouth: and my humilitie from the 22
hornes of vnicornes.

† " I wil *t* declare thy name to my bretheren:" in the middes 23
of the Church I wil prayſe thee.

t The propagation of the Church of Chriſt in al nations.

† Ye that feare our Lord praiſe him: al the *v* ſeede of Iacob 24
glorifie ye him:

v not the carnal but ſpiritual children of Iacob, Iſaac, and Abraham. Rom. 9. v. 8.

† Let al the ſeede of Iſrael feare him: becauſe he hath not con- 25
temned, nor deſpiſed the petition of the poore. Neither hath
he turned away his face from me: and when I cried to him he
heard me.

† With thee is my praiſe in *w* the great Church: I *x* wil ren- 26
der my vowes in the ſight of them that feare him.

w the Church gethered both of Ievves and Gentiles is very great and vniuerſal. x Our Sauiour promiſed to geue his ovvne bodie, the bread of life *Ioan.* 6. and performed the ſame at his laſt ſupper.

† " The *y* poore ſhal eate, and ſhalbe filled: and they ſhal 27
praiſe our Lord that ſeeke after him: their hartes *z* ſhal liue
for euer and euer.

y thoſe that be faithful, humble and poore in ſpirit participat the fruict of this moſt excellent Sacrament. z The effect of this B. Sacrament is the reſurrection in glorie, and life euerlaſting.

† Al the endes of the earth *a* ſhal remember, and be conuer- 28
ted to our Lord:

a Gentiles which haue bene idolaters ſhal recollect themſelues, when they heare Chriſt preached, and ſhal turne to true Religion.

† And al the families of the Gentiles ſhal adore in his ſight. 29

† b Becauſe

30 † *b* Becauſe the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.

b Although men can neither deſerue to be conuerted, nor to perſeuere in iuſtice; yet Chriſt meriteth to haue a continual kingdom; which is the perpetual viſible Catholique Church.

31 † Al the *c* fatte ones of the earth haue eaten, and *d* adored: in his ſight shal al fal, *e* that deſcend into the earth.

c Not only the poore ſorte, but alſo the mightie ones of the world shal be conuerted to Chriſt, participate his B. Bodie in the Sacrament: *d* and religiouſly adore the ſame. *e* Al that adore God, shal adore him in this Sacraments.

32 † And *f* my ſoule shal liue to him: and my *g* ſeede shal ſerue him.

f Death being once ouercome, it shal haue no more powre. *g* Againe the prophet inculcateth the continuance of the Catholique Church.

33 † The generation to come shal be shewed to our Lord: and the *h* heauens shal shew forth his iuſtice to the people that shal be borne, whom our Lord hath made.

h *Apoſtles, and other preachers of Chriſt.*

ANNOTATIONS. PSALME. XXI.

1. *For the morning enterpriſe.*] In reſpect of the end for which Chriſt ſuffered, this Pſalme is intitled: *for the morning enterpriſe*: that is, for Chriſts glorious Reſurrection, and other effectes of his Paſſion. VVhich holie Dauid by the ſpirite of prophecy ſo deſcribeth here long before with diuers particular cicumſtances as the Euangeliſtes haue ſince hiſtorically recorded, that it may not vnfitly be called, *The Paſſion of Ieſus Chriſt according to Dauid.*

Chriſts Reſurrection. The Paſſion of Chriſt according to Dauid.

3. *Thou vvilt not heare.*] Our B. Sauiour ſeing his moſt terrible death imminent, prayde conditionally, *if it pleaſed his heauenlie Father*, to haue the ſame remoued from him; and was not heard, as the Pſalmiſt here prophecieth. The principal reaſon was, becauſe God of his diuine charitie had decreed, that mankind should be redemed by this death of his Sonne. Chriſt alſo him ſelfe of his excellent charitie, conſented here vnto & therefore perſiſted not in his conditional prayer, but added and abſolutly prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable ſoules, as it foloweth, v. 25. *vvhen I cried to him he heard me.* S. Paul alſo witneſſeth (Heb. 5. v. 7.) that Chriſt *offering prayers and ſupplications to him that could ſaue him from death, vvas heard for his reuerence*: that is, in reſpect of his ineſtimable merite in humane nature vnited in perſon to God. An other cauſe, why Chriſt was not deliuered from violent death, as manie holie perſons were, when they cried to God in diſtreſſes, as S. Auguſtin sheweth (Epiſt. 120. c. 11.) was for example to Chriſtians, whom God wil haue to ſuffer temporal afflictions, and death, for the glorie of life euerlaſting, according to S. Peters doctrin, 1. Pet. 2. *Chriſt ſuffered for vs, leauing an example that you may folovv his ſteppes*:

Chriſts conditional prayer was not heard.

His abſolute prayers were alwaies heard.

Chriſts ſuffered for our example.

18. *They haue digged.*] Of obſtinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of ſome editions, reading *caari*, which ſignifieth *as a lion*, without al coherence of the ſenſe for *caaru they digged* or *pearced*, to auoid ſo plaine a prophecie of nailing Chriſts handes and feete to the croſſe.

The Hebrew text corrupted by the Iewes.

This Pſalme is of Chriſt.

23. I *vvil declare thy name to my brethren.*] Here it is euident that this Pſalme is of Chriſt, not of Dauid, by S. Pauls allegation (*Heb.* 2. *v.* 11.12.) ſaying: He that ſanctifieth (towitt Chriſt) diſdaned not to cal the ſanctified his bretheren.

Prophecie of the viſible and vniuerſal Church.

S. Auguſtin proueth the Church to be alwaies viſible and great by this Pſalme.

23. *In the middes of the Church* I *vvil praiſe thee.*] After Chriſts Paſſion and Reſurrection, in the reſt of this Pſalme, other two principal pointes of Chriſtian Religion are likewiſe prophecied: His perpetual viſible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inuiting *al the ſeede of* Iacob *to glorifie* God (v. 24.) *al the ſeede of Iſrael to feare him* (v. 25.) towit, innumerable Chriſtians the true Iſraelites, the vniuerſal Church in the whole world. As for heretical partes, or parcels in the world, ſuch as the Donatiſtes, which going forth from the Catholique Church ſay: Chriſt hath loſt his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praiſe God (ſaith S. Auguſtin) but diſhonour God and Chriſt, as if God were not faithful in his promiſe, as if Chriſt were diſpoſſeſſed of his kingdome the Catholique Church. Leſt anie ſhould replie, that Chriſt is praiſed though the Church be decaied, or be very ſmal, the Holie Ghoſt hath preuented ſuch arguments, ſaying: v. 26 His praiſe is *in the great Church.* VVhich could neither be verified in the part of Donatiſtes in Afrike, nor now in the part of Proteſtantes ſince Luther in Europe. Further S. Auguſtin explicateth, & vrgeth the verſes folowing in this Pſalme, againſt the ſame blind, deafe, and obſtinate Donatiſtes, who did not, or would not ſee, nor heare, that *al the endes of the earth shal remenber, and be conuerted to our Lord.* The holie Scripture ſaith not, *the endes of the earth, but al the endes*: wel goe too (ſaith this great Doctor) peraduenture there is but one verſe, thou thoughteſt vpon ſome thing els, thou talkedſt with thy brother, when one read this; marke, he repeteth and knocketh vpon the deaf; *Al the families of the Gentiles shal adore in his ſight*: Yet the heretike is deaf, he heareth not, let one knocke againe: *Becauſe the kingdom is our Lords, and he shal haue dominion ouer the Gentiles.* Hold theſe three verſes bretheren. Thus and more S. Augnſtin againſt thoſe that thinke the true Church may faile, or become inuiſible or obſcure. And though it be not in like proſperous ſtate at al times, and in al places, yet it is alwayes conſpicuous, and more general then anie other congregation profeſſing whatſoeuer pretenſed religion.

in hunc Pſal.

The Euchariſt prophecied in this place.

Real preſence of Chriſt in the Euchariſt.

27. *The poore shal eate.*] Seing this Pſalme is of Chriſt, as is proued by S. Pauls allegation of 23 verſe, and by the concordance therof with the Euangeliſts, it is neceſſarily deduced, that *the vovves* mentioned in the former verſe, and theſe wordes, *the poore shal eate and be filled*, can not be referred to the ſacrifices of the old Teſtament, but to the bleſſed Sacrifice and Sacrament of the Euchariſt, which our Sauiour promiſed, after he had repleniſhed the people with fiue loaues, and which he inſtituted at his laſt ſupper in preſence of his Apoſtles. So S. Auguſtin doubteth not to vnderſtand it, and to teach, as wel in his duble expoſitiõ of this Pſalme as in his 120. Epiſtle. c. 27. The poore, that is the humble and poore in ſpirite shal eate & be filled, the fatte ones, or the rich being proud, do alſo adore and eate, but are not filled. They alſo are brought to the *table of Chriſt*, and participate his bodie & bloud, but they *adore* only, are not alſo filled, becauſe they do not imitate (Chriſts humilitie) they diſdaine to be humble. VVhere it is clere, this holie father by Chriſts bodie and bloud meaneth not bread and wine as ſignes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he meane our Lords bodie as it was on the croſſe, or is in heauen, for ſo it is not eaten, but as it is in formes of bread and wine on *Chriſts table*, the Altar.

PASLME. XXII.

A forme of thankeſgeuing for al ſpiritual benefites (deſcribed vnder the metaphor of temporal proſperitie) euen from a ſinners firſt conuerſion, to final perſeuerance, and eternal beatitude.

Thākſgeuing for Gods protection. The 7. key.

1 † The Pſalme of Dauid.

Iſa. 40. Iere. 23. Ezech. 34. Ioan. 10. 1. Pet. 2. & 5.

OVR *a* Lord ruleth me, and nothing ſhal be wanting to
2 me: † in place *b* of paſture there he hath placed me.

a *Chriſt the good paſtor, gouerneth, protecteth,* b *and feedeth his faithful flocke.*

3 Vpon *c* the water of refection he hath brought me vp: † he hath *d* conuerted my ſoule.

c *Baptiſme of regeneration,* d *which is the firſt iuſtification.*

He hath conducted me vpon *e* the pathes of iuſtice, *f* for his name.

e *Gods precepts which the baptiſed muſt obſerue. Mat. 28. v. 20.* f *Saluation is in the name and powre of* Chriſt, *not in mans owne merites.*

4 † For, although I ſhal walke in *g* the middes of the ſhadow of death, I wil *h* not feare euils: becauſe thou art with me.

g *in great dangers of tentations to mortal ſinne,* h *yet by Gods grace we may reſiſt.*

Thy *i* rod and thy *k* ſtaffe: they haue comforted me.

i *Gods direction and law is ſtreight,* k *and ſtrong.*

5 † Thou haſt prepared in my ſight *l* a table, *m* againſt them; that truble me.

l Chriſt hath prepared for our ſpiritual foode the B. Sacrament of the Euchariſt. *S. Cyprian. Epiſt. 63. Eutim. in hunc Pſal.* *m* againſt al ſpiritual enemies, the world, the fleſh, and the diuel.

Thou *n* haſt fatted my head with oyle: and my *o* chalice inebriating how goodlie is it!

n Chriſtian ſoules are alſo ſtreingthned by the Sacraments of Confirmation, Penance, holie Orders, Matrimonie, and Extreme Vnction. *o* The B. Sacrament and Sacrifice of Chriſts bodie and bloud.

6 † And thy mercie ſhal folow me *p* al the dayes of my life:

p *continual and final peſeuerance is by Gods ſpecial grace.*

And that I may dwel in the houſe of our Lord, *q* in longitude of dayes.

q *in eternal life.*

PSALME. XXIII.

Chriſt is Lord of the whole earth, being Creatour, and Redemer of man. 3. Good life (with faith in him) is the way to heauen. 7. whither Chriſt aſcending with triumph Angels admire him.

Chriſt Lord of al the world. The 5. key.

1 † The *a* firſt of the Sabbath, the Pſalme of Dauid.

a *Chriſt riſing from death the firſt day of the weeke, had al powre geuen him in heauen and in earth. Mat. 28.*

THE earth is our Lordes, and *b* the fulneſſe therof: the round world, and al that dwel therein.

b *Not only the ſoile it ſelfe but al the fruict, and al that dwel therin are Gods.*

Becauſe he hath founded it vpon the ſeas: and vpon the riuers hath prepared it. 2

† Who *c* ſhal aſcend into the mount of our Lord? or who ſhal ſtand in his holie place? 3

c *Though Chriſt created and redeemed al, yet only the iuſt ſhal inherite heauen.*

† The innocent of handes, and of cleane hart, that hath not taken his ſoule *d* in vayne, nor ſworne to his neighbour in guile. 4

d *not occupied himſelfe in vaine and vnprofitable thinges, but in commendable workes.*

† He ſhal receiue bleſſing of our Lord: and *e* mercie of God his Sauiour. 5

e *Gods mercy goeth before iuſtifications iuſt workes folow, and ſo glorie is the reward of al.*

† This is *f* the generation of them that ſeeke him, of them that ſeeke the face of the God of Iacob. 6

f *This ſorte of people thus ſeruing God, ſhal receiue euerlaſting bliſſe.*

† Lift vp your gates *g* ye princes, and be ye lifted vp ô eternal gates: and the king of glorie ſhal enter in. 7

g The prophet contemplating in ſpirite Chriſts Aſcenſion, inuiteth Angels to receiue him, and (by proſopopeia) ſpeaketh alſo to the gates of heauen, by which he is to enter.

† *h* Who is this king of glorie? Our Lord *i* ſtrong & mightie our Lord mightie in battel. 8

h Angels anſwer admiring, & demanding as in a dialogue, how Chriſt is become ſo glorious! *i* The Prophet anſwereth that Chriſt by his powre hath ouercome al enemies in battel.

† *k* Lift vp your gates ye princes, and be ye lifted vp ô eternal gates: and the king of glorie ſhal enter in. 9

k *Againe he willeth Angels to open the gates, and biddeth the gates to enlarge them ſelues.*

l Who is this king of glorie? *m* The Lord of powers he is the king of glorie.

l *the Angels demand as before:* m *the prophet anſwereth: that Chriſt is Lord alſo of Angels, and al heauenlie powres vnder God.*

PSALME XXIIII.

A prayer of the faithful. The 7. key.

A general prayer of the faithful againſt al enemies, 4. with deſire to be directed in the way of godlines, 7. and to be pardoned for ſinnes paſt. 9. acknowledging Gods meeknes, 17. our weaknes, neceſſitie of helpe, and hope in God: 22. concludeth with prayer for the whole Church.

† Vnto *a* the end, the Pſalme of Dauid. 1

a *This Pſalme perteyneth more properly to the new teſtament. And is artificially compoſed: the verſes beginnĩg with diſtinct letters in order of the Hebrew Alphabet, to the laſt verſe.*

To

2 TO THEE ô Lord I haue lifted vp *b* my ſoule: † my God in thee is my confidence, let me *c* not be aſhamed:

b *my mind, to be attẽtiue.*
c *not be fruſtrate of my petition.*

3 † Neither let mine enemies ſcorne me: for al *d* that expect thee, ſhal not be confounded.

d *that patiently expect the time when God wil aſſiſt.*

4 † *e* Let al be confounded that do vniuſt thinges in vayne. Lord ſhew me thy wayes: and teach me thy pathes.

e *This maner of praying is frequent in the Pſalmes, ſignifying as a prophecie, that ſo it wil come to paſſe and the conformitie of the iuſt to Gods iuſtice.*

5 † Direct me *f* in thy truth, and teach me: becauſe thou art God my Sauiour, and thee haue I expected *g* al the day.

f *in true faith and religion.*
g *al our life we muſt deſire more and more knowlege of true doctrin.*

6 † Remember ô Lord thy commiſerations, and thy mercies: that are from the beginning of the world.

7 † The ſinnes *h* of my youth, and *i* my ignorances doe not remember. According to thy mercie remember thou me: for thy goodneſſe ô Lord.

h *from the firſt vſe of reaſon, at which time manie are careles,* i *& negligent to lerne how to ſerue God.*

8 † Our Lord is *k* ſweete, and *l* righteous: for this cauſe he wil geue a law to them that ſinne in the way.

k *As God is ſweete in geuing good motions:* l *ſo he is ſeuere to them that reſiſt his grace.*

9 † He wil direct the milde in iudgement: he wil teach the meeke his wayes.

10 † Al the wayes of our Lord, be *m* mercie and *n* truth, to them that ſeeke after his *o* teſtament and his *p* teſtimonies.

m God mercifully preuenteth with his grace: n and iuſtly rewardeth good workes.
o Gods law is his wil, his couenant with man: p and teſtimonie of

11 † For thy name ô Lord thou wilt be propitious to my ſinne; for *q* it is much.

q *ſinne in reſpect of auerſion from God is great & nedeth his grace.*

12 † Who is the man that *r* feareth our Lord? he 1. appoynteth him a law in the way, that he hath choſen.

r He that feareth God which is the beginning of wiſdome, receiueth fiue ſpiritual commodities here mentioned: 1. God inſtructeth him by his law. 2. *beſtoweth al neceſſaries vpon him: 3. others ſhal imitate his good example. 4. God wil protect him: 5. According to Gods couenant he ſhal enioy the manifeſt ſight of God for his eternal reward.*

13 † His ſoule 2. ſhal abide in good things: and 3. his ſeede ſhal inherite the land.

14 † Our Lord is 4. a firmament to them that feare him: & 5. his teſtament that it may be made manifeſt to them.

† Myne eies are alwayes to our Lord: becauſe he wil plucke my fecte out of the ſnare. 15

† Haue reſpect to me, and haue mercie on me: becauſe I am *s* alone and poore. 16

s mans weaknes without Gods helpe.

† The tribulations of my hart are multiplied: deliuer me from *t* my neceſſities. 17

t Tribulatiōs can not be auoided, but muſt neceſſarily be ſuffered: therfore ô God geue vs grace to paſſe through them without ſinne.

† See my *v* humiliation, and my labour: and *w* forgeue al my ſinnes. 18

v myn affliction. w take away the cauſe and affliction wil be mitigated.

† Behold mine enemies, becauſe they are multiplied, and with *x* vniuſt hatred hated me. 19 Ioan. 15.

x wicked men of hatred do endeuour to draw others into ſinne.

† Keepe my ſoule, and deliuer me: I shal *y* not be aſhamed, becauſe I hoped in thee. 20

y Thoſe that hope in God shal neuer be confounded.

† The innocent and righteous haue cleaued to me: becauſe I expected thee. 21

† *z* Deliuer Iſrael ô God, out of al his tribulations. 22

z Al The letters of the Alphebet being complete in this Pſalme, this laſt verſe beginneth with Pere, Redeeme, praying God to redeme and deliuer Iſrael, that is, the whole Church from tribulations.

PSALME. XXV.

Dauids prayer diſtreſſed in perſecution. The 8. key.

Dauid in baniſhment among the Philiſtimes, truſteth in the iuſtice of his cauſe, 9. and prayeth God earneſtly to deliuer him, that he may with more freedom and commodity ſerue him as he deſireth.

† Vnto *a* the end the Pſalme of Dauid. 1

a This Pſalme is alſo a conuenient prayer for anie Chriſtian in tribulation.

IVDGE *b* me ô Lord becauſe I haue walked in my innocencie: and hoping in our Lord I shal not be weakened.

b Be thou ô God arbiter of the cauſe betwen Saul and me, thou knoweſt myn innocencie in this behalfe, though I am vniuſtly charged by Saul, and his freindes.

† *c* Proue me Lord, and tempt me: burne my reynes and my hart. 2

c Leſt perhaps I be not ſo innocent as I deſire, and as in reſpect of Saul I hope that I am, do thou O God proue me as thou wilt by tribulations.

† Becauſe thy mercie is before mine eies: and I am wel pleaſed in thy truth. 3

4 † I *d* haue not ſitten with the councel of vanitie: and with them that doe vniuſt thinges. I wil not enter in

d Dauid in confidence of a good conſcience, and zele againſt the wicked, alleageth his ſincere proceding, more then ordinarie men may do, God ſo inſpiring him extraordinarily.

5 † I ″ haue hated the Church of the malignant: and with the impious I wil not ſitte.

6 † I *e* wil wash my handes among innocentes: *f* and wil compaſſe thy altar ô Lord:

e The reſt of this Pſalme euerie Prieſt reciteth in Maſſe, before he offer the holie Sacrifice, profeſſing, & putting him ſelfe in memorie, that he muſt only communicate with the innocent, or of pure conſcience; *f* and ſo approch to the Altar. *prefigured Leuit. 16. v. 4.*

Epi. 120. c. 11.

7 † That I *g* may heare the voice of praiſe, and *h* ſhew forth al thy meruelous workes.

g Shutting the eares of my hart from euil and vaine thoughtes I wil attend to godlie inſpirations, *h* and ſo with mental prayer, and external voice (as the holie order of this ſacred office requireth) praiſe thee ô God in thy meruelous workes.

8 † Lord I haue loued *i* the beautie of thy houſe, and the place of *k* the habitation of thy glorie.

i I can not but loue the excellencie of this place dedicated to thy ſeruice: where is ſingularly true faith, vnitie, and charitie of thy people, the guard of holie Angels, the adminiſtratiō of ſacred myſteries, aſſiſtance of the Holie Ghoſt, real preſence of Chriſt our Lord, al replenished with Diuine maieſtie. *k* This repreſenteth vnto me the glorious heauenlie kingdom of God and al Sainctes.

9 † *l* Deſtroy not ô God my ſoule with the impious, and my life with bloudie men.

l *Suffer me not therfore to be contaminate by the wicked, nor to be deuoured with them.*

10 † In whoſe *m* handes are iniquities: their *n* righthand is replenished with giftes.

m *They are ſtil readie to committe more and more iniquities.* n *themſelues being corrupted, endeuour by giftes of wordly commodities to corrupt others.*

11 † But *o* I haue walked in mine innocencie: *p* redeme me, and haue mercie on me.

o *Euerie one ought ſo to purge his conſcience, that he may be innocent, or free from great ſinne.* p *deliuer me from this neceſſitie of dwelling among the wicked.*

12 † My *q* foote hath ſtood in the direct way: in *r* the Churches I wil bleſſe thee ô Lord.

q *I intend to walke right.* r *I deſire to praiſe thee amongſt thy true faithful ſeruantes.*

ANNOTATIONS. PSALME. XXV.

5. ***I haue hated the Church of the malignant.***] Holie Dauid forced by reaſon of perſecution to dwel amongſt Infidels the Philiſtians; after he had twiſe ſpared king Saules life (1 Reg 24. v. 5. et. c. 26. v. 9.) lamented (v. 19.) how great affliction it was to him, *to be caſt out, that he could not dwel in the inheritance of our Lord* (where God was rightly ſerued) and that his enemies had done ſo much as in them lay, to make him fal into idolatrie, by their fact, as it were ſaying: *Goe*

A ſingular great afflictiō to be hindered from Gods true ſeruice.

ſerue

Chriſtians muſt abhorre, and abſtaine from al conuenticles of Heretikes and other Infidels.

ſerue ſtrange goddes. Neuertheles his zele was ſuch that (as he here profeſſeth) *he hated the Church of the malignant*: that is, the congregations of al miſcreants: & his immaculate religious puritie was ſo perfect, that he would not ſo much as in external ſhew, conforme his actions to theirs, in matters of religion, nor yeld his bodelie preſence in their conuenticles: but ſaid: *VVith the impious I vvil not ſitte.* Inſtructing vs Chriſtians (for the word *to the end*, in the title ſheweth that this Pſalme perteyneth alſo to vs) that we muſt both *hate the Church or congregations of the malignant*, to witte, of Painims Iewes, Turkes, and Hererikes, and *not ſitte*, nor perſonally be preſent with them in the exerciſe of their falſe pretended religions.

PSALME. XXVI.

An other confident prayer of Dauid in tribulation.

The 3. key.

Dauid being in great diſtreſſe through perſecution, and hauing aſſured confidence in God, deſcribeth the great ſecuritie of Gods protection. 7. ſheweth the ſame experienced in him ſelf. 12. prayeth for continuance therof 13. and incorageth his owne ſoule, in hope of life euerlaſting, to perſeuer in vertue.

† The Pſalme of Dauid *a* before he was annoynted. 1

a Before his ſecond annointing, as is probable. 2. Reg. 2.

OVR Lord is *b* my illumination, and *c* my ſaluation, *d* whom ſhal I feare?

b Againſt ignorance God illuminateth his ſeruantes. *c* againſt infirmitie he geueth ſtreingth. *d* ſo he nedeth not to feare anie mans malice, ſuteltie, nor force. *Luc. 21. v. 15.*

Our Lord is the protectour of my life, of whom ſhal I be afrayd?

† Whiles the harmeful approch vpon me, to eate my fleſh. 2
Mine enemies that truble me, them ſelues are weakened and are fallen.

† If campes ſtand together againſt me, my hart ſhal not feare. 3
If battel riſe vp againſt me, in this wil I hope.

† One thing I haue asked of our Lord, this wil I ſeeke for, 4
that I *e* may dwel in the houſe of our Lord al the dayes of my life.

e How ſpecial a beneſite Dauid eſtemed it to be in the Catholique Church the only true houſe of God!

That I may ſee the pleaſentnes of our Lord, and viſite his temple.

† Becauſe he hath *f* hid me in his tabernacle: in the day of 5
euils he hath protected me, in *g* the ſecrete of his tabernacle.

f Albeit the ſpiritual or carnal enemie ſeke to ouerthrow me, yet I am ſecure in the Catholique Church. *g* God either ſuffereth not the enemie to find his ſeruant. *h* or not to be able to hurt him ſpiritually *i* whē a martyr or confeſſour dieth, then he getteth the victorie againſt the perſecutors.

† In *h* a rocke he hath exalted me: and now he hath *i* exalted 6
my head ouer mine enemies.

I *k* haue

I *k* haue gone round about, and haue immolated in his tabernacle an hoſt of iubilation: I *l* wil ſing, and ſay a Pſalme to our Lord.

k *Diligently recounting al thy benefites, I render thankes by ſacrifice and praiſe.* l *not only in hart, but alſo ſinging with loud voice and inſtrument.*

7 † Heare ô Lord my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.

8 † My *m* hart hath ſayd to thee, my face hath ſought thee out: *n* thy face ô Lord I wil ſeeke.

m *In my inward ſincere cogitation I deſire, and ſeeke that I may ſee thee,* n *face to face* 1. *Cor.* 13. *v.* 12.

9 † Turne *o* not away thy face from me: *p* decline not in wrath from thy ſeruant.

o *In the meane time ô Lord, grant me thy fauour,* p *leaue me not though thou be angrie with me.*

Be *q* thou my helper: forſake me not, neither deſpiſe me ô God my Sauiour.

q *He ſpeaketh* [*in the perſon of orphanes.*

10 Becauſe *r* my father and my mother haue forſaken me: but our Lord hath taken me.

r *Though carnal parentes forſake the iuſt man in tribulation, yet God hath then moſt ſpecial care of him.*

11 † Geue me *ſ* a law ô Lord in thy way: *t* and direct me in the right path, becauſe of mine enemies.

ſ Eſtabliſh my hart in thy law. *t* conſerue me in the right way, which thou haſt already taught me, and it is the more neceſſarie, becauſe myne enemies labour to peruert me.

12 † Deliuer me not into *v* the ſoules of them that truble me: becauſe *w* vniuſt witneſſes haue riſen vp againſt me, and iniquity hath lyed *x* to it ſelfe.

v the willes. *vv* falſe witneſſes accuſed Dauid, others accuſed Chriſt: *Mat.* 26. others do ſtil accuſe the iuſt *Mat.* 5. *x* the wicked pleaſe themſelues in lying, but the chief hurt finally turneth vpon themſelues.

13 † I *y* beleue to ſee the good things of our Lord, in the land of the liuing.

y *The prophet and al iuſt men are comforted by God, and hope of reward in heauen.*

14 † *z* Expect our Lord, doe manfully: and *a* let thy hart take courage, and *b* expect thou our Lord.

ſal. 30.

z *The iuſt exhorteth his owne ſoule to patience,* a *fortitude,* b *and longanimitie.*

PSALME. XXVII.

Dauid prayeth to be defended from the eternal deſtruction of the wicked, 4. which (by way of imprecation, or conformitie to Gods iuſtice) he propheſieth 6. Feeling by inſpiration that his prayer is heard, rendereth thankes to God, 9. and prayeth for al the people.

An other prayer of Dauid for deliuerie from euils The 8. key.

1 A Pſalme to Dauid him ſelfe.

TO THEE ô Lord I wil crie, my God *a* keepe not ſilence from me: leſt at any time thou hold thy peace from me,

a *Omitte not to comfort me.*

and I ſhal be like to them that goe downe into the lake.

† Heare ô Lord the voice of my petition whiles I pray to thee: 2
whiles I liſt vp my handes to thy holie temple.

† *b* Draw me not together with ſinners: and with them that 3
worke iniquitie deſtroy me not.

b *Suffer me not to be ouercome: for God tempteth none to euil. Iac. 1.*

Which ſpeake peace with their neighbour, but euils in their hartes.

† *c* Geue them according to their workes, and according to 4
the wickedneſſe of their inuentions.

c *The iuſt in zele of iuſtice pray that ſinne may be puniſhed.*

According to the workes of their handes geue vnto them: render them their retribution.

† Becauſe they haue *d* not vnderſtood the workes of our Lord, 5
and in the workes of his handes thou ſhalt deſtroy them, and
e not build them vp.

d *Ignorance doth not excuſe when men may and wil not vnderſtand.*
e *God ſaueth not without our cooperation with his grace.*

† Bleſſed be our Lord: becauſe he hath heard the voice of my 6
petition.

† Our Lord is my helper, and my protectour: in him my hart 7
hath hoped, and I was holpen.

And *f* my fleſh floriſhed againe: and *g* with my wil I wil confeſſe to him.

f *being comforted in ſpirite my bodie is as it were refreſhed.* g *freely and gladly.*

† Our Lord is the ſtrength of his people: and he is *h* the pro- 8
tector of the ſaluations of his annoynted.

h *God protecteth and proſpereth the kings good endeuoures for his people.*

† Saue *i* thy people ô Lord, and bleſſe thine inheritance: and 9
rule them, and extol them for euer.

i As Pſal. 19. and often elſwhere the ſubiectes pray for their Superior: ſo mutually the ſuperior prayeth for the ſubiectes.

PSALME XXVIII.

The Church of Christ endowed with excellent myſteries.
The 6. key.

The royal prophet ſeing in ſpirite the moſt ſacred Myſteries, brought by Chriſt into this world, inuiteth al to offer their beſt thinges, euen themſelues wholly, as ſacrifice of thankes, for ſo excellent benefites, preached with magnificence. 5. VVherby innumerable are gethered into his Church here repleniſhed with grace, and in heauen with glorie.

† The Pſalme of Dauid, ″ in the conſummation *a* of the 1
tabernacle.

a 2. *Reg.* 6. v. 17. 1. *Par.* 16. v. 1.

ANNO-

ANNOTATIONS.

1. *In conſummation of the tabernacle.*] The ſeuentie Interpreters teſtifie by adding this title, that king Dauid made this Pſalme (as he did alſo ſome others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. 2. *Reg.* 6. 1. *Paral.* 16. VVherin he ſaw by prophetical ſpirite, and here vttereth other farre greater myſteries, & more excellent benefites, brought into the world by Chriſt, and preached by him, and his Apoſtles, then agreed to the Arke, or the time of the old Teſtament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Chriſtianitie. 104. 105. &c

Myſteries of the Catholique Church prophecied in this Pſalme.

BRING *b* to our Lord ye children of God: bring to our Lord *c* the ſonnes of rammes.

2 † Bring to our Lord *d* glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord *e* in his holie court.

3 The voice of our Lord *f* vpon waters, the God of *g* maieſtie hath *h* thundered: Our Lord vpon *i* manie waters.

4 † The voice of our Lord *k* in powre: the voice of our Lord *l* in magnificence.

5 † The voice of our Lord *m* breaking ceders: and our Lord ſhal breake the *n* ceders of Libanus:

6 † And he ſhal breake them in peeces as a *o* calfe of Libanus. *p* and the beloued as *q* the ſonne of vnicornes.

7 The voice of our Lord *r* diuiding the flame of fire:

8 † The voice of our Lord *ſ* ſhaking the deſert; and our Lord ſhal moue *t* the deſert of Cades.

9 The voice of our Lord *v* preparing * hartes, and he ſhal diſcouer thicke woodes: and in *x* in his temple al ſhal ſay glorie.

* *ceruos.*

10 † Our Lord maketh *y* to inhabite the floud: and our Lord *z* ſhal ſit king for euer.

Our Lord *a* wil geue ſtrength to his people: our Lord *b* wil bleſſe his people in peace.

b Offer ſacrifice of thankes for the ſingular benefites after recounted in this Pſalme.

c Rammes were of the more principal thinges that were offered in the law of Moyſes. But the ſonnes of rammes importe in myſtical ſenſe better hoſtes then rammes.

d The firſt thing in ſacrifice is to glorifie, honour, and adore God in ſinceritie of ſpirite, *e* in his holie Catholique Church. *f* Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when Dauid danced, and offered hoſtes for ſacrifice, others ioyning with him in that ſolemnitie. But this *voice of our Lord vpon vvaters is* rather verified of our Bleſſed Sauiours owne preaching with g *maieſtie* h *thundering*, & by his Apoſtles vpon i *manie vvaters*, manie nations: k *in povvre* of miracles. l *in magnificence* preaching as *hauing* in dede *powre, not as the Scribes and Phariſes. Mat.* 7. *v.* 29. m *breaking cedars* among innumerable others, conuerting higheſt Potentates n *of Libanus*, Emperoures, kinges and greateſt Princes of the world: o *as a calfe of Libanas* ſo meekly ſubmitting them ſelues to Chriſts yoke, and ſpiritual obedience of his Church. *p* Al which is done by Chriſt our Lord *the beloued* of God, q *as the ſonne of vnicornes*, is moſt tenderly beloued by the parentes. *r* This *voice of our Lord diuiding the flame of fire.* The Holie Ghoſt proceding from the Father and the Sonne, came vpon the Apoſtles, as in diuided tongues of fire. *ſ* wherwith *the deſert*, the Gentiles of the wide and wild world, *vvere ſhaken* and moued, *t* the *deſert of Cades*, ſome of the Iewes alſo compunct in hart with remorſe of conſcience hearing the voice of S. Peter, and other Apoſtles. *v The ſame voice of our Lord preparing hartes*, inſpiring the mindes of men with ſpede, like hyndes and does, to aſcend the high hilles of free and perfect life, in contemplatiue vertues. *vv* So our Sauiour ſhal *diſcouer the thicke vvoodes*, reueile the hidden Myſteries of the old Law, by preaching Chriſtian doctrine, and vſe of Chriſtian Religion. *x in his holie Temple*, the Catholique Church, wherin al true Chriſtians ſhal *glorifie God*. *y* making the great abundance of people, who are like *the ſea vvhen it ouerflovveth the land*, to dwel in the ſame Church. *z* Chriſt *our Lord ſitting*, & ruling *king* ouer al *for euer*: *a* by his grace *geuing ſtreingth to his people*, to paſſe through the tentations of this life; *b* and *bleſſe* the iuſt *vvith* eternal *peace* in heauen.

PASLME. XXIX.

Dauid rendereth thankes for his eſtabliſhment in his kingdome. The 8. key.

King Dauid by voice and inſtrument rendereth thankes to God for his peaceable ſtate in the kingdom, 5. inuiteth others to reioyce in Gods benefites, teaching by his owne example that God ſometimes geueth more conforth ſometimes ſheweth his wrath, but al for our good.

† A *a* Pſalme of Canticle, *b* in the dedication of Dauids 1
houſe.

a The general name of Pſalme common to this whole booke conteyning in al 150. is more particularlie appropriated to ſome, which more ſpecially were playde vpon muſical inſtruments as on the Pſalter, Harpe, &c. Others are called Canticles, which were moſt vſuallie ſongue with humaine voices. So this, called *a Pſalme of Canticle*, ſignifieth that voyces begane the muſike and inſtruments were adioyned. As contrariwiſe others are called *Canticles of Pſalmes*, where inſtruments begane and voices folowed. *b* After manie great tribulations, King Dauid proſpering built an excellent houſe or palace. (2. Reg. 5. v. 11. Paralip. 14. v. 1.) And at his firſt dwelling therein, made this Pſalme, beginning himſelfe to ſing the ſame with voice, other muſitians ioyned with him in the praiſes of God and thankeſgeuing for his benefites.

I WIL *c* exalt thee ô Lord, *d* becauſe thou haſt receiued me: 2
neither haſt *e* delighted myne enemies ouer me.

c Though God in himſelfe is moſt high, and neither nedeth, nor can be exalted by men, yet the royal prophet knew it vvas his dutie to ſing thankes and praiſes to him, *d* for his deliuerie from manie trubles, and dangers. *e* not ſuffering his enemies to be delighted in his ruine.

† O Lord my God I haue cried to thee, and thou haſt *f* healed 3
me.

f conſerued my bodie in health amõgſt innumerable dangers.

† Lord thou haſt *g* brought forth my ſoule out of hel: thou 4
haſt ſaued me from them that goe downe into the lake.

g Preſerued my ſoule from greater dãgers of ſinnes, and ſo from hel.

† Sing to our Lord *h* ye his ſainctes: and *i* confeſſe to the me- 5
morie of his holines.

h Ye that are iuſt and holie praiſe God for it, from vvhom it cometh, and not from your ſelues: *i* confeſſe his mere goodnes vvithout your deſertes.

† Becauſe *k* wrath is in his indignation: *l* and life in his wil. 6

k vvhen he is angrie, *l* yet he meaneth vvel vnto vs.

At

At *m* euening ſhal weeping abide: and in the morning gladneſſe.

m The ſtate of a iuſt mans life is often changed from ſorovv to comforte, and from comforte to ſorovv.

7 † And I ſaid in my abundance: *n* I wil not be moued for euer.

n Though vve ſuppoſe our ſelues firmly eſtabliſhed:

8 † O Lord *o* in thy wil, thou haſt geuen ſtrength to my beautie. Thou haſt *p* turned away thy face from me, and I became trubled.

o yet God of his good vvil tovvardes vs ſometimes geueth *ſtrength*, and corege, *p* ſometimes ſuffereth vs to our ovvne vveakenes,

9 † To thee ô Lord *q* I wil crie: and I wil pray to my God.

q therfore we muſt ſtil *crie and pray* for Gods helpe, *r* in manner here expreſſed or the like.

10 † *r* What profite is in my bloud, whiles I deſcend into corruption?

Shal duſt confeſſe to thee, or declare thy truth?

11 † Our Lord hath heard, and had mercie on me: our Lord is become my helper.

12 † † Thou haſt turned my mourning into ioy vnto me: thou haſt cut my ſackcloth, and haſt compaſſed me with gladnes.

13 † That *ſ* my glorie may ſing to thee: and I be not compunct: Lord my God for euer *t* wil I confeſſe to thee.

ſ finally in this my good ſtate *t* I ſhal alvvayes confeſſe and praiſe thee.

PSALME. XXX.

A prayer of a iuſt man excedingly afflicted ſtil confident in God, 11. deſcribing his manie calamities (in reſpect of his enemies) vndeſerued, 18. prayeth for his owne deliuerie, and their iuſt punishment. 20. praiſeth and thanketh God *for his goodnes. 24. exhorteth al others to do the ſame.*

How to pray in affliction. The 7. key.

1 † Vnto *a* the end, the Pſalme of Dauid, for *b* exceſſe of minde.

a Perteyning to the new Teſtament. *b* eſpecially to the iuſt trubled and almoſt diſtracted in mind in great affliction. *See v. 23.*

Pſal. 70. 2 IN THEE ô Lord *c* haue I hoped, *d* let me not be confounded for euer: in thy iuſtice deliuer me.

c How greuouſly ſoeuer I am afflicted yet I truſt in thee, *d* therfore I pray thus.

3 † Incline thine eare to me, make haſt to deliuer me. Be vnto me for a God protector: and for a houſe of refuge, that thou mayſt ſaue me.

4 † Becauſe thou art my ſtrength, and my refuge: and for thy name thou wilt conduct me, and wilt nouriſh me.

5 † Thou wilt bring me out of this ſnare, which they haue hid for me: becauſe thou art my protector.

Luc. 23. 6 † Into *e* thy handes I commend my ſpirit: thou haſt *f* redeemed me ô Lord God of truth.

e I offer and reſigne my ſelfe to thee.

f Thou haſt
reſignatiõs of
B. Sacrament;

often deliuered me. This verſe is moſt aptly applied in al
our ſoules to Gods wil, namely whenſoeuer we receiue the
likewiſe in the houre of death, and at manie other times.

† Thou haſt hated them that obſerue vanities, vnprofitably. 7
But I haue hoped in our Lord: † I ſhal reioyce and be ioyful 8
in thy mercie.
Becauſe thou haſt reſpected my humilitie, thou haſt ſaued my
ſoule out of neceſſities.

g not ſuffered
me to be ſhut
vp.

† Neither *g* haſt thou ſhut me vp in the handes of the enemie: 9
thou haſt ſet me feete in a large place.
† Haue mercie vpon me ô Lord becauſe I am in tribulation: 10
myne eies is trubled for wrath, my ſoule, and my bellie:

h al my partes
external and
internal, body

† Becauſe *h* my life is decayed for ſorrowe: and my yeares for 11
gronings.
and mind are trubled.
My ſtrength is weakened for pouertie; and by bones are trubled.

† Aboue al myne enemies I am made a reproch both to my 12
neighbours excedingly: and *i* a feare to my acquantance.

i My freindes dare not

conuerſe with me, leſt they incurre diſpleaſure for my ſake.
They that ſaw me, fled forth from me: † I am forgotten, from 13
the hart as one dead.
I am made as a veſſel deſtroyed: † becauſe I haue heard the 14
reprehenſion of manie that abide round about:
In that whiles, they aſſembled together againſt me, they conſulted to take my ſoule.
† But I haue hoped in thee ô Lord: I ſayd: Thou art my God: 15
† my lottes are in thy handes. 16
Deliuer me out of the handes of my enemies, and from them
that perſecute me.

k Make thy
light ſo ſhine
in my ſoule,
me from the

† *k* Illuſtrate thy face vpon thy ſeruant, *l* ſaue me in thy 17
mercie:
that I may vnderſtand that is right. *l* and through thy mercie deliuer
force of myne aduerſaries.
† Lord let me not be confounded, becauſe I haue inuocated 18
thee.
Let the impious be aſhamed, and brought downe into hel:
† let the deceitful lippes be made mute. 19
Which ſpeake iniquitie againſt the iuſt, *m* in pride, and *n* abuſe.

m ſo proudly
behauing
them ſelues, as
at laſt render
haue of God.

if they had no ſuperior, neither in earth nor in heauen, to whom they ſhal
account: *n.* and abuſing their preſent powre and authoritie, which they

† How

20 † How great is the multitude of thy ſweetneſſe ô Lord, which thou o haſt hid for them that feare thee.

o As yet in this preſent life the reward of the iuſt is hidde:

Thou haſt perfited it for them that hope in thee, p in the ſight of the children of men.

p but ſhal be made manifeſt in ſight of al men.

21 † Thou q ſhalt hide them in the ſecrete of r thy face from the diſturbance of men.

q In the meane time the iuſt is in great eſtimation in the ſecrete knowledge of God. r title of honoure, as we ſpeake to a king; *your maieſtie*: or to a noble man, *your Lordſhippe*.

Thou ſhalt protect them in thy tabernacle from the contradiction of tongues.

22 † Bleſſed be our Lord: becauſe he hath made his mercie merueilous to me in the fenſed citie.

23 But I haue ſaid in ſ the exceſſe of my minde: I am caſt away from the ſight of thine eies.

ſ in myn extreme affliction being almoſt diſtracted in my mind, I ſaid that in reaſon I would not haue ſayd. Holie Iob ſpake ſome thinges in ſuch ſtate of affliction. *ch.* 3. & 42.

Therfore thou haſt heard the voice of my praier, whiles I cried to thee.

24 † t Loue our Lord al ye his ſainctes: becauſe our Lord wil require truth, & wil repay them abundantly that doe proudly.

t the prophet, or other iuſt perſon exhorteth al the ſeruants of God v to conſtancie.

25 Do ye v manfully, and let your w hart take courage, al ye that x hope in out Lord.

w longanimitie, x and final perſeuerance to the end.

PSALME. XXXI.

Forgeuenes of ſinnes is a happie thing: 3. wherto manie are brought by affliction geuing them vnderſtanding, ſo mouing them to confeſſe their ſinnes, 6. pray for remiſſion, 10, not deſpaire, but hope in Gods mercie, and ſo reioyce with ſincere hart.

The ſecond pœnitential Pſalme. The 7. key.

1 † To a Dauid him ſelfe " vnderſtanding.

a This Pſalme ſheweth how Dauid was brought to vnderſtand his ſinnes, to confeſſe, bewayle, and obtaine remiſſion of them.

Rom. 4. 1. Pet. 4.

BLESSED are they, b whoſe iniquities are forgeuen: and " whoſe ſinnes c be couered.

b The firſt bleſſing of a ſinner is the forgeuenes of his ſinnes. c by charitie, which couereth the multitude of ſinnes. 1. *Pet.* 4.

2 † Bleſſed is the man, to whom d our Lord hath " not imputed ſinne, " neither is there e guile in his ſpirit.

d Satiſfaction being made.

e VVhen ſinners repent ſincerly without guile, then God forgeueth: without which cooperation none is iuſtified.

† Becauſe

† Becauſe *f* I held my peace, my bones are * inueterated, *g* whiles I cried al the day. 3

f *becauſe I acknowledged not my greuous ſinnes, I was ſtil ſore afflicted.* *g* *though otherwiſe I ceaſed not to pray but without any fruict or good effect.*

* *waxed as if they vvere old.*

† Becauſe day and night thy hand is made heauie vpon me: I *h* am turned in my anguiſh, whiles *i* the thorne is faſtened. 4

h *thy diuine prouidence reducing me,* i *by remorſe of myn owne conſcience which telleth me that I deſerue al this affliction.*

† I *k* haue made my ſinne knowen to thee: and my iniuſtice I haue not hid. 5

k *therfore I do no longer diſſeble with men nor am ſilent to thee, but expreſly acknowlege my ſinnes.*

I ſaid: I wil confeſſe againſt me my iniuſtice to our Lord: and thou haſt forgeuen the impietie of my ſinne.

† For this *l* ſhal euerie holie one pray to thee, in time conuenient. But yet *m* in the floud of manie waters, they ſhal *n* not approche to him. 6

l As I do now recal my ſelfe being ſtricken with Gods heauie hand; ſo muſt euerie one that wil be purged from his ſinnes and ſanctified great like *to a* *pray to thee,* when he is afflicted. *m* Though calamities be meruelous *diluge:* *n* yet they ſhal not opreſſe him, that relieth vpon God.

† Thou art my refuge from tribulation, which hath compaſſed me: my exultation, deliuer me from them that compaſſe me. 7

† I *o* wil geue thee vnderſtanding, and wil inſtruct thee in the way, that thou ſhalt goe; I *p* wil faſten mine eies vpon thee. 8

o God ſpeaketh: promiſing by theſe tribulations to geue his ſeruants *vnderſtanding,* and inſtruction: *p* with perpetual protection.

† Doe *q* not become as horſe and mule, which haue no vnderſtanding.

q Be not therfore careles, like to brute beaſtes, but conſideratiue of your actions.

In *r* bit and bridle binde faſt their cheekes, that approch not to thee.

r *The Prophet or anie iuſt ſoul beſecheth God to hold this ſtraict hand of diſcipline ouer ſinners, for their conuerſion.*

† Manie *ſ* are the ſcourges of a ſinner, but *t* him that hopeth in our Lord mercie ſhal compaſſe. 10

ſ *Sinners deſerue much puniſhment.* t *but repenting, and truſting in God ſhal finde his mercie.*

† Be *v* ioyful in our Lord and reioyſe ye iuſt, and glorie al ye right of hart. 11

v *The end of true penance is ioy to which therfore the prophet inuiteth al penitents.*

ANNOTATIONS. PSALME. XXXI.

Vexation geueth vnderſtanding.

1. *Vnderſtanding.*] VVhen David had ſinned and ſomewhile neglected to confeſſe his fault, Gods mercie by affliction made him to vnderſtand his owne eſtate, who then repenting, confeſſing, and ſorowing for his ſinnes made this Pſalme.

Pſalme which is therfore intitled *Vnderſtanding*: or, *Inſtruction of Dauid.* It geueth vs alſo to vnderſtand, and to know, ſaith S. Auguſtin, that we muſt neither truſt in our owne merites, nor preſume to eſcape puniſhment of ſinne. Thy firſt vnderſtanding therfore or leſſon, muſt be, to know thy ſelf to be a ſinner. The nex is, that when with faith thou beginneſt to worke wel by loue, thou attribute not this to thyn owne ſtreingth, but to the grace of God.

Sinne muſt be puniſhed.

Good workes are of grace.

1. *VVhoſe ſinnes are couered. 2. not imputed.*] Caluin and his complices gether poyſon of theſe holie wordes, denying that ſinnes are truly taken away, but only couered, and ſtil remayne ſay they in the iuſteſt. VVhich ſenſe would make this Scripture contrarie to other places. Iſaie 6. thyn iniquitie ſhal be taken away, and thy ſinne ſhal be cleanſed. Ioan. 1. The lambe of God which taketh away the ſinne of the world. Act. 3. Be penitent and conuert, that your ſinnes may be put out. 1. Cor. 6 you are waſhed, you are ſanctified, you are iuſtified. & the like, which ſhew the true real taking away of ſinnes, true ſanctification, and iuſtification. As S. Ierom (or ſome other ancient authentical autor) explicateth this place ſaying: Sinnes are ſo *couered* by baptiſme & penance, that they are not to be reueled in the day of iudgement. *not imputed* in him that diligently purgeth him ſelfe in this world, or by martyrdom. S. Auguſtin teacheth the ſame ſaying: Sinnes are couered, are wholly couered, are aboliſhed. Neither muſt you vnderſtand (ſaith he) that ſinnes are couered, as though ſtil they were, and liued. VVhy then did the prophet ſay; ſinnes are couered? they are not to be puniſhed. More clerly, li. 1. c 13. cont. duas Epiſt. Pelag. The Pelagians calumniating Catholiques, as if they taught, that ſinnes are not taken away, but ſhauen, as heares are cut with a raſor; the rootes remaining in the fleſh. *vvhich* (he anſwereth) *none affirmeth but an infidel.* Likewiſe S. Gregorie teacheth, that a ſinner couereth his ſinnes wel, when with contrarie vertues he ouerwhelmeth former vices, and with good dedes blotteth out former euil deedes. He couereth them euil, when either for ſhame, or feare, or obſtinacie, or deſperation he concealeth his ſinnes, omitting to confeſſe them. God couereth ſinnes, as a phiſition couereth woundes, by applying medicinal plaſter, which in deede cureth them. Thus ancient, lerned holie Fathers expound this text. Further explicating, that albeit thinges couered, and only therby hidde from men, do remaine as they were before they were hid, yet whatſoeuer is hid to God, is in dede vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrin of Proteſtants is iniurious either to Gods powre, if they ſay he can not quite take away ſinnes, or to his mercie, if he wil not, or to his iuſtice, if he neuer puniſh ſinnes euer remayning, and to his truth if he repute otherwiſe, then in deede the thing is. It is alſo iniurious to Chriſt, to ſay, his bloud and death is not effectual to take away ſinnes. iniurious to innumerable places of holie Scripture, which affirme plainly that ſinnes by Gods grace are vtterly taken away. Finally it is iniurious to Sainctes in heauen, arguing them as ſtil infected with ſinnes, if in dede ſinnes yet remaine in them. which is moſt abſurde, and blaſphemie to ſpeake. And yet foloweth by neceſſarie conſequence. For if the iuſteſt liued & died in ſinne, they ſhould remaine eternally in ſinne.

in epiſt. ad Ro. c. 4.

Proteſtantes expound this place contrary to many other clere places.

contrarie to the expoſition of ancient fathers.

God couering or not imputing ſinne doth quite take them away.

The contrarie doctrin is iniurious to God.

to Chriſt.

to holie Scriptures.

to glorified Sainctes.

2. *Neither is there guile in his ſpirite.*] In remiſſion of ſinnes the penitent neceſſarily muſt ſo cooperate, that he haue no guile in his ſpirite, or hart, for if he haue, then he faileth of the forſaide bleſſednes, and his iniquities are not forgeuen, nor his ſinnes couered to God, but to be imputed and puniſhed. Yet the repentance of a ſinner be it neuer ſo ſincere, hartie, and without guile doth not merite remiſſion of ſinne, but only diſpoſeth therto. But after remiſſion

Sincere repentance is a neceſſarie diſpoſition to remiſſion of ſinne.

After remiſſiõ

it is ſatisfactorie and meritorious.

it is ſatisfactorie for the paine due for ſinnes, and meritorious of glorie. According as S. Auguſtin here teacheth ſaying: Good (or meritorious) workes goe not before faith, and remiſſion, but folow the ſame.

PSALME XXXII.

The perfectiõ of Gods workes deſcribed. The 2. key.

The prophet exhorteth to praiſe God, 4. deſcribing his powre, prouidence, mercie, and wiſdom. 16. no ſaluation but by him. 20. and therfore prayeth for his helpe.

The Pſalme of Dauid.

REIOYCE ye iuſt *a* in our Lord: *b* prayſing becometh the righteous. 1

a not in your ſelues b praiſe is not comelie in the mouth of a ſinner. Eccli. 15.

† Confeſſe ye to our Lord on *c* the harpe: on *d* a pſalter of ten ſtrings ſing to him. 2

c in mortification offering your bodies a liuing hoſte, Rom. 12. d of this inſtrument this booke is called the Pſalter and it ſignifieth the obſeruation of the tenne commandments, without which no praiſe pleaſeth God.

† Sing ye to him *e* a new ſong: ſing wel to him in iubilation. 3

e praiſing God for the grace of Chriſt in the new teſtament.

† Becauſe the *f* word of our Lord is right, and al his workes are *g* in faith. 4

f Gods rules and precepts are moſt iuſt and right. g he performeth whatſoeuer he promiſeth.

† He loueth *h* mercie and iudgement: the earth is ful of the mercie of our Lord. 5

h God euer ioyneth theſe vertues together.

† By *i* the word of our Lord the heauens are eſtabliſhed: and by the ſpirit of his mouth al the power of them. 6

i Gods word is omnipotent.

† Gathering together the waters of the ſea, as it were in a bottel: putting the depthes *k* in treaſures. 7

k vnknowen, as riches hid in ſecrete places.

† Let al the earth feare our Lord: and let al the inhabitantes of the world be moued at him. 8

† Becauſe he ſaid, and they were made: he commanded and they were created, 9

† Our Lord *l* diſſipateth the counſels of nations: and he reproueth the cogitations of people, and he reproueth the counſels of princes. 10

As in Babylon he confounded their tongues.

† But the counſel of our Lord abydeth for euer: the cogitations *m* of his hart in generation and generation. 11

m his abſolute wil is alwayes fulfilled.

† Bleſſed is the nation, whoſe God is our Lord: the people whom 12

n whom he hath choſen for his inheritance. *of Iſrael in the old teſtament: and Chriſtians of al nations*

n *the people in the new.*

13 † Our *o* Lord hath looked from heauen: he hath ſene al the children of men.

o *Gods perpetual prouidence.*

14 † From his prepared habitation he hath looked vpon al, that inhabite the earth.

15 † Who *p* made their hartes ſeuerally: who vnderſtandeth al their workes.

p *Gods wiſdom infinite.*

16 The *q* king is not ſaued by much powre: and the gyant shal not be ſaued in the multitude of his ſtrength.

q *No powre in earth is of anie force without God.*

17 † The horſe fayleth *r* to ſafetie, *ſ* and in the abundance of his force he shal not be ſaued.

r *of his maſter* [*or of him ſelfe.*

18 † Behold the eies of our Lord be vpon them that feare him: and on them, that hope vpon his mercie.

19 † That he may deliuer their ſoules from death: and nouriſh them in famine.

20 † Our ſoule expecteth our Lord: becauſe he is our helper and protector.

21 Becauſe in him our hart shal reioyce: and we haue truſted in his holie name.

t Let thy mercie ô Lord be made vpon vs: as we haue hoped in thee. [*which haſt al perfection, shew thy mercie in*

t *O God protecting, and ſauing al that truſt in thee.*

PSALME. XXXIII.

King Dauid by his owne example being deliuered from danger, exhorteth al men to render thankes for Gods benefites. 12. shewing wherin iuſtice conſiſteth, 16. and Gods ſpecial prouidence towards the iuſt.

Gods prouidence.
The 3. key.

1 To Dauid, when " he changed his countenance before *a* Abimelech, and he diſmiſt him, and he went away. (1. *Reg.* 21.)

This Pſalme is alſo compoſed in order of the Alphabet.

a *His proper name was Achis 1. Reg. 21. but al kinges of Paleſtina were called Abimelech, as Pharao in Ægypt, Nabuchodonoſor in Babylon.*

2 I *b* WIL bleſſe our Lord at *c* al time: his prayſe alwayes in my mouth. [*God* c *both in proſperitie and*

b *I prayſe* [*aduerſitie.*

3 † In our Lord *d* my ſoule shal be praiſed: let the milde heare, and reioyce. [*ſerue our Lord, my ſoule shal be praiſed in his*

d *when I ſeruice.*

4 † Magnifie ye our Lord with me: and let vs exalt his name for euer.

5 † I haue ſought out our Lord, and he hath heard me: and from al my tribulations he hath deliuered me.

† Come ye to him, and be illuminated: and your faces ſhal not 6
be confounded.

† This *e* poore man hath cried, and our Lord hath heard him: 7
and from al his tribulations he hath ſaued him.

e *Euerie man be he how poore ſoeuer when he prayeth ſhal be heard.*

† The *f* Angel of our Lord ſhal put in him ſelfe about them 8
that feare him: and ſhal deliuer them.

f *the proper guardian Angel of euerie one.*

† Taſt ye, and ſee that our Lord is ſweete: bleſſed is the man, 9
that hopeth in him.

† Feare *g* ye our Lord al ye his ſainctes: becauſe there is no 10
lacke to them that feare him.

g *with filial feare.*

† The *h* rich haue wanted, and haue bene hungrie: but they 11
that ſeeke after our Lord ſhal not be diminiſhed of any good.

h *the rich of this world ſetting their mind vpon their wealth, are poore in ſpiritual giftes.*

† Come children, heare me: I wil teach you the feare of our 12
Lord.

† Who is the man *i* that wil haue life: loueth to ſee good 13
daies.

i *Euerie one deſireth to be happie, but he in dede ſhal be happie, that fleeth from euil, and doth good.*

† " Stay thy tongue from euil: and thy lippes that they ſpeake 14
not guile.

† Turne away from euil, and do good: ſeeke after peace, and 15
purſewe it.

† The eies of our Lord vpon the iuſt: and his eares vnto their 16
prayers

† But the *k* countenance of our Lord is vpon them that doe 17
euil things: to deſtroy their memorie out of the earth.

k *God ſeing al mens actiõs & intentions, wil render as they deſerue.*

† The iuſt haue cried, and our Lord hath heard them: and out 18
of al their tribulations he hath deliuered them.

† Our Lord is nigh to them, that are of a contrite hart: and 19
the humble of ſpirit he wil ſaue.

† Manie are the tribulations of the iuſt: and out of al theſe 20
our Lord wil deliuer them.

Our Lord keepeth al their *l* bones: there ſhal not one of them 21
be broken.

l *Though the iuſt ſeme for a time to be forſaken, yet God that geueth them internal ſtreingth, wil at laſt reward and crowne in them his owne giftes.*

The death of ſinners is verie il: and they that hate the iuſt 22
m ſhal offend.

m *for their ſinne they are ſuffered to fal into more ſinne.*

Our

23 Our Lord wil redeme the ſoules of his ſeruantes: and al that hope in him *n* ſhal not offend.

n *contrariwiſe thoſe that accept of his grace, ſhal finally not offend.*

ANNOTATIONS. PSALME. XXXIII.

1. *He changed his countenance.*] S. Auguſtin by holie Dauids changing of his countenance, and by changing the king of Geth his name, who in the booke of kinges (where the hiſtorie is recorded) is called Achis, and here Abimelech, gethereth that here is an hidden, and great Myſterie. VVhich he explicateth partly by interpretation of the Hebrew names, but more eſpecially by Dauids changing of his countenance, which prefigured Chriſt, eternal God becoming alſo man, and ſo making great changes in the world. For as Dauid killed Goliath, and for his good act gotte enuie, ſo Chriſt killing the diuel, and humilitie in Chriſts mẽbers killing pride, are perſecuted by the wicked. For Chriſt was both to the ruine, and Reſurrection of manie. He changed Sacrifice and Prieſthood. The Iewes had ſacrifice according to the order of Aaron, in victims of cattle, and this was in myſterie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and thoſe that haue read the Goſpel do know, which Sacrifice is now ſpread in al the round earth. A litle after: the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchiſedech begane to be. He therfore, *I knovv not vvho*, changed his countenance, Let it not be, *I knovv not vvho*, for our Lord Ieſus Chriſt is knowen. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud? from his humilitie. For vnles he were humble, he would neither be eaten nor druncke. Behold his highnes: In the beginning was *the vvord*, and *the vvord* was with God, and God *the vvord*. Loe the euerlaſting meate, and Angels eate it, ſupernal powres eate it, celeſtial ſpirites eate it, and they eate, and are fatted, and the thing remaineth whole, which ſatiateth and reioyceth them. How then hath the vviſdome of God fedde vs vvith the ſame bread, the word was made fleſh and dwelt in vs: It were too long to recite this great Doctors vvhole diſcourſe. He further ſheweth that Chriſt diſmiſſed the Ievves, and vvent from them to the Gentiles. Thou ſeekeſt novv Chriſt (ſaith he) among the Ievves, and findeſt him not: becauſe he hath changed his countenance. For they ſticking to the ſacrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchiſedech, and haue loſt Chriſt: and the Gentiles haue begunne to haue him. Againe this holie father vvilleth vs to remember the Goſpel: VVhen our Lord Ieſus Chriſt ſpake of his bodie, he ſaid: Vnlẽs you eate the fleſh of the Sonne of man, and drinke his bloud, you ſhal not haue life in you: becauſe he had changed his countenance, this ſemed as furie, and madnes vnto them, to geue his fleſh to be eaten of men, & his bloud to be drunke, therfore Dauid vvas reputed madde before Achis, vvhen he ſaid: you haue brought this madde man vnto me. Doth it not ſeme madnes: Eate ye my fleſh, and drinke my bloud? He ſemed to be madde, thus S. Auguſtin. Neuer imagining the figuratiue interpretation of our nevv Sacramentaries: vvho ſay Chriſt gaue no more but a figure of his bodie & bloud, for then it had bene eaſily vnderſtood by the Capharnaites, and no ſuch contradiction, nor murmuring had happened. Yet S. Auguſtin ſaith more plainly, if more plaine may be. *Chriſt caried himſelfe in his ovvne handes.* And hovv this can be done (bretheren) in man, vvho can vnderſtand? For vvho is caried in his ovvne handes? A man may be caried in the handes of others, no man is caried

A ſecret great miſterie in the title of this Pſalme.

Luc. 2.

Some become vvorſe, ſome better by Chriſt.

Sacrifice and Prieſthood changed.

God moſt high is become lovve

He is our ſacramental meate.

Chriſt leaft the Ievves, & receiued the Gentiles.

The real preſence of Chriſt in the Sacrament.

Catech. Ro. p. 2. c. 3. q. 24.

in his ovvne handes. VVe find not hovv it can be vnderſtood in Dauid, according to the letter: but in Chriſt vve find it. For Chriſt vvas caried in his ovvne handes, vvhen geuing his verie bodie, he ſaid: This is my bodie. for he caried his bodie in his ovvne handes.

Not only faith but good vvorkes with faith iuſtifie.

14 15. *ſtay thy tongue, &c.*] Both theſe verſes, and frequent other places in the Pſalmes, ſhevv plainly that iuſtice conſiſteth not only in faith, but in abſtayning from euil and doing good: yet requiring and preſuppoſing true faith, vvithout which no workes are aualable to iuſtice, nor to euerlaſting life.

PSALME XXXIIII.

Chriſts perſecution.
The 5. key.

Dauid, in figure of Chriſt, prophetically by way of inuocating Gods helpe, forsheweth his perſecution, and the iuſt reuenge vpon his perſecutors, 9. with praiſe to God. 13. his charitie towards his cruel aduerſaries. 17. whom neuertheles God punisheth, 20. for pretending peace in wordes, and in fact perſecuting, 23. rendering to al as they deſerue.

To *a* Dauid himſelf. 1

a *Dauid ſignifieth beloued desiderable, or ſtrong of hand, that is* Chriſt, *aboue al beloued of God, deſired of man, the ſtrong conquerour of death and hel. S. Aug. in hunc locum.*

IVDGE *b* ô Lord them that hurt me: ouerthrow them that impugne me.

b *By way of imprecation he prophecieth that God wil ouerthrow the perſecutors of* Chriſt, *and of* Chriſtians.

† Take *c* armour and *d* shield: and riſe vp to helpe me. 2

c *offenſiue*
d *denfenſiue.*

† Bring forth the ſword, and *e* shut vp againſt them, that perſecute me: ſay to my ſoule: I am thy ſaluation. 3

e *preoccupate and preuent the malice of the perſecutor.*

† Let them *f* be counfounded & ashamed, that ſeeke my ſoule. 4
Let them be turned backward, and be confounded that thinke euil againſt me

f *Such a puniſhment and confuſion shal fal in the end vpon al the malicious, after that the iuſt shal haue ouercome tribulations.*

† Be they made as duſt before the face of winde; and the angel of our Lord ſtraictning them. 5

† Let their way be made darkeneſſe and ſlippernes: and the angel of our Lord purſewing them. 6

† Becauſe they haue hid the deſtruction of their ſnare for me without cauſe: in vaine haue they vpbrayded my ſoule. 7

† Let the ſnare which he knoweth not, come on him; and the net, which he hath hid, catch him: and let him fal into the verie ſame ſnare. 8

† But *g* my ſoule shal reioyce in our Lord: and shal be delighted vpon *h* his ſaluation. 9

g *In the time of truble in hope,* h *after deliuerie, in eternal ſaluation,*

† Al my bones shal ſay: Lord, who is like to thee? 10

Deliuering the needie from the hand of them that are ſtronger then he: the needie and poore from them that ſpoile him.

11 *i* Vniuſt witneſſes ryſing vp, asked me things that *k* I knew not. i *ſuch falſe* [*witneſſes did riſe againſt Chriſt Mat. 26.* k *thinges that were* *not; for God* *himſelfe, that knoweth al thinges knoweth not that which neither was, is,* *nor can be.*

12 † They repayed me euil things for good, *l* ſterilitie to my ſoule. l *they made* *priuation of* *my life, verified in Chriſt, not in Dauid, for he was killed by* *his enemies.*

13 † But I when they were trubleſome to me, *m* did put on cloth of heare. m *Al our Sa* [*niours life was penance for others, needing none for* *himſelfe.* I humbled my ſoule in faſting: and my prayer ſhal be turned into my boſome.

14 † As a *n* neighbour, as our brother, ſo did I pleaſe: as mourning and ſorowful ſo was I humbled. n *Chriſt the* *good Samaritane that releeued the wounded man.* *Luc. 10.*

15 † And they *o* reioyced againſt me, and *p* came together: *q* ſcourges were gathered together vpon me, and I was *r* ignorant. o.p.q. *al this* *was fulfilled* [*according to the letter in our Sauiours paſſion.* r *Our* *Lord knoweth* *not anie iuſt cauſe, why the Iewes ſo perſecuted him,* *for they had* *no iuſt cauſe but meere* *malice.*

16 † They were diſſipated, and not compunct, they tempted me, they ſcorned me with ſcorning: they gnashed vpon me with their teeth.

17 † Lord *ſ* when wilt thou regard? *t* reſtore thou my ſoule from their malignitie, myne only one from the lions. ſ *as Pſal. 21.* *and Mat. 27.* *God why haſt thou forſaken me? not deliuered me from temporal* *death, nor* *yelded me ſuch conſolation, as thou gaueſt other Saincttes in their* *agonies?* t *a prophecie of Chriſts* *reſurrection.*

18 † I wil confeſſe to thee in *v* the great Church, in a graue people I wil prayſe thee. v *Prophecie* [*of the Catholique Church.* *as Pſal. 21.*

19 † Let them not reioyce ouer me that are my aduerſaries vniuſtly: *w* that hate me without cauſe, and twinckle with the eies. w *This place* *is applied by* *our Sauiour to himſelfe.* *Ioan. 15.*

20 † Becauſe they ſpake in deede *x* peaceably to me: and in the anger of the earth ſpeaking they meant guiles. x *The Phariſes and Herodians ſaid: Maſter we know that thou art a true ſpeaker &c.* *meaning to* *intrappe him with treaſon.* *Mat. 22.*

21 † And they *y* opened their mouth awide vpon me: they ſaid; Wel, wel, our eies haue ſeene. y *The ſame* *Phariſes and* *Prieſtes iudged him woorthy of death, and procured* *the people to* *crie: Crucifie him,* *crucifie, him.*

† Thou

† Thou haſt ſene ô Lord, keepe not ſilence: z Lord depart not from me. 22

z Againe his Reſurrection is prophecied.

† Ariſe and attend to my iudgement: my God, and my Lord vnto my cauſe. 23

† Iudge me according to thy iuſtice ô Lord my God, and let them not reioyce ouer me 24

† Let them not ſay in their hartes: Wel, wel, to our ſoule: neither let them ſay: We haue deuoured him. 25

† Let *a* them bluſh and be aſhamed together, that reioyce at my euils. 26

a At the day of iudgement the Wicked ſhal receiue ſentence of damnation.

Let them be clothed with confuſion and ſhame; that ſpeake great things vpon me.

† Let *b* them reioyce and be glad, that wil my iuſtice: and let them ſay alwayes: Our Lord be magnified, that wil the peace of his ſeruant. 27

b the bleſſed of eternal glorie.

† And my tongue ſhal meditate thy iuſtice, thy prayſe al the day. 28

PSALME XXXV.

Gods prouidence.
The 3. key.

The prophet deſcribeth the wicked malice of obſtinate ſinners 6. Againſt which he oppoſeth Gods infinite goodnes, 9. with his prouident mercie towards the worſt, and iuſt reward of the good; 12. praying to eſcape the dangerous gulfe of pride.

† *a* Vnto the end, to *b* the ſeruant of our Lord Dauid him ſelfe. 1

a More ſpecially deſcribing the ſtate of men in the new teſtament, then in the old. b inſtruction for Dauid not as a king, or a prophet, but as the poore ſeruant of God.

THE vniuſt hath ſaid within him ſelfe, that he *c* would ſinne: there is no feare of God before his eies 2

c wittingly and reſolutely preferring wicked life before vertuous.

† Becauſe he hath done deceitfully in his ſight: *d* that his iniquitie may be found vnto hatred. 3

d God ſo hateth ſinne committed of meere malice, that he commonly reiecteth ſuch ſinners, and more often offereth new grace to thoſe, that ſinne of frailitie, or ignorance.

†The wordes of his mouth are iniquitie, and guile: he *e* would not vnderſtand that he might doe wel. 4

e Some ignorance is inuincible whē one hath a good wil to lerne, doing his endeuour to knovv the truth in doctrin, & his dutie in manners, but can not get knowlege therof, and then he is excuſed before God; though he erre in opinion, or in fact: others are negligent to lerne, and their error is groſſe ignorance and is a ſinne, greater or leſſe, according to the importance of the thing, which they ouhgt to knovv. Others are more vvilful, deſiring to be ignorant; that they may ſinne vvith the leſſe remorſe, or repining of their ovvne conſcience, and this is affected ignorance,

and moſt

and moſt hainous, and odious ſinne. For which God often leauing them deſtitute of ordinarie grace, which he geueth to others, they fal into reprobate ſenſe, and into more horrible ſinnes.

5 † He hath meditated iniquitie in his bed: he hath ſet himſelfe
on euery way not good, and malice he hath not hated.

6 Lord *f* thy mercie is in heauen: and *g* thy truth euen to the
clowdes.

f God doth not vtterly ſhut vp his mercie from the moſt wilful & wicked ſinners, but geueth them ſometimes good motions, and ſufficient helpe, that they may repent, be iuſtified & ſaued, if they do not wittingly harden their owne hartes, and ſtil wilfully repel Gods grace. *g* For ſo God pomiſeth (vvho is moſt faithful) that he vvil forgeue ſinners, and receiue them into his fauoure againe, whenſoeuer they reſoluing to ſerue him, repent and ceaſe to ſinne.

7 † Thy iuſtice as the hilles of God: thy iudgementes are great
depth.

8 Men & *h* beaſtes thou wilt ſaue ô Lord: † as thou *i* haſt multiplied thy mercie ô God.

h Thou ô God that haſt care of al creatures, not only of men but alſo of brute beaſtes, art euer readie of thy part to ſaue both moderate men, in vvhom the light of reaſon remaineth, and alſo groſſe ſenſeles perſons, vvhich are become brutiſh like horſe and mule or other beaſtes. *i* For ſo our Lord multiplieth his mercie.

But *k* the children of men, *l* ſhal hope in the couert of thy
winges.

k Yet with condition that ſenſles or brutiſh men, muſt become reaſonable men, the children of men, not coltes, whelpes, pigges &c. *l* Sinners thus conuerted ſhal not only haue al neceſſaries in this life, as al liuing creatures haue in this world, but alſo ſhal hope of ſpiritual, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verſes folovving.

9 † They ſhal be inebriated with the plentie of thy houſe: and
with the torrent of thy pleaſure thou ſhalt make them drinke.

10 Becauſe with thee is the fountaine of life: and in thy light we
ſhal ſee light.

11 † Extend thy mercie to them that know thee, and thy iuſtice
to them, that are of a right hart.

12 Let *m* not the foote of pride come to me: and let not *n* the
hand of a ſinner moue me.

m Leſt anie impediment hinder the obtayning and poſſeſſion of eternal revvard, the iuſt muſt ſpecially pray not to be infected vvith pride: *n* nor be ouercome by the forcible tentations of other ſinners, by perſvvaſion, nor euil example.

13 † There *o* haue they fallen that worke iniquitie: they were
expelled, *p* neither could they ſtand.

o The firſt ſinne, tovvit of diuels, vvas pride, and mans ſinne vvas by perſvvaſion of the diuel. *p* neither of which could eſcape puniſhment.

PSALME. XXXVI.

An exhortation not to enuie nor imitate the euil, who for moſt part proſper in this world, and are damned eternally: but to flee euil and doe good, duly conſidering that God diuerſly permitteth and puniſheth the wicked, and likewiſe comforteth and afflicteth the iuſt, al for their good.

An exhortatiō
to contempt
of this vvorld.
The 7. key.

This Pſalme is compoſed in order of the Alphabet, euerie diſtick beginning vvith a diuers letter, to moue the reader to diligent attention, which may ſerue in place of a larger cõmentarie.

† A Pſalme *a* to Dauid him ſelf. 1

a *For Dauids and euery iuſt mans inſtruction.*

HAVE *b* no emulation toward the malignant: neither enuie them that doe iniquitie.

b *Neither be thou offended that the wicked do proſper in this world, nor imitate them that thou maiſt alſo proſper.*

† Becauſe *c* they ſhal quickely wither as graſſe: and as the 2
bloſſomes of herbes they ſhal ſoone fal.

c *For al this life, and conſequently the proſperitie therof is ſhorte, and vncertaine.*

† *d* Hope in our Lord and doe good: and inhabite the land, 3
and thou *e* ſhalt be fed in the riches therof.

d *Put thy truſt in God, liuing content in this world:* e *& he wil geue thee that is neceſſarie.*

† Be delighted in our Lord: and he wil geue thee the petitions 4
of thy hart.

† *f* Reuele thy way to our Lord, and hope in him: and he wil 5
doe it.

f *Commend al thyn affaires to God.*

† And he wil *g* bring forth thy iuſtice as light: and thy iudgement 6
as midday: † be ſubiect to our Lord, and pray him. 7

g *Partly making vertue appeare to the comfort of the vertuous, and example of others in this life, but eſpecially in the next world.*

Haue no emulation in him, that proſpereth in his way: in a
man that doth iniuſtices.

† Ceaſe from wrath, and leaue furie: haue not emulation that 8
thou be malignant.

† Becauſe they that are malignant, ſhal be caſt out: but they 9
that expect our Lord, the ſame ſhal inherite *h* the land.

h *the land of the liuing.*

† And yet a litle while, and the ſinner ſhal not be: and thou 10
ſhalt ſeeke his place, and ſhal not find it.

† But the meeke ſhal inherite the land, and ſhal be delighted 11
in multitude of peace.

† The ſinner ſhal obſerue the iuſt: and ſhal gnash vpon him 12
with his teeth.

† But our Lord ſhal ſcorne him: becauſe he foreſeeth that his 13
day ſhal come.

† Sinners haue drawen out the ſword; they haue bent their 14
bowe;

That they may deceiue the poore and needie: that they may
murder the right of hart.

15 † Let *i* their owne ſwordes enter into their hartes: and let
their bowe be broken.

i By way of imprecation (as in manie other places) the prophet forsheweth that wicked men shal fal into the euils, which they prepare for others.

16 † Better is a litle to the iuſt, aboue much riches of ſinners.

17 † Becauſe the armes of ſinners shal be broken in pieces: but
our Lord comfirmeth the iuſt.

18 † Our Lord knoweth the daies of the immaculate: and their
inheritance shal be for euer.

19 † They shal not be confounded in the euil time, and in the
20 dayes of famine they shal be filled: † becauſe the ſinners shal
perish.
But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as ſmoke.

21 † The ſinner shal borrow, and not pay: but the iuſt is merciful and wil geue.

22 † Becauſe they that bleſſe him shal inherite the land: but they
that curſe him shal perish.

23 † With our Lord the ſteppe of man shal be directed: and he
shal like wel of his way.

24 When *k* he shal fal, he shal not be bruſed: becauſe our Lord
putteth his hand vnder.

k Though the iuſt fal of frailtie or ignorance into venial ſinne, yet Gods grace shal ſtay him that he fal not into mortal. The iuſt falleth ſeuen times in the day, & riſeth. Prou. 24.

25 † I haue bene yong, for I am old: and I haue not ſene the iuſt
forſaken, *l* nor his ſeede ſeeking bread.

l So king Dauid obſerued: and it very rarely happeneth, that the iuſt or their children are deſtitute of neceſſarie ſuſtenance in this vvorld. If it chance in ſome, it is to their greater merite, and is manifeſtly recompenſed in ſpiritual giftes. In which ſenſe S. Baſil expoundeth, that it is alwayes verified For God euer rewardeth good workes either temporally, or ſpiritually, or both wayes. S. Auguſtin alſo (conc. 3. in hunc Pſal.) exemplifieth in Abraham, Iſaac, and Iacob with al his familie, who were forced to goe into other countries by reaſon of famine, and by Gods prouidence were there ſuſtained, Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirſt. 2. Cor. 11. v. 27. Seing therfore theſe ſo iuſt perſons ſought their bread in neceſſitie, he expoundeth this holie Scripture in the Allegorical ſenſe, that the Church from her beginning in Ieruſalem to the end of the world, neuer wanteth the true word of God, true faith and doctrin, which is the ſpiritual bread vvhervvith the ſoule is nouriſhed.

26 † Al the day he is merciful and lendeth: and his ſeede shal be
in bleſſing.

† *m* Decline from euil, and doe good: and *n* inhabite for euer 27
and euer.

m In theſe tvvo priciples, declining frō euil and doing good, true iuſtice conſiſteth. *n* and he that finally obſerueth theſe tvvo pointes, meriteth and ſhal poſſeſſe heauen.

† Becauſe our Lord loueth iudgement, and he wil not forſake 28
his ſainctes: they ſhal be preſerued for euer.
The vniuſt ſhal be puniſhed: and the ſeede of the impious ſhal
periſh.

† But the iuſt ſhal inherite the land: and ſhal inhabite for euer 29
and euer vpon it.

† The mouth of the iuſt ſhal meditate wiſedome, and his tong 30
ſhal ſpeake iudgement.

Pro. 31. Iſa. 51.

The law of his God in his hart: and his ſteppes ſhal not be ſup- 31
planted.

† The ſinner conſidereth the iuſt: and ſeeketh to *o* murder 32
him.

o to draw him to mortal ſinne, which is death of the ſoule.

† But our Lord wil not leaue him in his handes: neither wil he 33
condemne him, when iudgement ſhal be geuen of him.

† Expect our Lord, and keepe his way: and he wil exalt thee, 34
that thou mayſt inherite the land: when the ſinners ſhal periſh
thou ſhalt ſee.

† I haue ſeene the impious highly exalted, and aduanced as the 35
ceders of Libanus.

† And I paſſed by, and behold he was not: and I ſought him, 36
and his place was not found.

† Keepe innocencie, and ſee equitie: becauſe there are *p* re- 37
maynes for the peaceable man.

p *rewardes.*

† But the vniuſt ſhal periſh together: the remaines of the im- 38
pious ſhal periſh.

† But the ſaluation of the iuſt is *q* of our Lord: and he is their 39
potector in the time of tribulation.

q *mans iuſtice and wel doing is not of his owne powre but of Gods grace.*

† And our Lord wil helpe them, and deliuer them: and he wil 40
take them away from ſinners, and ſaue them: becauſe they
haue hoped in him.

PSALME XXXVII.

The third penitential Pſalme.
The 7. key.

King Dauid, or anie other penitent, earneſtly prayeth God to remitte his ſinnes, and mitigate the paines which he acknowledgeth him ſelfe to haue deſerued, 12. lamenting the afflictions which he ſuffereth by ſuch as ſometimes were his freindes, 14. whoſe tentations he now reſiſteth, truſting in God,

God, reſigning himſelfe to Gods wil, confeſſing his owne iniquitie, and humbly praying for Gods helpe.

1 A Pſalme of Dauid, in *a* recordation of the ſabbath.

a In remembrance that by ſinne we loſt the reſt and peace, which man had in the ſtate of innocencie; ſecondly we loſt the peace of conſcience; thirdly the reſt and peace of eternal felicitie.

2 LORD *b* rebuke me nor in thy furie: *c* nor chaſtiſe me in thy wrath.

b Condemne me not to eternal paine: *c* nor puniſh me in purgatorie fire; but purge me ſo in this life, that the purging fire be not needful. By which fire (ſaith S Auguſtin) though ſome ſhal be ſaued (grauior tamen erit ille ignis, quam quicquid poteſt homo pati in hac vita) yet that fire ſhal be more greuous, then whatſoeuer a man can ſuffer in this life. S. Gregory alſo expoundeth this ſame place, as if Dauid ſayd thus: I know it wil come to paſſe, that after the end of this life, ſome ſhal be cleanſed by purging flames, ſome ſhal be vnder the ſentence of eternal damnation. But becauſe I do eſteme that tranſitorie fire more intolerable then al preſent tribulation, I deſire not only not to be rebuked in furie of eternal damnation, but alſo I feare to be purged in the wrath of tranſitorie correption. Thou therfore ô Lord whom I ſerue in my ſpirite, whom I know to be the Sauiour of al men, rebuke me not in furie of perpetual damnation, nor chatiſe me in wrath of purging puniſhment. See Annotat. Pſal. 6.

3 Becauſe *d* thy arrowes are faſt ſticked in me: and thou haſt *e* faſtened thy hand vpon me.

d *Afflictions of mind and bodie ſent by thy iuſt iudgement.* e *thou haſt ſtrooke me with an heauie hand.*

4 There is *f* no health in my flesh, at *g* the face of thy wrath: my bones haue no peace at *h* the face of my ſinnes.

f I already feele in my fleſh, in al my bones, and powres great affliction, *g* conſidering thy iuſtice, *h* and my ſinnes.

5 Becauſe mine iniquities are gone *i* ouer my head: and as a *k* heauie burden are become heauie vpon me.

i which are excedingly increaſed, almoſt ouerwhelming my ſpirite. *k* ſinnes not waſhed away by penance by their weight carie the ſoule into more and more wickednes.

6 † My *l* ſcarres are putrified and corrupted, becauſe of my folishnes.

l. *ſtil corrupting thoſe partes which were whole before, as a poſtered ſore that is not cured.*

7 I am become miſerable, and am made *m* crooked euen to the end: I went ſorowful al the day.

m *not able to goe ſtreight to do anie good worke, being guiltie of greuous ſinne.*

8 Becauſe *n* my loynes are filled with illuſions: and there is no health in my flesh.

n *concupiſcence ſtriuing in me.*

9 I am afflicted and am humbled excedingly: I *o* rored for the groning of my hart.

o *from the ſorrow of my hart, my voice hath broken out into clamour.*

† Lord, *p* before thee is al my deſire: and my groning is not 10
hid from thee.

p ô God thou knoweſt my deſire, to be reſtored to thy fauour.

† My hart is trubled, my ſtrength hath forſaken me: and the 11
light of mine eies, and the ſame is not with me.

† My *q* frendes, and my neighbores haue approched, & ſtood 12
againſt me.

q thoſe that were my freindes and companions in ſinne are become myn enemies, becauſe I forſake them:

And they that were neere me, ſtood far of: † and they did vio- 13
lence which ſought my ſoule.
And they that ſought me euils, *r* ſpake vanities: and meditated
guiles al the day.

r ſought by al meanes to intangle me againe.

† But I as *ſ* one deafe did not heare: and as one dumme not 14
opening his mouth.

ſ I now renoũce al ſinne

† And I became as a man not hearing: and not hauing re- 15
proofes in his mouth.

† Becauſe *t* in thee ô Lord haue I hoped, thou wilt heare me 16
ô Lord my God.

t I now relie vpon thee ô God.

† *v* Becauſe I ſaid: Leſt ſometime mine enemies reioyce ouer 17
me: and whiles my feete are moued, they ſpeake great thinges
vpon me.

v for this cauſe I am returned to thee and do pray that mine enemies may not preuail againſt me.

† Becauſe I *w* am readie for ſcourges: and my ſorow is in my 18
ſight alwaies:

w I reſigne my ſelfe to thee.

† Becauſe *x* I wil declare my iniquitie: and I wil *y* thinke for 19
my ſinne.

x though thou knoweſt al yet with mouth confeſſion is made to ſaluation. *y and I meditate of that which my ſinne hath deſerued.*

† But mine enemies liue, and are confirmed ouer me: and they 20
are multiplied that hate me vniuſtly.

† They that repay euil thinges for good, *z* detracted from me: 21
becauſe I folowed goodnes.

z one kind of detraction is in reueling ſecrete faultes, an other in feaning and imputing falſe crimes, the third (here mentioned) in calling vertue vice, as penance, hypochriſie.

† *a* Forſake me not ô Lord my God, depart not from me. 22
Attend vnto my help, ô Lord the God of my ſaluation.

a Graunt me Lord final perſeuerãce in thy grace, and ſeruice.

PSALME. XXXVIII.

Gods prouidence.
The 3. key.

A iuſt man in remediles perſecution reſolueth to ſuffer al with peace and ſilence: 5. praying God to take him from this world, confeſſing the vanitie therof. 8. and relying on Gods prouidence (11. who puniſheth man for his ſinnes) prayeth for releaſe.

Vnto

1 †, Vnto *a* the end, to *b* Idithun him ſelfe, a canticle of Dauid. *a Some*
expound this Pſalme of the Iewes in captiuitie in Babylon, but this title, and the
matter conteyned ſhew, that it rather peteineth to the new Teſtament.
b *to be ſongue by Idithun and his ſcholars & ſucceſſors, or rather by Chriſtianes.*

2 I *c* HAVE ſaid: I wil keepe my waies: that I offend not in c *weake men*
my tongue. [*in affliction not able to deliuer them ſelues, ſeeke reuenge,*
by murmuring and other euil ſpeaches, but the perfect reſolue to rule their tongues:
I haue ſet a gard to my mouth, when the ſinner ſtood againſt
me.

3 † I was dumme and humbled, and kept ſilence *d* from good d *euen to for-*
thinges: and *e* my ſorrow was renewed. *beare ſome-*
times from their owne iuſt defence: e *though therby they indure more perſecution.*

4 † My *f* hart waxed hote within me: and in my meditation a f *ſorow ſup-*
fyre ſhal burne. *preſſed ma-*
keth the hart to burne with zele, and indignation.

5 † I haue ſpoken in my tongue: Lord *g* make mine end knowne g *If it may*
to me. [*pleaſe thee let me know how long I ſhal liue, deſiring to dye, as*
Elias deſired. 3. Reg. 19.
And the number of my daies what it is: that I may know what
is lacking to me.

6 Behold thou haſt put my daies meaſurable, and my *h* ſubſtance h *my life and*
is as nothing before thee. *al that I haue*
is as nothing compared to thy eternitie.
Doubtles al things are vanitie, euerie man liuing.

7 † Surely man paſſeth as *i* an image; yea and he is trubled *k* in i *as a ſhadow*
vayne. [*or image appearing in a glaſſe, which is quickly forgotte.* k *therfore*
there is no cauſe man ſhould be trubled in mind for temporal miſeries.
He gathereth treaſure; and knoweth not to whom he ſhal
gather them.

8 † And now what is my expectation? is not our Lord? and my
ſubſtance is with thee.

9 † From al mine iniquities deliuer me: *l* a reproch to the foo- l *Thou haſt*
liſh thou haſt geuen me. *ſuffered me to*
be reproched by the fooliſh that proſper in this world.

10 † I was dumme, and opened not my mouth, *m* becauſe thou m *I know*
11 didſt it: † Remoue thy ſcourges from me. *my tribula-*
tion is by thy prouidence.

12 † By the ſtrength of thy hand I haue faynted in reprehenſions:
for iniquitie thou haſt chaſtiſed man.
And thou haſt made his *o* ſoule pyne away as a ſpider: but o *my life de-*
vaynly is euerie man trubled. [*cayeth as a ſpider hauing ſpent al her moyſture.*

† Heare

† Heare my prayer ô Lord, and my petition; with thyne eares 13
receiue my teares. Keepe not ſilence: becauſe I am a *p* ſtranger
with thee, and a pilgrime, as my fathers.

d *Al men are ſtrangers in this life, heauen being our home.*

† Forgeue me, that I may *q* be refreshed before I depart: and 14
r shal be no more.

q *that I may recouer ſpiritual ſtreingth in this life:* r *after which I shal not be in ſtate to do free workes of ſatisfaction nor merite.*

PSALME. XXXIX.

Chriſts comming and redeming of mankind
The 5 key.

Chriſts faithful members after long expectation congratulate his coming in fleſh. 6. He directing his ſpeach to his Father, profeſſeth to performe the Redemption of mankind, and to denounce the ſame in the whole world: 12. prayeth for his ſeruantes, vndertaking to ſatisfie for their ſinnes.

† Vnto *a* the end, a Pſalme to Dauid himſelfe. 1

a *perteyning vnto the new Teſtament.*

† EXPECTING *b* I expected our Lord, and he hath attended to me. 2

b *the faithful of the old and new Teſtament reioyce in the coming of Chriſt.*

† And he heard my prayers, and brought me out of the lake 3
of miſerie, and from the myre of dregges.
And hath ſet my feete vpon a rocke: and hath directed my
ſteppes.
† And he hath put a new canticle into my mouth: a ſong to 4
our God.
Manie shal ſee, and shal feare: and they shal hope in our Lord.
† Bleſſed is the man, whoſe hope is in the name of our Lord: 5
and hath not had regard to vanities and falſe madnes.
† Thou haſt done manie thy meruelous thinges ô Lord my 6
God: & in thy cogitations there is none that may be like to thee.
I *c* haue declared and haue ſpoken: they *d* multiplied aboue
number.

c *Chriſt by him ſelfe and by others preached the Goſpel of ſaluation.* d *the multiplication of Chriſtians therby.*

† *e* Sacrifice and oblation thou wouldeſt not: but *f* eares thou 7 Heb. 10.
haſt perfited to me.

e No ſacrifice of the old teſtament ſufficed to ſatisfie Gods iuſtice for the ſinne of man. *f* Chriſt by the eare of obedience performed the redemption of man by his death, as was determined from eternitie. S. Paul for [eares] ſaith [bodie] See Annotations. Heb. 10.

Holocauſt and for ſinne thou didſt not require: † then ſaid I; 8
Behold I come

9 In the *g* head of the booke it is written of me, † that I ſhould doe thy wil: my God I would, and thy law in the middes of my hart.

g *The ſumme of holie Scripture is of Chriſts Incarnation & death for redemption of man.*

10 † I haue *h* declared thy iuſtice in the great Church, loe I wil not ſtay my lippes: Lord thou haſt knowen it.

h *Againe Chriſt inculcateth the preaching and receiuing of his Goſpel in the whole world.*

11 † Thy iuſtice I haue not hid in my hart: thy truth and thy ſaluation I haue ſpoken. I haue not hid thy mercie, and thy truth from the *i* great councel.

i In the greateſt and wiſeſt congregations of this world, Chriſt concealeth not his mercie and truth. So himſelfe profeſſed before Annas, Caiphas, Pilate, and their councels. S. Paul preached Chriſt at Athens, and in manie nations, and ſo the other Apoſtles. For their voice went into al the coaſtes of the earth.

12 † *k* But thou ô Lord make not thy commiſerations farre from me: thy mercie and thy truth haue alwayes receiued me.

k The prophet now ſpeaketh in the name of Chriſts myſtical bodie the Church: praying to be made partaker of mercie, and to be deliuered from euiles.

13 † Becauſe euils haue compaſſed me, which haue no number: mine iniquities haue ouertaken me, & I was *l* not able to ſee.

l *the ſinnes alſo of thoſe which beleue in Chriſt are ſo manie, that they can not be fully ſene in particular.*

They are multiplied aboue the heares of my head: and *m* my hart hath forſaken me.

m *I almoſt faint in conſidering ſo manie and ſo great iniquities amongſt thoſe that profeſſe Chriſt.*

14 † It may pleaſe thee ô Lord to deliuer *n* me: Lord haue reſpect to helpe me.

n *The whole Church prayeth in the name of al for the infirme members.*

15 Let *o* them be confounded and ashamed together, that ſeeke my ſoule, to take it away.

o *The prophet foresheweth that the reprobate for their obſtinate malice, ſeeking to hurt others shal be confounded.*

Let them be turned backward, and be ashamed that wil me euils.

16 Let them forthwith receiue their confuſion, that *p* ſay to me:
Heb. 10. Wel, wel.

p *that skornfully ſay:* wel, wel *: wishing al euil to good men.*

17 † Let al *q* that ſeeke thee, reioyce and be glad vpon thee: and let them that loue thy ſaluation, ſay alwayes: Our Lord be magnified:

q which not only in mouth and outward profeſſion, but alſo in ſinceritie of hart ſeeke thee, may with confidence reioyce, and praiſe God.

† But *r* I am a begger, and poore: Our Lord is careful of me. 18

r Chriſt ſpeaketh in the name of ſinners truly repenting, whoſe ſinnes he vndertaketh to redeme, and waſh away by his paſſion.

Thou art *ſ* my helper, & my protector: my God be not ſlacke.

ſ The faithful of the old teſtament pray for Chriſts firſt coming into this world, and the faithful now pray for his ſecond coming to purge his Church, and to reward the good.

PSALME XL.

Chriſts Paſſion and Reſurrection.
The 5 key.

The prophet pronounceth them happie that wil beleue in Chriſt, coming in humilitie and pouertie. 5. Chriſt deſcribeth his owne poore afflicted ſtate in this life, by reaſon he is to ſatisfie for the ſinnes of the world; the malice of his aduerſaries, 10. eſpecially of Iudas, 11. and by way of prayer, prophecieth his owne Reſurrection.

† Vnto *a* the end, a Pſalme to Dauid him ſelfe.

a Perteyning to the new teſtament, as appeareth by the 10. verſe alleaged by our Sauiour. This Pſalme is alſo applied by the Church in the office of the ſick, whom whoſoeuer aſſiſteth in that caſe, may hope to haue aſſiſtance in their owne like neceſſitie. Io. 13. v. 18.

BLESSED is the man that vnderſtandeth concerning *b* the 2
needie, and the poore: in *c* the euil day our Lord wil deliuer him.

b He is happie that is not ſcandalized in Chriſt (Luc. 7. v. 23.) coming in pouertie, and ſuffering extreme afflictions. *c* He that truſteth in Chriſt, notwithſtanding the contrarie motiues of his wordlie miſerie, ſhal be deliuered by him in al diſtreſſe.

† Our Lord *d* preſerue him, and geue him life, and make him 3
bleſſed in the land: and *e* deliuer him not vnto the wil of his enemies.

d Our Lord wil geue to ſuch ſeruantes more grace in this life, and glorie in the next.
e not ſuffer him to be ouercome in tentations.

† Our Lord helpe him *f* vpon the bed of his ſorow: thou haſt 4
turned al his couche in his infirmitie.

f When ſuch conſtant ſeruantes are ſick to death, Chriſt wil moſt eſpecially comforte and helpe them.

† I ſaid: *g* Lord haue haue mercie on me: heale my ſoule, be- 5
cauſe I haue ſinned to thee.

g *Chriſt in the behalf of his myſtical bodie confeſſeth their ſinnes, and prayeth for them.*

† Mine enemies haue ſpoken euils to me: When ſhal he die, 6
h and his name periſh?

h *After death ſuffered for mankind Chriſt riſeth, and his name and kingdom is glorious.*

† And if *i* he came in to ſee, he ſpake vayne thinges: his hart 7
hath gathered together iniquitie to him ſelfe.

i Thoſe that came not of good wil, but of malice to obſerue Chriſts deedes and wordes, carped at both, ſometimes ſaying, he taught againſt the law, and againſt Moyſes; ſometymes that he caſt out diuels in the powre of Beelſebub.

He went forth. and ſpake together.

8 † Al mine enemies whiſpered againſt me : they did thinke euils to me.

9 They *k* haue determined an vniuſt word againſt me: *l* Shal not he that ſleepeth adde to ryſe againe?

k *At laſt they reſolued that he should die.* l *But they could not ſo ſuppreſſe his powre, for he roſe againe in glorie.*

Io. 13. Act. 1.

10 † For *m* the man alſo of my peace, in whom I hoped : who did eate my breades, hath greatly troden me vnder foote

m *By our Sauiours application of this verſe, it is certaine that the traitor Iudas is here deſcribed. Ioa. 13. v. 18.*

11 † But thou ô Lord haue mercie vpon me, and raiſe me vp againe : and I *n* wil repay them.

n *in the day of iudgement Chriſt Iudge of al wil render to euerie one as they deſerue.*

12 † In this I haue knowen that thou wouldeſt me : becauſe mine enemie shal not reioyce ouer me.

13 † But me thou haſt receiued *o* becauſe of innocencie: and thou haſt confirmed me in thy ſight for euer.

o As before in reſpect of ſinners, Chriſt Iudge of al wil render to euerie one: ſo here in his owne perſon he auoucheth his owne innocencie, which made him apt to ſatisfie for others.

14 † Bleſſed be our Lord the God of Iſrael *p* from the beginning of the world, and for euermore: *q* Be it, be it.

p For this mercie of Almightie God in ſauing the elect by his Sonnes death, he is to be praiſed for euer eternally. *q* Al the bleſſed agree in this, that God is eternally to be praiſed and therto ſay *Amen*. So be it, ſo be it.

Some diuide the Pſalmes into fiue bookes, ſuppoſing the firſt booke to end here with theſe wordes; *Be it, be it*: not obſeruing that the laſt Pſalme hath not this ending. S. Ierom confuteth this opinion by our Sauiours, and S. Peters naming it the booke, not bookes of Pſalmes. Luc. 20. v. 42. Act. 1. Moreouer if this were the end of one booke, then the Pſalme folowing should not be called the 41. Pſalme, but the firſt Pſalme of the ſecond booke.

PSALME. XLI.

The feruent deſire of the iuſt, 6. much afflicted in this life, 12. and aſſured hope of eternal ioy.

Eternal glory. The 10. key.

1 † Vnto the end, vnderſtanding to the ſonnes of *a* Core.

a The ſonnes of Core repented, and departed from their fathers ſchiſme, and ſo eſcaped miraculoſly the horrible pitte of damnation, into which their father and his complices fel. Num. 26. v. 10. By which example al ſeduced, and deceiued Chriſtians are admoniſhed, not to perſiſt in ſchiſme or other ſinnes. And wordlie men, ambicious of honour be warned to deſire & ſeke God aboue al thinges, firſt of al the kingdome of heauen (to be liuing members of the Catholique Church) and the iuſtice therof: to ſeke thinges which are aboue, not which are vpon the earth; leſt hel deuoure them, as it deuoured the complices of Core. Num. 16 v. 31.

2 EVEN as the harte *b* deſireth after the fountaines of waters: *c* ſo doth my ſoule deſire after thee ô God.

b A harte waxing old, and burdened with much heare, and great hornes, draweth a ſerpent into his noſethrels, ſo being infected with poyſon, deſireth moſt ardently to drinke, and afterwards caſteth his hornes, and heare, and becometh as it were yong againe. *c* with ſuch feruent deſire a true penitent, feeling him ſelfe infected with poyſou of ſinnes, ſeeketh the water of Gods grace.

† My ſoule hath thirſted after God *d* the ſtrong *e* liuing: 3
f when ſhal I come and appeare before the face of God?

d e. God is omnipotent, and in dede the only true liuing God: diuels who are honored in idols, can do no more then God permitteth, and ſo they can kil the ſoules, that conſent vnto their tentations, but can not reſtore ſpiritual life againe. *f* The ſoule being iuſtified, and ſtil aſſaulted with new tentations deſireth to be with God.

† My *g* teares haue beene breades vnto me day and night: 4
whiles it is ſaid to me dayly: *h* Where is thy God?

g I haue had no other refection, but to leniſie my ſorow with weping. *h* The wicked exprobate the iuſt, as though God would neuer helpe them, becauſe he ſuffereth them to be ſometimes long in tribulation.

† Theſe thinges haue I remembred, and haue powred out my 5
ſoule in me, becauſe I ſhal paſſe into the place *i* of a meruelous
tabernacle, euen to the houſe of God.

i King Dauid was not permitted to build the temple, much leſſe did he enter into anie ſuch meruelous tabernacle in his mortal life, but muſt nedes be vnderſtood, to ſpeake here of the heauenlie tabernacle, prepared by Chriſt for his ſeruants.

In the voyce of exultation, and confeſſion: the ſound of one
feaſting.

† Why *k* art thou ſorowful my ſoule? and why doſt thou 6
truble me?

k The prophet conforteth him ſelfe, or anie iuſt ſoule, in the hope of euerlaſting ioy.

Hope in God, becauſe yet I *l* wil confeſſe to him: the ſaluation
of my countenance, † and my God. 7

l I render thankes and praiſes.

My ſoule is trubled toward my ſelfe; therfore wil I be mindful of thee from the land *m* of Iordan, and Hermoniim from
the litle mountaine.

m Al this life is like to the ſmal ſtraict place betwene Iordan and a litle hil called Hermoniim, but from this ſtraictnes the hope of the iuſt is, to be placed in heauen.

† Depth *n* calleth on depth, in the voice of *o* thy flould-gates. 8
Al thy high thinges, and thy waues haue paſſed ouer me.

n One tentation ſtil ſucccedeth an other: *o* and the ſame ſo great, as if God opened the gates, and ſuffered them to ouerflow like fluddes of water.

† In *p* the day our Lord hath commanded his mercie: and *q* in 9
the night a ſong of him.

p But God helpeth in opportunitie, not ſuffering his ſeruantes to be tempted aboue their ſtreingth, geuing them fruit with tentations: *q* yea in the greateſt tribulation, he geueth ordinarily moſt comfort, making them ſing ſpiritually in hart, if not alſo in voice.

With

10 With me *r* is prayer to the God of my life: † I wil ſay to God:
Thou art my defender.

r one ſpecial meanes to procure diuine conſolation is prayer in diſtreſſe.

Why haſt thou forgotten me? and why goe I ſorowful, whiles
mine enemie afflicteth me?

11 † Whiles my bones are broken, mine enemies that truble me
haue vpbrayded me:
Whiles they ſay to me day by day: Where is thy God?

12 † Why'art thou heauie ô my ſoule? & why doſt thou truble me?
ſ Hope in God, becauſe yet I wil confeſſe to him: the ſaluation
of my countenance, and my God.

ſ Stil the iuſt ſoule taketh comforth in aſſured hope of ſaluation, the eternal viſion of God.

PSALME. XLII.

The iuſt innocateth Gods ſentence againſt the deceiptful, that ſeeke his ſpiritual ouerthrow, 4. acknowledgeth his helpe, from almightie God the B. Trinitie, in whoſe viſion glorie conſiſteth.

One God the
B Trinitie.
The 1. key.

1 † A Pſalme *a* of Dauid.

a Holie Dauid often prefiguring Chriſt, here repreſenteth euerie faithful ſeruant of God, and particularly when they beginne a great and holie worke; as when Prieſtes celebrate the diuine Sacrifice, they with their aſſiſtantes recite by interchangeable verſes this Pſalme.

IVDGE *b* me ô God, & diſcerne my cauſe from the nation
not holie, from the vniuſt and deceitful man *c* deliuer me.

b After that we haue examined, and prepared our ſelues to the moſt holie Sacrifice and Sacrament, according to S. Paules admonition (let a man proue himſelfe, and ſo eate this bread, and drinke this chalice, 1 Cor. 11) we pray God, to iudge betwen our true ſincere intention, and the vniuſt decepiful endeuoures of our enimie: *c* and ſo to deliuer and protect vs from ſutle malice.

2 † Becauſe thou art God *d* my ſtrength: *e* why haſt thou repelled
me? and why goe I ſorowful, *f* whiles the enemie afflicteth
me?

d VVith thee I can do anie thing, without thee nothing, *e* thou ſemeſt ſometimes not to regard me, *f* whiles tentations are more ſenſible then thy grace.

3 Send forth *g* thy light and thy truth: *h* they haue conducted
me, and haue brought me into thy holy hil, and into thy tabernacles.

g As thou haſt ſent Chriſt the light and truth into this world, grant vs the ſame now in particular. *h* Theſe two giftes of God, the light of knowing our duties and truth, with ſincere intention to performe the ſame, haue brought vs into thy Church, and vnto thy Altar.

4 † And *i* I wil goe in to the altar of God: to God, which
k maketh my youth ioyful.

i Accompanied with light of truth, and ſincere intention, we confidently approch to thyn Altar ô God, *k* vvho changeſt our old corruption into newnes of life.

† I'wil confeſſe to thee *l* on the harpe *m* ô God *n* my God: 5
o why art thou ſorowful ô my ſoule ? and doſt thou trubel
me?

l But to this purpoſe we praiſe God on the harpe, mortifying our affections.
m. n. The former word is of the plural number in hebrevv, Eloim, the other of the ſingular, ſignifying the Bleſſed Trinitie, one God. *o* Thou neede ſt not therfore my ſoule, be penſiue, or deſolate.

† *p* Hope in God, becauſe yet *q* wil I cōfeſſe to him: the ſalua- 6
tion *r* of my countenance, and *ſ* my God.

p But truſt in God, *q* praiſe him, *r* vvhom I hope to ſee face to face, *ſ* the true eternal God.

PSALME. XLIII.

The ſtate of the Ievves. The 4. key.

The prophet deſcribeth the firſt calling, and difficulte ſtate of the Iewish nation, 6. their proſperitie at other times. 10. Againe their afflictions in captiuitie, and perſecutions.

† Vnto *a* the end, for the ſonnes of *b* Core to vnderſtanding. 1

a Though this Pſalme doth firſt and literally perteyne to the people of Iſrael, yet al thinges happening to them, vvere in figure of the Chriſtian Catholique Church, vvhich begane vvith difficulties, aftervvards proſpered, and againe ſuffereth much perſecution *b* Core ſignifieth caluus, bauld; alſo caluaria a ſcul, or place of ſculles: the name of the place vvhere our Sauiour vvas crucified, ſo the children of Core ſignifie the children of Chriſt. S. Aug.

O GOD we haue heard with our eares: our fathers haue 2
declared to vs.
The *c* worke, that thou haſt wrought in their dayes: and in
the dayes of old.

c The particular calling of Abraham out of Chaldea, protection of him, and Iſaac, and Iacob, the deliuerie of al Iſrael out of Ægypt, and eſtabliſhing them in the promiſed land of Chanaan, with innumerable, great, and ſtrange thinges donne for them.

† Thy hand deſtroyed the nations, and thou didſt plant them: 3
thou didſt afflict the peoples, and expel them:
† For *d* not by their owne ſword did they poſſeſſe the land, 4
and their owne arme did not ſaue them:

d The Iſraelites conquered not by ordinarie povvre, but by the miraculous hand of God.

See Ioſue 23.

But thy right hand, and thyne arme, and the illumination of
thy countenance: becauſe *e* thou waſt pleaſed in them.

e Not that this people deſerued of themſelues, but of Gods free election, al the vvorld being vvicked, he gaue peculiar grace to Abraham, Iſaac, Iacob and ſome others, and then for their ſakes protected the vvhole people, in them conſeruing a viſible Church.

† Thou art the ſame my king and my God: which comman- 5
deſt the ſaluations of Iacob.
† In *f* thee we shal turne out our enemies with *g* the horne, 6
& in thy name we shal contemne them that ryſe vp againſt vs.

f As in former examples, ſo in Dauids time, not mans ſtreingth, but Gods hand gaue them great victories. *g* As an oxe vvith his horne caſteth a ſmal thing into the vvind.

Ioſ. 24. 7 † For I wil not hope in my bowe: and my ſword wil not ſaue
1.Re.17. me.
2.Reg.8. 8 † For thou haſt ſaued vs from them that afflict vs: and them
that hate vs thou haſt confounded.

9 † In God we shal be prayſed al the day: and in thy name we
wil confeſſe for euer.

10 † But *h* now thou haſt repelled and confounded vs: and thou
wilt not goe forth ô God in our hoſtes.

h The prophet fortelleth that after proſperitie God vvould ſuffer the Ievves to falle into captiuitie, & manie afflictions, which alſo ſignified allegorically diuers ſtates of Chriſts Church.

11 † Thou haſt turned vs backe behind our enemies: and they that
hated vs, ſpoyled for themſelues.

12 † Thou haſt geuen vs as sheepe that are to be eaten: and thou
i haſt diſperſed vs among the nations.

i The Iewes are now merueilouſly diſperſed, and depreſſed.

13 † Thou haſt ſold thy people *k* without price: and there was
l no multitude in the exchanges of them.

k In the deſtruction of Ieruſalem the remnant of the people were ſold for ſmal, as it wree for no price. They had ſold Chriſt for thirtie pence; *l* and now no multitude, nor number of money at al was geuen for them, but thirtie of them were ſold for one pennie, Ioſephus de bello Iudaico.

14 † Thou haſt made vs a reproche to our neighbours, a ſcorne
and mocking ſtocke to them, that are round about vs.

15 † Thou haſt made vs for a parable to the Gentiles: a wagging
of the head among the peoples.

16 † Al the day my shame is againſt me, and the confuſion of my
face hath couered me.

17 † At the voyce of the vpbrayder, and the reprocher: at the face
of the enemie and perſecutor.

18 † Al theſe thinges haue come vpon vs, *m* neither haue we for-
gotten thee: and we haue not done wickedly in thy teſtament.

m Vntil Chriſts paſſion the Iewish people did not wholly fal from God, and true religion. And of them were choſen the Apoſtles, and manie others, that founded and propagated the Church of Chriſt.

19 † And our hart hath not reuolted backward: and *n* thou haſt
declined our pathes from thy way:

n The negatiue particle is here vnderſtood by zeugma, according to the hebrew thus: our hart hath not reuolted backward, neither haſt thou ſuffered our pathes to decline frõ thy way.

20 † Becauſe thou haſt humbled vs in the place of affliction, and
the shadow of death hath couered vs.

21 † *o* If we haue forgotten the name of our God, and if we haue
ſpred forth our handes to a ſtrange God:

o *An other hebrew phraiſe, If we haue, for, we haue not.*

† Wil

† Wil not God enquire of theſe thinges? For he knoweth the ſecretes of the hart. 22

Becauſe *p* for thee we are killed al the day: we are eſtemed as ſheepe of ſlaughter. *Rom. 8.*

p The Prophetes and others perſecuted partly before Chriſt, much more the Apoſtles, and other Chriſtians in the new Teſtament.

q *A prayer in affliction.*

† *q* Ariſe why ſleepeſt thou ô Lord? Ariſe, and expel vs not to the end. 23

† Why doſt thou turne away thy face, forgetteſt our pouertie and our tribulation? 24

† Becauſe *r* our ſoule is humbled in the duſt: our *ſ* bellie is glewed in the earth. 25

r We are at deaths dore, readie to become duſt. ſ lying as groueling ſorowing on the earth:

† *t* Ariſe Lord, helpe vs: and redeme vs for thy name. 26

t til thou deliuer vs from theſe tribulations.

PSALME. XLIIII.

Chriſt moſt excellently indowing his Church. The 6. key.

Dauid ſingularly moued in hart and tongue, 3. prophecieth Chriſts excellencie, indowing his Church with moſt worthie dowries. 11. by way of exhortation forſhewing her internal and external beautie. 17. with perpetual ſucceſſion of Paſtors feeding the flock euen to the worlds end.

† Vnto *a* the end, for them, *b* that shal be changed, *c* to the ſonnes of Core, *d* for vnderſtanding, *e* a Canticle for the beloued. 1

a Perteyning to the new Teſtament. *b* Gentiles conuerted from paganiſme to Chriſtianitie: *c* and al others returning from ſchiſme, or other ſinnes, *d* for their inſtruction, *e* this Pſalme is a mariage ſongue of the beloued bridgrome and bride: Chriſt and his Church.

MY *f* hart hath vttered *g* a good word: I tel my workes *h* to the king. 2

f I haue receiued by diuine inſpiration in my hart and cogitation, *g* a moſt high Myſterie. *h* To the honour therfore and glorie of this king (vvhom I ſecretly ſee in my hart) I vtter and referre al my vvorkes, and this particular Canticle.

My *i* tongue is the penne of a ſcribe, that *k* writeth ſwiftly.

i From the abundance of my hart, my tongue alſo ſpeaketh, *k* & that preſently without delay

† *l* Goodly of beautie aboue the ſonnes of men, grace is powred abrode in thy lippes: therfore hath God bleſſed thee for euer. 3

l Deſcription of Chriſt, moſt excellent in al internal and external giftes.

† Be *m* girded with thy ſword vpon thy thigh, ô moſt mightie. 4

m. *The prophet ſeing in ſpirite the perfections which he wisheth in Chriſt, in maner of congratulating, deſcribeth his fortitude, fighting againſt the diuel for the Church.*

5 † With thy beautie and fayrneſſe *n* intend, *o* procede proſperouſely, and *p* reigne,

n *purpoſing,* o *proſecuting,* p *and perfecting the conqueſt, and ſo eſtabliſhing thy ſpiritual kingdome.*

Becauſe of *q* truth, and *r* mildeneſſe, and *ſ* iuſtice: and thy right hand ſhal conduct thee merueleouſly.

q Not vvith warlike armour of this world, but by aſſaulting the aduerſarie with truth: *r* defending thyſelfe and thy ſouldiers with the ſhield of mildnes, *ſ* and ſtriking the enemie with the ſword of iuſtice. VVhich right force of ſpiritual fight hath meruelous good ſucceſſe.

6 Thy *t* ſharpe arrowes, the *v* peoples vnderneath thee ſhal fal into the hartes of the kings enemies.

t Preaching of Chtiſts Goſpel, his grace mouing the hartes of the hearers, is liuelie and forcible, more pearcing then anie two edged ſword. *v* The example of people conuerted, ſhal moue the hartes of the aduerſaries to come alſo vnto the truth.

7 † ″ Thy ſeate ô God *w* for euer and euer: a rod of direction the rod of thy kingdom.

w *Chriſts kingdom ſhal haue no end.* Luc. 1. v. 33.

8 Thou *x* haſt loued iuſtice, and haſt hated iniquitie: therfore God, *y* thy God, hath annoynted thee with the oile of gladnes *z* aboue thy felowes.

x Thou defendeſt and rewardeſt the good, finally forſakeſt and puniſheſt the wicked. *y* more peculiarly the God of Chriſt, by hypoſtatical vnion. *z* Diuers kinges (as Dauid him ſelfe, Ioſaphat, Ezechias, and Ioſias) were as godlie as Salomon, and perſeuered good to the end, which is doubted Salomon did not: but Chriſt incomparably was annointed, & indued with al graces aboue al kinges.

9 † *a* Myrrhe, and *b* Aloes, and *c* Caſſia from thy *d* garmentes,
10 from houſes of yuorie; out of the which † *e* the daughter of kinges haue delighted thee in thy honour.

a Mortification which conſerueth from putrifying, *b* humilitie aſwaging pride, *c* being ſmal in the firſt ſpring grovveth great, *d* humanitie aſſumpted; and ſanctified perſons, in vvhom Chriſt dwelleth as in cleane, ſhining, odoriferous houſes; *e* ſincere faithful ſoules more deare to their ſpouſe Chriſt, then daughrers of temporal kinges

11 The *f* Queene ſtood on thy right hand in golden rayment: compaſſed with *g* varietie.

f The Catholique Church, in faith purified as gold: *g* vvith varietie of ſtates, as Clergie, Laity and diuers ſortes of religious Orders, and other profeſſions, al vnited in the ſame faith, hope, and charitie.

h Heare daughter, and *i* ſee, and *k* incline thyne eare: and forget thy people, and the houſe of thy father.

h carifully al that Chriſt thy ſpouſe ſpeaketh to thee by his Spirite *i* diligently put the ſame in practiſe: *k* vvith al obedience and readines, and returne not to former infidelitie, nor to corrupt life.

12 † And the king *l* wil couet thy beautie: becauſe he is the Lord thy God, and *m* they ſhal adore him.

l Chriſt loueth the Church adorned with his giftes, *m* and mutually his true children loue and ſerue him.

† And the daughters *n* of Tyre with giftes, al the rich of the 13
people shal beſech thy countenance.

n Manie of al nations ſubmitte themſelues, and al that they haue to Chriſt.

† Al the glorie of that daughter of the king is *o* within, in 14
p borders of gold † clothed round about with varieties. 15
q Virgins shal be brought to the king after her: her *r* neigh-
bours shal be brought to thee.

o Internal vertues are moſt eſpecial ornaments: p exterior are required to edifie others in diuers ſortes of vertues.

q By this meanes manie more are conuerted to chriſtianitie: r and one countrie inuiteth and draweth an other.

† They shal be brought in ioy and exultation: ″ they shal be 16
brought into the temple of the king.
† ″ For *ſ* thy fathers there are borne ſonnes to thee: thou shalt 17
make them princes ouer al the earth.

ſ As Apoſtles came in place of Patriarches and Prophetes: ſo ſtil Biſhops, and Prieſtes ſuccede in the Church, paſtors, and gouernours therof.

† They shal *t* be mindeful of thy name in al generation and 18
generation.

t Theſe paſtores shal ſtil teach the true Chriſtian doctrin.

Therfore shal *v* peoples confeſſe to thee for euer: and for euer
and euer.

v *and ſtil there shal be Chriſtian people that wil folow and profeſſe the ſame.*

ANNOTATIONS. PSALME. XLIIII.

Caluin expoundeth this Pſalme contrarie to S. Paul.

7. *Thy ſeate ô God for euer and euer.*] Seing S. Paul (Heb. 1. v. 8.) affirmeth expreſly that theſe wordes are ſpoken of the Sonne of God, Chriſt our Sauiour, and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful bold to auouch that in the ſimple & proper ſenſe, Dauid ſpake of his ſonne Salomon, and the daughter of Pharao, as if that were the literal ſenſe, and S. Paul only expounded it myſtically. But firſt the ſolemne preface in the two firſt verſes importeth farre greater thinges, then agree to anie terreſtrial king. Secondly, this excellent beautie deſcribed (v. 3.) aboue the ſonnes of men, can not be verified of Salomon, for Abſalom (2. Reg. 14. v 25.) and Adonias were alſo very beautiful. (3. Reg. 1. v. 6.) As for Salomons wiſdom, or other vertues, he perſeuered not therin, and ſo he was not bleſſed for euer. Thirdly, the prophet here calleth the perſon of whom, and to whom he ſpeaketh, God. v. 7. & 12. Fourtly, not only the ancient Fathers, and Doctors of the Church, but alſo the Hebrew Rabbins, and the Chaldee paraphraſis, expound this Pſalme literally of the promiſed Meſſias, and his kingdom the Church.

No ſaluation out of the Church.

16. *They shal be brought into the temple of the king.*] The temple of the king, ſaith S. Auguſtin, is the Church, the temple of the king is in vnity, the temple of the king is not ruinous, not cut inſunder, not diuided: the ioyning of liuing ſtones is charitie. Nothing is more euident. Attend now the verie temple of the king, for from thence he ſpeaketh, becauſe of the vnitie ſpread in the round earth. For thoſe that vvould be virgins (faithful ſoules) vnles they be brought into the temple of the king (the Catholique Church) they can not pleaſe the bridgrome.

17. For

17. *For thy fathers there are borne ſonnes to thee.*] The Apoſtles begotte thee (ô Chriſtian Church) they were ſent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could anie of them tarie here til this time? could they tarie to the time yet to come? But vvas therfore the Church leaſt deſolate by their departure? God forbid. For thy fathers, ſonnes are borne to thee. VVhat is this for thy fathers, ſonnes are borne to thee? The Apoſtles were ſent fathers, in place of the Apoſtles ſonnes are borne to thee; Byſhops are appointed. For whence were the Biſhops borne, that are at this day through the vvorld? the Church herſelfe calleth them fathers, ſhe begate them, and appointed them in the ſeates of the fathers. Do not therfore thinke thy ſelf deſolate (o chriſtian Church) becauſe thou ſeeſt not Peter, ſeeſt not Paul: for thou ſeeſt not them by vvhom thou waſt borne, but of thyne iſſue fatherhood is ſprong to thee For thy fathers, ſonnes are borne to thee, thou ſhalt make them princes ouer al the earth. This is the Catholique Church. Her children are made princes ouer al the earth: her ſonnes are conſtituted for fathers. Let them acknowlege this that are cut of: let them come to the vnitie, be they brought into the temple of the king. Thus S. Auguſtin.

Perpetual ſucceſſion of Byſhops in place of the Apoſtles.

PSALME. XLV.

The Church in perſecution acknowledgeth Gods perpetual defence, 5. making her therby more glorious, 10. ſometimes granting reſt (11. God himſelf ckecking the perſecuters) and euer protecting her.

The Church proſpereth alſo in perſecution.
The 6. key.

1 † Vnto *a* the end, to the ſonnes of Core, for *b* the ſecretes.

a Belonging to the Church of Chriſt. *b* As wel the cauſe, vvhy God ſuffereth his Church to be perſecuted, as his aſſured protection in difficulties, are hidden ſecretes to the world.

2 OVR God is a refuge. *c* and ſtrength: an *d* helper in tribulations, which *e* haue found vs excedingly.

c Al refuge is not ſecure for one man is not able alwayes to defend an other: but God is a ſure and ſtrong refuge. *d* euer able and in conuenient time vvilling to helpe *e* This whole vvorld is ful of tribulations, but the Church ſuffered the greateſt in the firſt perſecutions, & ſhal ſuffer as great in the time of Antichriſt. Engliſh Catholiques ſuffer moſt of al nations in this age, and can not be ſuppreſſed, but ſtil increaſe in number and fortitude.

3 † Therfore wil we *f* not feare when *g* the earth ſhal be trubled: and *h* mountaines tranſported into the hart of the ſea.

f Therfore al Catholiques may aſſuredly know, that the whole Church can not faile. *g* though very manie, as now in England, *h* and very eminent perſons, as ſome noblemen, and ſome Prieſtes haue reuolted, yet al vvil not.

4 † Their waters haue ſounded, and were trubled: the mountaines were trubled in his ſtrength.

5 † The violence of the riuer *i* maketh the citie of God ioyful: the Higheſt hath ſanctified his tabernacle.

i *Such bad examples make the good to recollect themſelues more diligently, and to reioyce in Gods grace, by which they ſtand faſt.*

6 † God is in the middes therof, it ſhal not be moued: God wil helpe it *k* in the morning early.

k before the heate of perſecution ſhal inuade al, for the elect the dayes of tribulation are ſhortned.

† Nations are trubled, and *l* kingdomes are inclined: he gaue 7
m his voice, the earth was moued

l Sometimes one nation or kingdome rebelleth againſt the Church, but can not deſtroy it.
m by the ſpirite of Chriſt, Antichriſt, and al his members ſhal be deſtroyed.

† The Lord of hoſtes is with vs: the God of Iacob is our de- 8
fender.

† Come ye, and ſee the workes of our Lord, what wonders he 9
hath put vpon the earth: † *n* taking away warres euen vnto 10
the end of the earth.

n *The Church ſometimes hath great peace, and tranquilitie.*

He ſhal deſtroy bow, & breake weapons: and ſhields he ſhal
burne with fire.

† *o* Be quiet, and ſee that I am God: I ſhal be exalted among 11
the gentiles, and I ſhal be exalted in the earth.

o *God himſelfe reſtrayneth the wicked, ſuddainly abating their furie, or cutting of their forces.*

† The Lord of hoſtes is with vs: the God of Iacob is our defender.

PSALME. XLVI.

Vocation of Gentiles. The 6. key.

Gentiles are called, and inuited to praiſe God for his magnificence: 6. for Chriſts Aſcenſion, and powre.

† Vnto the end, for *a* the ſonnes of Core.

a *For Chriſtians that leaue the ſinnes of their fathers, and reioyce in Chriſt crucified: See Annotation. Pſal. 41.*

ALL YE Nations *b* clappe handes: make iubilation to 2
God in the voyce of exultation.

b True ioy of the hart ſheweth it ſelfe both in voice of exultation, and alſo in geſture of body, by clapping of handes, dancing (as king Dauid did before the Arke. 2. Reg 6.) likevviſe vvith inſtruments.

† Becauſe our Lord is high, *c* terrible; a great king ouer *d* al 3
the earth.

c *To al the wicked,* d *not only of one or few kingdoms, but of al the earth.*

† He hath made peoples ſubiect *e* to vs: & gentiles vnder our 4
feete.

e VVhen kinges, and countries become Chriſtians, they are made ſubiectes to the Church that vvas before, not heades and rulers therfore.

† He hath choſen his inheritance in vs: the beautie of Iacob 5
which he loued.

† *f* God is aſcended in *g* iubilation: and our Lord in the voice 6
of trumpet.

f Chriſt God & man, after his Paſſion, roſe from death and aſcended: g not leauing his Church deſolate, but making her ioyful by an other comforter the Holie Ghoſt.

7 † Sing ye to our *h* God, ſing ye: Sing ye to our *i* king, ſing ye.

h *The ſame Chriſt is our God, by his Diuinitie:* i *and our king by his Humanitie.*

8 † Becauſe God is king of al the earth: ſing ye *k* wiſely.

k Doe your endeuour to vnderſtand vvhat you ſing, read, or heare in Gods word. At leaſt to know the principal Myſteries, and pointes of Chriſtian doctrin, euerie one according to their capacitie and ſtate or profeſſion.

9 † God shal reigne ouer the gentiles: God ſitteth vpon his holie ſeate.

10 † Princes of peoples are gathered together with *l* the God of Abraham: becauſe the ſtrong *m* goddes of the earth, are exceedingly aduanced.

l The faithful of the old and nevv Teſtament are vnited in the ſeruice of one, and the ſame eternal God. *m* In reſpect of the Bleſſed Trinitie, holie Scripture here, and in manie places vſeth names of the plural number as *Eloim* Goddes, not diuiding Gods ſubſtance, vvhich is one, but inſinuating diſtinction of Diuine Perſons. The Father, the Sonne, and the Holie Ghoſt. VVhich Myſterie is more expreſly mentioned in Baptiſme, and profeſſed by Chriſtian gentils, then it was by the people of the Ievves.

PSALME XLVII.

God moſt, and euerie where laudable, is eſpecially praiſed in the Church of Chriſt (prefigured by Sion, and there begunne) 9. Al thinges being fulfilled in the Church, euen as they were prophecied, and promiſed, 12. the faithful are exhorted to conſider and congratulate the ſame.

The Church founded and protected by God
The 6. key.

1 A Pſalme *a* of Canticle to the ſonnes of Core, the *b* ſecond of the Sabbath.

a Voices beginning the muſike inſtruments proſecuted; *b* eſpecially for the ſecond day of the weke, the day after the ſabbath, which is our Sunday, called Dominica, our Lords day.

2 GREAT is our Lord, and to be prayſed excedingly in *c* the citie of our God, in his holie mount.

c Ieruſalem, and mount Sion were moſt obliged to praiſe God, for greateſt benefites receiued, ſo the Catholique Church therby prefigured, and hauing receiued farre greatter, is moſt of al bonden to be gratful.

3 † Mount Sion is founded with the exultation of *d* the whole earth, *e* the ſides of the North, the citie of the great king.

d This can-not be affirmed of Sion, or Ieruſalem, but is only verified of the Catholique Chriſtian Church: *e* whoſe coaſtes do extend to the North, and to al quarters of the round earth.

4 † God shal be knowen in *f* the houſes therof, *g* when he shal receiue it.

f The ſame one God, one Chriſt, one Faith, and one Religion in al particular Churches of the vvhole militant Church. *g* And this Vniuerſalitie, and Vnitie ſhal be, after that Chriſt taking mans nature ſhal be aſcended, and ſhal ſend the Holie Ghoſt, to found & beginne this Church.

5 † For behold the kings of the earth *h* were gathered together: they aſſembled in one.

h For the aſſured certaintie of that is foreſhewed, the Prophet ſpeaketh in the pretertence, as if it vvere already done in his time, which he then ſavv in ſpirite.

† They ſeing it ſo, were in admiration, were trubled, were 6
moued: † trembling tooke them. 7
Their ſorowes *i* as a woman traueling, † In a vehement ſpi- 8
rit *k* thou ſhalt breake the ſhippes of Tharſis.

i Nothing more moueth the hart, & affecteth al the bodie and ſoule, then ſpiritual cogitations of faith and religion, and therfore it is compared to a woman traueling with child, who hath most careful and greuous paines. *k* In vvhich great confflict of mans ſpirite, God by his grace geueth force, to breake through the contrarie aſſaultes of our enimie, to remoue al impediments, and to ouercome the difficulties.

† *l* As we haue heard, ſo haue we ſeene in the citie of the Lord 9
of hoſtes, in the citie of our God: God hath founded it for euer.

l This conſideration that al is now done, that was of old prophecied, is a meruelous confirmation and conſolation to Chriſtians.

† We haue receiued thy mercie, ô God, *m* in the middes of 10
thy temple.

m Grace and mercie is only granted to thoſe that are vvithin, or come vnto the Catholique Church.

† According to thy name ô God, ſo alſo is thy prayſe vnto the 11
endes of the earth: thy right hand is ful of *n* iuſtice.

n As God is praiſed for his mercie, ſo alſo for his iuſtice; which do neuer preiudice the one the other.

† Let mount Sion be glad, and the daughters of Iuda reioyce, 12
becauſe of thy iudgementes ô Lord.
† Compaſſe Sion, and embrace ye her: *o* tel ye in her towers. 13

o Conſider the fortreſſes of the Church, which are the holie Fathers, and Doctors, that watch and defend her vvalles.

† Set your hartes *p* on her ſtrength: and *q* diſtribute ye her 14
houſes, that you *r* may declare it in an other generation.

p So reſt you aſſured for al matters of faith in this pillar of truth. *q* obſerue and marke diligently how manie particular Churches were ſpedely founded in the world, *r* and declare this to other generations, that they may alſo hold faſt the ſame faith, or returne vnto it, if they be relapſed; or at laſt embrace it, if ſowner they haue not.

† Becauſe *ſ* this is God, our God for euer, and for euer and 15
euer: he *t* ſhal rule vs euermore.

ſ Chriſt God incarnate that vvorketh al this, is our very God and Sauiour, not for a few yeares, an hundred, ſix hundred, or a thouſand, but for euer and euer. *t* he ſhal rule as a king, and conſequently haue a kingdom his militant Church euermore, to the very end of this vvorld. As he ſhal likevviſe haue his triumphant Church in eternitie.

PSALME. XLVIII.

Exhortation to flee from ſinne for feare of hel,
The 7. key.

The royal prophet inuiting al ſtates and ſortes of men, to heare him attentiuely, 6 ſheweth that al ought to feare eternal damnation, that liue wickedly, 9. vainly and fooliſhly ſeeking (13. euen like brute beaſtes) carnal pleaſures, which they can not long enioy, nor long eſcape hel. 16. confidently animating him ſelfe, and al good men, that truſt not in this world.

1 † Vnto the end, *a* to the ſonnes of Core a Pſalme.

a In this and diuers other titles, both before and yet enſuing, is ſaid, To the ſonnes, or, for the ſonnes of Core, a Pſalme, or Canticle, or vnderſtanding & the like; but in no place, a Pſalme, Canticle &c. of the ſonnes of Core, vvhich no way proueth that they vvere the authores of ſuch Pſalmes, but rather the contrarie.

2 HEARE theſe thinges *b* al ye Gentiles: receiue with your eares al ye, that *c* inhabite the earth.

b Al ye nations and ſortes of people, *c* that dwel vpon the earth, lerne this leſſon vvhich I wil teach you.

3 † Al ye earthly perſons, and children of men: together in one the rich and the poore.

4 † My mouth ſhal ſpeake wiſedom, and the meditation of my hart prudence.

5 † I wil *d* incline mine eare vnto a parable: I wil *e* open my propoſition *f* on a Pſalter.

d Holie Dauid harkened to God inſpiring him, *e* and declared to others that vvhich he receiued from God, *f* not only by his penne or tongue, but alſo for better inſtilling it into their mindes he ſounded it vpon the inſtrument called the Pſalter, vvhich had tenne ſtringes, ſignifying the obſeruation of the tenne commandments.

6 † *g* Why ſhal I feare in the euil day? *h* the iniquitie of my heele ſhal compaſſe me.

g What eſpecial thing is there in this life, vvhy or for vvhich I or anie haue cauſe to feare the dreadful day of iudgement? *h* Marry this we muſt feare, iniquitie, by which any ſupplanteth, defraudeth, oppreſſeth, or anie vvay wrongeth others, for that vvil inuolue the offender in the ſentence of eternal damnation.

7 † They *i* that truſt in their ſtrength: and glorie in the multitude of their riches.

i *Such be they that truſt in their preſent powre, riches, or other wordlie thing.*

8 † A *k* brother doth not redeme, *l* man ſhal redeme: he ſhal not geue vnto God his reconciliation.

k A mans owne brother can not helpe a ſinner in that day, *l* much leſſe anie other man; ſo the Hebrew phraiſe by zeugma, vnderſtandeth an other negatiue particle.

9 † And the price of the redemption of his owne ſoule: and he
10 ſhal *m* labour for euer, † and *n* ſhal liue yet vnto the end.

m *ſtil ſuffer paine,* n *and not dye, but liue in eternal torments.*

11 † He ſhal not ſee death, when he ſhal ſee *o* the wiſe dying *p* the vnwiſe, and *q* the foole ſhal periſh together.

o Al both wiſe and fooliſh do dye temporally: but the wiſe liuing in eternal ioy, the fooliſh liue in eternal paine, *p* thoſe that beleue not anie other life after this, *q* and thoſe that beleuing an other life, yet liue badly in this, ſhal periſh in eternal damnation.

12 And they ſhal leaue their riches to ſtrangers: † and their *r* ſepulchers their *ſ* houſes for euer. Their Tabernacles in generation and generation: they haue renowmed their *t* names in their landes.

r They ſhal neuer returne from their ſepulchers, *ſ* to enioy againe their houſes and earthlie poſſeſſions.

t *which vainely they labour to eſtablish in their poſteritie.*

† And *v* man, when he was in honour, did not vnderſtand: he 13
was compared to beaſts without vnderſtanding, and became
like to them.

v A moſt pithie and brief conſideration, for man to thinke, how abſurdly, he being endewed with reaſon, vnderſtanding, & free wil, like vnto Angels, and capable of eternal glorie, ſetteth his vvhole ſtudie, and care vpon corporal and temporal thinges, ſo making himſelfe like vnto brute beaſtes.

† This their way is *w* a ſcandal to them: and *x* afterward in 14
their mouth they ſhal take pleaſure.

w This care of wordlie thinges is the ſtumbling block, and cauſe of eternal ruine: *x* yet they ſhal be obſtinate, and praiſe their owne deſires, ſtil perſiſting therin.

† As *y* ſheepe they are put in hel: death ſhal feede vpon them. 15
And the iuſt ſhal rule ouer them *z* in the morning: and their
aide ſhal waxe old in hel from their glorie.

y Amongſt other creatures a ſheepe can leaſt helpe her ſelfe in miſerie: euen ſo the damned in hel are altogether vnable to deliuer themſelues from thence, or to get any relief, *z* in the general reſurrection they ſhal be moſt of al in miſerie, as euer dying and neuer dead: the iuſt vvhom they vvronged, ſhal be their iudges, al freindes ſhal faile them, after they haue paſſed their glorie, and pleaſure in this vvorld.

a *The confidence of the iuſt.*

† Neuertheleſſe *a* God wil redeme my ſoule out of the hand 16
of hel, when he ſhal take me.

† Feare not when a man ſhal be made rich: and when the glory 17
of his houſe ſhal be multiplied,

† Becauſe when he ſhal dye, he ſhal not take *b* al thinges: 18
neyther ſhal his glorie goe downe with him.

b *He ſhal leaue al worldlie thinges and take nothing with him.*

† Becauſe his ſoule in his life ſhal be *c* bleſſed: he wil confeſſe 19
to thee *d* when thou ſhalt do him good.

c *temporally:* d *ſo long as he enioyeth wordlie profites he wil ſeme gratful to God;*

† He ſhal enter in, euen to the progenies of his fathers: and he 20
ſhal *e* not ſee light for euer.

e *but they ſhal not ſee the true light of heauen.*

† *f* Man, when he was in honour, did not vnderſtand: he was 21
compared to beaſts without vnderſtanding, and became like to
them.

f *Remember and conſider ô worldlie man, that God made thee an excellent creature: which thou neglecting makeſt thyſelf like to a beaſt. As, v. 13.*

PSALME. XLIX.

General Iudgement. the 9. Key.

Chriſt in his firſt coming calleth al Nations. 3. in his ſecond wil iudge the world. 7. In the meane time God exhorteth al men to ſerue him in puritie of vertue, which he much preferreth before external ſacrifice of the old law. 17. reprehending ſuch as profeſſe or teach the right way, and liue wickedly.

1 † A Pſalme *a* to Aſaph.

a *To be ſongue or tuned by Aſaph a maiſter of muſike.*

2 THE *b* God of goddes our Lord hath ſpoken: and he hath called the earth, from the ryſing of the ſunne euen to the going downe.

b God almightie, who is greater then are al falſly ſuppoſed goddes, or holie perſons, that participating of his goodnes are called goddes (as Kinges, Prieſtes, Iudges) coming into this world in mans nature, calleth al men to ſaluation.

2 † Out *c* of Syon the beauty of his comelines.

c *The Church of Chriſt began in Sion.*

3 † God wil come *d* manifeſtly: our God and he wil not kepe ſilence. *e* Fire ſhal burne forth in his ſight: and round about him a mighty tempeſt.

d Chriſt that came in humilitie, and more obſcurely to ſuffer, and to redeme vs, vvil come in maieſtie, and manifeſtly to iudge. e Immediately before the general iudgement, fire ſhal burne al tranſitorie thinges.

4 † He ſhal *f* cal the heauen from aboue: and *g* the earth to diſcerne his people.

f *Geue ſignes in the firmament,* g *and in earth.*

5 † Gather ye together his ſainctes vnto him: which ordaine his teſtament *h* aboue ſacrifices.

h *VVhich know that to keepe Gods commandments in folowing vertues, is aboue the oblation of external ſacrifice.*

6 † And the heauens ſhal ſhew forth his iuſtice: becauſe God is Iudge.

7 † *i* Heare ô my people, and I wil ſpeake: Iſrael, and I wil teſtifie to thee: God thy God am I.

i *God inſtructeth his people.*

8 † I wil not rebuke thee in thy ſacrifices: and thy holocauſtes *k* are in my ſight alwaies.

k *Sacrifices are gratful to God.*

9 † I wil *l* not take calues out of thy houſe: nor buckegoats out of thy flockes.

l *but in regard that God needeth not theſe earthly thinges, he rather requireth a gratful mind. For otherwiſe man in dede can geue nothing to God: ſeing al that is in the whole world is Gods owne in proprietie*

10 † Becauſe al the wilde beaſts of the woods be myne, the cattle in the mountaines and oxen.

11 † I haue knowne al the foules of the ayer: and the beauty of the fielde is with me.

12 † If I ſhal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.

13 † Wil I eate the fleſh of oxen? or wil I drinke the blood of bucke goats?

† *m* Immolate to God ″ the ſacrifice of praiſe, and *n* pay 14
thy vowes to the Higheſt.

m Spiritual ſacrifice of prayſe. *n* & due payment of voluntarie vowes made in honour of God,

† And *o* inuocate me in the day of tribulation: I wil deliuer 15
thee, and thou ſhalt glorifie me.

o and praying to him for helpe in tribulation are moſt grateful.

p He that wil teach others, muſt eſpecially flee from ſinne, & ſerue God ſincerly.

† But to the ſinner God hath ſayde: *p* Why doeſt thou declare 16
my iuſtices, and takeſt my teſtament by thy mouth?
† But thou haſt hated diſcipline: & caſt my words behind thee. 17
† If thou didſt ſee a theefe, thou didſt rune with him: and 18
with adulterers thou didſt put thy portion.
† Thy mouth hath abounded with malice: and thy tongue 19
fourged guiles.
† Sitting thou ſpakeſt againſt thy brother, and againſt thy mo- 20
thers ſonne thou didſt put a ſcandal: † theſe things haſt thou 21
done, and I haue held my peace.
† Thou haſt thought vniuſtly that I wil be like thee: I wil
reproue thee, and ſet it againſt thy face.
† Vnderſtand theſe things you that forget God: leſt ſometime 22
he take you violently and there be none to deliuer you.
† The ″ ſacrifice of prayſe *q* shal glorifie me: and there is the 23
way, by which I wil ſhew him the ſaluation of God.

q God is honored by mans gratitude, and other good workes.

ANNOTATIONS. PSALME. XLIX.

Sacrifice of praiſe diſpoſeth men to the fruit of external ſacrifice.

14. 23. *The ſacrifice of praiſe.*] For better and more due performing of external ſacrifice, it is requiſite, that thoſe which offer it, or deſire to participate, do bring with them neceſſarie internal vertues, or diſpoſition; as ſorow and repentãce for their ſinnes, which is a kind of improper ſacrifice (mentioned in the next Pſalme) the ſacrifice of iuſtice, which rendereth to euerie one that is due (Pſal. 4.) and ſacrifiſe of praiſe, or thankes geuing, for al Gods benefites receiued or expected; which kindes of internal and improper ſacrifices, do nothing preiudice, but rightly prepare men to the fruict of external ſacrifice, euer vſed in the law of nature, the law of Moyſes, and of Chriſt. This place alſo hath an other higher and prophetical ſenſe of the Sacrifice of Chriſts bodie in the Euchariſt, which is both propitiatorie, and Sacrifiſe of praiſe and thankes geuing. So S. Auguſtin (orat. aduerſus Iudeos. c. 6.) teacheth, that here certainly is a plaine change of the old ſacrifices. The ſame he affirmeth Ep. 120. c. 18. God foreſhewing that the old ſacrifices ſhould be changed, which were offered in ſhadow of a ſacrifice to come. I wil not take (ſaith God to Iſrael) calues nor goates at thy hand, &c. but appointeth that al Iſrael (al nations from the ryſing of the ſunne to the ſetting) shal immolate the ſacrifice of praiſe, the ſame Chriſt, whom old Simeon knew an infant, whom he receiued into his handes. Likewiſe, li. contra aduerſ. legis & prophet. c. 20. The Church offereth to God in the bodie of Chriſt the ſacrifice of praiſe.

The Sacrifice of the Euchariſt prophecied.

PSALME. L.

King Dauid in great ſorow for his ſinnes of adultrie and murder, moſt ſeriouſly prayeth God of his manifold mercies to remitte and purge al his offences, and paines due for them. 12. to reſtore vnto him the grace of the Holie Ghoſt, loſt by his ſinnes; 15. that he may teach others (as in deede his ſingular example may teach the whole world true penance) 19. contrition of hart, worthely to offer ſacrifice, for the whole Church.

The fourth penitential Pſalme. The 7. key.

1 † Vnto *a* the end, a Pſalme of Dauid, † ″ when Nathan the
2 Prophet came to him, after that he had ſinned with Bethſabee.
(*2. Reg. 12.*)

a Pertayning not only to Dauid, but alſo to al penitentes, eſpecially of the new teſtament.

3 HAVE mercie on me ô God, *b* according to thy great
mercie.

b *My ſinnes being very great, nede thy great mercie.*

And according to *c* the multitude of thy commiſerations,
take away myne iniquitie.

c Yea manie ſortes of thy mercies: not only remiſſion of the crimes, but alſo mitigation of the paines due for the ſame. Thy merciful grace to be truly ſorie, to make ſome part of ſatisfaction, to beware hereafter not to fal againe, to geue better example of penance, and of vertuous life, and to perſeuer to the end.

4 † ″ Waſh me *d* more amply from mine iniquitie: & *e* cleanſe
me from my ſinne.

d O God thou haſt forgeuen me, and taken away my ſinnes, as thy prophet hath told me (2. Reg. 12. v. 13.) but my ſoule ſo fouly polluted, nedeth yet more waſhing. *e* cleanſe alſo the dregges that remaine, and al habites and inclinations to ſinne. So our Sauiour afterwards taught. (Ioan. 13. v. 10.) He that is waſhed nedeth not ſauing to waſh his feete (il affections and reliques of former ſinnes) but is cleane wholy.

5 † *f* Becauſe I do know myne iniquitie: and my ſinne is *g* be-
fore me alwaies.

f VVhiles I did not know; not conſider nor acknowledge my ſinnes, I could not be forgeuen, but now I know and acknowledge them: *g* and I ceaſe not to conſider of them with ſorow.

6 † To thee *h* onely haue I ſinned, and haue done euil before
thee: that thou mayſt *i* be iuſtified in thy words, and mayſt
k ouercome when thou art iudged.

h Principally (for ſo this particle [only] here ſignifieth) the enormities of my ſinnes conſiſt, in that I haue offended thy Diuine Goodnes and Maieſtie, the King of the worldes, immortal, inuiſible, onlie God, to whom is due al honour and glorie for euer and euer. 1. Tim. 1. v. 17.

i Thou which haſt promiſed forgeuenes to al ſinners that truly conuert, ſhal herein be iuſtified by receiuing me againe to grace: *k* and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iuſtice or mercie were peruerted.

7 † For behold ″ I *l* was conceiued in iniquities: & my mother
conceiued me in ſinnes.

l I and al are borne in original ſinne, the reliques wherof, concupiſcence and weakenes incline vs to other ſinnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs, and help vs.

† For behold thou *m* haſt loued truth: *n* the vncertaine, and hidden thinges of thy wiſdome thou haſt made manifeſt to me. 8

m Beſides thou haſt alſo geuen me knowledge of true faith, and right doctrine, which thou euer loueſt, and art accuſtomed to reduce, and direct ſuch in to the true way of penance. *n* yea thou haſt moreouer ſhewed to me thinges vncertaine, or vnknowen to manie others, geuen me the gift and ſpirit of prophecie, to know hidde myſteries, and to euerie one God geueth ſome particular benefites, which he loueth in him, and is ready of his part to confirme and maintaine the ſame, that they be not loſt.

† Thou ſhalt ſprinkle me with *o* hyſſope, and I ſhal be clenſed: thou ſhalt waſh me, and I ſhal be made *p* whiter then ſnow. 9

o Moſt merciful Lord thou wilt (as I ſee in the ſpirit of prophecie) ſprinkle me, and al men with thy bloud, from the Croſſe, where they ſhal geue thee vinegre about hyſſoppe to drinke. (Ioan. 19.) *p* by which waſhing I ſhal be cleane from ſinne, and become in time pure, yea whiter then ſnow. A figure of this hyſſope was obſerued in Moyſes Law. Num. 19. ſignifying the liuelie heat of Chriſts infinite charitie.

† To *q* my hearing thou ſhalt geue ioy and gladnes, and *r* the bones humbled ſhal reioyce. 10

q When myn affections ſhal be cleane purged, I ſhal take ſingular great delight to heare of thee, r *and al my powres of mind and bodie, which are now afflicted, ſhal reioyce.*

† *ſ* Turne away thy face from my ſinnes: and wipe away al mine iniquities. 11

ſ Leaue of thy cogitation of puniſhing, to which purpoſe firſt take away myn iniquities, for otherwiſe if they remaine, Gods iuſtice can not but puniſh them.

† *t* Create a cleane hart in me ô God: and renew a right ſpirit in my *u* bowels. 12

t Create in me new grace, wherby my hart ſhal be pure. So S. Paul calleth a iuſt ſoul a new creature. Galat. 6. v. 15. *u* In my invvard thoughtes.

† Caſt me not away from thy face: and thy Holie ſpirit *w* take not from me. 13

w ſuffer me not ſo to fal againe, that thy grace depart from me.

† Render vnto me *x* the ioy of thy ſaluation: and *y* confirme me with the principal ſpirit, 14

x which I had before my fal, of Chriſt promiſed of my ſeede, and alter not the ſame for my ſinnes. Dauid alſo and other penitents pray here, that God wil reſtore vnto them the ioy, which they had in the ſtate of grace, of eternal ſaluation promiſed; *y* confirme & conſerue in me hereafter, a ſtrong, conſtant, and willing ſpirite to perſeuere.

† I *z* wil teach the vniuſt thy waies: and the impious ſhal be conuerted to thee. 15

z No way can a penitent better ſhew him ſelf grateful to God, for remiſſion of his ſinnes, then by inſtructing, exhorting, and perſwading other ſinners to repentance, to leaue their former il wayes, and turne to God.

† Deliuer me *a* from bloudes ô God, the God of my ſaluation: and my tongue ſhal exult [*for*] thy iuſtice. 16

a From the guilt and puniſhment of murder, cauſing Vrias and others with him to be ſlaine. Other penitents pray to be deliuered from what ſinnes ſoeuer they haue committed, by

ſheding

ſheding bloud, or other wrongs and iniuries; promiſing to praiſe Gods iuſtice, in offering and geuing grace, according to his promiſe to ſinners, that they may repent.

17 † Lord, thou *b* wilt open my lippes: & my mouth shal shew
forth thy prayſe.

b Thou ô God firſt ſturring me vp, opening my lippes, which of my ſelfe I can not do, then my tongue and mouth wil praiſe thee.

18 † Becauſe if thou *c* wouldeſt haue had ſacrifice, I had verily
giuen it: with holocauſtes thou wilt *d* not be delighted.

c If thou wouldeſt eſpecially legal ſacrifice, I would eaſily haue offered great ſtore: d *but the beſt of that kind is not ſufficient:*

19 A " ſacrifice to God is *e* an afflicted ſpirit: a contrite, and
humbled hart, ô God thou wilt not deſpiſe.

e true contrition of hart pleaſeth thee farre better.

20 Deale fauorably ô Lord in thy good wil *f* with Sion: that the
walles of Ieruſalem may be built vp.

f After a penitent hath remiſſion of his owne ſinnes, he muſt pray for the whole Church.

21 *g* Then shalt thou accept ſacrifice of *h* iuſtice, *i* oblations, &
k holocauſtes: *l* then shal they lay calues vpon thyne altar.

g The Church proſpering, her faithful children shal offer *h* the ſacrifice of iuſtice, rendering to euerie one that is due; *i* alſo free offeringes without obligation, *k* yea holocauſtes, which is the chiefeſt, *l* calues, and like hoſtes vpon the altar, according to the ſtate of the old law: but in the law of Chriſt, the moſt B. Sacrifice by him inſtituted.

ANNOTATIONS. PSALME. L.

2. *VVhen Nathan came to Dauid.*] As Nathan denouncing to Dauid that our Lord had (vpon his repentance and confeſſion) taken away his ſinne, added neuertheles that becauſe he had made the enimies of God to blaſpheme, his ſonne should dye: ſo Dauid knowing that more was required then only confeſſion, for that the bond of ſatisfaction remained after his ſinnes were remitted, perſiſted in penance, praying, lamenting, and beſeching God according to his great and manifold mercies, to take away his iniquitie, albeit the prophet Nathan had now told him, that our Lord had taken away his ſinne, becauſe there yet remained temporal paine due for the ſame. He prayeth alſo v. 4. that God wil, *vvash him more amply, from his iniquitie, and cleanſe him from his ſinne.* For albeit the guilt of mortal ſinne be washed and taken away, yet beſides temporal punishment that is due, the ſoule that was ſo polluted, nedeth to be washed, and cleanſed from the euil habite, or pronnes to fal againe, gotten by the former cuſtome, or delectation in ſinne.

Temporal punishment is due after remiſſion of ſinnes.

Cuſtome of ſinne maketh more pronnes to fal againe.

7. I *VVas conceiued in iniquities.*] An other reaſon why ſinners after remiſſion of al mortal ſinnes, neede to be washed, and cleanſed, is, becauſe being borne in original ſinne, after remiſſion therof, there remaneth concupiſcence, that ſtriueth againſt vertue, and inclineth to ſinne, from which we muſt pray, and labour to be more and more washed and cleanſed.

Cõcupiſcence remaineth after original ſinne.

19 *Sacrifice*] Holie Scriptures make often compariſon betwen two kindes of ſacrifices, preferring internal before external, as more gratful to God. And of

Spiritual ſacrifice prefered before external.

ſpiritual ſacrifices, this of a contrite ſpirite is firſt in order, and maketh the way to the ſacrifice of iuſtice, becauſe iuſtice preſuppoſeth repentance, and finally ſuccedeth ſacrifice of praiſe, and thankeſgeuing.

PSALME. LI.

Dauids inuectiue againſt Doeg. the 8. key.

Holie Dauid inueigheth againſt wicked Doeg a traitor. 7. prophecieth his ruine. 10. and his owne exaltation.

Vnto the end, vnderſtanding to Dauid, † when Doeg *a* the 1
Idumeite came and told Saul: Dauid is come into the houſe of 2
b Achimelech. (*1. Reg. 22.*)

a Of the race of Eſau, half a Ievv, but either an Infidel, or fautor of Infidels, a ſpie for Saul, a perſecutor of Dauid, & a murderer of Innocents. 2. Reg. 22. v. 9. 18.

b *High prieſt, ſlaine with 84. more Prieſtes and others, becauſe they were ſuppoſed to fauour Dauid. ibidem.*

VVHY doeſt thou *c* glorie in malice, which art 3
mightie in iniquitie?

c *Thou perſecutor Doeg, why art thou ſo malicious, to abuſe thy credite with king Saul, to the murdering of innocents?*

† Al the day hath thy tongue thought iniuſtice: as a sharp raſor 4
thou *d* haſt done guile.

d *playing the part of a ſpie, in betraying to Saul, that I was with Achimelech?*

† Thou haſt loued malice more then benignitie: *e* iniquitie 5
rather then to ſpeake equitie.

e *Though he told a truth, yet it was iniquitie to betray innocents.*

† Thou haſt loued al wordes of precipitation, a deceitful 6
tongue.
† Therfore Wil God deſtroy thee for euer, he wil *f* plucke 7
thee out, & remoue thee out of thy tabernacle: & *g* thy roote
out of the land of the liuing.

f *Thou shalt vtterly be deſtroyed.* g *& al thy race.*

† The iuſt shal ſee, and feare, and shal laugh at him, and they 8
shal ſay: Behold the man, that hath not put God for his helper. 9
But hath hoped in the multitude of his riches, and hath
h preualed in his vanitie.

h *for a short time in this world.*

† But I as *i* a fruitful oliue tree in the houſe of God, haue ho- 10
ped in the mercie of God for euer: and for euer and euer.

i *Dauid prophecieth his owne exaltation, and conſeruation of his ſeede in the kingdom of Iſrael.*

† I wil *k* confeſſe to thee for euer, becauſe thou haſt done it: 11
and I wil expect thy *l* name, becauſe it is good in the ſight of
thy ſaints:

k *Sing praiſe, and thankes to thee.* l *thy Goodnes, which agreeth to thy name.*

PSALME. LII.

As in the thirtenth Pſalme, Chriſts Incarnation is prophecied, after that ſinne abunded in the world: ſo here is foreſhewed that after general wickednes, 5. Chriſt wil come to iudge the bad, 7. and deliuer the good.

The general Iudgement. the 9. key

Vnto the end, for *a* Maeleth, *b* vnderſtandings of Dauid. 1

a Weakenes, or mourning, *b* S. Auguſtin expoundeth this Pſalme as an inſtruction to thoſe that ſuffer perſecution and iniuries, eſpecially nere the end of the world.

THE foole hath ſaid in his hart: There is no God.
† They are corrupte, and become abominable in iniquities: there is not that doth good. 2
† God hath looked forth from heauen, vpon the children of men: to ſee if there be that vnderſtãdeth, or ſeeketh after God. 3

4 † Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5 Shal they not al know that worke iniquitie, that deuoure my people as food of bread?

6 God they haue not inuocated: there haue they trembled for feare, where no feare was.

Becauſe God hath *c* diſſipated the bones of them *d* that pleaſe men: they are confounded, becauſe God hath deſpiſed them.

c God wil ouerthrow al the counſels, and forces d *of worldlie politiques.*

7 *e* Who wil geue out of Sion the ſaluation of Iſrael? when God ſhal conuert the captiuitie of his people: Iacob ſhal reioyce, and Iſrael ſhal be glad.

e The true Church afflicted deſireth Chriſts coming to deliuer the oppreſſed.

PSALME. LIII.

Dauid in diſtreſſe crieth to God for helpe, 6. confidently truſting therin, 8. and promiſing ſacrifice of thankesgeuing.

A praier in diſtreſſe. the 7. key.

1 † Vnto *a* the end, *b* in ſongs vnderſtanding for Dauid † when
2 the Zipheites were come, and ſaid to Saul: *c* Is not Dauid hid with vs? (*1. Reg. 1. 23. & 26.*)

a Though hiſtorically this Pſalme *b* was ſong by Dauid the author therof, ſhewing how he prayd in danger, and rendered thankes for his deliuerie, *c* when vpon notice geuen that he abode in the mountaines, Saul ſtraictly beſeged him, with a great armie, but the Philiſtims inuading the countrie, Saul was forced to leaue Dauid, and to turne his forces againſt them, 1. Reg. 23 yet it perteyneth alſo literally to al iuſt men in diſtreſſe, eſpecially to the Church of Chriſt, praying in like dangers, and God by his like prouidence, deliuering his ſeruantes in extremities.

O God

O GOD ſaue me *d* in thy name : and in thy ſtrength *e* iudge me. 3

d For the glorie of thy name *e* for the iuſtnes of my cauſe defend me.

† O God heare my prayer with thine eares: receiue the words of my mouth. 4

† Becauſe *f* ſtrãgers haue riſen vp againſt me, & the ſtrong haue ſought my ſoule: and they haue not ſet God before their eies. 5

f Barbarous highland men haue betraide the place of myne abode to the perſecuters.

† For *g* behold God helpeth me: and our Lord is the receiuer of my ſoule. 6

g But I feare them not, becauſe I am in Gods protection.

† *h* Turne away the euils to mine enimies: and in *i* thy truth deſtroy them. 7

h A iuſt prayer, that God wil turne intended miſchief, vpon the deuiſers heades, *i* according to his promiſe, that he wil defend the innocent.

† *k* I wil voluntarily ſacrifice to thee, and *l* wil confeſſe to thy name ô Lord, becauſe it is good: 8

k Offering voluntarie ſacrifice, more then is commanded: *l* and praiſe thee ô God,

† *m* Becauſe thou haſt deliuered me out of al tribulation: and *n* mine eie hath looked downe vpon mine enimies. 9

m as I am bond *n* I reioyce in thy iuſt iudgements againſt the wicked.

PSALME LIIII.

Gods prouidence towards the good and bad. the 3. key.

The prophet (as wel in his owne, as other iuſt mens perſon) deſcribeth great calamities ſuffered, 10. prayeth againſt the wicked, 13. lamenting eſpecially that thoſe which profeſſe frendſhipe, are aduerſaries. 17. and declareth Gods prouidence in protecting the good, and deſtroying the bad.

Vnto *a* the end, *b* in ſonges, *c* vnderſtanding to Dauid. 1

a A ſong as wel for king Dauid himſelfe, as others of al times; *b* to ſing, *c* and conſider Gods prouidence, in ſuffering one man to afflict an other in this life.

HEARE my prayer ô God, deſpiſe not my petition. 2

† Attend to me; and heare me. 3

† I am made ſorowful in my *d* exerciſe: and am trubled at the voice of the enimie: and at the tribulation of the ſinner. 4

d *This life is a warefare, and a continual combate.*

Becauſe they haue *e* wreſted iniquities vpon me: & *f* in anger they were trubleſome to me.

e *calumniated me,* *f* *and perſecuted me in great furie.*

† My hart is trubled in me: and *g* the feare of death is falne vpon me. 5

g *ſo inwardly afflicted, as if death were at hand.*

6 † Feare and trembling are come vpon me: and *h* darkenes hath couered me.

h *I haue ſcarſe ſenſe, or diſcourſe of reaſon, being almoſt ouerwhelmed with trubles.*

7 † And I ſaid: *i* Who wil geue me wings as of a doue, and I wil fly: and reſt?

i would God I could flie, that in the ſimplicitie of a doue, I might ſpedely part away from theſe afflictions.

8 † *k* Loe I haue gone far flying away: and I abode in the wildernes.

k I haue fled ſo farre as I could from trubles:

9 † I *l* expected him, that *m* ſaued me from *n* puſillanimitie of ſpirit, and *o* tempeſt.

l for the reſt I remitted to Gods wil and good pleaſure, *m* and he ſuffered me not to be ouerthrowne, *n* though I am weake, *o* and the tentations are great.

10 † *p* Precipitate ô Lord, and *q* diuide their tongues: becauſe I haue ſene *r* iniquitie, and *ſ* contradiction in the citie.

p O God abate the pride of arrogant perſecuters, *q* ſuffer them not to agree amongſt themſelues. *r* They are ful of al iniquitie, *ſ* they haue allſo contentions among themſelues, turne the ſame to our good.

11 † Day and night ſhal iniquitie compaſſe it vpon the walles therof; and *t* labour in the middeſt therof, and *v* iniuſtice.

t VVith their continual great iniquitie, they haue their trubles, *v* but leaue not their iniuſtice.

12 † And there hath not ceaſed out of the ſtreetes therof *w* vſurie, and guile.

vv They are ſtil vſurers, and deceiptful oppreſſors of the poore.

13 † For *x* if myne enimie had ſpoken euil to me, I would verely haue borne it.

x It is a greater griefe to ſuffer iniuries of thoſe that ſeme to be freindes.

And if he that hated me had ſpoken great thinges vpon me: I would perhaps haue hid myſelfe from him.

14 † But *y* thou a man of the ſame minde: my *z* guide, and my familiar.

y A man that was, or ſemed of the ſame mind, faith, and religion, *z* whom I ſo truſted, that I would haue gone, whitherſoeuer he should haue ledde me.

15 † Which diddeſt *a* take ſwete meats together with me, in the *b* houſe of God we walked with conſent.

a Thou that didſt participate the ſame holie ſacraments with me, *b* in the Catholique Church.

16 † Let *c* death come vpon them: and let them goe downe quicke into hel.

c As Core & his complices: ſpoken of iuſt zele, not of deſire to reuenge: verified in thoſe that ſinne wittingly and knowing, for they deſcend, as it were, aliue into hel.

Becauſe there is wickednes in their habitations, in *d* the middes of them.

d The whole crew of the wicked conſpire in iniquitie.

O † But

† But I haue cried to God, and our Lord wil ſaue me. 17

† In *e* the euening, and morning, & at midday, I wil * ſpeake, 18 * or pray
and declare, and he wil heare my voice.

e The prophet alludeth to three more ſpecially appointed houres of Diuine ſeruice, the daylie ſacrifice at morning, and euening, and other ſacrifices commonly about midday. VVhich alſo are the three principal times of Diuine Seruice in the Church of Chriſt. Mattins, Euenſong, and the Sacrifice of Maſſe. VVhich Eutymius and other Grecians cal Lyturgiam. S. Clement alſo (li. 7. c. 25. *Apoſt. Inſtit*) teſtifieth that the Apoſtles ordained three ſet houres of common prayer euerie day.

† He wil redeme my ſoule in peace from them, that approch 19
to me: becauſe among manie *f* they were with me.

f Manie enimies combined together approched vnto me, to ouerthrow me.

g Eternal God. † God wil heare, and he *g* which is before the worldes wil 20
humble them.

† For there is *h* no change with them, & they feared not God: 21
he hath ſtreached forth his hand in repaying.

h They wil neuer repent of their wickednes.

† They haue contaminated his teſtament, they are *i* diuided 22
by the wrath of his countenance; and *k* his hart hath approched.

i They harden their hartes againſt his threatned wrath: *k* but Gods prouidente illuminateth others to know and teach the truth, when it is impugned, or contemned.

l His wordes are made ſofter then oile: and *m* the ſame are
dartes.

l Gods wordes, which in them ſelues are meke and ſwete, *m* are hard to the incredulous, & as dartes that wound them. Chriſt ſaid (Ioan. 6.) Vnles one eate my fleſh, & drinke my bloud, he ſhal not haue life in him, which the Capharnaites not vnderſtanding ſaid one to an other: This is a hard ſpeach, who can abide it? which S. Auguſtin here ſaith was the firſt hereſie againſt our Sauiours, preaching. It was not hard to S. Peter, who in the name of the reſt, anſwered, that Chriſt had the wordes of eternal life. He yet vnderſtood not the ſecrete of our Lords ſpeach, but he piouſly beleued that the wordes vvere good, vvhich he vnderſtood not.

† *n* Caſt thy care vpon our Lord: and he wil nouriſh thee: he 23
wil not geue *o* fluctuation to the iuſt for euer.

n Therfore in al doubtes of doctrin, in al diſtreſſes of perſecution, and other difficulties vvhich ſurpaſſe thy vveakenes, caſt thy care vpon our Lord, and he vvil nouriſh thee.

o He vvil not ſuffer the iuſt to remaine alvvayes in fluctuation, that is, in doubtful, dangerous, and vvauering thoughtes or perplexities, as vvhen a ſhippe is toſſed in the vvaues of the ſea, but vvil geue quiet repoſe of mind, as in a ſure hauen vvithout danger of drovvning.

† But thou ô God wilt bring *p* them downe into the pitte of 24
destruction.

p Contrariwiſe, the wicked and obſtinate ſhal fal into deſtruction.

q Bloudy and deceitful men ſhal not liue halfe their daies,
but I wil hope in thee ô Lord.

q Often or for moſt part, bloud-ſuckers dye before the courſe of nature requireth, as Saul, Abſolon, Achitophel, Achab, Iezabel, and the like.

PALME

PSALME. LV.

Dauid being in danger before Achis king of Geth, conſidently imploreth Gods helpe, againſt the great malice and powre of his enimies; 8. foreſheweth their ruine, his owne exaltation, 12. and offereth praiſes and thankes.

Dauids prayer in danger. the 8. key.

1 Vnto *a* the end, *b* for a people, that is made far from the Saincťes, Dauid in *c* the inſcription of the title, *d* when the foreners held him in Geth. (1. Reg. 12. v. 12.)

a This Pſalme perteyneth alſo to future times, *b* for the vſe of anie iuſt perſons, or people, that are againſt their wil ſeparated from the publike diuine Seruice of holie Church: *c* moſt worthie to be noted with title, for perpetual memorie, *d* made by Dauid when the Philiſtims detected him to their king in Geth.

2 HAVE mercie on me ô God, becauſe *e* man hath troden vpon me: *f* al the day impugning he hath afflicted me.

e Now one ſorte of il diſpoſed men, now an other, *f* neuer ceaſe to ſeeke my deſtruction.

3 Myne enimies haue troden vpon me al the day: becauſe they are *g* manie that warre againſt me.

g Saul with his great armie, the Philiſtimes, and other ſtrangers, ſome in manifeſt hoſtilitie, others detecting and betraing me to myn aduerſaries. So al that liue godly in Chriſt haue manie enimies viſible and inuiſible.

4 † From *h* the height of the day I ſhal feare: *i* but I wil truſt in thee.

h Of theſe moſt eminent great dangers I am in deede afeard, *i* but ſo that my truſt and aſſured confidence is in thee ô God.

5 In God I wil praiſe *k* my wordes, in God haue I hoped: I wil not feare what fleſh may do to me.

k Wordes and promiſes made to me; or the good which I ſpeake or do by Gods grace.

6 † Al the day did they *l* deteſt my wordes; againſt me, *m* al their cogitations are vnto euil.

l They calumniate whatſoeuer I ſay, *m* wreſting al my wordes to euil ſenſe.

7 † They wil *n* inhabite and keepe ſecret: they wil obſerue my heele.

n They meete together, and ſecretly conſpire to intrappe me or catch me tripping.

8 As they haue expected *o* my ſoule, † *p* for nothing ſhalt thou ſaue them: *q* in wrath thou wilt breake peoples.

o *to take my life:* p *for this their vaine purpoſe to deſtroy me, thou wilt ſaue them, as they deſerue, that is,* q *thou wilt breake them in peeces.*

6 O God, † I haue ſhewed my life to thee: thou haſt ſet my teares in thy ſight.

10 As alſo in thy promiſe: † then ſhal mine enemies be turned backeward.

In what day ſoeuer I ſhal inuocate thee: loe I haue knowne
that thou art my God.

† In God I wil praiſe *r* the word, in our Lord wil I praiſe thee 11
ſaying, I haue hoped in God, I wil not feare what man can do
to me.

r I wil alwayes gratfully acknowlege thy promiſes, and ſayings, for they are aſſured.

† In me, ô God *ſ* are thy vowes, which I wil render, praiſes 12
to thee.

ſ I haue purpoſed and vowed to offer ſacrifice of praiſe, and by thy helpe wil performe it.

† Becauſe thou haſt deliuered my ſoule from death, and my 13
feete from falling: that I may *t* pleaſe before God, in *v* the
light of the liuing.

t do that pleaſeth God, *v* in true faith and pious workes.

PSALME. LVI.

Dauids great patience. the 8. key.

The Prophet prayeth in tribulation, 4. teſtifieth Gods helpe, 6. praiſeth his greatnes: 8. promiſing, and inuiting al nations to praiſe him.

Vnto *a* the end, *b* deſtroy not, to Dauid in *c* the inſcription of 1
the title, *d* when he fled from the face of Saul into the caue.

1. Rg. 22.24

a The heroical facts of Dauid are for examples to al Chriſtians.
b Innocent Dauid hauing opportunitie to kil his vniuſt perſecutor, obeyed the motion of God, ſuggeſting vnto him, not to deſtroy his enimie; contrarie to the counſel of his freindes: *c* a thing moſt worthie to be recorded for perpetual memorie, *d* being in ſo great and vniuſt truble, as to lye in the caue of a mountaine, yet ſpared to kil, or hurt him, that driue him into ſuch ſtraictes. *See the hiſtorie* 1. *Reg.* 24.

HAVE mercie on me ô God, haue mercie on me: becauſe 2
my ſoule hath truſted in thee.

And I wil hope in the ſhadow of thy winges, vntil iniquitie
paſſe.

† I wil crie to God the higheſt: God that hath done me good. 3

† He ſent *e* from heauen, and deliuered me: he hath geuen 4
into *f* reproche them that trode vpon me.

e Extraordinarie diuine helpe, paſſing mans powre. *f* It fel reprochfully to Saul, that Dauid might haue ſlaine him if he would, yet did neither hurt him, nor inſult vpon him, but meekely and piouſly admoniſhed him of his error, and iniurious perſecution.

God hath ſent his mercie, and his truth, † and hath deliuered 5
my *g* ſoule out of the middes of *h* Lions whelpes: I ſlept
trubled.

g my life. *h* from moſt mightie and rauenous perſecuters.

The ſonnes of men, their *i* teeth are weapons and arrowes:
and their *k* tongue a ſharpe ſword.

i Though they haue not lions natural teeth, yet they exerciſe crueltie by artificial weapons, *k* and with their cruel tongues incite their folowers to the ſame furie. 1. *Reg.* 22 *v.* 16.

6 † Be exalted aboue the heauens ô God: and thy glorie vpon al the earth.

7 † They prepared a ſnare for my feete: and bowed downe my ſoule.

They *l* digged a pit before my face: and they are falne into it.

l Saul endeuored manie wayes to ouerthrow Dauid, amongſt other meanes prouoked him to ſette vpon the Philiſtims, thincking they ſhould haue ſlaine him, 1. Reg. 18. v. 17. but the ſame Philiſtims ouerthrew Saul. 1 Reg. 31.

8 † My hart is readie ô God, my hart is readie: I wil ſing, and ſay :: a Pſalme.

9 † Ariſe my glorie, ariſe pſalter and harpe: I wil ariſe early.

10 † I wil confeſſe to thee among *m* peoples ô Lord: and I wil ſay :: a Pſalme to thee among *n* the Gentiles.

:: Pſalmes more in vſe with Chriſtian Gentils, then they were with the Iewes. See page. 12.

m n Gods benefites beſtowed vpon Dauid, and vpon faithful Chriſtians prefigured by him, are for euer to be praiſed by al peoples and nations.

11 † Becauſe thy mercie is magnified euen to the heauens, and thy truth euen to the cloudes.

12 † Be axalted aboue the heauens ô God: and thy glorie vpon al the earth.

PSALME. LVII.

Holie Dauid inueigheth againſt diſſembling wicked men. 7. deſcribeth their manifold puniſhment, 11. wherin the iuſt ſhal be comforted.

Gods prouidence in ſuffering euil. the 3. key.

1 † Vnto *a* the end, *b* deſtroy not, to Dauid in, *c* the inſcription of the title.

a This Pſalme was made vpon the ſame occaſion, and to the ſame purpoſe as the former, *b* to exhorte the iuſt and innocent to patience, *c* by Dauids memorable example.

2 IF *d* in very dede you ſpeake iuſtice: iudge right thinges ye ſonnes of men.

d Few are ſo wicked, but they ſpeake and pretend iuſt thinges:

3 For in *e* the hart you worke iniquities: in the earth your *f* handes forge iniuſtice.

e but neither thincke wel, *f* nor do wel, but both contrarie, which feaned ſanctitie is duble iniquitie.

4 † Sinners are alienated from the matrice, they haue erred from the wombe: they haue ſpoken falſe thinges.

g Theſe wicked ſinners that flatter and incite king Saul, ſeme to haue ſpent al their life from their infancie in malice.

5 † They haue furie according to the ſimilitude of *h* a ſerpent: as of the aſpe that is deafe, and ſtoppeth his eares.

h Their furie is vnquiet, til they may wound the innocent with their poiſonful ſting, *i* neither wil they harken to good admonitions, but ſtoppe their eares like an aſpe, that layeth one eare cloſe to the ground, and ſtoppeth the other with his taile.

† Which wil not heare the voice of the inchanters, and of the 6
ſorcerer inchanting wiſely.

† God shal breake their *k* teeth in their mouth, the *l* cheeke 7
tooth of the lions, our Lord wil breake in peeces.

k But God wil breake their cruel force, *l* though it ſemeth moſt ſtrong, and inſuperable.

† They shal come to nothing as water running downe: he 8
hath *m* bent his bow til they be weakened.

m Gods iuſt determination of punishing the wicked ſtil remaineth bent and readie, though execution be ſome while differred.

† As *n* waxe that melteth, shal they be taken away: *o* fyre 9
hath falne on them, and they haue not ſeene the ſunne.

n That force and powre which is now inuincible, hard and ſtrong like a lions ſtrongeſt teeth, shal then be as impotent and ſoft as waxe: *o* Gods wrath, like fire, the moſt forcible element, shal fal vpon them, and they shal be caſt into vtter darkenes, depriued of the ſunne and al comfortable light.

† Before your *p* thornes did vnderſtand the old bryar: as li- 10
uing ſo in wrath he ſwalloweth them.

p Before their malice can bring to effect, the great miſchieffes which they plotte and purpoſe, God ſuddainly cutteth them of before they fully vnderſtand of, either ſicknes or death, caſteth them as it were aliue into hel.

† The iuſt *q* shal reioice when he shal ſee reuenge: he shal 11
wash his handes in the bloud of a ſinner.

q The iuſt reioyce in the punishment of the wicked for three cauſes, firſt in zele of iuſtice, conforming his wil and mind to Gods iudgement; ſecondly, for that himſelfe through Gods mercie hath eſcaped that terrible damnation; thirdly, for that he is now deliuered from moleſtation, and continual tribulation.

† And man shal ſay: If certes there be fruite to the iuſt: *r* there 12
is a God certes iudging them on the earth.

r The iuſt ſeing, or by faith knowing what punishment remaineth for the wicked, is therby aſſured that the good shal reape fruict for his wel doing, and that in the meane time God ruleth and iudgeth on the earth, though as yet it appeareth not ſo euidently.

PSALME. LVIII.

An other prayor of Dauid in danger.
the 8. key.

Holie Dauid (being beſeeged in his owne houſe by men ſent to kil him) confidently prayeth God to deliuer him, 6. and al faithful nations in like danger: 7. and praiſeth God.

Vnto the end, deſtroy not, to Dauid in the inſcription of the 1
title, *a* when Saul ſent, and watched his houſe to kil him.
(1. *Reg.* 19.)

a King Saul hauing thriſe attempted in vaine to kil Dauid, (1. Reg. 18 v. 11. & c. 19. v. 9.) ſent ſome of his guard to fetch him, from his owne houſe, that he might be ſlaine: but God moued the mind of Michol, to admonish him of the danger, and to helpe him away in ſaftie, though Saul thought she would haue bene a ſcandal vnto him (or cauſe of ruine) by the handes of the Philiſtians 1. Reg. 18. v. 21. Vpon which occaſion Dauid made this Pſalme. As he alſo made others, for perpetual memorie of Gods like benefites, in deliuering him in iminent dangers,

when

VVhen Saul ſent three troupes of ſerieants to kil him, and ſolowed them himſelfe. 1. Reg. 19. v. 20. likevviſe vvhen he vvas knovven and bevvrayed before Achis king of Geth 1. Reg. 21. alſo in Ceila, in the deſerts of Ziph, and of Maon. c. 23, in Engaddi, c. 24. in Hachila. c. 26. and againe amongſt the Philiſtians. c. 27. and 30.

2 DELIVER me from mine enimies ô my God: and from them that riſe vp againſt me defend me.

3 † Deliuer me from them that worke iniquitie: and from bloudy men ſaue me.

4 Becauſe loe they *b* haue taken my ſoule: the ſtrong haue falne violently vpon me.

b They haue ſo ſtraictly beſeged me, that it is now in their handes, to take away my life.

5 † Neyther is it mine iniquitie, nor my ſinne ô Lord: *c* without iniquitie haue I runne, and gone directly.

c Of my part I haue committed no fault againſt myn enimies, for which they can haue anie iuſt cauſe to perſecute me.

6 † Ryſe vp to meete me, and ſee: and thou ô Lord the God of powres, God of Iſrael attend to viſite *d* al nations: haue *e* no mercie on al that worke iniquitie.

d The prophet foreſeing in ſpirite, that the Catholique Church ſhal be vniuſtly perſecuted, prayeth, and teacheth others to pray, that God wil mercifully viſite his faithful people of al nations: *e* and not ſpare obſtinate perſecuters.

7 † They wil returne *f* at euening: and they ſhal ſuffer famine *g* as dogges, and ſhal compaſſe the citie.

f Perſecuters laboring how much, or how long ſoeuer, ſhal at night, that is, in the end of al their wicked endeuoures be vnſatiſfied in their deſires, *g* as hungrie dogges that runne hunting al the day, & night alſo, ſtil ſeeking & not finding wherwith to fil their rauenous mouthes and deuouring bellies.

8 † Behold they *h* wil ſpeake in their mouth, and a ſworde in their lippes: *i* becauſe who hath heard?

h They threaten and determine to vſe al crueltie, *i* as if there were no God, that heareth, and wil puniſh it.

9 † And thou ô Lord wilt ſcorne them: thou wilt bring to naught al the nations.

10 † I wil keepe my ſtrength to thee: *k* becauſe thou art my
11 receiuer: † my God, thy mercie ſhal preuent.

k Through Gods grace the Church is ſtil ſtrong and the vertuous do perſeuere.

12 † God wil ſhew vnto me concerning mine enimies, kil them not *l* leſt ſometime my peoples forgete.

l God ſuffereth afflictions to fal vpon his ſeruants to kepe them exerciſed, leſt in proſperitie they forgete their duties to him.

Diſperſe them in thy ſtrength: and *m* depoſe them my protector ô Lord.

m Depriue them of powre, that they may not do ſo much euil as they deſire.

13 † The ſinne of their mouth, the word of their lippes: and let them be taken in their pride.

14 And for *n* curſing and lying they ſhal be *o* talked of † in conſummation: in wrath of conſummation and they ſhal not be.

n After that their iniquitie is complete *o* they ſhal be accuſed and puniſhed for their blaſphemies and lies.

And they ſhal know that God wil rule ouer Iacob: and ouer the ends of the earth.

p As. v. 7.

15 † They *p* ſhal be turned at euening, and ſhal ſuffer famine as dogges: and ſhal compaſſe the citie.

16 † They ſhal be *q* diſperſed to eate: and if they be not filled, they *r* wil murmur alſo.

q They ſhal in vaine ſeeke oyle for their lampes with the fooliſh virgins, repent with Iudas, and finding no helpe, *r* ſhal continually blaſpheme in hel.

ſ In the reſurrection.

17 † But I wil ſing thy ſtrength: and wil exalt thy mercie in *ſ* the morning.

Becauſe thou art become my receiuer, and my refuge, in the day of my tribulation.

My helper, I wil ſing to thee, becauſe thou art God my receiuer: my God, my mercie.

PSALME. LIX.

King Dauids thankes for victories. the 8. key.

King Dauid after his owne and the peoples manie tribulations, 8. *rendereth thankes for their renowmed victories,* 11. *atchiued by Gods only powre.*

1 † Vnto the end, for them, *a* that ſhal be changed, in *b* the inſcription of the title *c* to Dauid him ſelfe, *d* for doctrine,

2 † *e* when he ſet fire on Meſopotamia of Syria, and in Sobal, and Ioab returned, and ſtroke Idumæa in the valley of ſaltpittes twelue thouſand. (*2. Reg. 8. & 10. & 1. Paral. 18.*

a The change of ſtate from aduerſitie to proſperitie in the people of Iſrael, was a figure of the like change in the Church of Chriſt, *b* worthie to be remembred, *c* for the inſtruction, *d* of Gods beloued, *e* as the ſame are more largely recorded in the bookes of kinges.

3 O God thou *f* haſt repelled vs, & haſt deſtroyed vs: thou waſt angrie *g* and haſt had mercie on vs.

f God ſuffereth his people to be afflicted, as wel for their ſinnes, as for exerciſe in vertue, *g* after ſheweth his mercie in pardoning, and fauour in aduancing them.

4 † Thou haſt moued the earth, and haſt trubled it: heale the breaches thereof, becauſe it is moued.

h by puniſhĩg ſinners.

5 † Thou haſt ſhewed vnto thy people *h* hard thinges: thou haſt made vs drinke the wine of compunction.

i VVarning them to amẽd.

6 † Thou haſt *i* geuen a ſignification to them that feare thee: they flee from the face of the bow.

k and then reſtoreth them to former good ſtate.

7 That thy beloued *k* may be deliuered, ſaue me with thy right hand; and heare me.

† God

8 † God hath ſpoken in *l* his holie : I ſhal reioyce, and *m* ſhal diuide Sichem : and ſhal meſure the valley of tabernacles.

l God alſo as he hath promiſed by his holie oracle, *m* hath aduanced king Dauid, in his temporal kingdom, and doth much more aduance him, and other elect in euerlaſting life.

9 † Galaad is mine, and Manaſſes is mine : and Ephraim the ſtrength of my heade.

10 † Iuda my king: Moab *n* the pot of my hope. n *As a veſſel for meaner vſes.*
Into Edom wil I *o* ſtretch out my ſhoe : the foreners are ſubiect to me. o *Bring it vnder my dominion.*

11 Who ſhal conduct me into a fenſed citie? who ſhal conduct me euen into Idumea?

12 † Shal not thou ô God, *p* that haſt expelled vs: and *q* wilt not thou ô God goe forth in our hoſtes?

p As God doth ſometimes puniſh : *q* ſo he alſo rewardeth.

13 † Giue vs aide from tribulation : becauſe mans ſaluation is vaine.

14 † In God we ſhal doe *r* ſtrength: and he ſhal bring to nothing them that afflict vs.

r ſtrongly, with fortitude.

PSALME. LX.

Faithful people of the whole earth pray, and acknowlege that God mercifully heareth their prayer. 6. expect the eternal kingdom of Chriſt, in which they ſhal praiſe him for euermore.

A confident prayer for Chriſts Incarnation. the 5. key.

1 Vnto the end, *a* in hyms to Dauid.

a *In ſongues of praiſe and thankes to God.*

2 HEARE ô God my petition: attend to my praier.

3 † From *b* the ends of the earth I haue cried to thee: whiles my hart was in anguiſh, thou *c* didſt exalt me on a rocke.

b From al coaſtes of the earth faithful people pray to God, *c* the Church builded vpon an aſſured fundation, is exalted to great powre and dignitie.

4 † Thou haſt *d* conducted me, becauſe thou art made my hope: a toure of ſtrength from the face of the enimie.

d God conducteth, defendeth, and deliuereth thoſe that confidently truſt in him.

5 † I ſhal inhabite in *e* thy tabernacle for euer: I ſhal be protected in the couert of thy winges.

e *in the Church, a place of aſſured protection.*

6 † Becauſe thou my God haſt heard my prayer: thou haſt giuen inheritance to thoſe that feare thy name.

7 † Thou wilt adde *f* dayes vpon the dayes of the king: his years euen vnto the day of generation and generation.

f Chriſts kingdome the Church perpetual to the end of this world, and eternal after the general Reſurrection.

8 † He is permanent for euer in the ſight of God: his *g* mercie and *h* truth who ſhal require?

g Who is able to vnderſtand, or explicate how great Chriſts mercie is in redeming vs, *h* and his truth in performing his promiſed rewardes?

9 † So *i* wil I ſay a Pſalme to thy name for euer and euer: that I may render my vowes *k* from day to day.

i For ſo ineſtimable benefites, I wil alwayes praiſe thee with Pſalmes, Canticles, or other thankes in this life: *k* and eternally in the life to come.

PSALME. LXI.

Exhortation to good life, in reſpect of reward, or puniſhment. the 7. key.

A iuſt man encoregeth his owne ſoule to ſerue God in ſincere humilitie, 9. exhorteth alſo al others to truſt in God, not in falſe and worldlie pollicie, or wealth, becauſe Gods powre and mercie wil render to euerie one as they deſerue.

1 Vnto the end, for *a* Iduthun a Pſalme of Dauid.

a Directed to Idithun, one of the maſters of muſike, to ſing it, or to make tune for it.

2 Shal *b* not my ſoule be ſubiect to God? for of him is my ſaluation.

b The wicked threating to ruinate others, Dauid, or anie iuſt man, feareth them not, becauſe his ſoule is ſubiect to God.

3 † For he is my God, and my ſauiour: my receiuer *c* I ſhal be moued no more.

c Therfore I firmely purpoſe neuer to be moued from God.

4 † *d* How long ſet you violently vpon a man: *e* you al doe kil: as it were vpon *f* a wal, that is leaning, and a wal ſhaken.

d. In vaine do you myn aduerſaries ſtil aſſault me, *e* though ye be al confederate to kil me, *f* ſuppoſing me to be like a ruinous, or ſhaken wal, that is eaſily throwne downe.

5 † But *g* yet they thought to repel my price, *h* I ranne in thirſt: they *i* bleſſed with their mouth, and curſed with their hart.

g They thinck ſtil to depriue me of my reward, the price of my laboures and merites, *h* but I runne ſo much more diligently, as thirſting after righteouſnes in this life, and glorie in the next, to finiſh my courſe. *i* A moſt dangerous tentation, when after threates and crueltie, perſecutors endeuour by ſwete wordes, and promiſes to perſwaed the iuſt to fal into ſinne.

6 † But yet my ſoule be thou ſubiect to God: becauſe my patience is from him.

7 † Becauſe he is my God, and my ſauiour: my helper *k* I ſhal not remoue.

k I reſolutly purpoſe not to yeld to anie tentations.

8 † In God is my ſaluation, and my glorie: the God of my helpe, and my hope is in God.

9 † Hope in him *l* al ye the congregation of people: powre out your harts before him, God is our helper for euer.

l Gods faithful ſeruantes are not only conſtant themſelues, but alſo exhorte and perſwade al others, as much as in them lieth, to ſerue God and truſt in him.

† But

10 † But yet the children of men are vaine, the children of men are *m* liers in balances: that they may deceiue by vanitie together. m *Vſing falſe weightes they defraud one an other.*

11 † Hope not in iniquitie, and couete not robberies: if riches abound ſet not your hart vpon them.

12 † *n* Once hath God ſpoken, theſe *o* two things haue I heard:

n *God hauing once ſpoken it is moſt aſſured.* o *Two eſpecial attributes of God.*

Mat. 16. 13 † That *p* powre is Gods, and *q* mercie ô Lord is to thee: be-
Rom. 2. cauſe thou wilt render to euery one according to his workes.

1. Cor. 3. *p* God is Omnipotent, ſo that he can both reward, and puniſh infinitly; *q* and Merciful, that
Gal. 6. he is readie to receiue al ſinners into his fauour, if they wil repent and turne vnto him.

PSALME. LXII.

David in baniſhment with great affection deſireth to vnite himſelfe with God in meditation, 4. purpoſing and promiſing euer to praiſe him: 10. prophicieth the vaine endenoures, and condemnation of his enimies; and his owne aduancement.

Dauids deuotion in baniſhment. the 8. key.

1 A Pſalme *a* of Dauid when he was in the deſert of Iuda (1. Reg. 22.)

a Holie Dauid made this deuout meditation when he was in the foreſt of Haret, or deſert of Ziph 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Ieruſalem, where he eſpecially deſired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in cloſe priſon for their faith, or otherwiſe hindered, that they can not be preſent at the moſt holie and daylie Sacrifice. In which caſe we muſt ſupplie as we may, this great loſſe, and comfort ourſelues with this, or like Pſalme, or prayer, ſaying: O God my God, to thee I watch.

2 O GOD my God to thee I watch, *b* from the morning light. *c* My ſoule hath thirſted to thee, *d* my fleſh to thee very manie wayes.

b Euen from the firſt downing of the morning, *c* my ſoule thirſteth after thee, *d* yea alſo my very fleſh, and whole bodie feeleth great paines, by this affliction of mind, and deſireth releeſe and reſt.

3 † In a deſert land, and inacceſſible, and without water, *e* ſo in the holie haue I appeared to thee, *f* that I might ſee thy ſtrength, and thy glorie.

e Being now in caſe that I can not ſerue thee, ô God, as I would, yet I exhibite myſelfe preſent in ſpirite, before thy holie place, *f* meditating thy powre, and thy glorie.

4 † Becauſe *g* thy mercie is better then liues, my lippes shal prayſe thee.

g This conſolation in baniſhment from thy diuine Seruice, is ſweeter to me then manie temporal liues, or anie worldlie proſperitie.

5 † *h* So wil I bleſſe thee in my life: and in thy name I wil lifte vp my hands.

h For as the Paſſions of Chriſt abound in vs (ſaith S. Paul 2. Cor. 1.) ſo alſo by Chriſt our comfort aboundeth.

† As with *i* marrow and fatnes let my ſoule be filled: *k* and 6
my mouth ſhal praiſe with lippes of exultation.

i Repleniſh my ſoul ô God, with the aboundance of thy grace, *k* ſo ſhal I be more able to praiſe thee.

† *l* If I haue bene mindful of thee vpon my bedde, *m* in the 7
morning I Wil meditate on thee: † becauſe thou haſt bene 8
my helper.

l Seing in the night, alſo in my bed I meditate of thee; *m* I wil more diligently do the ſame in the morning.

† And in the couert of thy winges I wil reioice, my ſoule hath 9
cleaued after thee: thy right hand hath receiued me.

† But *n* they in vaine haue ſought my ſoule, *o* they ſhal enter 10
into the inferiour partes of the earth.

n My temporal and ſpiritual enimies: *o* and they ſhal be damned for their ſinnes.

† They *p* ſhal be deliuered into the handes of the ſworde, 11
they ſhal be *q* the portions of foxes.

p It happened literally to Saul, that he was ſlaine in battle, which he made againſt his enimies; *q* and his dead bodie was hung on a wall (1. Reg. 31.) expoſed to wilde beaſtes, or birdes, though it was afterwards burnt and buried.

† But *r* the king ſhal reioice in God, al ſhal be praiſed that 12
ſweare by him: becauſe the mouth is ſtopped of thoſe that
ſpeake wicked thinges.

r Dauid was preſently after Sauls death exalted to the kingdome, in figure of Chriſt, whoſe name and glorie was exalted, after the deſtruction of the Iewes by Pagane Emperours.

PSALME. LXIII.

A confident prayer in tribulation. the 7. key.

A prayer of the iuſt repoſing their whole truſt in God: 7. and reioycing that the enimies machinations are fruſtrate.

Vnto the end, a Pſalme of Dauid. 1

HEARE ô God my prayer when I make petition: from the 2
feare of my enimie deliuer my ſoule.

† Thou *a* haſt protected me from the *b* aſſemblie of the ma- 3
lignant: from the multitude of them that worke iniquitie.

a By example of thy former protection, *b* from the conſpiracie of wicked men, I truſt moſt aſſuredly in thy helpe.

† Becauſe they haue ſharpned their tongues as a ſworde: they 4
haue bent the bow a bitter thing, † that they may ſhoote in 5
ſecretes at the immaculate.

† Sodanely they wil ſhoote at him, and wil not feare: they 6
c haue confirmed to themſelues a wicked worde.

c They are reſolued to intrappe me,

They haue talked to hide ſnares: they haue ſaide, who ſhal ſee
them?

7 † They haue ſearched iniquities: they *d* haue failed ſearching with ſcrutanie.

d But as they haue failed: ſo they ſhal ſtil faile, and be ouerreached in their bad counſels, as Achitophel. 2. Reg. 17.

8 † Man shal come to a deepe hart: and God shal be exalted.

9 *e* Childrens arrowes are made their woundes: † and their tongues are weakned againſt them.

e God hath choſen the weake of this world to confound the ſtrong.

10 Al that ſaw them *f* were trubled: † and euerie man feared.

f *much merueled, ſeing the wicked ſo puniſhed.*

And they shewed forth the workes of God: and they vnderſtood his doinges.

11 † The iuſt shal reioice in our Lord, and shal hope in him, and al the right of hart *g* shal be praiſed.

g *The iuſt shal be praiſed, for rightly ſeruing God.*

PSALME. LXIIII.

God is rightly praiſed in Sion and Ieruſalem (in his Church only) for his benefites beſtowed and promiſed. 8. Vnto which alſo in the time of grace, al nations shal be called.

Conuerſion of Gentiles. the 6. key.

1 To the end, a Pſalme of Dauid, *a* the Canticle of Ieremie, and Ezechiel, to the people of the tranſmigration, when they begane to goe forth.

a The ſeuentie Interpreters ſeing Dauid here prophecie of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie, prophecied the ſame more largely. As likewiſe theſe and other Prophetes, foreſavv in ſpirite, and more eſpecially prophecied the going forth of al nations from Babylon, that is, forſaking Idolatrie, and embracing true Religion in the Church of Chriſt, ſo S. Auguſtin, Eutymius, and others.

2 AN hymne ô God becometh thee *b* in Sion: & a vow shal be rendered to thee in Ieruſalem.

b Not in Babylon, nor els vvhere, but only in the Church, praiſes and vovves are gratful to God.

3 † Heare my prayer: *c* al fleſh shal come to thee.

c *Al nations shal know thee.*

4 The wordes of the wicked *d* haue preuailed vpon vs: and thou wilt be *e* propitious to our impieties.

d The wicked are inſolent in threatning, *e* but thou mercifully pardoning our ſinnes, they shal not hurt vs.

5 *f* Bleſſed is he, whom thou haſt choſen, and taken: he shal dwel in thy courtes.

f *They are happie to whom thou haſt prepared grace, and glorie.*

6 † *g* We shal be repleniſhed in the goods of thy houſe: holie is thy temple, *h* meruelous in equitie.

g The voice of the faithful, reioycing in the hope of eternal glorie. Rom. 5. *h* nothing polluted shal enter into heauen. Apo. 21.

Heare vs ô God our ſauiour, the hope of al the ends of the earth; and in the ſea farre.

† Preparing *i* mountanes in thy ſtrength, girded with might: 7
which trubleſt *k* the depths of the ſea, the ſound of the waues 8
therof.

i Thou which art al powreful, as appeareth by the huge montaines, *k* ſeas, and other thy workes.

† The Gentiles shal *l* be trubled, and they that inhabite the 9 borders shal be affraide of thy ſignes: *m* the outegoinges of the morning and euening thou shalt delight.

l Thou wilt by thy omnipotent powre moue the hartes of obdurate men, and ſo conuert innumerable of al nations to thee. *m* Thou wilt draw manie to thee, with ioy and gladnes, from the vttermoſt coaſtes of the eaſt and weaſt.

† Thou haſt viſited the earth, and haſt inebriated it: thou haſt 10 multiplied to inrich it.

The *n* riuer of God is replenished with waters, thou haſt prepared their *o* meat: becauſe *p* ſo is the preparation therof.

n God wrought diuers miracles in waters (Gen. 7. Exo. 7. 14. 15. Ioſue. 3. 4. Reg. 5.6. &c.) *o* likewiſe in prouiding meate for his people. (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which were figures of Baptiſme, Euchariſt, and other Sacraments of Chriſt, waſhing from, ſinnes, and augmenting grace, *p* ſo repleniſhing the Church with moſt ſacred Myſteries.

† Inebriate *q* her riuers, *r* multiplie her fruites: in her 11 dropps she shal reioyce ſpringing.

q Endewing the Apoſtles and other preachers with ſpiritual grace and lerning, *r* continuing the ſucceſſion of paſtores to watter and feede the faithful people.

† Thou″ wilt *ſ* bleſſe the crowne of the yeare of thy goodnes: 12 *t* and thy fildes shal be replenished with plentie.

ſ God bleſſeth the whole courſe, or circle of time, of the Church militant in this world, *t* and the crowne, or happie end of euerie iuſt perſons life.

† The *u* beautiful places of the deſert shal be fat: and the 13 *w* litle hilles shal be girded aboute with exultation.

u Euen thoſe which before had only a ſhew of beautie, but in dede vvere barren, ſhal yelde abundant fruict. *vv* thoſe vvhich are more eminent ſhal particularly reioyce in their ovvne, and others ſpiritual progreſſe in vertue.

The *x* rammes of the shepe are clothed, and *y* the valleis shal 14 abounde with corne: *z* they wil crie, yea they wil ſay an hyme.

x The principal paſtores ſhal in proportion reioyce aboue the reſt, for the grace and glorie of al their flocke. *y* the ſubiectes alſo and inferior people ſhal be ſatiate vvith their happie lotte. *z* Al together, prelates and people, higher and lovver ſhal vvith vniforme voice ſing praiſes to God, and perpetual hymnes.

ANNO-

ANNOTATIONS. PSALME. LXIIII.

12 *God vvil bleſſe the crovvne*] Vnder the Allegorie of the land of Iurie, vvherunto the people of God vvere to be reſtored, after their captiuitie in Babylon, the Pſalmiſt here prophecieth greater thinges, then can be verified of the temporal ſtate of the Iewes, that the militant Church ſhal ſtil be bleſſed from the beginning to the end, yelding expected fruict; and al the iuſt, that perſeuere to the end of their liues, ſhal receiue moſt happie and glorious revvardes of their laboures. As S. Paul after his meritorious trauels confidently expected his glorious revvard, vvhen he ſaide (2. Tim. 4.) I haue fought a good fight, I haue conſummate my courſe, I haue kept my faith. Concerning the reſt, there is layde vp for me, a Crovvne of iuſtice, vvhich our Lord vvil render to me in that day, a iuſt Iudge. And not only to me, but to them alſo that loue his coming. And this is called the crovvne of the yeare of Gods benignitie, becauſe God of his ovvne benignitie, vvithout mans former deſert geueth grace, and in the end for merite folovving, geueth a crovvne of glorie. So our Bleſſed Sauiour according to his fulnes of grace, vvhich vvas in his ſoule, and infinite merite, receiued a crovvne of glorie, in the conſummation of his temporal life, after the ſpace of thirtie three yeares. And our Bleſſed Ladie the mother of God, receiued an anſvverable crovvne to her excellent grace and merites, in the conſummation of her life, at the end of ſixtie three yeares. In memorie of vvhich numbers of yeares, deuout men haue piouſly inſtituted certaine formes of prayers, called the Crovvnes, or Corones of our Sauiour, and of our Ladie.

S. Aug. Eutym.

Perpetuitie of the Church.

Reward of the iuſt.

Sainctes crownes are of Gods benignitie.

The Corones of our Lord, and our Ladie.

PSALME. LXV.

The prophet inuiteth al men to praiſe God for his meruelous workes, and benefites donne to the Iewes. 7. Who being vngratful, 8. Gentiles are called, 16. and bring forth better fruict.

Gentils ſuccede the Iewes. the 6. key.

1 Vnto the end, a Canticle *a* of reſurrection.

a *Myſtical reſurrection, Gentiles ſucceding in place of the Iewes.*

2 MAke ye *b* iubilation to God al the earth, † ſay a pſalme to his name: geue glorie to his praiſe.

b *Shew your internal ioy by external wordes and deedes.*

3 † Say ye to God: *c* How terrible are thy workes ô Lord! in the multitude of thy ſtrength thine enimies *d* ſhal lie to thee.

c In drovvning the vvorld, in confounding the tongues in Babel, in burning Sodom and Gomorrha with brimſton, in plaging the Ægyptians, in drovvning Pharao and his vvhole armie in the read ſea; in deſtroying the Chananites and other infideles, in puniſhing the tenne tribes, and aftervvards the other tvvo by captiuitie, and innumerable other puniſhments, al for ſinnes, *d* for vvhich euen the vvicked, though not ſincerly conuerted, yet of ſeruile feare, feaned and falſly promiſed to amend, but performed it not: as Pharao afflicted vvith plagues, vvas forced to promiſe libertie to the children of Iſrael, vvhich he aftervvards denied.

4 † Let al the earth adore thee, and ſing to thee: let it ſing a pſalme to thy name.

5 † Come ye, and ſee the workes of God: terrible in counſels ouer the chidren of men.

† Who

† Who turneth *e* the ſea into drie land, in *f* the riuer they 6
ſhal paſſe on foote, *g* there we ſhal reioyce in him.

e The read ſea, *f* when Ioſue brought the people ouer Iordan, *g* in remembring and reciting theſe ſingular benefites.

† Who ruleth in his ſtrength for euer his eyes looke vpon the 7
gentiles: *h* they that exaſperate him let them *i* not be exalted
in themſelues.

h Gods choſen people the Iewes did often exaſperate God by their ingratitude, murmuring, and other ſinnes: whom the prophet therfore admoniſheth, *i* not to be proud, leſt they be ſubdued, and brought lowe.

† Ye *k* Gentiles bleſſe our God: and make the voice of his 8
prayſe hearde.

k *By way of inuitation the Pſalmiſt prophecieth the conuerſion of Gentiles.*

† Who hath put *l* my ſoule in life: and hath not geuen my feete 9
to be moued.

l The voice of the whole Church: confeſſing Gods prouidence and protection, that ſhe neuer faileth; for the Iewes falling from Chriſt the Gentiles beleued in him; and ſome nations, or countries failing from Religion, others are conuerted.

† Becauſe thou *m* haſt proued vs ô God: by fire thou haſt tried 10
vs, as ſiluer is tried.

m God ſuffereth his Church to be perſecuted with al kindes of tribulation, as ſome are here recited.

† Thou haſt brought vs into a ſnare, thou haſt laide tribula- 11
tions on our backe: thou haſt ſet men vpon our heades.

† *n* We haue paſſed through fire and water: and thou haſt 12
brought vs out into refreſhing.

n *But through Gods aſſiſtance his ſeruants paſſe through, and ouercome al tentations.*

† I wil goe into thy houſe with *o* holocauſtes: I wil render 13
thee *p* my vowes: † which my lippes haue diſtinguiſhed. 14
And *q* my mouth hath ſpoken in my tribulation.

o Sacrifice of thankes, *p* and voluntarie vowes, *q* that which anie promiſeth to God in tribulation, they muſt performe accordingly.

† *r* Holocauſtes with marrow wil I offer to thee, with incenſe 15
of rammes: I wil offer to thee oxen with bucke goates.

r *Theſe were the beſt external ſacrifices of the old law.*

† *ſ* Come ye, heare, and I wil tel al ye that feare God, what 16
great things he hath done for my ſoule.

ſ But both then and now the internal ſacrifices of contrite hart, of iuſtice, and of diuine praiſe beſt pleaſe God

† To him haue I cried with my mouth, and haue exulted *t* vn- 17
der my tongue.

t *from the hart, which is vnder the tongue, and directeth the tongue what to ſpeake.*

† *v* If I haue beheld iniquitie in my hart, our Lord wil not 18
heare.

v VVhoſoeuer wil be heard in prayer, muſt repent of his ſinnes.

† Therfore

19 † Therfore hath God heard, and hath attended to the voice of my petition.

20 † Bleſſed be God who hath not remoued my prayer, and his mercie from me.

PSALME LXVI.

Propagation of the Church, the 6. key.

The prophet prayeth for (and withal foresheweth) the propagation of the Church of Chriſt.

1 Vnto the end, in hymes, a Pſalme *a* of Canticle to Dauid.

a This Pſalme beginning to be ſongue by voices, inſtruments were adioyned.

2 GOd *b* haue mercie vpon vs, and *c* bleſſe vs: *d* illuminate his countenance vpon vs, and *e* haue mercie on vs.

b God firſt remitte our ſinnes: *c* then geue vs thy manifold graces, *d* grant faith and repentance, *e* and ſo forgeuenes of ſinnes.

3 † That we may know thy way vpon earth: in al nations thy ſaluation.

4 † Let peoples ô God, confeſſe to thee: *f* let al peoples confeſſe to thee. f *Al nations shal be conuerted.*

5 † Let nations be glad & reioice: becauſe thou iudgeſt peoples in equitie, and the nations in earth thou doeſt direct.

6 † Let peoples ô God confeſſe to thee, let al peoples confeſſe
7 to thee: † the earth hath yelded her fruite.

8 *g* God, *h* our God bleſſe vs, † *i*. God bleſſe vs: and let al the endes of the earth feare him.

g God tbe Fater, *h* God the Sonne, *i* God the Holie Ghoſt, ſaue the peoples of al nations, by Euangelical preaching of thee, the moſt Bleſſed Trinitie.

PSALME LXVII.

The Church ſtil conſerued. The 6. key.

Notwithſtanding great perſecutions the Church proſpereth. 10. Eſpecially in the new teſtament, by Apoſtolical function, 18. miniſterie of Angels, Chriſts Aſcenſion, coming of the Holie Ghoſt, 31. confirming the faithful, repreſſing the inſolent, and conuerting manie. 35. For al which the prophet inuiteth al men to praiſe God.

1 Vnto the end, a Pſalme of Canticle, to Dauid himſelf.

2 LEt *a* God ariſe, and let his enimies be diſperſed, and let them that hate him *b* flee from his face.

a In maner of praying that God wil vouchſafe to defend the Church, the Pſalmiſt prophecieth that God wil ariſe, *b* and the enimies ſhal flee away, not daring to abide the combate.

3 † As ſmoke vaniſheth, let them vaniſh away: as waxe melteth at the preſence of fire, ſo let ſinners periſh at the preſence of God.

4 † And *c* let the iuſt make merrie, and reioyce in the ſight of God: and let them be delighted in mirth.

c As God is terrible to the wicked: ſo he is comfortable to the iuſt.

† Sing to God, ſay a Pſalme to his name: *d* make way to 5
him, who *e* mounteth vpon the weſt, *f* Lord is his name.

d Reſiſt not Gods inſpiration, but receiue it with ioy and thankes. *e* who triumpheth ouer death *f* God is Lord, not only of theſe or thoſe nations, countries or other creatures, but abſolutly and vniuerſally of al.

Reioyce ye in his ſyght, they ſhal be trubled at the preſence
of him: † the father of orphanes, and iudge of widowes. 6
God in his *g* holie place: † God that maketh men to inhabite 7
h of one manner in a houſe.

g That is the true holie Church, which hath *h* vnitie in doctrin, touching faith and maners. S.Cypr.ep.76.

That bringeth forth them, *i* that be bound, in ſtrengh,
likewiſe them, that *k* exaſperate, that dwel *l* in ſepulchers.

i That be bond in ſinne. *k* euen rebellious willes are altered by Gods mercie, and freely embrace his law *l* alſo the dead and drie hartes that cared not for ſpiritual thinges, are ſoftened, and quickned with new grace.

† O God *m* when thou wenteſt forth in the ſight of thy 8
people, when thou didſt paſſe through the deſert.

m The benefites beſtowed on the Iſraelites, are written in the bookes of Moyſes, Ioſue, and Iudges.

† The earth was moued, and the heauens alſo diſtilled, at the 9
preſence of the God of Sina, at the face of the God of Iſrael.
† *n* Voluntarie rayne ſhalt thou ſeperat ô God to thine inhe- 10
ritance: and it was *o* weakned, but thou haſt perfited it.

n Not mans deſeruing, but Gods mere good wil, and free grace cauſed Chriſt to come, and by himſelfe and his Apoſtles to preach the Euangelical doctrin, which watereth the whole world, *o* God choſe the weake, but made them ſtrong.

† Thy *p* liuing creatures ſhal dwel in it: thou haſt prepared *q* in 11
thy ſwetnes for the poore, ô God.

p Thoſe whom thou haſt choſen, and ſo made thyn owne peculiar people, ſhal enioy this grace. *q* Thou gaueſt Manna in the deſert, the B. Sacrament in the new teſtament.

† Our Lord ſhal geue *r* the word to them that euanglize, 12
ſ with great powre.

r God geueth to the preacher what to ſpeake, *ſ* and to ſome he geueth alſo powre to worke miracles, in confirmation of their doctrin. Mar. 16.

† The *t* king of hoaſtes the beloued of the beloued: and 13
v to the beautie of the houſe, to diuide the ſpoyles.

t Some potent king, or (as it is in the Hebrew) kinges being beloued, of the beloued of God, the only Sonne of God, ſhal yeld themſelues to the ſame beloued Sonne of God: *v* which ſhal redound to the glorie and beautie of his Church, gayning ſuch ſpiritual prayes from the diuel.

† If ye *w* ſleepe among the middeſt of the lottes, the winges 14
of a doue layde ouer with ſiluer, and the hinder parts of her
backe in the palenes of gold.

w If you be in ſuch danger, that the aduerſaries caſt dice, or lottes for your perſons, and goodes, yet you ſhal be deliuered, as if a doue, with her gliſtering fethers, like ſiluer and gold, flie away into a ſecure place, without loſſe or diminution, but rather with increaſe of vertues.

† Whiles

15 † Whiles *x* the heauenlie diſcerneth kings ouer her, *y* with ſnow they ſhal be made white in Selmon.

x VVhen the heauenlie king determineth thus of earthlie kinges, *y* they ſhal be purged from their ſinnes, and made white like ſnow, that falleth in mount Selmon, which is a ſhadowed hil, thicke with trees, in mount Ephraim nere to Iordan.

16 † ″ The *z* mountane of God a fat mountane.

z The Church of God is viſible, and durable like to a mountane.

17 A mountane *a* crudded as cheeſe, a *b* fatte mountane: † ″ why *c* ſuppoſe you crudded mountanes?

a Combined, or ioyned together, as when milke is turned into curde, and ſo into cheeſe. *b* fructful, enriched by ſpiritual giftes of the Holie Ghoſt. *c* ye that are not of this Church, do in vaine and erroniouſly imagine, that anie other mountaines are vnited.

A mountane, in which it hath wel pleaſed God to dwel therin: for in dede our Lord wil dwel euen to the end.

18 † The *d* chariote of God is ten thouſand folde, thouſands of them that reioyce, our Lord in them, *e* in Sina in the holie place.

d Innumerable Angels miniſters of Gods wil, do continually attend vpon his Diuine Maieſtie, as if he (who otherwiſe nedeth no ſeruice) were caried by them, as in a chariotte of infinite magnificence. Dan 7. *e* So God appeared in Maieſtie, when he gaue his law in mount Sinai.

Epheſ. 4.

19 † Thou art *f* aſcended on hygh, thou *g* haſt taken captiuitie: thou *h* haſt receiued gifts in men: for euen thoſe *i* that do not beleue, our Lord God to inhabite.

f Chriſt aſcended with innumerable Angels attending vpon him, *g* caried with him the fathers of the old teſtament, that had benne captiue, *h* as man he receiued giftes of God, in and for men, his faithful ſeruantes, *i* yea alſo he receiued for his merite, that innumerable, which before were incredulous, were conuerted, and God dwelt in their ſoules.

20 † Bleſſed be our Lord day by day: the God of our ſaluations wil make vs a proſperous iourney.

21 † Our God is the God of ſauing: and *k* the iſſues of death are of our Lord, our Lord.

k Our Lord, I ſay, our Lord, and none but he could ouercome death by dying.

22 † But yet God *l* ſtil breake the heads of his enimies: the hearie croune of them, that walke in their ſinnes.

l Though Chriſt died to deliuer al men from death yet he wil geue capital ſentence of eternal death to al that obſtinatly remaine his enimies, and multiplie ſinnes vpon ſinnes, to the end of their temporal life.

23 Our Lord Said: Out *m* of Baſan I wil conuert, I wil conuert *n* into the depth of the ſea.

m Euen of the rudeſt barbarous nations, manie ſhal be conuerted to Chriſtiantie *n* namely Gods grace is extended into the Ilandes of the Ocean, and other ſeas.

24 † That thy foote *o* may be dipped in bloude: the tongue of thy dogges [*made redde*] with * the ſame [*bloud*] of the enimies.

Ex ini- icis, ab ſo.

o But ſuch ſeuere ſlaughter ſhal fal vpon the obſtinate contemners of this grace, that mens feete ſhal be defiled in their bloud, and dogges ſhal lappe it.

† They *p* haue ſeene thy entringes in ô God, the entrings of 25
my God: of my King Who is *q* in the holie place.

p Manie haue ſene, or knowen in general, but the faithful more exactly know how Chriſt came into this world, his conuerſation therin, and his going forth: *q* his reigning now in heauen our Mediatour, by whom al other interceſſors haue acceſſe to God.

† *r* Princes came before *ſ* ioyned with them that ſang, in 26
the middes *t* of young wemen plaing on tymbrels.

r The Apoſtles ſowing the firſt ſeede of Euangelical doctrin, *ſ* with whom other Apoſtolical men, *t* and other ſoules of al nations conuerted by their preaching, moſt ioyfully ſing together in hart, voice, and inſtruments: eſpecially in good workes, ſhew their gratful affections to our Redeemer.

† In *v* churches bleſſe ye God our Lord, of *w* the fountains 27
of Iſrael.

v And al this in the particular Churches of diuers Kingdomes, and partes of the world: *vv* beginning with the Iſraelites in Ieruſalem, and ſo proceding into al Iurie, and Samaria, and to the vtmoſt of the earth. Act. 1.

† There *x* Beniamin a youngman, in exceſſe of minde. 28

x S. Paul of Iacobs yongeſt ſonne Beniamin, laſt called to Apoſtleſhip, was chiefly ſent to the Gentiles.

y The Princes of Iuda: their leaders: the Princes of Zabulon,
the Princes of Nephthali.

y Other Apoſtles of diuers tribes ſent firſt to the Iewes, ſecondarily to Gentiles.

† Command thy ſtrength ô God: *z* confirme this ô God, 29
which thou haſt wrought in vs.

z As the Church begane by the omnipotent powre of God; ſo by the ſame only powre it is conſerued.

† From thy temple in Ieruſalem, kinges ſhal offer giftes to 30
thee.

† Rebuke *a* the wilde beaſts of the reede, the congregation 31
b of bulles in the kine of thy peoples: *c* that they may exclude
them, which are tried with ſiluer.

a Chaſtice therfore ô God, al perſecuters of thy Church, who are but as weake wauering reedes, in compariſon of thy powre: *b* no better then bulles, with kyne, that is, captaines and popular people, *c* endeuoring to alienate the conſtant proued confeſſors from their faith.

Diſſipate the nations that wil warres: † Legates ſhal come 32
d out of Ægypt: Æthiopia ſhal preuent his handes to God.

d A prophecie that manie ſhould be conuerted to Chriſt in Ægypt, and Æthiopia: as appeareth by the innumerable multitude of religious Monkes, & Nunnes in thoſe countries, ſhortly after the Apoſtles dayes.

† Ye kingdomes *e* of the earth ſing to God: ſing to our Lord: 33

e The like afterwards in al other nations, whom therfore the prophet inuiteth to praiſe God, for ſo ineſtimable benefites in the whole world.

† Sing ye to God, that mounteth vpon the heauen of heauen, 34
to the Eaſt.

Behold

35 Behold he wil giue to his voice *f* the voice of ſtrength, † giue you glorie to God vpon Iſrael, his magnificence, and his powre in the cloudes.

f Chriſt wil come to iudge, in terrour of voice, and vvith magnificence, accompanied vvith holie Angels and other Sainctes.

36 † God is meruelous in his ſaintes, the God of Iſrael he wil giue powre, and ſtrength to his people, God be bleſſed.

ANNOTATIONS. PSALME. LXVII.

16. *The mountaine of God.*] For better diſcerning the true Church from other congregations, the Prophet here deſcribeth certaine proprieties therof, for he calleth it a mountane, becauſe it is moſt viſible to al men. Secondly a fatte mountane, that is, repleniſhed vvith al vertues, and giftes of the Holie Ghoſt; vvherof it is called Holie. Thirdly it is crudded, or conſolidated in vnitie of faith and Religion, vvhich conioyne the vvhole bodie, making it ſolide and firme, as the ruen turneth liquide milke into curde, and ſo into cheeſe. Fourtly, it is the Congregation, vvherin God alvvayes remaneth, euen to the end, for euer; vvhich ſhevveth tvvo other proprieties; that the Church neuer faileth; nor erreth in doctrin: God ſtil dvvelling therin, and conſequently conſerueth it from error in doctrin.

Markes of the Church: Viſibilitie. Sanctitie. Vnitie. Perpetuitie. Aſſured veritie.

17. *VVhy ſuppoſe you crudded montaines*] As for other congregations, it is certaine and euident, that they are not the Church of God, becauſe they are not crudded, that is, not vnited, in the ſame pointes of faith, but only in negatiue pointes, and in general oppoſition againſt the Catholique Church, and among themſelues notoriouſly diſagreing and diuided. As they alſo vvant the other markes of the true Church.

No other pretended Church hath the marke of vnitie or the reſt.

PSALME. LXVIII.

Chriſt in middes of afflictions (as one in dangerous waters) 5. deſcribing the malice of perſecutors, and his owne true zele, 14. prayeth his heauenlie Father for helpe. 23. By way of iuſt imprecation, forsheweth the ſeuere puniſhment of his aduerſaries, 30. his owne glorious Reſurrection, and proſperous building of his Church. For which he inuiteth al creatures to praiſe God.

Chriſts afflictions and victorie. the 5. key.

1 Vnto *a* the end, *b* for them that shal be changed, *c* to Dauid.

a Perteyning to the nevv Teſtament, *b* for gentiles conuerted to Chriſtianitie, and from vice to vertue, *c* prefigured in Dauid.

2 SAVE me ô God: becauſe *d* waters are entered into my ſoule. d *Vehement afflictions inuiron my hart.*

3 † I *e* ſticke faſt in the myre of the depth: and there is no ſure ſtanding.

e I am as one intangled vvith quickeſand, or quadmyre in the bottom of a great vvater.

I am come into the depth of the ſea : and a tempeſt hath ouerwhelmed me.

† I haue *f* labored crying, my iawes are made hoarſe: my eies haue failed, whiles I hope in my God. 4

f Our Lord ſvveat bloud for anguiſh in his prayer, and vvas not deliuered from his Paſſion, neither are his ſeruantes preſently deliuered from tribulations, but as is moſt to Gods honour and their ovvne good.

† They are multiplied aboue the heares of my head, that hate me without cauſe. 5 *Ioan. 15.*

Mine enimies are made ſtrong, that haue perſecuted me vniuſtly: *g* then did I pay the thinges that I tooke not.

g Our Sauiour who had no ſinne, payde the ranſom for al ſinnes.

† O God thou knoweſt my *h* fooliſhnes: and *i* mine offences are not hide from thee. 6

h O God thou knovveſt, that this vvhich ſemeth follie to vvorldlie men, is true vviſdom; *i* and though men charge me vvith offences, thou knovveſt that I am innocent.

† *k* Let them not be aſhamed vpon me, which expect thee ô Lord, Lord of hoſtes. 7

k Suffer not the weake to be ſcandalized in my paſſions.

Let them not be confounded vpon me that ſeeke thee, ô God of Iſrael.

† Becauſe for thee haue I ſuſtained reproch, confuſion hath couered my face. 8

† I am become a forener to my brethren, and a ſtranger to the ſonnes of my mother. 9

† Becauſe *l* the zele of thy houſe hath eaten me : and the reproches of them that reproched thee, fel vpon me. 10 *Ioan. 2. Rom. 15.*

l The zele of ſeeking Gods honour, in propagating and aduancing his Church, is the cauſe of perſecution. As vve ſee thoſe are leſſe perſecuted, vvhich haue leſſe godlie zele.

† And I couered my ſoule in faſting: and it *m* was made a reproch to me. 11

m The vvicked do reproch thoſe that mortifie themſelues.

And I put heare cloth my garment, & I became a parable to them. 12

† They ſpake aganſt me *n* that ſat in the gate; and they ſoong aganſt me that dranke wine. 13

n The great men and iudges, alſo the drunkards and raſcalitie of the people.

† But I, *o* my prayer to thee ô Lord: a time of thy good pleaſure ô God. 14

o *But I direct my prayer to thee.*

p In the multitude of thy mercie heare me, in the truth of thy ſaluation:

p *Expecting the time of thy good pleaſure.*

† Deliuer me out of the myre, that I ſtick not faſt: deliuer me from them that hate me, and from the depthes of *q* waters. 15

q tribulations.

16 † Let not the tempeſt of water drowne me, nor the depth ſwallowe me: *r* neyther let the pit ſhut his mouth vpon me.

r Though Chriſt died and vvas buried, and in ſoule deſcended into hel, yet he could not be holden in his ſepulchre, nor in limbo, but roſe againe.

17 † Heare me ô Lord becauſe thy mercie is benigne: according to the multitude of thy commiſerations haue reſpect to me.

18 † And turne not away thy face from thy ſeruant: becauſe I am in tribulation, heare me ſpeedily.

19 † Attend to my ſoule and, deliuer it: *ſ* becauſe of mine enimies deliuer me. 15.

ſ That they may either be conuerted, or confounded, and ſo do no more hurt.

20 † Thou knoweſt my reproch, & my confuſion, & my ſhame.

21 † In thy ſight are al they that afflict me, my hart hath looked for reproch and miſerie.

And I expected ſome bodie that would be ſorie together with me, and there *t* was none: and that would confort me, and I founde not.

t Not anie that could mitigate our Sauiours affliction, vvould ſhevv compaſſion tovvards him.

Mat. 27. Ioan. 19. 22 † And they gaue *v* gal for my meate: & in my thirſt they gaue me vinegre to drinke.

v But contrarivviſe vvhen he complained of thirſt, they gaue him gal and vinegre to drinke.

Rom. 11. 23 † *w* Let their table be made a ſnare before them, & for retributions, and for a ſcandal.

vv A prophecie of the deſtruction of the Ievves, at the time of Paſch, vvhen they ſhould thinke to eate their paſchal lamb vvith ioy.

24 † Let *x* Their eies be darkned that they ſee not: and make *y* their backe crooked alwaies.

n. 2. m. 15. *x* They are alſo blinde in hart, that they vvil not ſee the truth of Chriſts doctrine: *y* but bovv themſelues to earthlie thinges, and vvorldlie gaines euen to this day.

25 Poure out thy wrath vpon them: and let the furie of thy wrath ouertake them.

26 Let their habitation be made deſert: and in their tabernacles let there be none to dwel. ct. 1.

27 Becauſe *z* whom thou haſt ſtriken, they haue perſecuted: and vpon the ſorrow of my wounds they haue added.

z Chriſt, vvhom God of his mercie deſigned to ſuffer death, for redemption of mankind, the Ievves of mere enuie and malice perſecuted to death.

28 † Adde thou *a* iniquitie vpon their iniquitie: and let them not enter into thy iuſtice.

a *A prophecie that God would ſuffer them to fal from one iniquitie to an other.*

† *b* Let

† *b* Let them be put out of the booke of the liuing: and with 29
the iuſt let them not be written.

b In the end of their liues, they ſhal not be found in the booke of life, vvhere they ſuppoſe themſeelues to be vvritten.

c I am poore and ſorowful: *d* thy ſaluation ô God hath 30
receiued me.

c The voice of Chriſt, humbling himſelfe to death, euen to death of the Croſſe: *d* from which he roſe againe.

† I wil praiſe the name of God with canticle: and wil magni- 31
fie him in prayſe.

† And *e* it ſhal pleaſe God more then a young calfe: that 32
bringeth forth hornes and hoofes.

e Deuout praiſe and thankeſgeuing pleaſe God more then ſacrifices of the moſt tender calues, which vvere othervviſe alſo gratful ſacrifices.

† Let the poore ſee and reioyce: ſeeke ye God, and your ſoule 33
ſhal liue.

† Becauſe our Lord hath heard the poore: and he hath not 34
deſpiſed *f* his priſoners.

f God doth aſſuredly comfort al ſuch, as are impriſoned for profeſſing the truth.

† Let *g* the heauens and earth praiſe him, the ſea, and al the 35
creeping beaſtes in them. *g Al the creatures of God.*

† *h* Becauſe God wil ſaue Sion: and *i* the cities of Iuda ſhal 36
be built vp.

h God wil alvvayes eſtabliſh and protect the Catholique Church: *i* and particular Churches, members of the vniuerſal ſhal alſo proſper.

And they ſhal inhabite there, & by inheritance they ſhal get it.

† And *k* the ſeede of his ſeruants ſhal poſſeſſe it, and they that 37
loue his name ſhal dwel in it.

k Perpetual ſucceſſion of the Catholique Church.

PSALME. LXIX.

Dauids prayer in perſecutiō. the 8. key.

An other prayer of Dauid, when he was perſecuted by Abſolom: made in a Pſalme after his deliuerie.

Vnto *a* the end, a Pſalme of Dauid, in remembrance, that our 1
b Lord ſaued him.

a An apt prayer alſo for the afflicted in the nevv Teſtament, *b* from the danger of Abſolom. (2. Reg. 18.) or from anie perſecutor.

O God *c* intend vnto my helpe: Lord *d* make haſt to helpe 2
me.

c Al men at al times nede Gods helpe: *d* but moſt preſent nede, in preſent dangers. The reſt of this Pſalme is conteyned in the 39. Pſalme, from the 15. verſe. but there the whole Church prayeth for helpe, the world being almoſt drowned in ſinnes; here Dauid, or other particular perſons, or peoples pray in their ſeueral diſtreſſes, Pſal. 39. 3 Let them be confounded, and be aſhamed, that ſeeke my ſoule.

4 † Let them be turned away backeward, and be aſhamed that wil me euils.

Let them be turned away forthwith aſhamed, that ſay to me: Wel, wel.

5 † Let al that ſeeke thee reioyce, and be glad in thee, and let them ſay alwayes: Our Lord be magnified: which loue thy ſaluation.

6 † But I am needie and poore: ô God helpe me thou art my helper, and deliuerer: ô Lord be not ſlacke.

PSALME. LXX.

King Dauid, or anie other iuſt perſon, prayeth God to continew his grace, and protection againſt the malice of the enimie.. 5. Recounteth Gods mercie in deliuering him from falling into tentations. 6. prayeth for the ſame in old age, or weakenes of bodie and ſpirite, 20. and promiſeth perpetual gratitude and praiſes.

A prayer for perſeuerance in vertue. the 7. key.

1 A Pſalme *a* for Dauid, *b* of the ſonnes of Ionadab, and *c* the former captiues.

a Though this Pſalme (as alſo diuers others) is intitled to, or for Dauid, it proueth not that ſome other was the author therof, but the Seuentie Interpreters inſinuate hereby, that it perteyneth in more particular ſorte to Dauid, growing old; *b* they adde alſo the ſonnes of Ionadab a moſt holie familie, *c* who for their ſingular pietie, were ſuffered to remaine in Ieruſalem, in the firſt captiuitie. Ierem. 35.

2 IN thee ô Lord *d* I haue hoped, let me not be confounded for euer: † in *e* thy iuſtice deliuer me, and receiue me.

Pſal. 30. *d* The wordes of Dauid, or anie faithful iuſt perſon. *e* God of his iuſtice reuengeth the iniuries done to his ſeruantes.

Incline thine eare to me, and ſaue me.

3 † Be vnto me for a God protector, and for a fenſed place: that thou maiſt ſaue me:

Becauſe thou art my firmament, and my refuge.

4 † My God deliuer me out of the hand of the ſinner, and out of the hand of him that doth aganſt the law, and of the vniuſt.

5 Becauſe thou art *f* my patience ô Lord: ô Lord my hope from my youth.

f Through thy grace I haue patience to expect thy pleaſure, when I ſhal be releeued.

† Vpon thee haue I bene confirmed from the wombe: from 6
my mothers bellie thou art my protector.
In thee is my ſinging alwaies: † I was made to manie as 7
g a wonder: and thou art a ſtrong helper.

g It ſemeth ſtrange to moſt men, why the iuſt haue more trubles then the wicked.

† Let my mouth be filled with praiſe, that I may ſing thy glorie: *h* al the day thy greatnes. 8

h A neceſſarie prayer for perſeuerance, which none can haue without ſpecial and continual helpe of grace.

† Reiect me not in the time of olde age: *i* when my ſtrength ſhal faile, forſake me not. 9

i Againſt this ſpecial danger, and laſt aſſaultes of the enimie, Chriſt hath inſtituted the Sacrament of Extreme Vnction.

† Becauſe mine enimies haue ſaid to me: and they that watched my ſoule, conſulted together, 10

† Saying: God hath forſaken him, purſew, and take him: becauſe there is none to deliuer. 11

† O God be not farre from me: my God haue reſpect to mine ayde. 12

† Let them be confounded, and fayle that detract from my ſoule: let them be couered with confuſion, and ſhame, that ſeeke euils to me. 13

† But I wil alwaies hope: and *k* wil adde vpon al thy praiſe. 14

k The beſt meanes to conſerue vertue, is to exerciſe the ſame, adding good workes towards our neighboures, and praiſes to God.

† My mouth ſhal ſhew forth thy iuſtice: al the day thy 15
ſaluation. Becauſe *l* I haue not knowne lerning, *m* I wil enter
into the *n* powres of our Lord: † ô Lord I wil be mindful of 16
thy iuſtice onely.

l I profeſſe not exact knowlege of natural thinges; *m* but I conſider and contemplate the infinite powre of God, which appeareth in his workes, *n* and his iuſt iudgements; as partly haue appeared in puniſhing, and rewarding ſome in this life, but eſpecially wil be manifeſt in the end of this world.

† O God thou haſt taught me from my youth: and vntil now 17
I wil pronounce thy meruelous workes.
† And vnto ancient age, and olde age: ô God forſake me not? 18
Vntil I ſhew forth thy arme to al the generation, that is to
come.
Thy might, † and thy iuſtice ô God euen to the higheſt, great 19
meruailes which thou haſt done: ô God who may be like to
thee?

† How

20 † How great tribulations haſt thou ſhewed me, manie and euil: and turning thou [o] haſt quickened me: and from the depthes of the earth thou haſt brought me backe againe.

[o] *After tribulations recreated me.*

21 † Thou haſt multiplied thy magnificence: and being turned thou haſt comforted me.

22 † For I alſo wil confeſſe to thee in the inſtruments of Pſalme thy truth: ô God I wil ſing to thee on the harpe, holie one of Iſrael.

23 † My [p] lippes ſhal reioyce when I ſhal ſing to thee; and my ſoule, which thou haſt redemed.

[p] *I wil praiſe thee with mouth and hart.*

24 † Yea and my tongue al the day ſhal meditate thy iuſtice: when they ſhal be confounded and aſhamed that ſeeke euils to me.

PSALME. LXXI.

By way of prayer the Pſalmiſt prophecieth Chriſts coming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 8. the greatnes of his ſpiritual kingdom in the Gentiles. 16. and his continual glorie and praiſe.

Chriſt our king & Iudge. the 5. key.

1 [a] Concerning Salomon.

[a] This Pſalme is of Chriſt, perfigured by Salomon, whoſe kingdom was moſt glorious of al the kinges of Gods people; for of king Salomon himſelfe manie thinges in this Pſalme can not be truly vnderſtood. S. Aug.

2 O God giue thy iudgement to [b] the king: and thy iuſtice to [c] the ſonne of the king.

[b] O God moſt bleſſed Trinitie, geue powre and authoritie, to the Sonne of Man, God incarnate, King of al kinges, [c] the Sonne of king Dauid, to iudge for mankind againſt the diuel.

To iudge thy people in [d] iuſtice, and thy poore in iudgement.

[d] Chriſt paying ranſom for al mankind, and ſo man renouncing the diuel, and ſeruing God is iuſtly, not iniuriouſly deliuered from captiuitie of ſinne, and of the diuel.

3 † Let [e] the mountains receiue peace for the people: and [f] the litle hilles iuſtice.

[e] A prophecie of the Apoſtles receiuing powre to preach Chriſts Goſpel, of peace and reconciliation of men to God by penance; [f] and of other Apoſtolical men that folow their ſteppes.

4 † He [g] ſhal iudge the poore of the people, and ſhal ſaue the children of the poore: and he ſhal humble the calumniator.

[g] Salomon in figure of Chriſt was for a time a iuſt and good king.

† And he ſhal *h* continew with the ſunne, and before the moone in generation and generation. 5

h But only Chriſt, not Salomon, nor anie other king of that people, contineweth, or reigneth for euer.

† He *i* ſhal deſcend as rayne vpon a fleece: and as droppes diſtilling vpon the earth. 6

i *The maner of Chriſts incarnation moſt ſilent, ſwete, and gratful.*

† There ſhal riſe in his dayes iuſtice, and aboundance of peace, *k* vntil the moone be taken away. 7

k Agane the prophet inculcateth that Chriſts kingdom, his Church, ſhal continew for euer.

† And he ſhal rule *l* from ſea vnto ſea: and from the riuer euen to the ends of the round world. 8

l *The Church is not only vniuerſal in al times, but alſo in places.*

† Before him ſhal the Æthiopians fal downe: and his enimies ſhal lick the earth. 9 *Iſaia 60.*

† The *m* kinges of Tharſis, and *n* the Ilands ſhal offer preſentes: the kings of the Arabians, and of Saba ſhal bring giftes. 10 *Mat. 2.*

m The three Sages or Kinges, which adored our Sauiour, and offered gold, frankencenſe, and myrrh, were the firſt that fulfilled this prophecie: and afterwards Conſtantin the great, and other Emperors, Kinges, and Princes. *n* Amongſt other Ilandes great Bryttannie (the greateſt of Europe) was conuerted to Chriſt, according to this prophecie: firſt ſome few in the Apoſtles time (Metaphraſtes apud Surium, Theodoret, epiſt. ad Timoth. Sophronius, Ser. de Nat. Apoſt, & alij.) More in the time of Eleutherius. Laſtly our Euglise nation by S. Auguſtin and others ſent by S. Gregorie.

† And al kinges of the earth ſhal adore him: al nations ſhal ſerue him. 11

† Becauſe he ſhal deliuer the poore from the mightie: and the poore which had no helper. 12

† He ſhal ſpare the poore and needy: and he ſhal ſaue the ſoules of the poore. 13

† From vſuries and iniquitie he ſhal redeme their ſoules: and their name ſhal be honorable before him. 14

:: How is this prophecie verified, except the Church be alwayes viſible?

† And :: he ſhal liue, and there ſhal be giuen him of the gold of Arabia, and they ſhal adore it alwaies: al the day they ſhal bleſſe him. 15

† And there ſhal be a firmament in the earth, in the toppes of mountanes, the fruite therof ſhal be extolled farre aboue Libanus: and they ſhal floriſh of the citie, as the graſſe of the earth. 16

† Be his name bleſſed for euer: before the ſunne his name is permanent. 17

And al the tribes of the earth ſhal be bleſſed in him: al nations ſhal magnifie him.

† Bleſſed

18 † Bleſſed be our Lord the God of Iſrael, *o* who only doth meruelous thinges. o *No miracles can be donne but by Gods powre.*

19 † And bleſſed be the name of his maieſtie for euer: and al the earth ſhal be filled with his maieſtie. *p* Be it, be it.

p Aboue al other deſires the holie prophet wiſhed Gods glorie, and praiſes in al the earth, as it is in heauen.

20 † *q* The praiſes of Dauid, *r* the ſonne of Ieſſe are ended.

q It ſemeth by this appendix added by Eſdras, that this Pſalme was laſt compoſed, though not put in the laſt place, but as it came to his handes. *r* Dauid the natural ſonne of Ieſſe, made no more Hymnes, that is, no more muſical praiſes of God after this Pſalme, but the prefigured Dauid Chriſt our Sauiour, the Sonne of God, in his bodie the Church, ſingeth ſtil new praiſes. S. Aug. in enarrat. Pſal. ſequentis 72.

PSALME. LXXII.

The royal prophet, firſt profeſſing the vnſpeakable goodnes of God, 2. in the perſon of the weake complaineth, that the wicked proſper, and the iuſt are afflicted. 15. reprehendeth the murmuration, for though we can not comprehend the ſecrete iudgements of God. 18. yet they are moſt iuſt. 25. So with deſire to reſt in God, he promiſeth euer to praiſe him.

Affliction in this world is recompenſed in the end. the. 9. key.

1 A Pſalme *a* to Aſaph.

a To be ſongue by Aſaph the maſter of muſike, and his companie.

HOw *b* good is God to Iſrael, to them, that are of a right hart!

ſal. 39.

b God is ſo excellent good, as no tongue can expreſſe, no hart can conceiue.

2 † But *c* my feete were almoſt moued, my ſteppes almoſt ſlipped.

c The peace and proſperitie of the wicked tempted me, to leaue the right narrow way, and to goe the brode eaſie way with them.

3 † Becauſe I haue had zele vpon the wicked, ſeing the peace of ſinners.

† Becauſe there is *d* no reſpect to their death: and *e* ſtabilitie in ther plague.

d They neuer thincke of death; *e* and if they ſuffer ſome affliction, they quickly remoue it from them.

5 † In *f* the labours of men they are not, and with men they ſhal not be ſcourged.

f *They trauel not ſo much as good men do, neither are they ſo often puniſhed.*

6 † Therfore *g* hath pride helde them, they are couered with their iniquitie and impietie.

g *Which maketh them proud, and ſo they runne into al ſortes of iniquitie.*

† Their iniquitie hath proceded as it were of fatte: they 7
haue paſſed into *h* the affection of the hart.

h Whatſoeuer miſchief came in their mind, they feared not to committe it in fact.

† They haue thought, and haue ſpoken wickednes they haue 8
ſpoken iniquitie *i* on high.

i boldly extolling their owne wordes and workes, and deſpiſing others.

† They haue ſette their mouth vnto heauen: ad their tongue 9
hath paſſed in the earth.

† Therfore wil my people *k* returne here: and *l* ful daies 10
ſhal be found in them.

k For this proſperitie of the wicked, ſome of Gods people wil fall from the right way, *l* and their dayes wil abound with calamities.

† And they haue ſaide: *m* How doth God know, and is there 11
knowledge in the higheſt?

m The voice of the weake, inclining to diffidence, and doubt of Gods knowlege, and prouidence.

† Loe the ſinners them ſelues, and they that abounde in the 12
world, haue obtained riches.

† And I ſaide: Then haue I iuſtified my hart without cauſe, 13
and haue waſhed my handes amongſt innocentes:

† And haue bene ſcourged al the day, and my chaſtiſing in the 14
morninges.

† If I ſaide: I wil ſpeake this: behold *n* I reproued the 15
nation of thy children.

n The prophet in his owne perſon anſwereth, that if he ſhould ſay ſuch thinges, he ſhould reproue Gods children, as faultie, vnworthie of his protection, and to be neglected; wheras it is Gods prouidence to chaſtice his children whom he loueth.

† I *o* thought to know this thing, it is labour before me: 16

o In this life we can not know the particular cauſes, why the iuſt are afflicted, and manie wicked proſper in this world.

† Vntil I may enter into the ſanctuarie of God: and may vnderſtand 17
concerning their latter endes.

† But yet *p* for guiles thou haſt put it to them: thou haſt caſt 18
them downe whiles they *q* were eleuated.

p But only in general we are taught, that euils are prepared for the guiles, or deceptes, *q* pride, and other ſinnes of the wicked.

† How are they brought into deſolation, they haue failed 19
ſodanely: they haue periſhed for their iniquitie.

† As the dreame of them that riſe ô Lord, in thy citie thou 20
ſhalt bring their *r* image to nothing.

r Not real but imaginarie felicitie.

21 † Becauſe my hart is *ſ* inflamed, and my reynes are changed:

ſ Almoſt burned vp with afflictions.

22 And I am brought to nothing, and knew not.

23 † As *t* a beaſt am I become with thee: and I *v* alwaies with thee.

t Charged with heauie burdens, without knowlege how long, or to what end, *v* yet not deſtitute of thy protection.

24 † Thou haſt helde my right hand: and in thy wil thou haſt conducted me, and with glorie thou haſt receiued me.

25 † For what is to me *w* in heauen? and beſides thee what would I vpon the earth?

w Nothing to be deſired in heauen, nor in earth but God.

26 † My *x* fleſh hath fainted, and my hart: God of my hart, and God my portion for euer.

x In bodie and mind I thirſt after thee, my true inheritance.

27 For behold, they *y* that make them ſelues farre from thee, ſhal periſh: thou *z* haſt deſtroyed al, that fornicate from thee.

y Men by their freewil make themſelues enimies to God. z determined their damnation, forſeing their final ſinnes.

28 † But it is good for me to cleaue to God: to put my hope in our Lord God.

That I may ſhew forth al thy prayſes, in the gates of the daughter of Sion.

PSALME. LXXIII.

Faithful people preſſed with perſecution lamentably complayning, beſecheth God to reſpect his owne inheritance, cruelly afflicted; 10. and leift long without helpe, 12. wheras heretofore he releeued his people in like diſtreſſes. 18. And therfore confidently hopeth he wil reuenge the blaſphemers of his name.

A prayer in long affliction. the 7. key.

1 Vnderſtanding *a* to Aſaph.

a Inſtruction for the congregation of the faithful in diſtreſſe, not to ſeeke temporal rewardes and proſperitie, but to expect ſpiritual and eternal. S. Aug.

VVHY haſt thou ô God *b* repelled for euer: is thy furie wrath vpon the ſheepe of thy paſture?

b In long perſecution the weake beginne to feare, or ſuſpect, that God hath vtterly abandoned them.

2 Be *c* mindful of thy congregation, *d* which thou haſt poſſeſſed from the beginning.

c But the ſtronger pray with confidence, *d* being aſſured that God who hath conſerued his Church hitherto, from the beginning of the world, wil conſerue it ſtil to the end.

Thou

Thou haſt *e* redemed the rod of thine inheritancce: mount Sion, in which thou haſt dwelt.

e An other reaſon why God wil conſerue his Church is, becauſe he hath deliuered it often a ſtrong arme; as from bondage in Ægypt, from perſecution and oppreſſion in the time of Iudges, and kinges, and laſtly redemed it from the tyrannie of the diuel by Chriſts death.

† Lift vp thy handes vpon *f* their prides for euer: how great thinges hath the enimie done malignantly in the holy place? 3

f Thirdly the pride of the enimies moueth God to reuenge their wickednes, and ſo to deliuer his owne people.

† And they that hate thee haue gloried: in the middes of *g* thy ſolemnitie. 4

g *They pretend to kepe ſolemne feaſtes like to thyne.*

They haue ſette *h* their ſignes, for ſignes: † and haue not knowne, *i* as in the iſſue on high. 5

h They ſet vp altars againſt thyn altares, or ſome new deuiſed external ſhew, againſt the holie Rites of the Church: *i* and that in publike places, in the endes of high wayes, or portes, and pinnacles.

As *k* in a wood of trees they haue with axes † cut out the gates therof together: in hatchet, and chippeaxe they haue caſt it downe. 6

k The prophet deſcribeth the maner how perſecutors deſtroy temples, and al ſacred thinges.

4.R

† They haue burnt thy ſanctuarie with fire: they haue polluted the tabernacle of thy name in the earth. 7

† Their *l* kinred together haue ſaide in their hart: Let vs make al the feſtiual daies of God to ceaſe from the earth. 8

l *The whole crew, or band of perſecutors.*

† Our *m* ſignes we haue not ſeene, there is now no prophet: and he wil know vs no more. 9

m The weake complaine that God ſheweth not wonted ſignes, nor ſendeth ſuccourſe to his people, by raiſing ſome prophet, or other meanes to helpe them.

† How long ô God shal the enimie vpbraide: the aduerſarie prouoke thy name for euer? 10

† Why doeſt thou turne away thy hand, and thy right hand, out of the middes of thy boſome for euer? 11

† But *n* God our king before the worldes: he hath wrought ſaluation in the middes of the earth. 12

Luc.1. 70.

n *The perfect do anſwer, that God both hath, and wil releeue his people.*

† Thou in thy ſtrength haſt confirmed *o* the ſea: thou haſt *p* crushed the head of Dragons in the waters. 13

o *Made the redde ſea like walles.* p *drowned Pharao and his hoſte.*

† Thou

14 † Thou haſt broken the heads of the dragon: thou haſt giuen him for meate to the peoples *q* of the Æthiopians.

q *of blacke diuels.*

15 † Thou haſt *r* broken vp fountanes, and torrentes: thou haſt dried the riuers *ſ* of Ethan.

r *geuen water out of rockes, ſ made paſſage ouer Iordan.*

16 † The day is thine, and the night is thine: thou haſt made the morning and the ſunne.

17 † Thou haſt made al the coaſts of the earth: the ſummer and the ſpring thou haſt formed them.

18 † Be mindeful of this, the enimie hath vpbraided our Lord: and a foolish people hath prouoked thy name.

19 † Deliuer not to beaſts the ſoules that confeſſe to thee: and the ſoules of thy poore forget not for euer.

20 † Haue reſpect vnto thy teſtament: becauſe they that are *t* obſcure of the earth, are filled with houſes of iniquities.

t Ignorant, blind, and barbarous infidels, lodge al kindes of iniquitie in their conſciences.

21 † *v* Let not the humble be turned away being confounded: the poore and needy shal praiſe thy name.

v *and therfore it is vnmeete, that faithful people should be in bondage vnder them.*

22 † Ariſe God, iudge thy cauſe: be mindful of thoſe thy reproches, that are *w* from the foolish man al the day.

w *Theſe foolish audacious men do continually blaſpheme al holie thinges.*

23 † *x* Forget not the voices of thine enimies: the *y* pride of them that hate thee, hath aſcended alwaies.

x *Omite not to punish them, y ſeing they are obſtinate and obdurate in pride, and in hatred.*

PSALME LXXIIII.

Chriſt (with his Aſſeſſors) wil iudge the whole world, at the laſt day: in the meane time exhorteth ſinners to amend their life; 7. for none shal eſcape iuſt iudgement. 11. The wicked shal be punished, and the good rewarded.

General judgement. the 9. key.

1 Vnto the end, *a* Corrupt not, a Pſalme of Canticle to Aſaph.

a Either this was the beginning of a ſongue, to the tune wherof this Pſalme was ſong; as ſome Hebrew Rabbins teſtifie; or, as S. Auguſtin and other fathers explicate, the Septuagint do admoniſh vs, by occaſion of this Pſalme, not to faile in our hope, for that God wil in no caſe violate his promiſe nor purpoſe, but wil render to euerie one in the day of Iudgement, as they deſerue.

VVE *b* wil confeſſe to thee ô God: *c* we wil confeſſe, and wil inuocate thy name. 2

b Chriſt with his Apoſtles, and other aſſeſſorie iudges, wil praiſe and thanke God, for his admirable good prouidence, and gouernement of this world.
c This duplication of the ſame word, confirmeth vs of the aſſured performance of that, which is here prophecied.

We wil tel thy merueilouſe workes: † when *d* I ſhal take a 3
time, I wil iudge iuſtices.

d Chriſt our ſingular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

† *e* The earth is melted, and al that dwel in it: *f* I haue confir- 4
med the pillers thereof.

e The earth at that time ſhal be purged with flaming fire: *f* yet ſhal not be deſtroyed, but changed in qualities.

† I ſaid to the wicked: *g* doe not wickedly: and to them that 5
offend: *h* Exalt not the horne.

g An epitome, or briefe ſumme of Chriſts doctrine, to flee from ſinne. *h* be not proud, abuſe not the powre you haue, to do what you pleaſe.

† Exalt not your horne on high: ſpeake not iniquitie aganſt 6
God.

† For neither from the Eaſt, nor from the Weſt, nor from the 7
deſert mountanes: † *i* becauſe God is Iudge. 8

i VVhen other Iudges ſitte on tribunales, ſome may be abſent, or eſcape from their ſentences: but al without exception ſhal be brought in perſons, when Chriſt God and Man ſhal iudge.

k This man he humbleth, and him he exalteth, † *l* becauſe 9
there is a cuppe in the hand of our Lord *m* of mere wine ful of
mixture.

k Some ſhal haue ſentence of eternal paine in hel, ſome of eternal reward in glorie, *l* though (partly in this world, partly in particular iudgement of euerie ſoule) God hath alreardy, and wil before the laſt day puniſh ſinners, yet there reſteth more puniſhment, and no impenitent ſinners ſhal eſcape, but al ſhal drinke of the bitter cuppe of eternal damnation. *m* ſtrong wine not delayde with water, but mingled with bitter ſharpe thinges, as gal, vinegre, brimſtone &c. and ſo powred into feſtered woundes, ſo they ſhal ſuffer vntolerable endles paine, mixed with the worme of conſcience, loſſe of glorie, rancor of hart, and eternal deſperation.

And he hath powred it out *n* of this into that, but yet the
dregges therof are not emptied: al the ſinners of the earth ſhal
drinke.

n Varietie of helliſh torments, from one extreme to an other: as from ſnow waters to exceding heate. Iob. 24.

† But I wil ſhewforth for euer: I wil ſing to the God of Iacob. 10
† And I wil breake al the hornes of ſinners: and *o* the hornes 11
of the iuſt ſhal be exalted.

o The iuſt for wel vſing their powre of freewil, and of al powre geuen them in this life, are rewarded in heauen.

PSALME. LXXV.

The royal prophet ſingeth Gods praiſes, for his particular prouidence towards the Iewes: 10. further to be extended to al the meeke of the whole earth.

Gods prouidence towards his people the 3. key.

1 Vnto the end, in prayſes, a Pſalme *a* to Aſaph, a Canticle to *b* the Aſſirians.

a For the congregation of faithful and godlie people. *b* Amongſt others, one notorious example of Gods prouidence is recorded of an hundred foureſcore & fiue thouſand Aſſirians, ſlaine in one night by an Angel. 4. Reg. 19.

2 God is knowne *c* in Iewrie: in Iſrael his name is great.

c God was not only knowen in general, as to pagane Philoſophers, and ſome others, but more particularly to the Iewes, the iſſue of Abraham, Iſaac, and Iacob, by his ſpecial benefites towards them.

3 † And *d* his place is made in peace: and *e* his habitation in Sion.

d God ſuffering al other nations to erre for their ſinnes, in their fond phanteſies of falſe goddes, reſerued the Iſraelites for his Church, *e* eſtabliſhing the principalitie therof in Sion.

4 † *f* There he brake the powres of bowes, the ſhilde, the ſword, and the battle.

f For obtaining and conſeruing of Sion from wicked Infidels, God ouerthrewe al ſortes of contrarie forces.

5 † Thou *g* doeſt illuminate meruelouſely from the eternal
6 mountaynes: † al the fooliſh of hart *h* were trubled.

g God not only gaue his people temporal victories ouer their enimies, but alſo illuminated their mindes with knowlege of true religion: *h* others are often trubled in mind, hearing the truth, but are not conuerted through their obſtinate follie.

† They *i* ſlept their ſleepe: and al the men of riches found nothing in their handes.

i VVorldlie men in ſupine carleſnes as in a ſleepe, paſſe ouer this life, and afterwards find themſelues excluded from heauen, for lacke of merites, and good workes, with the fooliſh virgins.

7 † At *k* thy reprehenſion ô God of Iacob, they *l* haue al ſlumbered that mounted on horſes.

k God vndertaking the defence of his people, and threatning the aduerſe part, *l* they failed in courage, as men ouercome with drowſines of ſleepe.

8 † Thou art terrible, and who ſhal reſiſt thee? *m* from that time thy wrath.

m Euen from the firſt notice of thy wil, the aduerſaries were deiected, fearing thy potent wrath.

:: The Prophetes do often ſpeake in the pretertence, for the aſſurance of the thinges to come.

† From *n* heauen thou :: haſt made thy iudgement hearde: 9
o the earth trembled and was quiet.

n Terrible ſignes from the firmament appearing before the day of iudgement, *o* perſecutors and others being terrified ſhal be aſtonied and ſilent.

When God aroſe vnto iudgement, *p* that he might ſaue al 10
the meeke of the earth.

p God vvil come to iudge the vvorld; more eſpecially for the iuſts ſake.

† Becauſe *q* the cogitation of man ſhal confeſſe to thee: and 11
r the remanes of the cogitation ſhal keepe feſtiual day to thee.

q Men that ſhal ſeriouſly thinke and meditate vpon theſe thinges, vvil praiſe and thanke God for them: *r* and the effect, and ſvvete repaſt of ſuch meditation, ſhal make as it vvere, a great feſtiual day, in the deuout ſoule ſpiritually ioyned vvith God.

† *ſ* Vowe ye, and *t* render to our Lord your God: al ye that 12
round about him bring giftes.

ſ The ſoule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes tovvardes man, to make vovves of thinges vvherto vve are not obliged, *t* but moſt neceſſarie it is to be maturely aduiſed, and not raſhly, nor lightly to vovv; for being once vovved, vve are ſtrictly bound to vvhatſoeuer vve haue lavvfully promiſed. And it is great ſinne to vovv vndiſcretly.

To *v* the terrible, † and him that taketh away the ſpirite of 13
princes, terrible to the kinges of the earth.

v Remembring that for vovves, and al other vvorkes vve muſt anſvver to God, vvho is a terrible iudge, readie to puniſh in bodie and ſoule., ſparing none for their greatnes, not princes, nor kinges, nor vulgar ſorte, for al are to him alike.

PSALME. LXXVI.

Gods ſpecial protection of the Ievves. the. 4. key.

Anie faithful deuout perſon meditating Gods benefites, 7. examineth his cõſcience, that nothing be in his ſoule, that may offend God. Who is alwayes readie to forgeue: 11. and therfore he ſtil reneweth his purpoſe to ſerue God ſincerly, 15. particularly remembring the deliuerie of Iſrael from Ægypt.

Vnto the end, for *a* Idithun, a pſalme *b* to Aſaph. 1

a For Idithun to ſing, or to make tune for it. *b* For the faithful congregation to conſider Gods benefites.

† VVith *c* my voice I haue cried to our Lord: with my 2
voice to God *d* and he attended to me. *Pſal.* 141.

c *Hauing heretofore prayed,* d *I haue obtayned.*

† In the day of my tribulation I ſought God, with my handes 3
e in the night before him: and I *f* was not deceiued.

e Eſpecially being in tribulation, and praying vvith hart and handes lifted vp, as vvel in the night as day: *f* I vvas not fruſtrate of my prayer.

My

4 My *g* ſoule refuſed to be comforted, † I *h* was mindeful of God, and was delighted, and was exerciſed: and *i* my ſpirite fainted.

g I vvas ſometimes in ſuch anguiſh that nothing ſemed comfortable, *h* but I relied vpon God ſo firmly, *i* that my ſpirite came into an extaſie, or traunce.

5 Myne eies *k* preuented the watches: I was *l* trubled, & ſpake not.

k I aroſe early before the ordinarie time of avvayking, *l* my hart being attentiue invvardly, I vttered nothing vvith my tongue

6 † I thought vpon old daies: and the eternal yeares I had in minde.

7 † And I meditated in the night with my hart, and I was exerciſed, and I *m* ſwept my ſpirite.

m *I diligently examined my conſcience.*

8 Why, *n* wil God reiect for euer: or wil he not adde to be better pleaſed as yet?

n Aſſuredly God vvil not reiect for euer, but he vvil be pleaſed with his Church.

9 † Or wil he cutte of his mercie for euer, from generation vnto generation?

10 † Or wil God forget to haue mercie? or wil he in his wrath keepe in his mercies?

11 And I ſayde: *o* Now haue I begune: *p* this is the change of the right hand of the Higheſt.

o VVhiles I thus thought, I erred greatly, novv I ſee and confeſſe that God ſuffereth al calamities for the good of his ſeruantes: *p* and this I knevv not by my ſelfe, but by the inſpiration of God, making this change in me by his gracious hand.

12 † I haue bene mindful of the workes of our Lord: becauſe I wil be mindful, from the beginning of thy meruelous workes.

13 † And I wil meditate in al thy workes: and in thy inuentions I wil be exerciſed.

14 † O God in the holie is thy way: what God is great as our
15 God? † thou art the God that doeſt meruelous thinges.

16 Thou haſt made thy powre knowne among peoples: † thou haſt with thine arme redemed thy people, the children of *q* Iacob, and Ioſeph. ſal.141.

q The progenie of Iacob, receiued and nouriſhed in Ægypt for Ioſephs ſake, as his adopted children.

17 † The waters *r* ſaw thee ô God, the waters ſaw thee: and they were afrayd, and the depthes were trubled.

r *The read ſea, and Iordan felt thy diuine powre, and obeyed thy wil.*

† A *ſ* multitude of the ſounding of waters: the cloudes gaue a voice. 18

ſ Noiſe of vvaters meeting after the Iſraelites vvere paſſed, thunders and lightninges alſo hapened, to the terror of the perſecutors, though not mentioned in Exodus.

For in deede arrowes doe paſſe: † the voice of thy thunder in a wheele. 19

Thy lightenings ſhined to the rounde world: the earth was moued and trubled.

† Thy way in the ſea, and thy pathes in many waters: and thy ſteppes ſhal not be knowne. 20

† Thou haſt conducted thy people as ſheepe: *t* in the hand of moyſes and Aaron. 21 Exo. 14.

t By the miniſterie of Moyſes and Aaron.

PSALME. LXXVII.

Gods great Benefites beſtovved vpon the Ievves, and their ingratitude. the 4 key.

The royal prophet exhorting the people to attend, 5. reciteth manie great benefites of God towards their forefathers (whoſe ingratitude, often rebellion, and chatiſement he ſtil noteth) 9. as in their entrance into the land of Chanaan: 12. alſo before the ſame in Ægypt, and in the deſert. 42. How God plagued the Ægyptians: 52. protected, and conducted his people into the promiſed land. 56. where likewiſe they often offended, were puniſhed: 65. yet were ſtil conſerued: 69. and the tribe of Iuda exalted in king Dauid.

Vnderſtanding *a* to Aſaph. 1

a Commended to Aſaph a chiefe muſitian, that the people might vnderſtand and conſider Gods benefites.

MY people attend ye to *b* my law: incline your eare vnto the wordes of my mouth. 1. Pa 2.21.

b Neither the lavv, nor the people vvas Dauids, but preſenting Gods perſon, he ſpeaketh in his name or authoritie, vvith vvhoſe inſpiration he vvas repleniſhed. S. Greg. Prefat. in Iob. c. 2.

† I wil open my mouth in *c* parables: I wil ſpeake *d* propoſitions from the beginning. 2 Mat. 1 5. 35.

c Albeit the prophet reciteth hiſtorically thinges donne, yet the ſame vvere parables, ſimilitudes, and figures of other thinges: *d* yea of ſecret hidden Myſteries, obſcurly ſignified in the old Teſtament, and reueled in the nevv.

† How great thinges haue we heard and *e* haue knowne them, and *f* our fathers haue told vs. 3 0.14.

e Which partly we know by written holie Sriptures: f partly by Traditions.

† They

4 † They were not hid from their children, in an other generation.

Telling the prayſes of our Lord, and his powers, and his meruelous workes which he hath done.

5 † And he *g* raiſed vp a teſtimonie in Iacob: and *h* made a law in Iſrael.

g God of his mercie without precedent merite, raiſed vp a peculiar people of Abraham, Iſaac, and Iacob, *h* and gaue them a particular law, firſt of Circuncision, & more largely by Moyſes.

How great thinges he commanded our fathers, *i* to make
6 the ſame knowne to their children: † that *k* an other generation may know.

i So Abraham inſtructed his children and his houſe after him, Gen. 18. *k* in like ſorte others taught their children.

The children that shal be borne, and shal riſe vp, and shal tel their children.

7 † That they may *l* put their hope in God, and may *m* not forget the workes of God: and may *n* ſeeke after his commandmentes.

l For three cauſes God gaue his law, that his people may haue confidence in him, he ſhewing his care to inſtruct and gouerne them; *m* that they remember his benefites; *n* and kepe his commandmentes.

8 † That they become not as their fathers: *o* a peruerſe generation and exaſperating.

o The Iewiſh nation very often, and in great numbers murmured, rebelled, and committed other great ſinnes, and therfore Dauid exhorted the people of his time, not to do the like. And this exhortation perteyneth more eſpecially to Chriſtianes. as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their ſpirit hath not bene faithful towards God.

1. Par. 7. v.21. 9 † The *p* children of Ephrem bending, and shooting with bow: were turned in the day of battel.

p They firſt (truſting in their owne ſtrength) without Gods commandment (Num. 14.) went forth to batle and were ouerthrowne. 1. Par 7. v. 21.

10 † They kept not the teſtament of God: and in his law they would not walke.

11 † And they forgate his benefites, and his meruelous workes, which he shewed them.

12 † Before their fathers he did meruelous thinges in the land of Ægypt, in the filde *q* of Tanis.

q Tanis the principal citie in Ægypt nere the riuer Nilus, where Moyſes wrought his great miracles.

0.14. 13 † He diuided the ſea & brought them through: and he made the waters to ſtand as in a bottle.

† And

† And he *r* conducted them in a cloude by day: and al the 14
night by light of fire.

r This cloude shadowed them from the heate of the ſunne in the day, and the fire ſhined in the night, al the time that they were in the deſert.

† He ſtroke the rocke in *ſ* the deſert: and gaue them water to 15
drinke as in a great depth.

ſ In mount Horeb: and there was continual water in al the campe, which occupied nere foure miles in length and breadth.

† And he broughtforth water out of the rocke: and made 16
waters runne downe as riuers.

† And they added as yet to ſinne vnto him: they prouoked 17
the Higheſt to wrath in the place *t* without water.

t *Which naturally wanted water: but by miracle had abundance.*

† And they tempted God in their hartes: ſo that they aſked 18
v meats for their liues.

v *Not content with Manna, they demanded to haue fleſh.*

† And they ſpake euil of God: they ſaide: *w* Can God prepare 19
a table in the deſert?

w Stil incredulous, not beleuing Gods omnipotencie, they thought that, albeit he had geuen them manna, and water, yet he could not geue them fleſh.

† Becauſe he ſtroke the rocke and waters ranne, & torrentes 20
flowed:

Can he alſo giue *x* bread, or prepare a table for his people?

x *By bread in general is vnderſtood al competent meate vſual for a table.*

† Therfore our Lord heard, and *y* made delay: and *z* fire was 21
kindled in Iacob, and wrath aſcended vpon Iſrael.

y For this incredulitie, murmuring, and other ſinnes God kept the children of Iſrael fourtie yares in the deſert, til al that were of age, when they came from Ægypt, were dead, except only Ioſue and Caleb. *z* In the meane time amongſt other puniſhments, manie murmurers were burnt to death with ſtrange fire. Num. 11.

† Becauſe they beleued not in God, nor hoped in his ſalua- 22
tion.

† And he commanded the cloudes from aboue, and opened 23
the gates of heauen.

† And he rayned them Manna to eate, and bread of heauen he 24
gaue to them.

† Bread *a* of Angels did man eate: he ſent them victuals in 25
abundance. a *Manna made by Angels.*

† He *b* tranſported the Southwinde from heauen: and in 26
his powre he brought in the Southweſtwinde.

b God ſo changed the wind, that it brought abundance of quailes and other birdes, into their campe. Exo. 16. Nu. 11.

27 † And he rayned vpon them fleſh as duſt : and as the ſand of the ſea fethered fowles.

28 † And they fel in the middes of their campe : about their tabernacles.

29 † And they did eate and were filled excedingly, and their deſire he brought to them:

30 † They were not defrauded of their deſire.

c As yet their meats were in their mouth:

c Immediatly after a moneth (for ſo long they had abundance of theſe birdes ibid. v. 20.) they were ſtriken with a plague, and manie died, for their concupiſcence.

31 † And the wrath of God aſcended vpon them.

And he killed their fat ones, and *d* the choſen of Iſrael he hindered.

d The moſt freſh ſtrong men died, and ſo were hindered from poſſeſſing the promiſed land of Chanaan

32 † In al theſe things they ſinned as yet : and they beleued not in his meruelous workes.

33 † And their daies failed in vanitie: and their years *e* in haſt.

e *In fourtie yeares aboue ſix hundred thouſand died.*

34 † When he ſlew them, they ſought him : and they returned, and *f* early they came to him.

f *They offered morning ſacrifice.*

35 † And they remembred that God is their helper: and the high God is their redemer.

36 † And they loued him *g* with their mouth, and with their tongue they did lie to him.

g *But were not ſincere in their hartes.*

37 † But their hart was not right with him: neither were they counted faithful in his teſtament.

38 † *h* But he is merciful, and wil be propicious to their ſinnes: and he wil not deſtroy them.

h Howſoeuer multitudes of people committe great ſinnes, and are ſeuerely puniſhed, yet Gods mercie preſerueth ſome by his effectual grace, and neuer ſuffereth the whole Church to faile, nor to be deſtroyed.

And he abunded to turne away his wrath : and he kindled not al his wrath.

39 † And he remembred that they are fleſh: *i* ſpirit going, and not returning.

i *Mans life is like the winde, that ſtil paſſeth, and the ſame returneth not. As Ariſtotel teacheth. Here the Hebrewes note the middes of the Pſalter, in 1263. verſes. and ſo manie in the reſt.*

40 † " How *k* often haue they exaſperated him in the deſert: prouoked him to wrath in the place without water.

k The people of Iſrael murmured ſo often in the deſert, that it was not eaſie to tel how often See the Annotation.

† And *l* they returned, and tempted God: and the holie one of Iſrael they exaſperaed. 41

l *For eſtſoones repenting they offended God againe and againe.*

† They did not remember his hand: in the day that he redemed them from the hand of the afflicter. 42

† As he put *m* his ſignes in Ægypt, and his wonders in the filde of Tanis. 43

m The firſt ſigne was in turning a rodde into a ſerpent, which was a miracle, but no plague, the other ſignes were alſo plagnes to the Ægyptians.

† And he turned *n* their riuers into bloude, & their *o* showers that they might not drinke. 44

n *The firſt plague.* o *Pooles, lakes, and al ſortes of water, yea showers, or raine water, which ſeldome happeneth in Ægypt.*

† He ſent vpon them *p* a * ſwarme of flies, and it eate them: and *q* the frogge, and it deſtroyed them. 45

* Canomyiam.

p *The fourth plague, in order as they are recited in Exodus.* q *The ſecond plague.*

† And he gaue their fruites to *r* the blaſt, and their labors to *ſ* the locuſte. 46

r *This was a leſſe plague, not mentioned in with the greater.* ſ *The eight plague.* Exodus.

† And he killed their vineyeardes with *t* haile: and their mulberie trees with *v* horefroſt. 47

t *The ſeuenth plague.* v *This alſo is omitted in.* Exodus.

† And he deliuered *w* their beaſt to haile: and their poſſeſſion *x* to fire. 48

w *Not only al trees, and plantes, but alſo beaſtes were ſubiect to the haile.* x *and to firie leghtnings.*

† He ſent vpon them *y* the wrath of his indignation: indignation, & wrath, and tribulation: immiſſions *z* by euil angels. 49

y In theſe general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth al the other plagues, to witte, the third of ſcinies, the fifth of peſtilence, the ſixt of boyles in men and beaſtes, the ninth of darknes three dayes together. z Al which God ſent by the miniſterie of diuels, euil angels.

† He made a way to the path of his wrath, he ſpared not their liues from death: and their cattel he shut vp in death. 50

† And *a* he ſtroke al the firſtborne in the land of Ægypt: the firſt fruites of al their labors in the tabernacles *b* of Cham. 51

a *The tenth and greateſt plague, 11. v. 5. & c. 12. v. 29.* b *Egyptians alſo deſcended from cham, by his ſonne Meſraim. Gen. 10. v. 6.* Exod.

† And he *c* tooke away his people as sheepe: and led them as a flock in the deſert. 52

c *After that Ægypt was thus plagued, God brought Iſrael out of their ſeruitude, as a shepheard leddeth his sheepe, and defendeth them.*

† And

53 † And he brought them forth in hope, and they feared not: and the ſea couered their enemies.

54 † And he brought them into *d* the mount of his *e* ſanctification, the mount, which his right hand purchaſed.

d *Iudea a hillie countrie.* e *Into that countrie which God choſe, and endewed with manie bleſſinges.*

And he caſt *f* out the gentiles from their face: and by lot he diuided the land of them in a corde of diſtribution:

f *As is written in Ioſue.*

55 † And he made the tribes of Iſrael to dwel in their tabernacles.

56 † And *g* they tempted, and exaſperated God the higheſt, and they kept not his teſtimonies.

g *After the conqueſt and quiet poſſeſſion, the Iſraelites often fel into groſſe ſinnes, eſpecially in the time of Iudges.*

57 † And they turned away themſelues, & kept not the couenant: euen as their fathers, they were turned as a *h* crooked bow.

h *A croked bow deceiueth the archer, ſo this people failed to ſerue God, and deceiued them ſelues.*

58 † They incenſed him to wrath in their *i* hilles: and in their * grauens they prouoked him *k* to emulation.

* *ſcuptilibus.*

i *In their altares erected in hilles to Idoles.* k *By grauen imagies of Idoles, they prouoked God to indignation.*

56 † God heard, and contemned: and he brought Iſrael to nothing *l* excedingly.

l *Not abſolutely to nothing, but puniſhed them exceedingly, til they repented; and then ſpared and deliuered them from tribulation, as appeareth in the booke of Iudges.*

60 † And he reiected the tabernacle *m* of Silo, his tabernacle, *n* where he dwelt among men.

m The Arke of God ſometime kept in Silo, Ioſue 18. in the tribe of Ephraim, was taken by the Philiſtims. 1. Keg. 4. and neuer returned thither agane. *n.* but wherſoeuer the Arke was, there God more eſpecially heard their petitions, and gaue anſwers.

61 † And he deliuered *o* their force into captiuitie: and their beautie into the hands of the enemie.

o *For their ſinnes God ſuffered the Arke to be taken.*

62 † And he *p* ſhut vp his people in the ſword: and he diſpiſed his inheritance.

p *And the Iſraelites to be ſore afflicted by their enimies.*

63 *q* Fyre deuoured their young men: and their virgins were not lamented.

q *The zele, and iuſt wrath of God ſuffered theſe calamities to happen.*

64 † Their *r* Prieſtes fel by the ſworde: and their widowes were not wept for.

r Ophni and Phinees the ſonnes of Heli ſlaine and Heli himſelfe hearing that the Arke was taken fel from his ſtoole and broke his neck. 1. Reg 4.

† And *ſ* our Lord was raiſed vp as one that ſleepeth: as a mightie man hauing ſurfited of wine. 65

ſ Neuertheles God plagued the infidels, and conſerued his Church. 1. Reg. 5.

† And he ſtroke his enimies on the hinder partes: an euerlaſting reproch he gaue to them. 66

t *As before. v. 60.*

† And he reiected the tabernacle *t* of Ioſeph: and the tribe of Ephraim he choſe not. 67

† But he choſe the tribe *v* of Iuda, mount Sion which he loued. 68

v After a time the Arke was brought into the tribe of Iuda.

† And he built *w* his ſanctuarie as of vnicornes in the land, which he hath founded for euer. 69

w The Church was firme, and euer preſerued in the old teſtament til Chriſt, and from Chriſts time to the end of the world.

† And *x* he choſe Dauid his ſeruant, and tooke him from the flockes of ſheepe: from after the ewes with yong he tooke him. 70

x *Gods particular grace in chooſing, and exalting Dauid, was a ſpecial benefite to the Iſraelites.*

To *y* feede Iacob his ſeruant, and Iſrael his inheritance. 71

y *To rule and gouerne the people of Iſrael.*

† And he fedde them in the innocencie of his hart: and in the vnderſtandings of *z* his hands he conducted them. 72

z *Prudently vſing his powre and authoritie.*

ANNOTATIONS PSALME LXXVII.

The people of Iſrael often murmured in the deſert.

Tenne times more notoriouſly.

40. *How often haue they exaſperated?*] Moyſes (Deu. 9. v. 7.) repeting what had paſſed in the deſert, chargeth the people that they had ſtil prouoked our lord to wrath, from the day, that they came out of Egypt, and alwayes contended aganſt him. And our lord himſelf expoſtulating their ingratitude, & often murmuring ſaith (Num. 14. v. 22.) in the beginning of the ſecond yeare, that they had then tempted him tenne times; either by this certaine number ſignifying an vncertaine, or els chiefly tenne times: for ſo often we find recorded that they tempted him, and murmured within that ſmal time more notoriouſ-
1. ly. Firſt nere, vnto the redde ſea (Exod. 14. v. 11.) where ſeing the Egyptians
purſuing them, they murmured againſt Moyſes, for bringing them out of E-
2. gypt, ſaying: It had benne much better to haue ſerued the Egyptians, then to
3. 4. die in the wildernes. Secondly, for want of ſwete water. Exod. 15. v. 24. Thirdly.
5. 6. for lack of meate, Exod. 16. v. 3. Fourtly, keeping Manna for the next day,
7. contrarie to Gods commandment. ibid. v. 20. Fiftly, going on the Sabbath day,
8. alſo contrarie to Gods commandment, to gether Manna. Ibid. v. 27. Sixtly,
9. for want of water in Raphidim. Exod. 17. v. 2 Num. 26. v. 2 Seuently in
Horeb, adoring a calfe & the image therof Exod. 32 Eightly, repyning for their
trauels in the wildernes Nu, 11. v. 1. Nintly, loathing Manna, and burning
with

with deſire to eate fleſh. Ibid. v. 4. 5 6. Tently deſparing to poſſeſſe the promiſed land of Chanaan, after that the diſcouerers had reported the difficulties, with the force of the people, and of the cities againſt which they muſt fight. Nr. 14. v. 1. Al which and the reſt, ſaith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did 1. Cor. 10.

PSALME. LXXVIII.

The Prophet, in perſon of the Church, lamenteth the crueltie of perſecutors (both in the old and new teſtament) 5. prayeth for releaſe, with iuſt reuenge againſt Gods enimies, that blaſpheme his name, 3. and promiſeth to be gratful in diuine praiſes.

The Church ſuffereth verie great perſecutions. the 6. key.

1 A Pſalme *a* to Aſaph.

a to be ſungue by Aſaph and his companie, in the behalfe of people vnited in faith.

O God *b* the Gentiles are come into thine inheritance, they *c* haue polluted thy holie temple: they haue made Ieruſalem *d* as a watch toure of fruits.

b Cruel infidels haue inuaded thoſe thinges, which perteyne to thy Church. *c* euen poſſeſſed and prophaned the holie temple of the Iewes, and Churches of Catholique Chriſtians. Fulfilled by Antiochus, in Ieruſalem; by the Vandals in Afrike, by Proteſtants, and Puritanes, in diuers partes of Europe, and wil be more vniuerſally by Antichriſt in al Chriſtendom. *d* In ſteed of great and fare Churches, Gods ſeruantes are fane to vſe meane houſes, yea poore cotages.

2 † They haue made *e* the carcaſes of thy ſeruants, meats for the foules of the aire: the fleſh of thy ſainctes for the beaſtes of the land.

e Some perſecutors ſuffer not Martyrs bodies to be buried, but hang them on polles, and pinnacles, where birdes may eate them.

3 † They haue poured out their bloude as water round about Ieruſalem: and there was none to burie them.

4 † We are *f* become a reproch to our neighboures: a ſcorne and mocke to them that are round about vs.

f Chriſtianes Gallileans, Catholiques Homouſians, and now Papiſtes, in ſpite and reproch.

5 † How long ô Lord wilt thou *g* be angrie for euer: shal thy zele be kindled as a fire?

g Sinnes prouoking Gods wrath, are one cauſe why he ſuffereth his people to be perſecuted.

6 † Poure out thy wrath vpon the Gentiles, *h* that haue not knowne thee: & vpon the kingdomes, that haue not inuocated thy name.

h Though the faithful committe ſome ſinnes, yet in reſpect that they beleue righly, haue zele in Gods cauſe, and denie not God, they are nerer to grace and fauour.

† Becauſe they haue deuoured Iacob : and his place they haue 7
made deſolate.

† *i* Remember not our old iniquities, let thy mercies quickly 8
preuent vs : becauſe we are become exceding *k* poore.

i Eſpecially when they repent, and confeſſe their ſinnes, then thoſe that neither know nor wil know God ; but obſtinatly impugne and reſiſt the truth. *k* ſo much afflicted, and deſpiſed, that none wil regard the truth which we profeſſe.

† Help vs ô God our ſauiour : and for the glorie of thy name 9
ô Lord deliuer vs : and be propicious to our ſinnes for thy
names ſake.

† Leſt they ſay perhaps amongſt the Gentiles : *l* where is their 10
God ? and *m* be notified in the nations before our eies.
The reuenge of the bloud of thy ſeruants, which hath benne
ſhed : † let the groning of the fettered enter in thy ſight. 11

l Albeit ô Lord, thou ſuffer vs to be puniſhed, yet ſuffer not thyn enimies to inſult, as though thou were not our God ; and conſequently thou haddeſt no people at al in the world. *m* Therfore we pray, that the reuenge of thy ſeruantes bloud may be ſo notified, that it can not be denied, nor doubted of. Which is alſo here prophecied, that it wil ſo come to paſſe in the end.

According to the greatnes of thine arme, poſſeſſe thou *n* the
children of them that are put to death.

n Preſerue alſo, ô God, the reliques of thy ſeruantes, the ſucceſſors of thy Martyrs.

† And *o* render to our neighboures ſeuenfold in their bo- 12
ſome : their reproch wherewith they haue reproched thee
ô Lord.

o This alſo is a prophecie, that God wil moſt ſeuerely reuenge the blaſphemie of perſecutors.

† But *p* we thy people, and the ſheepe of thy paſture, wil 13
confeſſe to thee for euer :

p Gods people deliuered from perſecution, and perpetually conſerued, wil alwayes praiſe God for the ſame.

Vnto generation and generation we wil ſhew forth thy praiſe.

PSALME LXXIX.

Chriſt our Redemer from ſinne and captiuitie. the. 5. key.

The Prophet prayeth for the releaſe of Iſrael in great tribulation. 15. forſheweth the coming of Chriſt to redeme man from ſinne, and from thraldome of the diuel.

† Vnto *a* the end, for *b* them, that ſhal be changed, teſtimo- 1
nie to *c* Aſaph, a Pſalme.

a *Perteyning to the new Teſtament,* b *eſpecially to Gentiles, that ſhal be conuerted to Chriſt.* c *for perpetual memorie to the congregation of faithful.*

2 † Thou that ruleſt Iſrael, attend: that *d* conducteſt Ioſeph as a ſheepe.

d By Ioſeph the prophet vnderſtandeth al Iſrael; becauſe the firſt birthright being taken from Ruben was geuen to him, to witte duble portion of enheritance, two tribes of twelue.

3 Which ſitteſt vpon the cherubs, *e* be manifeſt † before *f* Ephraim, Beniamin, and Manaſſes.

e Appeare, and ſhew thy mightie hand before thy people: *f* wherof Ephraim, Beniamin, and Manaſſes folowing the Arke, when they marched or camped, ſhould moſt directly ſee what appeared therin, the other nine tribes being placed before it, and on both ſides. Num. 2.

Raiſe vp *g* thy might, and come, to ſaue vs.

g *Thou which alwayes can helpe vs, now vſe thy powre in deliuering vs from this temporal miſerie.*

4 † O God *h* conuert vs: and shew *i* thy face, & we shal be ſaued.

h Set vs in a better ſtate. *i* Shew thy benigne countenance and fauoure, Myſtically, ſend the promiſed Meſſias, Chriſt, the eſſential Image of God. 2. Cor. 4. v. 4. Colloſ. 1. v. 15.

5 † O Lord the God of hoſtes, how long wilt thou be angrie *k* vpon the prayer of thy ſeruant?

k *How long wilt thou differre to heare our prayer?*

6 † Thou wilt feede vs with the bread of teares: and giue vs drinke with teares *l* in meſure.

l *Thou doſt iuſtly puniſh vs, but thou littemperest the ſame with meaſure, that it exceede not to our ruine.*

7 † Thou haſt made vs to be a contradiction to our neighboures and our enimies haue ſcorned vs.

8 † O God of hoſts *m* conuert vs: and shew thy face, and we *n* shal be ſaued.

m God firſt preuenting vvith his grace, *n* man may cooperate therwith to his iuſtification, and ſaluation.

9 † Thou didſt tranſport *o* the vineyeard out of Ægypt: thou didſt caſt out *p* the Gentiles, and plantedſt it.

o *Thy Church and people,* p *the Chananites.*

10 † Thou waſt the guide of the way *q* in the ſight therof: thou didſt plant the rootes therof, and it *r* filled the earth.

q The cloude, and piller of fire were viſible guides. r *and it multiplied mightely.*

11 † *ſ* The shadow of it couered the mountanes: and the bowghes of it the ceders of God.

ſ *Hyperbolical ſpeach to ſignifie the great multiplication of the Iſraelites.*

12 † It extended her branches euen to *t* the ſea; and her boughes vnto *v* the riuer.

t *from the mediterranean ſea of Paleſtin,* v *to the riuer Euphrates. Exo. 23. v. 31. Deut. 11. v. 24.*

13 † Why haſt thou deſtroyed the hedge therof: and al that paſſe by the way doe plucke it.

† The

† The *w* boare of the wood hath deſtroyed it : and *x* the 14
ſingular wilde beeſt hath eaten it.

w cruel enimies more like to moſt cruel beaſtes then to men. *x* yea ſo cruel, as none els in the world are like vnto them.

† O God of hoaſts returne : regard *y* from heauen, and ſee, and 15
viſite this vineyeard.

y *The Prophet now prayeth for the coming of Chriſt, which he ſaw in ſpirite.*

† And *z* perfite it, which thy right hand hath planted : and 16
vpon *a* the ſonne of man whom thou haſt confirmed to thee.

z The Church of the old teſtament, in her beſt ſtate, wanted the perfection, which the Church of Chriſt hath. *a* Chriſt our Meſſias moſt commonly calleth by this title : The Sonne of man.

† *b* Thinges burnt with fyre, and digged doune at the incre- 17
pation of thy countenance ſhal periſh.

b *So thy vinyard can not indure if it be ſtil afflicted, and trodden downe.*

† Let *c* thy hand be vpon the man of thy right hand : and 18
vpon the ſonne of man, whom thou haſt confirmed to thee.

c *Chriſt working by Gods powre redreſſeth al miſeries.*

† And we depart not from thee, thou wilt quicken, vs : and 19
we wil inuocate thy name.

† *d* O Lord the God of hoaſtes conuert vs : and ſhew thy face, 20
and we ſhal be ſaued.

d The ſame is the 8. and the 15. verſe (with litle alteration) and here repeted the third time, In which we alſo pray for three thinges firſt to be purged, and conuerted from ſinne, ſecond to be illuminated by Chriſt, the Image of God, Thirdly to be ſanctified, and ſaued in eternal glorie to haue the fruition of the moſt bleſſed Trinitie.

PSALME. LXXX.

Inuitation to celebrate feſtiual dayes deuoutly.
the 7. key.

Al men are inuited to celebrate feſtiual dayes, 6. which were inſtituted in memorie of benefites receiued. 9. the deuout ſhal be protected, and the negligent leift in diſtreſſe.

† Vnto *a* the end, for *b* wine preſſes, a Pſalme to *c* Aſaph 1
him ſelfe.

a This Pſalme perteyneth not only to the old teſtament, but alſo to the new, *b* Gods ſeruants oppreſſed with tribulations, *c* to be ſongue by Aſaph a chief maſter of muſike.

† REioice to God our helper : make Iubilation to the God 2
of Iacob.

† Take ye Pſalme, and *d* giue timbrel : pleaſant Pſalter with 3
the harpe.

d *Make readie al theſe muſical inſtruments.*

4 † Sound ye with trumpet in *e* the :: new moone, in *f* the :: notable day of your ſolemnitie.

:: The feaſt of Neomenia.
:: Feaſt of trumpetes.

e In the Calendes, or firſt day of euerie moneth, in remembrance of Gods prouidence, and perpetual gouernment of al creatures: *f* and moſt eſpecial ſolemnitie in the firſt day of the ſeuenth moneth, in memorie of Iſaac conſerued from death, in whom God promiſed Abraham, to multiplie his ſeede, and to bleſſe al nations. Gen. 17 v. 21. c 21. v 12. c 22. v. 18.

5 † Becauſe it is a precept in Iſrael, and iudgement to the God of Iacob.

6 † He put it for a teſtimonie in *g* Ioſeph, when he came out of the Land of Ægypt: he heard a tongue which he knew not.

g The people of Iſrael ſignified by Ioſeph, as. Pſal. 79. v. 2.

7 He :: turned away his backe *h* from burdens: his handes ſerued in baskettes.

:: In memorie of this benefite Paſch was inſtituted.

h God deliuered the ſame people from their vntolerable bondage of carying burdens in baskettes, from geathering ſtraw, making brickes, and other ſeruitude. Exo 1. v. 14 c. 5. v 7.

8 † In *i* tribulation thou dideſt inuocate me, and I heard thee: I heard thee in the ſecret of the tempeſt: I *k* proued thee at the water of contradiction.

i The admonition of God to the people: *k* yet after ſo great benefites thou didſt murmure, and contradict me. Exo. 17. Num. 20.

9 † Heare ô my people: and I *l* wil conteſt thee: Iſrael *m* if thou wilt heare me.

l *Seriouſly admoniſh thee.* m *Man by free wil may chooſe whether he wil obey or no.*

10 † :: There ſhal be *n* no new God in thee, neither ſhalt thou adore a ſtrange God.

:: The feaſt of Pentecoſt in memorie of the lawe.

n *This was an other great benefite, to geue an expreſſe law, for their inſtruction.*

11 † For I am the Lord thy God, which brought thee out of the land of Ægypt: *o* dilate thy mouth and I wil fil it.

o *Obſeruing my commandments, aske what thou wilt, and I wil geue it thee.*

12 † And my People heard not my voice: and Iſrael attended not to me.

13 † And I let them alone, according to the deſires of their hart, they ſhal goe in their owne inuentions.

Rom. 1. v.24.

14 † If my people had heard me: if Iſrael had walked in my wayes:

15 † I had *p* for nothing, *q* perhaps humbled their enimies: and had laide my hand vpon thoſe that afflict them.

p *Very eaſely.* q *of my freewil and liberalitie, without neceſſitie or obligation.*

† The enimies of our Lord haue lied to him:and *r* their time shal be for euer. 16

r The wicked that promiſe to ſerue God, and do it not shal be in eternal torments:

† And *ſ* he fedde them of the fatte of corne : and out of the rocke, with honie he filled them. 17

In the meane time God beſtowed theſe benefites vpon them, for the iuſts ſake.

PSALME LXXXI.

Admonition to Magiſtrates.
the. 7. key.

The Prophet declareth, 2. that God reprehendeth vniuſt Iudges and Magiſtrates: premonisheth them of his ſeuere & eternal punishment: 8. Wherto the prophet conforming his wil prayeth for the ſame.

† A Pſalme to Aſaph. 1

GOd ſtood in the aſſemblie *a* of goddes, and in the middes he *b* iudgeth goddes.

a The wordes of the prophet, admoniſhing al magiſtrates, that when they ſitte in iudgement, or determine anie cauſe, God who is there, and euerie where preſent, *b* attendeth their proceſſe: and therfore it behoueth them to be aduiſed what they doe: euen as if they heard God ſpeaking as here foloweth:

† *c* How long iudge ye iniquitie: and accept ye the perſons of ſinners. 2

c The wordes of God, though not vttered ſenſibly, yet in effect intimated by his law, according wherto he wil procede in iudgement againſt vniuſt Iudges.

† Iudge ye for the needie and the pupil: iuſtifie ye the humble, and the poore. 3

† Take away the poore: and deliuer the needie from the hand of the ſinner. 4

† They *d* knew not, neither did they vnderſtand, they walke in darkeneſſe : *e* al the fundations of the earth shal be moued. 5

d Such iudges procede in groſſe ignorance, not caring to vnderſtand, but content to walke in darknes. *e* Ye are ſo euil diſpoſed, that you would turne al vpſide downe, iuſtifying the wicked, and condemning the iuſt.

† I ſaide: Yow are *f* goddes, and the ſonnes of the higheſt al. 6

f *For your office which you participate of me, you are certaine goddes vpon earth :*

† *g* But you shal die as men : and fal *h* as one of the princes. 7

g *But when you die you shal find that you are men, ſubiect to Gods iudgement.* h *yea your punishment wil be greuous, and importable: for the mightie shal mightely ſuffer torments.* sap.

† *i* Ariſe ô God, iudge the earth: *k* becauſe thou shalt inherite in al the Gentiles.

i *Againe the wordes of the prophet praying God,* k *that eing he is Lord of al he wil iudge al.*

PSALME LXXXII.

The Church impugned by al ſortes of enimies 10. prayeth God to confound them, as the hath donne diuers the like, 17. wherby ſome ſhal be conuerted.

Perſecuters of the Church confounded. or conuerted. the 6. key.

1 † A Canticle of Pſalme to Aſaph.

2 O God *a* who ſhal be like to thee? *b* hold not thy peace, *c* neither be thou appeaſed ô God:

a *Seing none is like to thee ô God,* b *ſhew thy powre and maieſtie,* c *be not ſilent.*

3 † For behold *d* thine enimies haue made a ſound: they that hate thee, *e* haue lifted vp the head.

d *The cruel perſecuters are moſt inſolent,* e *and proud.*

4 † They haue taken malignant counſel vpon thy people: and they haue deuiſed againſt thy ſaincts.

5 † They haue ſaide: Come, and let vs deſtroy them out of *f* the nation: and let *g* the name of Iſrael be remembred no more.

f *That there be no more anie faithful people,* g *anie Catholiques leift aliue.*

6 † Becauſe they haue deuiſed with one conſent: they haue together made a couenant againſt thee.

7 † The tabernacles of *h* the Idumeians, and *i* the Iſmahelites *k* Moab, and *l* the Agarens.

h The progenie of Eſau, *i* the ſeede of Iſmael. *k* deſcending from the elder ſonne of Lot. *l* the iſſue of Abraham by Agar, who falſly cal them ſelues Saraſcens, as if they were of Sara.

8 † *m* Gebal, and *n* Ammon, and *o* Amalec: *p* the foreners, with *q* the inhabitantes of Tyre.

m People of Gebal a citie of Syria, *n* of the other ſonne of Lot. *o* thoſe that firſt oppugned the Iſraelites, after they were parted from Ægypt. Exo 17. *p* The Philiſtians, *q* and Tyrians, al nere neighboures, and ſome of them nere akine to the Iſraelites, were their great enimies.

9 † Yea and *r* Aſſur alſo is come with them: they are made an aide to the children of Lot.

r Others alſo coming further of, ioyned againſt Gods people, in figure that al heretikes, and other infidels conſpire together againſt Catholiques.

10 † Doe to them as *ſ* to Madian, and *t* Siſara: as to *v* Iabin in the torrent Ciſſon.

ſ The Pſalmiſt therfore prayeth (and withal prophecieth) that God wil at laſt deſtroy them, as he did Madian. Num 31. Iudic. 6. & 7. *t* Siſara captaine general, *v* for Iabin king of Aſor nere Ciſſon. Iudic. 4. v. 7. & 23.

11 † They periſhed *w* in Endor: they were made as *x* the dung of the earth.

w *Within the territorie of Manaſſes (Ioſ. 17.) which they inuaded.* x *ſlaine and not buried.*

† Put their princes as *y* Oreb, and Zeb, and Zebee, and 12
Salmana.

y *Theſe foure princes of the Madianites were ſlaine by Gedeons forces Iudic. 7. & 8.*

Al their princes: † which haue ſaide: Let vs poſſeſſe the San- 13
ctuarie of God for an inheritance.

† My God put them *z* as ∷ a wheele: and as ſtubble before 14
the face of the winde.

∷ z *By foure ſimilitudes the prophet deſcribeth the punishment that ſhal fal vpon perſecuters.*

† Euen as fire that burneth a wood: & as a flame that burneth 15
the mountaines:

† So shalt thou purſew them in thy tempeſt: and in thy wrath 16
thou shalt truble them.

† Fil their faces with ignominie: and *a* they wil ſeeke thy 17
name, ô Lord.

a *God by punishing ſeeketh the conuerſion of ſinners, not their eternal death.*

† Let *b* them be ashamed, and trubled for euer and euer: and 18
let them be confounded, and perish.

b *But ſuch as be ſtil obſtinate, and finally impenitent do perish for euer.*

† And let them know that *c* Lord is thy name, thou onlie the 19
Higheſt in al the earth.

c God only the creator of heauen and earth is properly called **LORD**: VVhoſe eſſential, and incommunicable name is VVHICH IS. Exo. 3. v. 14. & 6. v. 3.

PSALME LXXXIII.

Eternal glorie.
the 10. key.

Deuout perſons feruently deſire eternal glorie, 6. accounting it, in the meane time, a happie ſtate to be in the militant Church, 12. where God firſt geuing grace, wil geue glorie in the triumphant.

† Vnto the end, *a* for wine preſſes, t *b* the children of Core, 1
a Pſalme.

a For men afflicted in this vale of miſerie. *b* By the children of Core not being muſitians (but porters in the temple, 1. Par. 26.) S. Auguſtin here and in other titles of Pſalmes, vnderſtandeth the faithful children of Chriſt.

HOw beloued are *c* thy tabernacles ô Lord of hoaſtes! 2
† my ſoule coueteth, and *d* fainteth vnto the courtes 3
of our Lord.

c The glorious manſions in heauen, which God hath prepared for the iuſt. *d* Vehement deſires do ſometimes depriue vs of external ſenſe.

My hart, and *e* my fleſh haue reioyced toward the liuing
God.

e The mind reioycing in hope, the bodie is alſo recreated, releeued, and reuiued, which before was dulle and heauie.

† For

4 † For f the ſparow alſo hath found her an houſe: and g the turtledoue a neſt for her ſelfe, where ſhe may lay her young ones.

f As ſparowes by natural inſtinct ſeeking habitations, finde houſes to dwel in, g and turtles haue neſtes, wherin to lay their young ones: ſo faithful ſoules ſeeke to dwel in heauen, and in the meane time to lay vp good workes within the Catholique Church; out of which (ſayth S. Auguſtin in this place) how good ſoeuer workes do ſeme (as when paganes, and heretikes feede the hungrie, cloth the naked, receiue ſtrangers into their houſes, viſite the ſicke, comforte priſoners) being not laid in the neſt, conculcabuntur, & conterentur: non ſeruabuntur, non cuſtodientur: they ſhal be trodde vnder foote, they ſhal be bruiſed in peeces: they ſhal not be conſerued, they ſhal not be kept: but (that ſuch workes may be profitable and be conſerued) they muſt be donne in true faith, in the Catholique faith, in ſocietie of the vnitie of the Church.

Thine h altars ô Lord of hoaſtes: my King, and my God.

h VVorkes are good, and rightly laide vp when they are donne in vnitie, and participation of Gods Altares, the moſt proper places of Diuine Seruice, of external Sacrifice in this life, and ſpiritual ſacrifice of perfect praiſes in eternal glorie; where al Sainctes without ceaſing ſing: Holie, holie, holie, Lord God of hoaſtes. Iſaiæ 6. Apoc. 4.

5 † Bleſſed are they, that dwel in i thy houſe ô Lord: for euer and euer they ſhal praiſe thee.

i *The Catholique Church.*

6 † Bleſſed is the man, whoſe helpe is from thee: he k hath
7 diſpoſed aſcenſion in his hart, † in l the vaile of teares, in
the place, which he hath appointed.

k The iuſt by Gods grace and helpe, may reſolue to aſcend by ſteppes and degrees, from vertue to vertue (v. 8.) euen to heauen, l though he be now in this vaile of teares, by reaſon of mans ſinne, who otherwiſe was before ſinne in paradiſe, a place of delight.

8 † For m the lawgeuer ſhal geue n bleſſing, they ſhal goe o from vertue into vertue: p the God of goddes ſhal be ſeene in Sion.

m Chriſt our lawgeuer; n geueth abundance of graces, o with continual increaſe. p but our only omnipotent God, is to be ſenne by this effect of his grace, in the Church and not elswhere.

9 † Lord God of hoaſtes heare my prayer: receiue with thine eare ô God of Iacob.

10 Behold ô God our protectour: and q looke vpon the face of thy Chriſt.

q *Agreably to this the Church maketh al her petitions, concluding al prayers, By Chriſt our Lord.*

11 † Becauſe r better is one day in thy courtes, aboue thouſands.

r In reſpect of the future retribution, which euerie one ſhal receiue according to their deſertes, one day in Gods Church is better then thouſands out of it.

I haue choſen to be ſ an abiect in the houſe of my God: rather then to dwel t in the tabernacles of ſinners.

ſ And better to be in the pooreſt ſtate of Catholique Ghriſtians, t then in greateſt palaces or hiegheſt dignities amongſt ſinners.

† Becauſe God *v* loueth mercie and truth: our Lord wil geue 12
w grace, *x* and glorie.

v The Diuine wiſdom ſo vſeth mercie, and veritie, that neither may preiudice the other: *w* and ſo geueth grace in this life, *x* and glorie in the next.

† He wil not depriue them of good thinges, that *y* walke in 13
innocencie: ô Lord of hoaſtes bleſſed is the man, that hopeth in
thee.

y Beſides innocencie conſerued without ſinne, there is alſo innocencie after remiſſion of ſinne, of which the prophet here ſpeaketh.

PSALME. LXXXIIII.

Incarnation of Chriſt. the 5. key.

With commemoration of Gods former benefites, 5. Chriſts Incarnation is prophecied, 9. bringing peace and ſaluation, 11. mercie and iuſtice concurring together.

Vnto the end, to the children of Core, a Pſalme. 1

O Lord thou *a* haſt bleſſed thy land: thou *b* haſt turned 2
away the captiuitie of Iacob.

a God beſtowed manie great benefites vpon the people of Iſrael; *b* he brought them out of the bondage of Ægypt.

† Thou *c* haſt forgeuen the iniquitie of thy people: thou 3
d haſt couered al their ſinnes.

c *Remitted their manifold ſinnes:* d *pardoned alſo a great part of due puniſhment.*

† Thou haſt mitigated al thy wrath: thou haſt turned away 4
from the wrath of thine indignation.

† *e* Conuert vs ô God our ſauiour: and *f* auert thy wrath 5
from vs.

e As thou haſt ſpared thy peculiar people, ſo we beſech thee ô God creator and general Sauiour of al mankind, *f* mitigate thy wrath towards vs al

† Wilt thou be wrath with vs for euer? or wilt thou extend thy 6
wrath from generation vnto generation?

† O God thou *g* being turned ſhalt quicken vs: and thy people 7
h shal reioyce in thee.

g Til God firſt ſhew his mercie, ſinners lye dead in guilt of ſinne, but by his grace they are ſturred vp, and quickned: *h* and ioyfully returne to God.

† Shew vs ô Lord thy mercie and giue vs thy ſaluation. 8

† I wil *i* heare what our Lord God wil ſpeake in me: *k* becauſe 9
he wil ſpeake peace vpon his people.

i The wordes of the prophet, *k* ſignifying that God had reueled vnto him the redemption of mankind.

And vpon *l* his ſaincts: and vpon them, that are conuerted to
the hart.

l *Not al men are iuſtified, and ſaued, but thoſe that are hartely and ſincerely conuerted.*

† But

10 † But yet his ſaluation is nigh to them that *m* feare him: that glorie may inhabite in our land.

m Though al be not ſaued (becauſe manie wil not cooperate to Gods grace) yet very manie hauing the feare of God, which is the beginning of godlie wiſdom, freely accept of Gods mercie, and ſo the Church is gloriouſly propagated.

11 † *n* Mercie and truth haue met each other: *o* iuſtice and peace haue kiſſed.

n VVheras Gods mercie would ſaue al, and his truth, or iuſtice requireth that ſinnes be duly puniſhed, by Chriſts Paſſion and death, ſufficient ſatisfaction is offered for al ſinnes, and thoſe that wil be partakers by penance, and conformitie to Gods law, may haue remiſſion, *o* and ſo iuſtice is obſerued, and peace made betwen God and his ſubiects.

12 † *p* Truth is riſen out of the earth: *q* and iuſtice hath looked downe from heauen.

p Integritie of conſcience reigneth in good men, *q* God ſending iuſt meanes from heauen to ſaue them.

13 † For *r* our Lord certes wil geue benignitie: and *ſ* our land ſhal giue her fruite.

r *God geueth grace,* ſ *and ſo men yeld fruict.*

14 † *t* Iuſtice ſhal walke before him: and ſhal ſet his ſteppes in the way.

t *Yea they walke in iuſtice, and right path of Gods law.*

PSALME. LXXXV.

In conſideration of his owne imperfections, the royal prophet, or other faithful perſon prayeth God, 5. according to his mercie and goodnes, 9. ſhewed in conuerting Gentiles, 13. and in deliuering the ſupplicant him ſelf from the ſtate of damnation, 16. that he wil ſtil direct and defend him againſt al enimies.

A prayer for continual grace. the 7. key

1 † A praier *a* to Dauid him ſelfe.

a A *forme of prayer for king Dauid, and for anie faithful perſon.*

Incline thine eare ô Lord, and *b* heare me: *c* becauſe I am needie and poore.

b There be ſundrie iuſt cauſes which moue God to heare our prayers: *c* firſt our neceſſitie requireth Gods helpe

2 † Keepe my ſoule, becauſe *d* I am holie: ſaue thy ſeruant my God, that *e* hopeth in thee.

d Secondly becauſe we profeſſe, and promiſe to lead a holie life. *e* Thirdly, becauſe we truſt and hope in God.

3 † Haue mercie on me ô Lord, becauſe I haue cried to thee *f* al
4 the day: † make ioyful the ſoule of thy ſeruant, becauſe to
thee ô Lord haue I *g* lifted vp my ſoule.

f *Fourtly, becauſe we perſeuere in prayer.* g *Fiftly, if we pray with attention of mind.*

† Becauſe thou ô Lord art *h* ſwete, and *i* milde: and *k* of much mercie to al that inuocate thee. *l*. 5

h Sixtly becauſe God of his owne nature is benigne, readie to beſtow benefites. *i* Seuently, he is meeke to remitte offences, *k* Eighly, he is merciful to mitigate the puniſhment, to thoſe that make recourſe vnto him. *l* For theſe cauſes we pray as foloweth.

† Receiue ô Lord my praier with thine ears: and attend to the voice of my petition. 6

† In the day of my tribulation I haue called to thee: becauſe thou haſt heard me. 7

† There is not the like to thee amongſt goddes ô Lord: and there is not according to thy workes. 8

m Vocation of Gentiles. *n* They ſhal come by faith. *o* and glorifie God by good workes. Mat. 5. v. 17.

† *m* Al nations what ſoeuer thou haſt made, ſhal *n* come, and ſhal adore before thee ô Lord: and they ſhal *o* glorifie thy name. 9

† Becauſe thou art great and doing meruelous thinges: thou onlie art God. 10

† Conduct me ô Lord in thy way, and I wil walke in thy truth: let my hart reioyce that it may feare thy name. 11

p Cofeſſion of praiſe.

† I wil *p* confeſſe to thee ô Lord my God with al my hart, and wil glorifie thy name for euer. 12

q From the ſtate of eternal damnation.

† Becauſe thy mercie is great vpon me: and thou haſt deliuered my ſoule out of *q* the lower hel. 13

† O God the wicked are riſen vp vpon me, and the ſynagogue of the mightie haue ſought my ſoule: and they haue not ſet thee in their ſight. 14

r In performing al promiſes.

† And thou ô Lord the God of compaſſion and merciful, patient, and of much mercie, and *r* true. 15

† Haue reſpect to me, and haue mercie on me, *ſ* giue thine empire to thy ſeruant: and ſaue the ſonne of thy handmaide. 16

ſ A digreſſion (vſual to prophetes) of Chriſts Empyre and Kingdom the Church, geuen to him, being the ſonne of an immaculate virgin, the handmaide of God.

† Make with me *t* a ſigne vnto God, that they may ſee which hate me, and may be confounded: *v* becauſe thou ô Lord haſt holpen me. 17

t The chief and principal ſigne of Chriſts, and his Churches glorie, is his Reſurrection, præfigured in Ionas. *v* VVherby al enimies are confounded, either to their conuerſion, or to eternal damnation. See 6. Auguſtin.

PSALME LXXXVI.

The Catholique Church glorious. the 6. key.

The Church of Chriſt beginning in Ieruſalem, 3. is extended to al Nations 5. glorious, 6. and permanent, 7. in holie ioy.

To the

1 To the children of Core, a Pſalme of Canticle.

THE fundations thereof in the holie *a* mountaynes:
2 † our Lord loueth the gates of Sion, aboue al the tabernacles of Iacob.

a Chriſts Church was firſt founded in Ieruſalem on whitſunday, Act. 2. in mount Sion, which hath two toppes, in one of which the Temple ſtood, in the other Dauids towre or palace.

3 † Glorious thinges are ſaide of thee, ô cittie of God.

4 † *b* I wil be mindeful of *c* Raab, and Babylon knowing me.

b The Prophet in the perſon of Chriſt, ſaith he wil commend vnto his Apoſtles, and other Apoſtolical men, that they conuert al nations (as our Sauiour gaue expreſſe commiſſion and commandment. Math. 28. Luc. 24. v. 47. Act. 1. v. 8.) *c* naming here Raab (which is Ægypt) and Babylon:

Behold *d* the foreners, and Tyre, & the people of the Æthiopians, theſe *e* were there.

d The Philiſtims, Tyrians, Æthiopians, *e* & the reſt, ſhal be regenerate in this Church, which for the aſſured certaintie therof (after the prophets maner of ſpeaking) is affirmed in the pretertence, as if it were then donne.

5 † Shal it not be ſaid of Sion *f* Man and man, is borne in her; and *g* the Higheſt himſelfe founded her?

f It ſhal be reported, or one ſhal ſay to an other: Loe this and that man, al theſe and al theſe men are regenerate by Baptiſme in the Church of Chriſt. *g* God himſelfe, Chriſt God and Man, founded this Church.

6 † Our Lord wil declare *h* in ſcriptures of peoples, and *i* of princes: of thoſe that haue bene in her.

h The multitude of the elect is ſo great, that only God knoweth the number, *i* and the qualities of al ſortes, of Princes, Prelates, and Peoples.

7 † The *k* habitation in thee, is as it were of al reioycing.

k Great ſpiritual ioy with peace of conſcience, is in true Chriſtian Catholiques in the militant Church; but the bleſſed haue the moſt abſolute & ſecure ioy of al, in the Church triumphant.

PSALME LXXXVII.

A faithful perſon ſore and long afflicted, lamentably complaineth, praying God, 15. not ſtil to repel him, being leiſt deſolate, 19. without al conſolation of freindes.

A prayer in long affliction the 7. key.

1 A Canticle of a Pſalme, to the children of Core, vnto the end, for *a* Maheleth *b* to anſwer, *c* of vnderſtanding to Eman the Ezrahite.

a An inſtrument of muſike apt for lamentable ſongues Not expreſſed in the title of anie other Pſalme. Perhaps becauſe this Pſalme mixteth not anie conſolation with mourning, as other Pſalmes do, which are alſo prayers in affliction. As the 30. 53. 63. 73. *b* Neither is this word in anie other title. It is added here to admoniſh vs, that as this Pſalme, and ſome others were ſongue by two quires, one anſwering the other, ſo we muſt in anſwer and imitation of Chriſt, ſuffer long and great afflictions with patience, ſeing he in his paſſion was leiſt without ordinarie cõſolation. *c* By ſome interpreted [his bretheren] For Chriſt (ſaith S. Auguſtin) voutchſaffeth to make them his bretheren, which vnderſtand the myſterie of his Croſſe, and not only are not aſhamed therof, but alſo faithfully glorie therin.

O † Lord the God of my ſaluation: *d* in the day haue I 2
cried, and in the night before thee.

d *I haue cried to thee very often both by day, and by night.*

† Let my prayer enter in thy ſight: incline thine eare to my 3
petition.

e I am almoſt dead.

† Becauſe my ſoule is replenished with euils: and *e* my life 4
hath approched to hel.

† I *f* am accounted with them that deſcend into the lake. 5

f *Accounted as dead, and readie to be buried.*

I am become as a man without helpe, † *g* free among the 6
dead, as the wounded ſleeping in rhe ſepulchres, of whom
thou art mindeful no more: and they are caſt of from thy hand.

g If I were dead, I ſhould be free from theſe afflictions. Eſpecially it agreeth to Chriſt, who was free, yea of infinite powre amongſt the dead.

† They haue put me in *h* the lower lake: in the darke places, 7
and in the shadowe of death.

h Myn enimies haue endeuored not only to bereue me of temporal life, wherby I ſhould goe into limbus, but alſo to kil my ſoule ſpiritually, wherby I ſhould deſcend into the lower hel of the damned.

† Thy *i* furie is confirmed vpon me: and al thy waues thou 8
haſt brought in vpon me.

i *Thy iuſt wrath alſo ô God hath excedingly afflicted me.*

† Thou haſt made my familiars far from me: they haue put 9
me abomination to themſelues.

I was deliuered and came not forth: † myne eies languished 10
for pouertie.

I cried to thee ô Lord al the day: I ſtretched out my handes
to thee.

† Wilt thou *k* doe meruels to the dead: or shal phiſicians raiſe 11
to life, and they confeſſe to thee?

k O God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie, and miraculous helpe, as to be raiſed againe after death.

† Shal any *l* in the ſepulchre declare thy mercie, and thy truth 12
in perdition?

l *when I shal be dead & buried, I can not denounce thy praiſes as now I can to mortal men.*

† Shal thy meruelous workes be knowne *m* in darkenes: 13
and thy iuſtice in the land of obliuion.

m *Much leſſe shal the damned praiſe thee in eternal perdition.*

† And I ô Lord haue cried to thee: and in the morning shal 14
my praier preuent thee.

† Why

15 † Why doeſt thou o Lord reiect my prayer: turneſt away thy face from me?

16 † I am poore, and in labours *n* from my youth: and being *o* exalted, humbled and troubled.

n *As wel young,* o *as waxing elder I haue bene ſtil afflicted.*

17 † Thy wrathes haue paſſed vpon me: and thy terrours haue trubled me.

18 † They haue compaſſed me as water al the day: they compaſſed me together.

19 † Thou *p* haſt made frend, and neighboure far from me: and my familiars becauſe of miſerie.

p *My miſerable eſtate hath alienated al freindes, neighboures, & acquantances from me.*

PSALME LXXXVIII.

Gods mercie and truth, with his great promiſes to Dauid, 6. his powre in the whole world, and iuſt iudgements, are the true ioy of his ſeruantes. 20. Chriſts kingdom shal remaine for euer: 31. yea manie offending yet al shal not perish, 39. but after great affliction, 47. God wil reſpect mans infirmitie, 50. his owne promiſe, and the enimies reproching his ſeruantes and himſelfe: 53. who is bleſſed for euer.

The Church of Christ neuer faileth. the 6. key.

1 Of vnderſtanding *a* to Ethan the Ezrahite.

a Otherwiſe called Idithun. 1. Paral. 25. or rather Ethan, who was very wiſe, mentioned with others, to whom Salomon is preferred for wiſdom. 3. Reg. 4. v. 31, and ſignifieth ſtrong, applied here to thoſe that are ſtrong in aſſured hope of Chriſts promiſes, notwithſtanding it ſemeth ſometimes to the weake, thar his promiſes are not performed.

2 THe mercies of our Lord I wil ſing for euer.
In generation *b* and generation I wil shewe forth thy truth, in my mouth.

b *In al generations.*

3 † Becauſe thou ſaidſt: Mercie shal be built vp for euer *c* in the heauens: thy truth shal be prepared in them.

c The heauens ſhal rather fal, then Gods truth faile. Myſtically, in the Apoſtles, and by their preaching, the Church of Chriſt is built for euer.

4 † I haue ordained a teſtament with mine elect, I haue ſworne
5 to Dauid my ſeruant: † *d* for ever wil I prepare thy ſeede.
And I wil build thy ſeat vnto generation and generation.

d Dauids ſeede conſerued til Chriſt was borne of his virgin mother: and in his ſpiritual ſeede, his kingdom the Church is for euer conſerued. Otherwiſe not verified of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly deſtroyed.

6 † The heauens shal confeſſe thy meruelous workes ô Lord: yea and thy truth in the church of ſaintes.

e The Angels.

† For who in the cloudes ſhal be equal to our Lord : ſhal be 7
like to God among e the ſonnes of God?

† God, who is glorified in the counſel of ſaintes : great and 8
terrible ouer al that are round about him.

† O Lord God of hoaſtes who is like to thee? thou art mightie 9
ô Lord, and thy truth round about thee.

† Thou ruleſt ouer the powre of the ſea : and the mouing of 10
the waues therof thou doeſt mitigate.

f The prophet aludeth to the plagues and miracles in Ægypt, and in other enimies.

† Thou f humbledſt the proud one, as one wounded : in the 11
arme of thy ſtrength thou haſt diſperſed thine enimies.

† The heauens are thine, and the earth is thine, the round 12
earth, and the fulnes therof thou haſt founded : † the north, 13
and the ſea thou haſt created.

g Conuerſion of Gentiles.

g Thabor and Hermon ſhal reioice in thy name : † thy arme 14
is with might.

Let h thy hand be confirmed, and thy i righthand exalted :
† iuſtice and iudgement is the preparation of thy ſeat. 15

h VVhether God puniſh, as with the left hand, i or beſtow benefites, as with the right hand, al is to his glorie, and according to mercie, and truth.

Mercie and truth ſhal goe before thy face : † k bleſſed is the 16
people that knoweth iubilation.

k They are ſpiritually happie, that do thus conſider of Gods meruelous procedings, praiſe the ſame, and reioyce therin.

Lord they ſhal walke in the light of thy countinance, † and in 17
thy name they ſhal reioyce al the day : and in thy iuſtice they
ſhal be exalted.

l powre, and kingdom.

† Becauſe thou art the glorie of their ſtreingth : and in thy 18
good pleaſure ſhal our l horne be exalted.

† Becauſe our protection is of our Lord : and of the holie one 19
of Iſrael our king.

:: Thus God promiſed to eſtabliſh the kingdom of the Iewes in Dauid and his familie 1. Reg. 16. 2. Reg. 5. and other places. which was performed as in a figure but

† Then didſt thou ſpeake in viſion to thy ſaintes, and ſaidſt 20
:: I haue put helpe on the mightie one : and haue exalted an
elect one of my people.

† I haue found Dauid my ſeruant : with myne holie oyle haue 21
I anointed him.

† For mine hand ſhal helpe him : and myne arme ſhal 22
ſtrengthen him.

† The enimie ſhal nothing preuale in him : and the ſonne of 23
iniquitie ſhal not adde to hurt him.

† And I wil cut downe his enimies before his face : and them 24
that hate him I wil put to flight.

more fully in Chriſt. Act. 13. v. 22.

25 † And my truth, and my mercie with him: and in my name ſhal his horne be exalted.

26 † And I wil put his hand in the ſea: and his righthand in the riuers.

27 † He ſhal inuocate me: Thou art my Father: my God, and the protector of my ſaluation.

28 † And I wil put him the firſtbegotten, high aboue the kings of the earth.

29 † I wil kepe my mercie vnto him for euer: and my teſtament faithful to him.

30 † I wil put his ſeed for euer and euer: and his throne as the daies of heauen.

31 † But if his children ſhal forſake my lawe: and wil not walke in my Iudgementes:

32 † If they ſhal profane my iuſtices: and not kepe my commandmentes:

33 † I wil viſite their iniquities with a rod: and their ſinnes with ſtripes:

34 † But ″ my mercie I wil not take away from him: neither wil I hurt in my truth:

35 † Neither wil I profane my teſtament: and the words that procede from my mouth I wil not make fruſtrate.

36 † Once I haue ſworne in my holie, * if I lie to Dauid:

* I vvil not lie.

37 † his ſeede ſhal continewe for euer.

38 † And *m* his throne as the Sunne in my ſight, and as the Moone perfect for euer: and a faithful witneſſe in heauen.

m Chriſtian iuſt ſoules as the ſunne, *n* and as the perfect, or full moone. See the firſt Tome. page 716. S. Auguſtin alſo expoundeth this verſe in the Anagogical ſenſe, of the iuſt after the Reſurrection in glorie, where the ſoule ſhal be like the ſunne, and the bodie, which now is mutable, ſhal be like the moone, not as now alwayes changing, but as the ful moone, alwayes perfect.

39 † ″But ∴ thou haſt repelled and diſpiſed: thou *o* haſt differred thy Chriſt.

o Amongſt manie penſiue thinges, this one word doth comforte vs, thy promiſe remaineth, thou haſt not denied to ſend Chriſt, but differred him,

∴ God hauing promiſed al the aforſaide the prophet in the perſon of the weake, lamenteth that the contrarie ſhal happen as wel in the temporal kingdom

40 † Thou haſt ouerthrowne the teſtament of thy ſeruant: thou haſt profaned his ſanctuarie on the earth.

41 † Thou haſt deſtroyed al the hedges therof: thou haſt made the firmament therof feare.

42 † Al that paſſe by the way haue ſpoiled him: he is become a reproch to his neighbours.

oppreſſed by the Aſſirians Babylonians, Perſians, Grecians, and Romanes: as in the Church impugned by innumerable ſortes of Heretikes and other Infidels.

† Thou haſt exalted the righthand of them that oppreſſe him: 43
thou haſt made al his enimies ioyful.

† Thou haſt turned away the helpe of his ſword: and haſt not 44
holpen him in battel.

† Thou haſt deſtroied him from *p* emundation: and his ſeat 45
thou haſt broken downe to the ground.

p *From the vſe of Sacrifice and Sacraments, wherby ſinners were wount to be cleanſed.*

† Thou haſt leſſened the daies of his time: thou haſt ouerwhel- 46
med him with confuſion.

:: The Pſalmiſt prayeth and prophecieth that God wil reſpect the weaknes of man, maintaine his Church in manie natiōs, & ſaue manie ſoules.

† :: How long ô Lord doeſt thou turne away for euer: shal 47
thy wrath burne as a fire?

† Remember what my ſubſtance is: for haſt thou made al the 48
children of men in vaine?

† Who is the man that shal liue, and shal not ſee death: shal 49
deliuer his ſoule from the hand of hel?

† Where are thyne old mercies ô Lord, as thou ſwareſt to 50
Dauid in thy truth?

† Be mindeful ô Lord of the acproch of thy ſeruantes (which 51
I haue held in my boſome) of manie nations.

† Which thine enimies haue reproched ô Lord, which they 52
haue reproched *q* the commutation of thy Chriſt.

q *As though Chriſt were changed and turned from vs.*

† Bleſſed be our Lord for euer: *r* Be it, be it. 53

r So we wiſh and pray that al may bleſſe and praiſe thee. Amen.

ANNOTIONS, PSALME LXXXVIII.

Though Chriſtians do ſinne yet Chriſt loſeth not his Church.

34 *My mercie I vvil not take avvay from him.*] Although, Chriſtians ſignified by the childrē or ſucceſſors of Dauid, ſinne moſt grieuouſly, yea ſuppoſe they wil ſinne with deſperation (ſaith S. Auguſtin) and obſtinatly perſiſt in ſinne, that they offend the eyes of their Father, & deſerue to be diſenherited: &c. Yet for theſe Chriſt ſhal not remaine without inheritance, the corne ſhal not alſo periſh for the chafe, ſome fiſhes ſhal be geathered out of the nette into veſſels, notwithſtanding the euil fiſhes are caſt away. And a litle after, the ſame Doctor diſcourſing of eternal glorie both in bodie and ſoule, of thoſe that dye in Gods fauour, ſayth; Theſe thinges are promiſed concerning Chriſt, very certaine, very firme, very plaine, and vndoubted. For albeit ſome thinges are couered in myſteries, yet ſome thinges are ſo manifeſt, that by them the obſcure thinges may moſt eaſily be cleared.

Hard places explicated by the cleare.

Gods promiſes to Dauid were not fulfilled in Salomon, but in Chriſt.

39. *But thou haſt repelled &c.*] Againe S. Auguſtin, addeth vpon the next verſes folowing: God performed not theſe promiſes in Dauid, that when thou ſeeſt they were not fulfilled in Dauid, which neceſſarily muſt be fulfilled, thou maiſt ſeke an other, in whom it may be ſhewed that they were fulfilled. God promiſed ſome thing (a kingdom) for euer of Dauids ſeede: and Salomon was borne: and became of ſo great wiſdom, and ſo great prudence, that Gods

promiſe

promiſe concerning Dauids ſeede, ſeemed to be fulfilled in him But Salomon fell, and gaue place of expecting Chriſt; that becauſe God neither can be deceiued, nor deceiue, he put not his promiſe in him, whom he knew would fall, but thou ſhouldeſt relie vpon God, and exact his promiſe. A litle after Thou ſeekeſt the kingdom of the Iewes, it is not: thou ſeekeſt the altar of the Iewes, it is not: thou ſeekeſt the ſacrifice of the Iewes, it is not: thou ſeekeſt the prieſthood of the Ievves, it is not. VVherupon he concludeth: Al theſe defectes came to the Ievves: yet vvas not Chriſt taken from them, but differred. Some Ievves beleued in him, and manie Gentiles. As the Pſalmiſt prophecieth from the 47. verſe to the end of this Pſalme.

Defectes in the Iewes ſupplied in the Gentiles.

PSALME LXXXIX.

Vnder the forme of prayer, the Pſalmiſt deſcribeth the ſhortnes of mans life and other calamites. 7. Gods ſtrict iudgement. 13. but firſt his comfortable mercie: 16. and perpetual regard of his owne worke.

Man rightly created fel by ſinne into miſeries.
the 2. key.

1 † A prayer *a* of Moyſes the man of God.

a Some Expoſitors thincke Moyſes was the author of this Pſalme, and of the tenne next folowing. But others hold that Dauid vvas author of al, and that Moyſes his name is here put in the title by Eſdras, becauſe this Pſalme is like to the prayer of Moyſes, vvhen the people prouoked Gods vvrath by their ſinnes in the deſert. And becauſe mans creation, fal, puniſhmẽt, and Gods mercie tovvards him, are here deſcribed: which Moyſes firſt vvritte, as going before the vvritten lavv. And that Moyſes made not this Pſalme is probably gethered by the 10. verſe, where the ordinarie age of men is deſcribed to be (in ſtreingth and vigore) ſeuentie yeares, or of ſome fourſcore: and the greater part (of the one or the other) is in labour and ſorovv. And it is euident (Deut. 34.) that Moyſes liued in al an hundred and tvventie yeares, and his eye was not dimme, neither vvere his teeth moued. So Aaron, Ioſue, and others commonly liued longer then is here mentioned. But Dauid vvas old and impotent at ſeuentie yeares. 3. Reg. 1. S. Hilarion, liuing neere ſeuentie yeares in his heremitage, S. Remigius gouerning the Church of Rhemes, ſeuentie yeares, and the like are accounted to haue bene ful of dayes, and ſuch as liued longer are reputed extraordinarie. Agane it is more euidently proued that Moyſes vvas not author of the 94. and 95. Pſalmes.

Lord, thou art made a refuge for vs: *b* from generation vnto generation.

b *Alwayes from the beginning of the world to the end.*

2 † Before *c* the mountaines were made, or the earth and the world formed: *d* from euerlaſting euen vnto euerlaſting thou art God.

c *The Prophet ſheweth that the world was created in and with time, not eternal.* d *And that only God is eternal.*

3 † Turne not away man into humiliation: thou ſaidſt: Be conuerted ye children of men.

e God hath often ſaide, that he vvould not the death of ſinners, but rather that they be conuerted and liue for euer.

† Becauſe *f* a thouſand years before thine eies, are as yeſter- 4
day, that is paſt.

f Though ſome liued long (none for al that did reach to a thouſand yeares) yet it is nothing before God, and in reſpect of eternitie.

And as a watch in the night, † thinges that are counted 5
nothing ſhal their years be.

† In *g* the morning as an herbe he ſhal paſſe, in the morning 6
he ſhal floriſh, and paſſe: in *h* the euening he ſhal fal, be
hardened, and withered.

g The youth of man quickly paſſeth: *h* old age can not laſt long: vvherof cometh our Engliſh prouerb: A young man may dye ſovvne, an old man can not liue long.

† Becauſe we haue faynted in thy wrath, and in thy furie we 7
are trubled.

† Thou haſt put *i* our iniquities in thy ſight: our* age in the 8
light of thy countinance.

*Seculum.

i *Sinne the cauſe of ſhortnes of mans life.*

† Becauſe al our daies haue failed: and in thy wrath we haue 9
failed.

Our yeares ſhal be conſidered *k* as a ſpyder: † the daies of our 10
yeares in them, are *l* ſeuentie yeares.

k Mans life as brickle as a ſpiders vveb: or mans life vvaſteth continually, as a ſpider vvaſteth her ſelf by ſpinning, and conſuming her ovvne ſubſtance.

And if in ſtrong ones *m* eightie years: and the more of them,
labour and ſorrow.

l m Theſe numbers literarly ſhew the ſhortnes of the longer ſorte of mens liues. Myſtically, ſeuen ſignifie the reſt after laboures of this vvorld, and perteyn to the old teſtament: eight ſignifie the revvard in the reſurrection, perteyning to the nevv teſtament. VVhich multiplied by tenne, a perfect number, make ſeuentie and eightie. VVhich ioyned together make an hundred and fiftie. The number of al theſe Pſalmes.

Becauſe *n* mildnes is come vpon vs: and we ſhal be chaſtiſed.

n It is of Gods milde prouidence, that mans life is ſhort, for that manie if they vvere ſure, or had probabilitie to liue long, vvould preſume to ſinne more.

† *o* Who knoweth the powre of thy wrath: and for feare 11
† to number thy wrath? 12

o Seing God of his iuſtice puniſhed al mankind, for one ſinne of our firſt parente, his vvrath muſt nedes be very great to euerie ſinner, for his ovvne proper ſinnes.

So make thy righthand knowne: and men learned in hart, in
wiſedome.

† Turne ô Lord, how long? and be intreated for thy 13
ſeruants.

† *p* We are repleniſhed in the morning with thy mercie: and 14
we haue reioyced, and are delighted al our daies.

p *The hope of glorious reſurrection turneth our calamities into ſpiritual ioy.*

15 † *q* We haue reioyced for the daies wherin thou haſt humbled vs: the yeares, wherin we haue ſeene euils.

q *Yea the more we ſuffer in this life for the truth, the greater is our comforth in hope of reward.*

16 † ∷ Looke vpon *r* thy ſeruants, and vpon thy workes: and *ſ* direct their children.

r Not only in that we are thy creatures, but alſo in that we are thy proper worke, therfore in both theſe reſpectes, ô God looke vpon vs with clemencie. *ſ* lead alſo our poſteritie into the right way, and make them thy ſeruantes.

17 † And *t* let the brightnes of our Lord God be vpon vs, and *v* direct thou the workes of our handes ouer vs: and *w* the worke of our handes doe thou direct.

t O God illuminate our vnderſtanding, *v* make our actions by thy grace profitable to vs: *vv* and make perfect in vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (ſayth S. Anguſtin) when they are directed to this one end.

PSALME XC.

Whoſoeuer faithfully and firmly truſteth in Gods prouidence, is ſecure from al dangers of ſecrete, ſutle, and open enimies. 7. his aduerſaries shal come to ruine. 11. Angels shal defend him 13. no kind of ſerpent, nor beaſt shal hurt him. 14. God himſelf aſſureth him of his protection, and of eternal ſaluation.

Gods prouidence the 3. key.

a Prayſe of a *b* Canticle to Dauid.

a *Praiſe of Gods prouidence, With thankes,* b. *Which Dauid ſongue with voice.*

1 HE *c* that dwelleth in the helpe of the Higheſt, shal abide in the protection of the God of heauen.

c *He that firmely relieth and reſteth vpon Gods prouidence, is aſſuredly protected by him.*

2 † He shal ſay to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

3 † Becauſe he hath deliuered me from *d* the ſnare of the hunters, and from *e* the sharpe word.

d *Al ſecret and ſutile machinations:* e *and from al crueltie of tyrants.*

4 † With his shoulders shal he ouershadowe thee: and vnder his winges thou shalt hope.

5 † With shilde shal his truth compaſſe thee: ″ thou shalt not be afrayed *f* of the feare in the night.

f Terrors obſcurly ſuggeſted by euil men or ſpirites, with erronions conceipte that men are not bond in time of temporal dangers, to confeſſe the truth.

6 † Of *g* the arrow flying in the day, *h* of buſines walking in darkenes: *i* of inuaſion, and the midday diuel.

g Open perſecution threatning preſent death, except men denie the truth which they know.
h circumuention of craftie enimies by ſutle arguing, and drawing men into error, and ſo to

decline from Catholique Religion, *i* long torments, euen to death, except Gods ſeruants wil relent, and denie the truth, which they aſſuredly beleue, and know in their conſcience, that they are bond to profeſſe it.

† A *k* thouſand ſhal fal on thy ſyde, & *l* ten thouſand: on thy righthand: but to thee it ſhal not approch. 7

k On thy left ſide, in aduerſitie manie fal from God, *l* & on thy right ſide, in proſperitie manie more forgete, and forſake God.

† But thou ſhalt conſider with thine eies: and ſhalt ſee the retribution of ſinners. 8

m In ſincerely ſayng thou art my hope: thou makeſt God thy refuge.

† Becauſe *m* thou ô Lord art my hope: thou haſt made the Higheſt thy refuge. 9

† There ſhal no euil come to thee: and ſcourge ſhal not approch to thy tabernacle. 10

† Becauſe he hath geuen *n* his Angels charge of thee: *o* that they keepe thee in al thy waies. 11

n Angels haue protection of men by Gods ordinance. *o* The diuel corruptly alleageth this ſcripture (*Mat. 4*) omitting the latter part of this verſe: which ſheweth when Angels protect iuſt men, to witte, when they walke in a right path, obſeruing ordinarie courſe in their actions, not in geuing themſelues headlong into needles danger, as the ſame diuel propoſed to our Sauiour, to caſt himſelf downe from the pinnacle of the temple. Such falling is not the way of the iuſt, but of Lucifer, that fel from heauen. So S. Bernard noteth. Ser. 15. in hunc Pſal.

† In their handes they ſhal beare thee: leſt perhaps thou knocke thy foote againſt a ſtone. 12

† Vpon the aſpe, and the baſiliſcus thou ſhalt walke: & thou ſhalt tread vpon the lion, and the dragon. 13

† *p* Becauſe he hath hoped in me, I wil deliuer him: I wil protect him, becauſe he hath knowne my name. 14

p *God ſpeaketh the reſt that foloweth in this Pſalme.*

† He ſhal crie to me, and I wil heare him: with him I am in tribulation: I wil deliuer him, and *q* wil glorifie him. 15

q *In eternal ſaluation.*

† With length of daies I wil replenish him: and I wil ſhew him my ſaluation. 16

ANNOTATIONS. PSALME XC.

Foure ſortes of perſecution for the Catholique faith.

5. *Thou ſhalt not be afraid*] S. Auguſtin here obſerueth foure maners of tempting the faithful to fal from true Religion. 1. Sometimes with tentation that is but light and obſcure, which the Prophet here calleth feare in the night: when ignorant men are tempted by ſuggeſtion, or apprehenſion of temporal afflictions, not knowing that they fal into eternal damnation, by fleing from worldlie, or bodilie calamities. 2. Sometimes the tentation threatneth preſent death to them that are wel inſtructed in the truth, and knovv that they muſt confeſſe it euen to death, which the Prophet calleth an arrovv flying in the day: vvhen the faithful clerly ſeeth vvhat danger hangeth ouer him, tovvit,

preſent

preſent death if he ſtand conſtant, and damnation if he denie his faith
Somtimes the tentation is more vehement, but yet obſcure, which he calleth, 5
buſines vvalking in darknes: vvhen by ſutle endeuoures, framing arguments in
excuſe of ſinne, men are perſvvaded that they may lavvfully take ſome oath, or
do ſome other thing, vvhich in dede is not lavvful: and ſo by earneſt, and ſutle
perſvvaſions they ignorantly decline from Catholique Religion, or committe
other greuous ſinnes. But the greateſt and manifeſt tentation is called inuaſion 4
& midday diuel: when perſecuters ſeing neither more eaſie perſvvaſions can
deceiue Gods ſeruants, nor preſent death force them to denie the truth, they
then aſſault them more vehemently, and more dangerouſly vvith long, and
continual afflictions, not remitting their crueltie til the afflicted either yeld to
their vvil, or dye in long torments. And by theſe tvvo latter kindes of perſecution
manie are ouerthrovvne, vvhich vvere conſtant in the former. For
vvhiles tyrants propoſed dangers to ſimple people, and deceiued ſome, yet
threatning preſent death to others, that were better inſtructed, and confirmed
in Religion, innumerable perſeuered, & glorioùſly died in confeſſion of Chriſtian
Catholique faith. But by ſutle arguing of hard pointes of chriſtian doctrin
or practiſe; and by long torments manie haue bene ſeduced, blindly falling
into errors, and manie wittingly haue denied the truth, which they clerly beleued
in their hartes, to auoide this midday diuel, the extremitie of long manifeſt,
and greuous afflictions. Neuertheles in al theſe tentations God protecteth
them that firmly truſt in him. Thoſe (ſaith this holie Father) haue failed,
which preſumed of themſelues, which dwelt not in the helpe of the Higheſt,
and in protection of the God of heauen: which ſaid not to our Lord: Thou
art my Protector, and my refuge, which truſted not vnder the ſhadow of his
winges, but relied, or attributed much to their owne ſtreingth.

God leaueth none but thoſe that firſt leaue him.

PSALME XCI.

God is by al maner of voices and inſtruments to be praiſed in his admirable works. 7. which the foolish not doing are puniſhed; 11. and the wiſe are rewarded.

The vvorkes of God admirable. the 2. key.

1 † A Pſalme *a* of Canticle, *b* in the ſabbath day.

a Voices beginning inſtrumentes proſecute this ſong: *b* when we reſt from worke then eſpecially vve ought to thincke vpon Gods vvorkes, praiſe and thanke him for the ſame.

2 IT is good *c* to confeſſe to our Lord; and to ſing to thy name ô Higheſt.

c To geue thankes.

3 † To ſhew forth thy mercie in *d* the morning: and thy truth in *e* the night.

d *In proſperitie,* e *in aduerſitie.*

4 † In *f* the inſtrument of tenſtrings, in *g* Pſalter: with Canticle, on *h* the Harpe.

f On euerie inſtrument of tenne ſtringes, ſignifying the obſeruation of the tenne commandments: *g* namely on the Pſalter. *h* alſo on the harpe, which ſignifieth mortification.

5 † Becauſe thou haſt delighted me ô Lord in thy workemanſhip: and in the workes of thy handes I wil reioyce.

† How are thy workes magnified ô Lord! thy cogitations 6
are made very profounde.

† The *i* vnwiſe man wil not know; and the *k* foule wil not 7
vnderſtand theſe thinges.

i *Carnal and ſenſual man,* k *he that thinketh only of preſent thinges, not of future.*

† When ſinners ſhal ſpring vp as graſſe: and al that worke ini- 8
quitie ſhal appeare.

That they may periſh for euer: † but thou the Higheſt 9
foreuer ô Lord.

† Becauſe loe thine enimies ô Lord, becauſe loe thine enimies 10
ſhal periſh: and al that worke iniquitie ſhal be diſperſed.

† And *l* my horne ſhal be exalted, as the vnicorns: *m* and 11
my old age in plentiful mercie.

l The iuſt in confidence of a good conſcience, expect exaltation of their powre: *m* and great conſolation in the end of their life.

† And *n* mine eie hath looked vpon mine enimies: and the 12
malignant ryſing vp againſt me, mine ears ſhal heare.

n Then ſhal the iuſt ſee their enimies depreſſed: and themſelues floriſh, like the palme, and ceder trees as foloweth.

† The iuſt, ſhal floriſh as a palme tree: as the ceder of Liba- 13
nus ſhal he be multiplied.

† They that are planted in *o* the houſe of our Lord, ſhal floriſh 14
in *p* the courtes of the houſe of our God.

o *Militant Church*: p *triumphant.*

† As yet ſhal they be multiplied in plentiful old age: and they 15
ſhal be wel affected, † that they *q* may ſhewforth: 16

q *Publikly profeſſe Gods praiſes, as in the wordes folowing:*

That the Lord our God is righteous, and there is no iniqui-
tie in him.

PSALME XCII.

Perpetuitie
of the Church.
the 6. key.

Chriſt reigneth for euer in his Church: 3. notwithſtanding manie and great perſecution againſt the faithful.

Prayſe *a* of Canticle *b* to Dauid himſelfe, in *c* the day be-
fore the ſabbath, *d* when the earth was founded.

a Praiſe to be ſongue with voice *b* compoſed by Dauid: *c* the fixth day of the weeke, which is our friday, *d* in which day the Church of Chriſt was founded, by his bloud ſhed on the croſſe.

OVR Lord *e* hath reigned, he *f* hath put on beutie: our 1
Lord hath *g* put on ſtrength, and hath girded him ſelfe.

Our Sauiour founding his Church by his death begane then to reigne therin: *f* glorioufly eſcending in ſoule into limbus, and in bodie to his graue: *g* he then put on al armour of ſtrength

ſtrength to reforme the world, and to inlarge his kingdom, according to his owne prediction where he ſaide: If I be exalted from the earth, I wil draw al thinges vnto myſelfe. Ioan. 12. v. 31.

For he hath eſtabliſhed *h* the round world, which *i* ſhal not be moued.

h Not only in Iurie and Samaria, but the whole earth: *i* and the ſame Church ſhal not be deſtroyed.

2 † Thy ſeat is prepared from that time: thou *k* art from euerlaſting.

k *Chriſt being eternal, hath an euerlaſting Church.*

3 † The *l* riuers ô Lord haue lifted vp: the riuers haue lifted vp their voice.

l Al ſortes of perſecuters, the High prieſtes (who ſometimes vvatered the ſpiritual land, like riuers) vvith Scribes, Phariſes, and other incredulous Ievves, alſo Paganes, Turkes, and Heretikes haue oppugned the Church.

4 The riuers haue lifted vp their waues, † *m* aboue the voices of manie waters.

m *With more force then anie perſecutions in the old Teſtament.*

The ſurges of the ſea are meruelous; *n* meruelous is our Lord on high.

n but though al theſe aſſaultes be great, and meruelous, yet Chriſt in protecting his Church, is more meruelous.

5 † Thy teſtimonies are made *o* credible exceedingly: *p* holines becometh thy houſe ô Lord *q* for length of daies.

o Articles of faith are not euidently apparent to knovvlege, but euident to credibilitie, to thoſe that are diſpoſed by Gods grace, illuminating their vnderſtanding, and mouing their free vvil, to geue conſent of beleefe if they vvil. *p* It behoueth therfore al members of the Church to conuerſe piouſly, and religiouſly in this life, ſeing ſhe hath ſo excellent a ſpouſe, protector, and inſtructor, *q* euen to the end of the vvorld.

PSALME. XCIII.

The faithful ſeruant of God aſſuredly profeſſeth, that al the pride, 5. crueltie, 7. fooliſh imaginations, and ſecret thoughts of the wicked are manifeſt to God. 12. acknowlegeth himſelf happie, that he is better inſtructed of God: wheras he had otherwiſe bene damned. 20. ſharply reprehendeth thoſe that conſider not of Gods iudgements: concluding that the iuſt ſhal be glorified, and the wicked damned.

Eternal ſaluation, and damnation. the 10. key.

To *a* Dauid himſelfe, in *b* the fourth of the ſabbath.

a The Hebrevv letter Lamed, vvhich ordinarily is prefixed to the datiue caſe, or ſignifieth to, being ſet before proper names, is a ſigne of the genetiue caſe. Yet the Septuagint, expreſſe it by the datiue, and ſo doth the latin, ipſi Dauid, and conſeqnently our Engliſh hath, to Dauid himſelfe, to ſhevv a difference betvven ſacred and profane vvriters. For in humane bookes the vvriter and auctor is al one; but in diuine, the Holie Ghoſt is the proper auctor, and a man is the vvriter. To ſignifie therfore the principal auctor, Dauid is ſometimes named as the inſtrumental cauſe, to vvhom the Holie Ghoſt inſpired this, and other Pſalmes, and by vvhom they vvere vvritten. And vvhen the titles expreſſe othervviſe: A Pſalme of Dauid, yet it is ſo to be vnderſtood, that the Holie Ghoſt is alvvayes the principal auctor, and Dauid the inſtrumental, miniſterial, or ſecondarie auctor. But vvhen other names are expreſſed, either in the genetiue or datiue caſe, or hovvſoeuer, it proueth not that thoſe men vvere the vvriters of the ſame Pſalmes, but importeth ſome other thing, as by S. Auguſtins iudgement, vve noted in the proemial Annotations page. 3. &. 4. vvherby is proued that this Pſalme vvas not written, nor compoſed by Moyſes, as Hebrevv Rabbins ſuppoſe, but by the Royal Pſalmiſt Dauid. *b* Made and ordinarily ſongue in the fourth day of the vveke, our vveneſday, in vvhich day Iudas the traitor ſold our Sauiour Chriſt to his enimies. The reuenge of vvhich vvickednes, and of al other ſinnes, is here prophecied.

OVR Lord God *c* of reuenges: the God of reuenges hath done *d* freely. 1.

c God more commonly called the God of mercie (vvhich vertue in him is aboue al his vvorkes, Pſal. 144) is alſo the God of reuenges, according to his iuſtice. *d* He procedeth in iudgement reſolutly, not depending, nor fearing, not reſpecting anie perſon, povvre, dignitie, vviſdome or other like qualitie, but their iuſt merites.

:: A prayer of iuſt zele,

† Be :: exalted thou that iudgeſt the earth: render retribution to the proude. 2

† How long shal ſinners ô Lord: how long shal ſinners glorie? 3

† Shal they vtter, and ſpeake iniquitie? shal al they ſpeake, *e* that worke iniuſtice? 4

e Shal moſt wicked men ſtil be ſuffered to ſpeake ſo inſolently?

:: A deſcription of heathniſh and heretical crueltie.

† :: Thy people ô Lord they haue humbled: and thine inheritance they haue vexed. 5

† The widow, and the ſtranger they haue ſlaine: and the pupilles they haue killed. 6

:: Scarſe anie Atheiſtes are ſo blind, as thus to thinke but manie ſinners ſo behaue them ſelues, as if God ſaw not, knew not, or at leaſt cared not vvhat they do.

† And :: they haue ſaide: The Lord shal not ſee, neither shal the God of Iacob vnderſtand. 7

† Vnderſtand ye foolish in the people: and ye fooles be wiſe at ſometime. 8

† He that planted the eare, shal he not heare? Or he that made the eie doth he not conſider? 9

† He that chaſtiſeth nations, shal he not rebuke: he that teacheth man knowledge? 10

† Our Lord knoweth *f* the cogitations of men: that they be vaine. 11

f So vnpoſſible is it that God ſhould be ignorant, or careles vvhat men do, that he alſo knovveth and obſerueth moſt ſecret thoughtes.

† Bleſſed is the man, whom thou shalt inſtruct ô Lord: and shalt teach out of thy lawe. 12

† That thou maiſt *g* geue him quietnes from the euil daies: til a pitte be digged for the ſinner. 13

g Mitigate and temper his afflictions, that by patience and fortitude, the iuſt may perſeuere, and not be ouerwhelmed.

14 † Becauſe our Lord *h* wil not reiect his people : and his inheritance he wil not forſake.

h *The whole Church ſhal neuer be reiected, nor forſaken.*

15 † Vntil iuſtice *i* be turned into iudgement : and *k* they who are neere it, are al that are right of hart.

i Iuſtice is conuerted into iudgement, vvhen iuſt meaning is put in vvorke and practiſe, that it may appeare in iudgement. Alſo God vvho doth & ſuffereth al iuſtly, vvil conſerue his inheritance the Church, euen vnto the day of iudgement. *k* The ſenſe is eaſie by tranſpoſing the vvordes : al that are right of hart, are nere it, that is, ſhal like and approue Gods iuſtice, vvhen the vvicked ſhal repine, and blaſpheme it.

16 † Who ſhal riſe for me againſt the malignant ? or who ſhal ſtand with me againſt them that worke iniquitie ?

17 † But that our Lord hath holpen me : within very litle my ſoule had dwelt in hel.

18 † If I ſaid : *l* My foote is moued: thy mercie ô Lord did help me

l *When I felt, and complained that I was in danger, thou didſt aſſiſt me.*

19 † According to the multitude of my ſorrowes in my hart: thy conſolations haue made my ſoule ioyful.

20 † Doth the ſeat of iniquitie cleaue to thee : which makeſt *m* labour in precept ?

m *Onlie faith ſufficeth not, but careful laboure, in keping Gods commandmnts is required.*

21 † They wil hunt after the ſoule of the iuſt: and wil condemne innocent bloud.

22 And our Lord became my refuge : and my God the helpe *n* of my hope.

n *The iuſt do hope for eternal ſaluation, to which God wil bring them.*

23 † And he *o* wil repay them their iniquitie: and in their malice he wil deſtroy them : the Lord our God wil deſtroy them.

o *And God, the reuenger of wronges, wil at laſt caſt the wicked into eternal torments.*

PSALMES. XCIIII.

An inuitation to ſerue and adore Chriſt our Lord and Meſſias, 3. aswel for the benefites of creating al thinges, 7. as for his Incarnation, and not to harden our hartes as the Iewes did.

Chriſt our Lord and king.
the 5. key.

This Inuitation is moſt fitly ordayned by the Church for the proeme or beginning of Mattins.

Praiſe *a* of Canticle, *b* to Dauid him ſelfe.

a *Praiſe ſongue with voices :* b *inſpired to Dauid, & written by him.*

1 COME, let vs *c* reioyce to our Lord : let vs make iubilation to God *d* our ſauiour.

c VVith great and ſolemne exultation : *d* God our Creator, is alſo our Protector & Sauiour.

† Let

† Let vs *e* preuent his face in confeſſion: and *f* in Pſalmes let vs make iubilation to him. 2

e Let vs be more diligent, and preuent our accuſtomed time. For no man can preuent Gods grace with anie good worke, who firſt preuenteth vs; els we can neither doe, nor thinke anie good thing. *f* not only in ſinging his praiſe with voice, but alſo with muſical inſtruments.

† Becauſe our Lord is a great God: and a great King aboue al goddes. 3

† Becauſe in his hand are the endes of the earth: and the heightes of the mountaines be his. 4

† Becauſe the ſea is his, and he made it: and his handes formed the drie land. 5

† Come let vs adore, *g* and fal downe: and wepe before our Lord, that made vs. 6

g So alſo Iſaias (c. 45. v. 23.) and S. Paul (Philip. 2.) teach that kneeling or bowing the knees, as an external religious ceremonie, is acceptable to God.

† Becauſe he is the Lord *h* our God; and we the people of his paſture, and the ſhepe *i* of his hand. 7

h It is moſt iuſt and neceſſarie that we adore God, becauſe he made vs, and al this world for vs, hath alſo redemed vs, and made vs his people, as ſhepe of his paſture, and as a Paſtor feedeth and gouerneth vs. *i* of his making.

† *k* To day if ye ſhal heare his voice," harden not your hartes; 9

k Though ſome haue often repelled, and reſiſted Gods grace, yet if they receiue it being offered againe, it wil auaile them to remiſſion of ſinnes.

† As in the prouocation according to the day *l* of the tentation in the deſert: where your fathers tempted me, proued me, and ſaw my workes. 9

l The Iſraelites in the deſert tempted God, by deſiring water, and fleſh, of voluptuous concupiſcence without neceſſitie. For Manna did both extinguiſh their thirſt, and taſted vnto them, whatſoeuer they deſired. Exo. 16. That alſo which was left vngathered when the ſunne waxed hotte, melted (v. 21.) and ſerued their cattel for drincke. So this tentation was a figure of thoſe, which require to communicate vnder both kindes, as if one did not conteine as much as both.

† *m* Fourtie years was I *n* offended with that generation, and ſaid: Theſe alwaies erre in hart. 10

m By this mention of the offence of fourtie yeares, as long before paſſed, is conuinced that Moyſes writte not this Pſalme, who died in the very fourtith yeare of their abode in the deſert. And S Paul citing the wordes of this Pſalme. (Heb. 4.) manifeſtly acknowlegeth Dauid the writter therof, and that it was written long after Moyſes time in theſe wordes: (v 7) Againe he limiteth a certaine day; To day, in Dauid ſaying after ſo long time, as is aboue ſaide. To day if you ſhal heare his voice, do not obdurate your hartes. For if Ieſus (that is Ioſue) had geuen them reſt, he would neuer ſpeake of an other day afterward

n Being greatly offended, I approched nere vnto them, in puniſhing the offenders.

† And theſe haue not knowne my waies: as I ſware in my wrath: *o* if they ſhal enter into my reſt. 11

o Thoſe that murmured died in the deſert, and entered not into the promiſed land, euen ſo thoſe that finally offend Chriſt, ſhal not enter into euerlaſting reſt: Heb. 3. & 4.

ANNO-

ANNOTATIONS. PSALME. XCIIII.

8. *Harden not your hartes.*] VVhatſoeuer God propoſeth by preaching, or inſpiration to a ſinner, it reſteth ſtil in the powre of his freewil, to harden his harte, and to reiect al ſuch good motions, and ſo he doth not only fruſtrate Gods grace, and hinder his owne iuſtification, but alſo increaſeth his former ſinnes. But by not reſiſting, when deliberating therupon he could reſiſt, he diſpoſeth himſelfe and cooperateth to firſt iuſtification. And therfore the royal Prophet here admoniſheth, and earneſtly exhorteth al men, to do this which God hath put in our powre, not to harden our owne hartes, when we heare his voice, by reſiſting and reiecting his grace freely offered, without al merite of our part.

It is in mans freewil to reſiſt good motions.

Concil. Triden. Seſſ. 6. c. 5

PSALME. XCV.

Al peoples & nations are inuited to praiſe the bleſſed Trinitie, 3. for Chriſts Incarnation, and ſpiritual kingdom in al the world. 10. euen ſenſles creatures acknowledging his maieſtie, 13. and iudicial powre.

Chriſts diuine powre. the 5. key.

1 A Canticle *a* to Dauid * himſelfe, *b* when the houſe was built after the captiuitie.

* 1. Par. 16. v. 23.

a Inſpired to Dauid, and written by him: *b* prophecying the reſtauration of the temple, after the future captiuitie. And that in figure of the vniuerſal redemption of mankind by Chriſt, from the captiuitie of the diuel.

SING ye to our Lord *c* a new ſong: ſing to our Lord al the earth.

c *For a new benefite, farre greater then the deliuerie of Iſrael from Ægypt.*

2 † *d* Sing ye to our Lord, and bleſſe his name: ſhew forth his ſaluation from day to day.

d The ſame wordes [Sing to our Lord] thriſe repeted, ſignifie the Bleſſed Trinitie, as ſome Fathers note. Likewiſe v. 7. and 8. Bring ye to our Lord, &c. in both places concluding in the ſingular number, bleſſe his name, bring to his name, importing one God.

3 † Shew forth his glorie among the Gentiles, his meruelous workes in al peoples.

4 † Becauſe our Lord is great, and exceeding laudable: he is terrible aboue al goddes.

5 † Becauſe al the goddes of the Gentiles are *e* diuels, but our Lord *f* made the heauens.

e VVhat creatures ſoeuer ſpiritual or corporal, viſible or inuiſible the paganes ſerue for goddes, ſtil they be diuels that deceiue them, and diuers wayes vſurpe diuine honour, making ſuch idolaters to thinke, that there is diuine powre, where none is.

f He only is true God, who is Creator of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing but only God.

6 † Confeſſion, and beauty in his ſight: holineſſe, and magnificence in his ſanctification.

† Bring to our Lord ye families of Gentiles, bring ye to our 7
Lord glorie and honour: † bring to our Lord glorie vnto his 8
name.

Take vp hoaſtes, and enter into his courtes: † adore ye our 9
Lord in his holie court.

Let al the earth be moued before his face: † ſay ye among 10
the Gentiles that our Lord *g* hath reigned.

g Diuers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to witte, Chriſt by his death on the croſſe conquered the diuel, ſinne, and death, and thence begane to reigne. S. Iuſtinus Martyr, dialogo aduerſ. Triphonem. Tertullian li. aduerſ. Iudæos. c. 9. & 13. & aduerſ. Marcionem. li 3 c. 19. & 21. S Auguſtin in this place, according to the old Roman Pſalter. Before him Arnobius, and after him Caſſiadorus and others, wherby it is probable, that it was ſometimes in the Hebrew text, and blotted out by the Iewes.

For he hath corrected the round world which shal not be moued: he wil iudge peoples in equitie.

† *h* Let the heauens be glad, and the earth reioyce, the ſea be 11
moued, and the fulneſſe therof: † the fieldes shal be glad, and 12
al things, that are in them.

h The Pſalmiſt in abundance of ſpirite inuiteth al creatures to praiſe God, as Daniel in his Canticle. c. 3.

Then shal the trees of the woodes reioyce † before the face 13
of our Lord, becauſe he cometh: becauſe he cometh to
iudge the earth.

He *i* wil iudge the round world in equitie, and peoples in his truth.

i Chriſt iudgeth now in the world by his miniſters diſcerning and deciding cauſes, rewarding and puniſhing, but eſpecially he wil iudge al in the laſt day.

PSALME XCVI.

The laſt iudgement, the 9. key.

Al the earth is inuited to reioyce in Chriſts kingdom, 3. with deſcription of the ſignes coming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iuſt men shal adore Chriſt, and reioyce.

To *a* this Dauid, *b* when his land was reſtored agane to him. 1

a In figure of Chriſt, *b* whoſe bodie roſe the third day after his death: to whom manie returned beleuing in him after his reſurrection, which fel from him in his paſſion: and to whom al thinges ſhal be ſubdued, as to their true Lord, in the day of iudgement.

OVR Lord hath reigned, let the earth reioyce: let *c* manie Ilands be glad.

c Holie Dauid, and other Prophetes hauing great ioy to ſee long before in ſpirite only, Chriſts kingdom extended in the whole earth, yea to the Ilandes, we Ilanders haue great cauſe to be gladde, that God hath not only ſo bleſſed vs long ſince, but as yet conſerueth ſeede, wherby we truſt the whole Iland ſhal be againe reſtored vnto him.

2 † *d* Cloude, and miſt round about him : iuſtice, and iudgement *e* the correction of his ſeat.

d As in a cloud with terror God gaue his law to the Iewes : ſo in a cloud with greater terror and maieſtie, he wil iudge the world; *e* not as manie corrupted ſeates of iudgement, in this world, but as a corrected tribunal, where iuſtice and right iudgement ſhal be practiſed.

3 † Fire ſhal goe before him, and ſhal inflame his enimies round about.

4 † His lightninges ∷ ſhined to the round world, the earth ſawe, and was moued,

∷ Theſe thinges are denounced as if they were alredy donne, for the aſſured certaintie therof.

5 † The mountaines melted as waxe, before the face of our Lord : before the face of our Lord al the earth.

6 † The heauens haue ſhewed forth his iuſtice : and al peoples haue ſeene his glorie.

7 † Let them al be confounded, that adore *f* ſculptils : and that glorie in their idoles.

f As wel the worſhippers of grauen, or painted images of Iupiter, Mars, Bacchus and the like, as the worſhippers of the ſame imagined falſe goddes ſhal be confounded.

8 Adore him al ye his Angels : † *g* Sion heard, and was glad.

g *The Catholique Church.*

And *h* the daughters of Iuda reioyced, becauſe of thy iudgements ô Lord.

h *And al particular Churches, members of the vniuerſal.*

9 † Becauſe thou Lord moſt high ouer al the earth : thou art exalted excedingly aboue al goddes.

10 † You that loue our Lord, hate ye euil : our Lord keepeth the ſoules of his ſaintes, out of the hand of the ſinner he wil deliuer them.

11 † Light is riſen to the iuſt, and ioy to the right of hart.

12 † Be glad ye iuſt in our Lord : and confeſſe ye to the memorie *i* of his ſanctification.

i *Praiſe our Lord Chriſt who is ſanctitie it ſelfe, and ſanctifieth others.*

PSALME. XCVII.

Al men are againe inuited ioyfully to celebrate the meruelous conqueſt of Chriſt in al nations, 4. with hart, voice, and inſtruments: 8. al creatures acknowledging his coming to iudge the world.

The Church in al nations. The 6. key.

1 A pſalme *a* to Dauid himſelfe.

a *Prefiguring Chriſt, who hath made his ſaluation knowen in al nations.*

SING ye to our Lord *b* a new ſong: becauſe he hath done
meruelous thinges.

b *A new beneſite of grace, making men new in ſpirite, requireth a new ſongue of gratitude.*

His righthand hath wrought ſaluation *c* to himſelfe: and his
arme is holie.

c *Raiſed vp himſelfe from death.*

† Our Lord hath *d* made knowne his ſaluation: in the ſight 2
of the Gentiles he hath reueled his iuſtice.

d Made his grace effectually knowen by raiſing men from ſinne, and deliuering them from the powre of the diuel.

† He hath remembred his mercie, and his truth to *e* the houſe 3
of Iſrael.

e *Some of the Iewes conuerted to Chriſtianitie. Rom. 11.*

f In voice.
g In hart
h In inſtruments.

Al the ends of the earth haue ſeene the ſaluation of our God.
† Make ye iubilation to God al the earth: *f* chaunt, and 4
g reioyce, and *h* ſing.
† Sing to our Lord on harpe, on harpe and voice of pſalme: 5
† on long drawen trumpets, and voice of cornet of horne. 6
Make iubilation in the ſight of the king our Lord: † let the 7
ſea be moued, and the fulnes therof: the round world, and
they that dwel therin:
† The riuers shal clappe with hand, the mountaynes toge- 8
ther shal reioyce † at the ſight of our Lord: *i* becauſe he co- 9
meth to iudge the earth.

Cantate exultate, pſallite.

i Chriſt directeth and diſpoſeth al thinges rightly in this world.

k He wil iudge the round earth in iuſtice, and the peoples in
equitie.

k *And wil accordingly geue iuſt ſentence in the end.*

PSALME XCVIII.

Chriſt our Meſſias. the 5. key.

Chriſt reigneth, notwithſtanding his enimies repine, is adored (5. alſo his footeſtoole) 6. whom ancient Prophetes did inuocate.

A Pſalme to Dauid himſelfe. 1

OVR Lord hath reigned, *a* let peoples be angrie: he that
ſitteth vpon the Cherubs, let *b* the earth be moued.

a Though manie enimies do rage, and impugne Chriſt: *b* though the whole earth be trubled therwith, yet Chriſt who ſitteth Lord ouer the higheſt Angels, Cherubins and Seraphins, obteyneth the victorie, reigneth, and doth his wil in al the earth.

† Our Lord great in Sion: and high aboue al peoples. 2

3 † Let them confeſſe to thy great name: becauſe it is terrible, and holie.

4 † And the honour of the king *c* loueth iudgement. Thou haſt prepared directions: thou haſt done iudgement and iuſtice *d* in Iacob.

c Requireth diſcretion.
d in fauour of thyn elect people.

5 † Exalt ye the Lord our God, and " adore *e* his footſtoole: becauſe it is holie.

e Hebrevv Doctors expound this of the Arke in the old teſtament, but the Doctors of the Church vnderſtand Chriſts humanitie, in the holie Euchariſt.

6 † Moyſes, and Aaron in his *f* prieſtes: and Samuel among them, that inuocate his name:

f Here it is euident (and S. Auguſtin ſayth this place taketh avvay al doubt) that Moyſes vvas a Prieſt, againſt thoſe that for maintaining the hereſie of Laiheadſhippe, denie it.

7 They inuocated our Lord *g* and he heard them: † in a piller of a cloud he ſpake to them.

g By example of their praying and obtaining, the Pſalmiſt confirmeth his prophecie, that Prieſtes of the new Teſtament ſhal pray, and obtaine mercie of Chriſt for the Church.

They kept his teſtimonies, & the precept which he gaue them.

8 † O Lord our God thou heardeſt them: God thou waſt propitious to them, and taking vengeance vpon al *h* their inuentions.

h God reuenged the machinations made againſt them, puniſhing the rebellion of chore, Dathan and Abyron. Num. 16.

Exalt ye the Lord our God, and adore ye in his holie mount: becauſe the Lord our God is holie.

ANNOTATIONS. PSALME XCIX.

5. ***Adore his footeſtoole***] For ſo much as al Expoſitors, alſo the Hebrevv Rabbins, affirme that the Pſalmiſt here prophecieth of Chriſt the promiſed Meſſias, that ſhould redeme mankind; and ſeing the Arke of couenant perteyneth not to the ſeruice of Chriſt; but vvas only a figure of him, the footeſtoole of Meſſias here mentioned, muſt nedes be ſomething perteyning to him: and therfore moſt ancient Fathers expound it of Chriſts humanitie. And becauſe the Prophet ſpeaketh of perpetual adoration, not only of the ſhorte time, he conuerſed vvith men in this life, vvhen very fevv adored him, the ſame fathers vnderſtand here the adoration of Chriſt in the bleſſed Sacrament of the Euchariſt. Which S Ambroſe teacheth (lib. 3. de Spiritu Sancto. c. 12.) in theſe plaine vvordes. By the footſtoole muſt be vnderſtood the earth, by the earth the fleſh of Chriſt. VVhich vve alſo at this day adore in the Myſteries, and vvhich the Apoſtles adored in our Lord Ieſus. S. Auguſtin more largely vpon this Pſalme, I am made doubtful (ſaith he) I feare to adore the earth, leſt he condeme me that made heauen and earth. Againe I feare not to adore the footſtoole of my Lord, becauſe the Pſalme ſaith to me: Adore his footſtoole. I ſeeke vvhat is his footſtoole, and the Scripture (Iſaiæ. 66.) telleth me, the earth is his footſtoole. Doubtful I turne myſelf vnto Chriſt, becauſe I ſeeke him here, and I finde hovv vvithout impietie the earth may be adored, vvithout impietie his footſtoole may be adored. For he tooke earth of earth, becauſe fleſh is of earth, and he

Chriſts humanitie is his foote ſtoole, adored in the Euchariſt.

S. Ambroſe.

S. Auguſtin.

The receiuers of the B. Sacrament do ſinne if they do not adore it.

tooke fleſh of the fleſh of (the B. virgin) Marie. And becauſe he vvalked here in the ſame fleſh, and gaue the very fleſh to vs to eate, vnto ſaluation, and no man eateth that fleſh, onles he firſt adore it: it is found hovv ſuch a footſtoole of our Lord may be adored: and not only vve doe not ſinne in adoring, but vve ſhould ſinne in not adoring. Thus farre S. Auguſtin. Further inſtructing, not to cõceiue of Chriſts fleſh, as the Capharnaites did, that he would cute it in peeces from his bodie, and geue them portions therof. His very fleſh is geuen and eaten, not in fleſhlie maner, but in ſacramental. See **Annotations. Ioan. 6.**

PSALME XCIX.

One Creator of al thinges. The 1. key.

Al are inuited to reioyce in God, Creator of al.

A Pſalme *a* in confeſſion. *a of praiſe.* 1

MAKE ye iubilation to God *b* al the earth: ſerue ye our 2
Lord in gladneſſe.

b *Not only Iewes, but alſo al Gentiles.*

Enter ye in *c* before his ſight, in exultation.

c God eueryvvhere preſent, yet more peculiarly heareth his ſuppliants, praying in the temple, or place dedicated to his ſeruice.

† Know ye that our Lord *d* he is God: he made vs, and not 3
we ourſelues.

d *He only whom we ſerue as our Lord is the only God, and there is no other.*

e *Peculiar dedicated place, as v. 2.*

His people, and the ſheepe of his paſture: † enter ye into 4
e his gates in confeſſion, his courtes in hymnes: confeſſe ye
to him.
Praiſe ye his name: † becauſe our Lord is ſweete, his *f* mer- 5
cie for euer, and *g* his truth euen vnto generation and ge-
neration.

f *As God is alwayes merciful in geuing, and promiſing*: g *ſo he is euer faithful in performing.*

PSALME C.

Inſtruction to gouerne. the 7. key,

King Dauid gratfully celebrateth the two general diuine vertues, Mercie and Iuſtice: 2. by his owne example exhorteth al, eſpecially Superiors, to direct their wayes in ſinceritie, 4. and to ſeperate the wicked from conuerſation of the good.

A Pſalme to Dauid himſelfe.

MERCIE *a* and iudgement I wil ſing to thee ô Lord: I 1
wil ſing, † and I *b* shal vnderſtand in the immaculate 2
way, *c* when thou shalt come to me.

a Theſe tvvo capital diuine vertues are euer ioyned in al Gods vvorkes, for both vvhich experienced tovvards him ſelfe, the Pſalmiſt rendereth thankes and praiſes. *b* I wil do myn endenoure to knovv the immaculate vvay, *c* vvhich I can not do, but by thy grace coming vnto me. For by helpe therof I did as folovveth.

I walked

I walked through in the inocencie of my hart, in the middes of my houſe.

3 † I did not propoſe before mine eies any vniuſt thing: I hated them that do preuarication.

4 † A peruerſe hart hath not cleaued to me: the malignant declining from me I knew not.

5 † [d] One ſecretly detracting from his neighbour, him did I perſecute. One of a proud eye, and vnſatiable hart, with him I did not eate.

[d] That is, al and euerie one thus wickedly diſpoſed I abhorred.

6 † Mine eies are towards the faithful of the earth that they may ſit with me. A man that walketh in the immaculate way, [e] he did miniſter to me.

[e] I kept ſuch vnder, as a ſeruant or ſlaue.

7 † He that doth proudly ſhal not dwel in the middes of my houſe: he that ſpeaketh vniuſt thinges, hath [f] not directed in the ſight of mine eies.

[f] Proſpered not, gotte no benefite by me.

8 † In [g] the morning did I kil al the ſinners of the earth: that I might deſtroy [h] out of the citie of our Lord, al thoſe that worke iniquitie.

[g] Speedely and without delay I cutte of al diſordered people: [h] that others might not be corrupted by them.

PSALMES. CI.

The fiſt penitential Pſalme. the 7. key.

A ſinner in affliction of mind prayeth God to deliuer him, 10. deſolate of al other helpe. 13. conceiueth comforth in Gods eternal goodnes, and ſingular mercie, in redeming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may liue with God: 26. who only and wholly being immutable, eſtabliſheth his ſeruantes for euer.

1 The prayer of the poore, when he ſhal be anxious, and ſhal make his petition before our Lord.

2 LORD heare my [a] prayer: and let my [b] crie come to thee.

[a] Euerie petition is a prayer, [b] and that which proceedeth from more feruent affection, is called a crie, though it burſt not out into clamoure, nor perhaps into anie voice at al. For God ſaide to Moyſes, praying in mere ſilence, but vvith vehemencie of ſpirite (Exod. 14) VVhy crieſt thou to me?

3 † Turne *c* not away thy face from me: in what day ſoeuer I am in tribulation, incline thine eare to me.

c Though ſinne prouoke Gods wrath, becauſe we by ſinning turne from him, and not he firſt from vs: yet we pray God not ſo to leaue vs, but to geue vs new grace, that by humilitie, and penance we may returne to him, and not dye in ſinne.

In what day ſoeuer I ſhal inuocate thee, heare me ſpeedely.

4 † Becauſe my dayes haue vaniſhed as *d* ſmoke: and my *e* bones are withered as *f* a drie burnt firebrand.

d Mans dayes, and al his workes are nothing worth, but vaniſh like ſmoke, ſo long as he is in mortal ſinne: *e* yea his beſt workes, as if he geue almoſe, faſt, pray, and dye for the truth, yet al thoſe auaile nothing (1. Cor. 13.) but are *f* like dryed ſtickes, or chippes, fitte to kindle the fire.

5 † I *g* am ſtriken as graſſe, and my hart is withered: becauſe *h* I haue forgotten to eate my bread.

g My ſoule ſeparated by ſinne from God, withereth as graſſe, that is cutte from the roote: *h* becauſe I haue loſt al ſauour and appetite to ſpiritual meate.

6 † For *i* the voyce of my groning, my *k* bone hath cleaued to my fleſh.

i In this miſerable ſtate. *k* I am as bones and fleſh cleauing together without moyſture, or radical humour.

7 † I am become like *l* a pellicane of the wildernes: I am become as *m* a nightcrow in the houſe.

l I fled from conuerſation of men for ſorow, and ſhame of my ſinnes: *m* as a crow that only flieth by night: or as an owle, or batte.

8 † I haue watched, and am become as *n* a ſparow ſolitarie in the houſetoppe.

n Alſo as a ſparow hauing loſt her mate, remaineth mourning and ſolitarie in the accuſtomed neſt, or nere vnto it,

9 † Al the day did mine enemies vpbrayde me: and they *o* that prayſed me, ſware againſt me.

o *Thoſe that were wont to praiſe or flatter me, now are as ſworne enimies againſt me.*

10 † Becauſe I did *p* eate aſhes as bread, & mingled *q* my drinke with weeping.

p *Bread ſauoured to me no better then aſhes.* q *and drinke gaue me no comfort, but ſtil I wept.*

11 † At *r* the face of thy wrath and indignation: becauſe *ſ* lifting me vp thou haſt throwne me downe.

r I am moſt eſpecially aflicted, becauſe thou art angrie. *ſ* In that thou didſt ſometime aduance me in proſperitie, *t* my fall is ſo much greater, and more grieuous.

12 † My daies haue declined *v* as a ſhadow: and I am withered *w* as graſſe.

v As a ſhadow declineth to nothing, and al becometh darknes, when the ſunne, and other light departeth, euen ſo I, that am but a ſhadow, decline to mere darknes, when thy fauoure parteth from me. *vv* and I loſe my beautie, as graſſe cutte from the ground withereth.

13 † *x* But thou ô Lord endureſt for euer: and *y* thy memorial in generation and generation.

x But I am merueilouſly comforted, conſidering that thou our Meſſias, the Sonne of God, art immutable for euer: *y* and thy memorable promiſe of redeeming mankind, wil haue effect in al generations.

14 † Thou *z* ryſing vp ſhal haue mercie on Sion: becauſe it is *a* time to haue mercie on it, becauſe *b* the time cometh.

z Thou riſing to helpe, who ſemedſt to haue forgote, wilt protect the Church, and euerie faithful ſoule. *a* becauſe thou haſt differred long: *b* and becauſe the time by thee deſigned ſemeth to approch.

15 † Becauſe *c* the ſtones therof haue pleaſed thy ſeruantes: and they ſhal haue pittie on *d* the earth *e* therof.

c Men that ſhal heare thyn Apoſtles preach, ſhal proue good and fitte matter, for the building of thy Church: *d* and the ſimpleſt poore people, as it were, the earth or duſt, *e* ſhal participate of this mercie.

16 † And *f* the Gentiles ſhal feare thy name ô Lord, and al *g* the kinges of the earth thy glorie.

f Beſides thoſe Iewes that ſhal beleue in Chriſt, much more the Gentiles ſhal feare and ſerue him. *g* His glorie is ſo euident that al kinges know it, though al be not conuerted.

17 † Becauſe our Lord hath built Sion: and he ſhal be ſeene in his glorie.

18 † He hath had reſpect to the prayer *h* of the humble: and he hath not deſpiſed their petition.

h *Of holie Patriarches, Prieſtes, Prophetes, and of al true penitents.*

19 † Let theſe thinges be written vnto an other generation: and the people, that ſhal *i* be created, ſhal praiſe our Lord.

i *That ſhal be made a new creature in Chriſt.*

20 † Becauſe he hath looked forth from his high holie place: our Lord from heauen hath looked vpon the earth.

21 † That he might heare the gronings of the fettered: that he might looſe the children of them that are ſlayne:

22 † That they may *k* ſhew forth the name of our Lord in Sion: and his praiſe in Ieruſalem.

k *The faithful people of the Church, according to their habilitie endeuour to ſerue* Chriſt.

23 † In the aſſembling of the people together in one, and kinges to ſerue our Lord.

24 † He anſwered him in the way of his ſtrength: Shew me the fewnes of my daies.

25 † Cal me not backe *l* in the halfe of my daies: thy yeares are vnto generation and generation.

l *Grant me time and meanes to be mature in vertue in this life.*

26 † In the beginning ô Lord thou didſt found the earth: and the heauens are the workes of thy hands.

m Be changed in qualitie.

† They *m* ſhal periſh, but thou art permanent: and they ſhal al waxe old as a garment. 27 *Heb. 1.*

And as a veſture thou ſhalt change them, and they ſhal be changed: † but thou art the ſelfe ſame, and thy yeares ſhal not faile. 28

† The children of thy ſeruantes ſhal inhabite: and *n* their ſeede ſhal be directed for euer. 39

n *The Church of Chriſt perpetual.*

PSALME. CII.

Gratitude for Gods benefits. The 7. key.

Thankes to God for priuate, 6. and publike benefites. 17. His mercie, iuſtice, and other proprieties are immutable. 20. Angels, and al other creatures are inuited to praiſe him.

† To *a* Dauid himſelf. 1

a *Inſpired to Dauid, and written by him.*

MY ſoule *b* bleſſe thou our Lord: and *c* al thinges, that are within me, his holie name.

b *Shew forth praiſes, and thankes:* c *al my cogitations, affections, ſenſes, and powres.*

† My ſoule bleſſe thou our Lord: and forget not al his retributions. 2

† Who is *d* propitious to al thine iniquities: who *e* healeth al thine infirmities. 3

d *The firſt benefite of grace is remiſſion of ſinnes:* e *the ſecond, is curing euil habites, or diſpoſitions.*

† Who *f* redemeth thy life from deadly falling: who *g* crowneth thee in mercie and commiſerations. 4

f The third, to conſerue from falling againe: *g* the fourth, to geue victorie and reward in abundant meaſure.

† Who *h* repleniſheth thy deſire in good thinges: " thy youth *i* ſhal be rewed as the eagles. 5

h The fifth, to grant al lawful petitions temporal and ſpiritual, which are good for the ſoule, *i* the ſixth, reſurrection of fleſh in glorie.

† Our Lord *k* doth mercies: and *l* iudgement to al that ſuffer wrong. 6

k Our Lord, whoſe ſpecial propertie is to ſhew mercie, *l* when the ſame is neglected, he reuengeth the wrongs, deliuering the oppreſſed, and puniſhing the oppreſſors.

† He made his waies *m* knowne to Moyſes, his willes to the children of Iſrael. 7

m *By geuing them a written law.*

† Our

8 † Our Lord is *n* pitieful, and *o* merciful : *p* long ſuffering, and very merciful.

n God is naturally pittiful, to releeue the afflicted. *o* merciful towards ſinners. *p* loath to be angrie, or to puniſh.

9 † He wil *q* not be angrie alwayes : neither wil he threaten for euer.

q God puniſheth not penitents with eternal paine, but with temporal: for though (as in the next verſe) our ſinnes of their owne nature, deſerue eternal puniſhment, yet Chriſt paying our ranſome, true penitents are only puniſhed temporally.

10 † He hath not done to vs according to our ſinnes : neither according to our iniquities hath he rewarded vs.

11 † For according to the height of heauen from the earth : hath he ſtrengthned his mercie vpon them that feare him.

12 † As far *r* as the Eaſt is diſtant from the Weſt : hath he made our iniquities far from vs.

r See here the perfect washing away, and ſeparation of ſinnes.

13 † As a father hath compaſſion of his children, ſo hath our
14 Lord compaſſion on them that feare him : † becauſe he hath
knowen *ſ* our making.

ſ In reguard of our frailtie he hath compaſſion : yet his mercie only auaileth to them that feare him : as in the next wordes before, and v. 17.

15 He remembred that we are duſt : † man, his daies are as graſſe, as the floure of the filde ſo ſhal he floriſh.

16 † Becauſe the ſpirit ſhal paſſe in him, and he ſhal not ſtand: and he ſhal know his place no more.

17 † But the mercie of our Lord from euerlaſting, and vnto euerlaſting vpon them that feare him.

And his iuſtice is vpon the childrens children, to them that keepe his teſtament.

18 † And are mindful of his commandmentes, to *t* doe them.

t A iuſt man not only knoweth, and remembreth, but alſo doth the commandments.

19 † Our Lord hath prepared his ſeate in heauen : and his kindom ſhal haue dominion ouer al.

20 † Bleſſe our Lord al ye his Angels : mightie in powre, doing his word, that feare the voice of his wordes.

21 † Bleſſe our Lord al ye his hoaſtes : you his miniſters, that doe his wil.

22 † Bleſſe ye our Lord *v* al his workes: in euerie place *w* of his dominion, my ſoule bleſſe thou our Lord.

v Al creatures, though naturally ſenſeles, yet praiſe God, becauſe they are his worke, *vv* and becauſe they are in his dominion.

ANNOTATIONS. PSALME. CII.

An Eagle freſh in old age as in youth.

Renouation of a ſinner by grace.

Diuerſe ſenſes of the ſame Scripture,

5 *Thy youth ſhal be renevved, as the Eagles.*] Ariſtotel and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake ſtil growing, at laſt hindereth her from eating, and ſo ſhe dieth of famine. Saadias, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares waſheth herſelfe in the ſea as in a bath, & then flying very hiegh burneth her fethers in the elemental fire, & new fethers growing ſhe becometh freſh, as in her firſt youth, til at laſt about an hundred yeares old, ſhe is not able to riſe from the water and ſo is drowned. S. Auguſtin more probably affirmeth that in long time her beake growing long, and ſtopping her mouth, that ſhe can not eate, ſhe breaketh the vpper hooked part therof againſt a ſtone, and ſo receiueth meate, and recouereth ſtrength as in her youth. But whatſoeuer is the natural propertie of this kinglie birde, the Royal Prophet here inſtructeth vs, by the ſimilitude of her long life, or by the renouation of her ſtreingth, that iuſt men, Gods ſeruantes are ſpiritually renouated in Chriſt, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new ſtreingth by his grace in their ſoules, after they are weakened by ſinne; as S. Ierom and Euthymius expound this place: or by reſtauration of their bodies glorified in the reſurrection; as S. Auguſtin teacheth: or by both, as moſt Catholique Doctors vnderſtand it. For one ſenſe of holie Scripture excludeth not an other. Eſpecially when one is ſubordinate to the other. As here theſe two ſenſes do very wel concurre, ſeing the ſtate of the bodie after the reſurrection, dependeth vpon the ſtate of the ſoule, at the time of death.

Origens hereſie that al ſhal be ſaued.

The damned can neuer repent.

9 *He vvil not be angrie alvvayes.*] Origen miſunderſtood this place, and ſome other like, holding an erronius opinion, that al, euen the moſt wicked ſinners, both men and diuels, ſhal at laſt be ſaued, and not eternally damned: which is a condemned hereſie, contrarie to euident places of holie Scriptures. Pſal 9 v 6. The impious hath periſhed: their name thou haſt deſtroyed for euer, & for euer & euer. Mat 25. The wicked ſhal goe into fire euerlaſting, into euerlaſting puniſhment. Apoc. 20. The beaſt and the falſe prophet (and the ſame reaſon is for al the vvicked) ſhal be tormented day and night, for euer and euer. Neither are theſe vvordes (God vvil not be angrie alvvayes) ſpoken vniuerſally, touching al ſinners vvhoſoeuer, but are limited, v, 13, &, 17, to thoſe that feare him, and kepe his teſtament: vvheras al thoſe that dye in mortal ſinne, are ſtil obſtinate in malice, and can neuer rightly repent, nor rightly feare God, nor kepe his commandments.

PSALME CIII.

Gods workes meruelous the 2. key.

The Pſalmiſt inuiteth himſelf and others to praiſe God, for his meruelous workes in the heauens, 5. the earth, and water, 9. limiting their bondes, producing al thinges neceſſarie for al liuing creatures, in conuenient ſeaſons. 27. with continual prouidence of al.

† To Dauid him ſelf.

MY ſoule bleſſe thou our Lord: ô Lord my God thou art magnified excedingly. 1

2 † Thou haſt put on *a* confeſſion and beautie: being clothed with light as with a garment:

a *Thou poſſeſſeſt al maieſtie, and matter of praiſe.*

3 Stretching out the heauen as a ſkinne: † which coureſt the higher partes therof *b* with waters.

b *Thou haſt compaſſed the ſphere of the fixed ſtarres, with a ſphere of chriſtalline ſubſtance, which is as water congeled.*

Which *c* makeſt the cloude for thee to aſcend on: which walkeſt vpon the winges of windes.

c According to our capacitie the prophet deſcribeth the ſpeedie coming, or vvorking of God, as if he came in a ſvvift cloud, or vvith vvinges of the vvind, to ſignifie that he vvorketh vvhat and vvhen he pleaſeth vvithout delay: He ſaide, and thinges vvere made: he commanded and they vvere created, Pſal. 32.

4 † Which makeſt ſpirites thine *d* Angels: and thy *e* miniſters a burning fyre.

d Thy meſſengers to execute thy vvil: *e* & the ſame Angels are as a burning fire in operation, yea they diſpatch more eaſily, and more ſpedely then vve can conceiue,

5 † Which haſt founded the earth vpon *f* the ſtabilitie therof: it shal not be inclined for euer and euer:

f *Moſt firmly eſtablished by natural weight, in the center of the world.*

6 † The *g* depth, *h* as a garment, is his clothing: vpon the mountaines shal waters ſtand.

g *The water* h *should naturally couer al the earth*:

7 † At *i* thy reprehention they shal flee: at the voice of thy thunder they shal feare.

i *But by thy commandment the waters are conteined in their limited places.*

8 † The *k* mountaines aſcend: and the plaine fildes deſcend into the place, which thou haſt founded for them.

k *The waters being conteyned in their appointed chanels, both hilles and fieldes appeare, which otherwiſe would be couered.*

9 † Thou haſt ſet a bound, which *l* they shal not paſſe ouer: neither shal they returne to couer the earth. *l* The waters.

10 † Which ſendeſt forth fontaines in the valles: betwen the middeſt of mountaines shal waters paſſe.

11 † Al the beaſtes of the filde shal drinke: the wilde aſſes shal *m* expect in their thirſt. *m* hope for and receiue.

12 † Ouer them shal the foules of the ayre inhabite: out of the middes of rockes they shal geue forth voices.

13 † Watering the mountaines from his higher places: of the fruite of thy worke shal the earth be filled:

14 † Bringing forth graſſe for beaſtes, and herbe for the ſeruice of men.

n o p By theſe three principal kindes of foode, breade, wine, and oyle, al ſortes of nutriment are vnderſtood.

That thou mayſt bring forth *n* bread out of the earth: † and 15
o wine may make the hart of man ioyful:
That he may make the face chereful with *p* oile: and bread
may confirme the hart of man.
† The trees of the ſilde ſhal be filled, and the ceders of Libanus, 16
which he hath planted: † there ſparowes ſhal make 17
their neſt.
The houſe of the hearne is the leader of them: † the high 18
mountaines for hartes: the rocke a refuge for the Irchins.
† He made the moone for ſeaſons: the ſunne knoweth his 19
going downe.
† Thou didſt appoint darkenes, and night was made: in it 20
ſhal al the beaſtes of the wood paſſe.
† The whelpes of lions roaring, to rauen, and to ſeeke of God 21
meate for themſelues.
† The ſunne is riſen, and they are gathered together: and in 22
their couches they ſhal be placed.
† Man ſhal goe forth to his worke: and to his working vntil 23
euening.
† How magnified are thy workes ô Lord! thou haſt made al 24
thinges in wiſedom: the earth is filled with *q* thy poſſeſſion.
† This great ſea, and very large, there are *r* creeping beaſtes, 25
whereof *ſ* there is no number.
Litle beaſtes with great: † there ſhippes ſhal paſſe. 26
This *t* dragon, whom thou madeſt to *v* delude: † al expect of 27
thee that thou geue them meate in ſeaſon.
† Thou geuing vnto them, they ſhal gather it: thou opening 28
thy hand, al ſhal be filled with bountie.
† But thou turning away the face, they ſhal be trubled: thou 29
ſhalt take away their ſpirite, and they ſhal faile, and ſhal
returne into their duſt.
† Thou ſhalt ſendforth thy ſpirit, and they ſhal be created: 30
and thou ſhalt renewe the face of the earth.
† Be the glorie of our Lord for euer: our Lord wil reioice in 31
his workes:
† Who looketh vpon the earth, & maketh it to tremble: who 32
toucheth the mountaines, and they ſmoke.
† I wil chaunte to our Lord in my life: I wil ſing to my God 33
as long as I am.
† Let my ſpeach be acceptable to him: but I wil take delight 34
in our Lord.

q VVith thy creatures.

r Fiſhes, ſerpents, wormes, and al liuing creatures that lacke feete.

ſ No kind of liuing creatures multiplieth ſo much as fiſhes. Ariſtotel li. 9. Animal. c. 17.

t A moſt huge fiſh called Leuiathan. Iob. 40. v. 20.

v Albeit in the water he paſſeth mans ſtrength, yet depriued of water he is not able to defend himſelfe. v. 29.

35 † *w* Let ſinners faile from the earth, and the vniuſt, ſo that they be not: my ſoule bleſſe thou our Lord.

w A prediction that impenitent ſinners ſhal be damned, wherin the Prophet conforming his wil to Gods, vttereth it in forme of a prayer.

PSALME. CIIII.

The Iſraelites are exhorted to ſing praiſes to God, 5. for his meruelous benefites towards Abraham, Iſaac, and Iacob. 11. whoſe particular familie, being then ſmal, went from Chanaan into Ægypt (17. Whither Ioſeph by Gods prouidence was caried before) there increaſed in number, was perſecuted, 26. deliuered by Moyſes and Aaron, working manie great miracles, 36. protected, and fedde in the deſert, 44. and finally poſſeſſed Chanaan.

Gods ſpecial benefites towards the Iewes. the 4. key.

a Alleluia.

a Alleluia ſignifieth more then Laudate Dominum, Praiſe ye our Lord. For by theſe two hebrew wordes, Allelu ia, the Prophet inuiteth al men to praiſe God, with gladnes, and iubilation, with hart, voice, and geſture, with inſtruments, and howſoeuer we are able. And therfore S. Ierom, S. Auguſtin, and al Catholique writers kepe the ſame worde, and tranſlate it not, neither in the titles of Pſalmes, not ordinarily in anie place of holie Scripture. This is the firſt Pſalme thus titled, and is the ſame Pſalme in ſenſe, and in good part of the wordes, which the royal Prophet made, and cauſed to be ſongue, when he brought the Arke of God from the houſe of Obededom into his owne houſe. 1. Par. 16. v. 8.

1 CONFESSE ye to our Lord, and inuocate his name: *b* ſhew forth his workes among the Gentiles.

2 † Chaunt to him, and ſing to him: tel ye al his meruelous workes.

3 † Prayſe ye him in his holie name: let the hart of them reioice that ſeeke our Lord.

4 † Seeke ye our Lord, and be confirmed: ſeeke *c* his face alwayes.

5 † Remember ye his meruelous workes, which he hath done: his wonders, and the iudgments of his mouth.

6 † The ſeede of Abraham, his ſeruantes: the children of Iacob his elect.

7 † He is the Lord our God: in *d* al the earth are his iudgementes.

8 † He hath bene mindeful for euer of his teſtament; of the word, which he commanded *e* vnto a thouſand generations.

9 † Which he diſpoſed to Abraham: and of his oath to Iſaac.

10 † And he appointed it to Iacob for a precept: and to Iſrael for an eternal teſtament.

Gen 12. v. 7.
Gen. 17. v. 4.
Gen. 26. v. 3.
Gen 28. v. 13.
Gen. 46. v. 26. 27.

For an expoſition of this Pſalme read the places quoted in the inner margen.

b How much more gratful is it now to God, that we celebrate the greater myſteries of the new Teſtament.

c His preſent helpe.

d not only in Iſrael, but in al the world.

e For euer, to the end of the world.

† Saying: To thee wil I geue the land of Chanaan, the corde of your inheritance. 11

f But. 70. perſons.

† When they were *f* of ſmal number, very few and ſeiourners therof: 12

† And they paſſed from nation into nation, & from kingdom to an other people. 13

† He leift not a man to hurt them: and he rebuked kings for their ſake. 14

† Touch not my annointed, and toward my prophetes be not malignant. 15

g By his prouidence ſuffered.

† And *g* he called a famine vpon the land: and he deſtroyed al the ſtrength of bread. 16

Gen. 41. v. 54.

† He ſent a man before them: Ioſeph was ſold to be a ſeruant. 17

Gen. 37. v. 28.

† They humbled his feete in fetters, yron paſſed through his 18
ſoule, † vntil his word came. 19
The word of our Lord inflamed him: † the king ſent, and 20
looſed him; the prince of the people, and releaſed him.

Gen 39. & ſeq.

† He appointed him lord of his houſe: and prince of al his poſſeſſion. 21

† That he might inſtruct his princes as himſelſe: and might teach his ancientes wiſedom. 22

h Ægypt, poſſeſſed by Meſraim Chams ſecond ſonne. Gen. 10. v. 13.

† And Iſrael entered into Ægypt, and Iacob was a ſeiourner in the land *h* of Cham. 23

Gen. 46.

† And he increaſed his people excedingly: and ſtrengthned them ouer their enemies. 24

Exo. 1. v. 7.

† He *i* turned their hart, that they hated his people: and to worke guile toward his ſeruantes. 25

i May it be vnderſtood, or beleued (ſaith S. Auguſtin) that God turneth the hart of man to committe ſinnes? Or is it no ſinne, or is it a ſmal ſinne, to hate the people of God? Or to worke guile towards his ſeruants? VVho wil ſay this? VVhat then, is God author of theſe ſo greeuous ſinnes, who is not to be ſuppoſed the author of a moſt ſmal ſinne? This lerned Father therfore anſwereth, that God peruerted not a right hart, but turned that was of it ſelfe peruerſe, to the hatred of his people, where he might vſe that euil wel, not by making them euil, but by beſtowing vpon his owne people good thinges, which the euil might eaſily enuie. VVhich hatred of theirs how God vſed both to the exerciſe of his people (which is profitable to vs) & to the glorie of his owne name, the thinges that folow do teach vs, which are here remembred to his praiſe.

k In whom God eſtabliſhed the Prieſthood of Moyſes law.

† He ſent Moyſes his ſeruant: Aaron, *k* him ſelfe whom he choſe. 26

Exo. 3. 4. 7. 8. 9. 10. 11.

† He did put in them the wordes of his ſignes, and of his wonders in the Land of Cham. 27

l The ninth plague of the Ægyptians.

† He ſent *l* darkenes, and obſcured: and did *m* not exaſperate his wordes. 28

m God willingly, not as one loath or vnwilling, performed al that he threatned.

† He

29 † He turned their *n* waters into bloud: and killed their fiſhes.

30 † Their land broughtforth *o* frogges in :: the inner chambers of their kinges.

n The firſt plague.

o The ſecond plague.

:: Dauid knew this by reuelation, or by tradition for it is not in Exodus.

31 † He ſayd, and *p* the * cænomyia came: and the *q* cinifes in al their coaſtes.

* *a ſvvarme of flies.*

p The fourth plague.

q The third plague.

32 † He made theyr raynes *r* haile: fire burning in their land.

r The ſeuenth plague.

33 † And he ſtroke their vines, and their figtrees: and he deſtroyed the wood of their coaſtes.

34 † He ſaid, & *ſ* the locuſt came, and the *t* bruchus wherof there was no number.

ſ The eight plague.

t A worme that ſpoyleth corne, graſſe, and fruict.

35 † And it did eate al the graſſe in their land: and it did eate al the fruicte of their land.

36 † And he ſtroke euerie *v* firſt begotten in their land: the firſt fruictes of al their labour.

v The tenth plague.

The fifth & ſixt of peſtilence and boyles are omitted.

37 † And he brought themforth with gold and ſiluer, and there was not in their tribes a feeble perſon.

Exod. 12. v. 35.

38 † Ægypt was glad at their departure: becauſe the feare of them lay vpon them.

39 † He ſpred a cloude for their protection, and fire to ſhine vnto them by night.

Exod. 13. v. 21.

40 † They made petition, and the quaile came: and he filled them with the bread of heauen.

Exod. 16. v. 13.

41 † He diuided the rocke, and waters flowed: riuers ranne in the drie ground.

Exod. 17. v. 6.

42 † Becauſe he was mindful of his holie word, which he had vttered to Abraham his ſeruant.

Gen. 12.

43 † And he broughtforth his people in exultation, and his elect in ioy.

44 † And he gaue them the countries of the Nations: and they poſſeſſed the labours of peoples:

Ioſue. 6. & ſeq.

45 † That they might keepe his iuſtifications, and ſeeke after his lawe.

PSALME. CV.

The prophet exhorteth the people to render thankes and praiſes to God, 6. for remitting their manifold ſinnes, in the deſert. 34. and in the conquered land: 38. foreſhewing like ſinnes to come, Gods wrath and puniſhment for the ſame. 44. and that he wil geue grace of repentance: to ſome 47. for which he prayeth, and praiſeth God.

The Iſraelites often ſinned, and were mercifully puniſhed.

the 4. key.

Alleluia.

CONFESSE ye to our Lord *a* becauſe he is good: becauſe his mercie is for euer. 1

a God is of himſelfe and eſſentially good. Al other goodnes is participated of him.

Iudith.
v. 21.

† *b* Who shal ſpeake the powers of our Lord, shal make al his prayſes to be heard? 2

b *No creature can fully expreſſe Gods perfections.*

† *c* Bleſſed are they, that keepe iudgement, and *d* doe iuſtice at al time. 3

c *It is a happie ſtate in this life, either to kepe Gods law:* d *or to repent and do worthie penance for tranſgreſſing.*

† Remember vs ô Lord *e* in the good pleaſure of thy people: viſite vs in thy ſaluation: 4

e *According to thy wonted beneuolence, promiſed to thy people.*

† To *f* ſee in the goodnes of thyne elect, to reioyce in the ioy of thy nation; that thou maiſt be prayſed with thine inheritance. 5

f *That we may ſee, and enioy the benefites promiſed to thyne elect.*

† We haue *g* ſinned with our fathers: we haue *h* dealt vniuſtly, we haue *i* done iniquitie. 6

g VVe haue erred and hurt ourſelues: *h* we haue wronged our neighboures: *i* we haue offended againſt God.

† Our fathers in Ægypt did not vnderſtand thy meruelous workes: they were not mindeful of the multitude of thy mercie. 7

And they prouoked thee to wrath going vp vnto the ſea, the Read ſea.

Exod. 14.
v. 11.

† And he ſaued them *k* for his name ſake; that he might make his power knowen. 8

k Albeit the people by their murmuring deſerued more puniſhment, yet God for the glorie of his owne name ſaued them from vtter deſtruction.

† And he rebuked the Read ſea, and it was made drie: and he led them in the depths as in a deſert. 9

† And he ſaued them from the hand of them that hated them: and ″ he redemed them out of the hand of the enemie. 10

† And water ouerwhelmed thoſe that afflicted them: there did not one of them remaine. 11

† And they beleued his wordes: and they ſang his praiſe. 12

Exod. 15.

† They had *l* quickly donne, they forgot his workes: and they *m* expected not his counſel. 13

l They perſeuered not long in their dutie towards God, ſeing his omnipotent powre by his meruelous workes: *m* nor were content with his prouidence, but carnally coueted thinges, not neceſſarie.

† And

Exo. 16 & 17. 14 † And they coueted concupiſcence in the deſert: and tempted God in the place without water.

15 † He gaue them their petition: and ſent ſaturitie into their *n* ſoules.

n According to their carnal deſires.

Num. 16. 16 † And they prouoked Moyſes in the campe: Aaron the *o* holie of our Lord.

o Holie by his function.

17 † The earth was opened, and ſwalowed Dathan: and ouerwhelmed the congregation of Abiron.

18 † And a fire flamed vp in their ſinagogue: the flame burnt the ſinners.

Exo. 32. 19 † And they made a calfe in Horeb: and they adored *p* the ſculptil.

p They adored the image that repreſented a calf, not God.

20 † And they *q* changed their glorie into the ſimilitude of a calfe that eateth graſſe.

q God being their true glorie, they changed him, for a falſe god of the Ægyptians (who eſpecially honored a calfe called Apis) making an image therof, and attributed their deliuerie from Ægypt to this imagned god. Exo. 32. v. 4 8. Of which and the like fooliſh, and abominable idolatrie S. Paul writeth, Rom. 1 v. 23. They changed the glorie of the incorruptible God, into a ſimilitude of the image of a corruptible man, and of foules, and of foure footed beaſtes, and of them that crepe: where we ſee what maner of imagies holie Scriptures condemne, and not the imagies of Chriſt and his Saincts.

21 † They forgat God, which ſaued them, which did great thinges
22 in Ægypt, † meruelous thinges in the land of Cham, terrible thinges in the Read ſea.

Exo. 32. 23 † And *r* he ſayd to deſtroy them: if Moyſes his elect had not ſtood in the way before him:

To turne away his wrath that he ſhould not deſtroy them:

r He ſayd, he would deſtroy them, but for Moyſes prayer ſpared them.

Num. 14. 24 † and they eſtemed for naught the land that was to be deſired.

25 They did not beleue his word, † and they murmured in their tabernacles: they heard not the voice of our Lord.

Num. 14. v. 11. 22. 26 † And he lifted vp his hand ouer them: to ouerthrowe them in the deſert:

27 † And to caſt doune their ſeede among the Nations: and to diſperſe them in the countries.

Num. 25. v. 3. 28 † And they were profeſſed to *ſ* Beelphegor: and they did eate the ſacrifices *t* of the dead.

ſ The Idol of Moabites, and Madianitees.

t As God is in deede the liuing God, that liueth of himſelfe, and geueth life to others: ſo falſe goddes are called dead goddes, that can not geue life to anie, but doe kil al that ſerue them; at leaſt ſpiritually, and often corporally.

29 † And they prouoked him in their inuentions: and ruine was multiplied on them.

† And Phinees ſtood , and *v* pacified : and the ſlaughter 30
ceaſed.

v Phinees moued by the zele of God (as the holie text witneſſeth. Nu. 25. v. 11.) in killing the adulterers pleaſed God, and merited reward.

† And it was reputed to him vnto iuſtice, in generation and 31
generation euen for euer.

† And they prouoked him at the waters of contradiction : and 32
w Moyſes was vexed for them : † becauſe they exaſperated 33
his ſpirit.

Num 20. v. 2. 12.

w Moyſes afflicted in ſpirite, by the enormious murmuring of the people, doubted whether God would geue them water out of the rocke or no, not doubting of his powre, but of his wil: and ſo when he ſhould haue ſpoken to the rocke, Num. 20. v. 8. he ſpoke to the incredulous people. v. 10. and therin offended God. for which he was temporally puniſhed. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

And he playnely affirmed in his lippes: † they deſtroyed not 34
the nations, of which our Lord ſpake to them.

† And they were mingled among the nations, and learned 35
their workes: † and they ſerued their ſculptils: and it became 36
a ſcandal to them.

† And they immolated their ſonnes, and their daugheters to 37
diuels.

† And *x* they ſhed innocent bloud: the bloud of their ſonnes 38
and of their daughters, which they ſacrificed to the ſculptils of
Chanaan.

Deut. 2. v. 2. & 12. v. 2. & 3. Iudic. 2. v. 11. 12. Iudic. 3. v. 5. 6. & c. Iere. 19. v. 5.

x Some Iewes offered theſe moſt cruel, vnnatural, and abominable ſacriſices; perhaps in the times of Iudges, when they were mingled with idolatrous people, and ſerued their goddes; Iud. 2. v. 12. c. 3 v. 6. But it is more expreſſe after Dauids time, wherof he here propheciech, and was veryfied by Achaz 4 Reg. 16 v. 3. and by Manaſſes. 4 Reg. 21. v. 6. VVhich with other idolatrie king Ioſias deſtroyed. 4 Reg. 23. v. 10.

And the land was infected with bloud, † and was contami- 39
nated in their workes : and they did fornicat in their inuentions.

† And our Lord was wrath with furie vpon his people : and 40
he abhorred his inheritance.

† And he deliuered them into the handes of the nations: and 41
they that hated them, had the dominion of them.

† And their enimies afflicted them : and they were humbled 42
vnder their handes : † he did often deliuer them. 43
But they exaſperated him in their counſel : and they were
humbled in their iniquities.

† And he *y* ſaw when they were afflicted : and he heard their 44
prayer.

y God reſpected them with his merciful eye, and gaue them grace to repent.

† And he was mindeful of his teſtament : and it repented him 45
according to the multitude of his mercie.

46 † And he gaue them into mercies in the ſight of al, that had taken them. z

z *Here the Pſalmiſt concludeth both the hiſtorie and prophecie of this Pſame, with prayer and praiſe, as foloweth:*

47 † :: Saue vs ô Lord our God: and geather vs out of the Nations:
That we may confeſſe to thy holie name: & may glorie in thy prayſe.

:: A verie fitte prayer in time of ſchiſme.

48 † Bleſſed be our Lord the God of Iſrael from euerlaſting vnto euerlaſting: and al the people ſhal ſay: Be it, be it.

ANNOTATIONS. PSALME. CV.

10. *He redeemed them.*] VVhat price (or ranſom) ſaith S. Auguſtin, was geuen in this redemption? Or is it a prophecie, that this was done in figure of Baptiſme, where we are redemed from the hand of the diuel, by a great price, which is the bloud of Chriſt? VVherupon it was more conueniently figured, not by what ſea ſoeuer, but by the read ſea. For bloud hath redde coulor. And touching the effect of Baptiſme deſtroying al former ſinnes, he teacheth in the expoſition of the next Pſalme (and either the ſame holie father, or ſome other good author, Ser. 42. de temp) that as the Iſraelites paſſed ſafely through the read ſea, and al the Ægyptians going in with them were drowned: ſo the baptiſed are ſaued in the water of Baptiſme, and al their ſinnes are deſtroyed.

The read ſea a figure of Baptiſme.

Al former ſinnes deſtroyed in Baptiſme.

PSALME CVI.

Againe the Pſalmiſt inuiteth al men to render thankes to God for their deliuerie from dangers, or euils in general: 4. particularly from dangers in iorney, 10. in priſon, or captiuitie, 17. in ſicknes ſpiritual and corporal, 23. in nauigation, 33. deſcribing the changeable courſe of thinges in this world, 38. eſpecially of mens ſtates; 42. for al which the iuſt wil praiſe God.

Gods perpetual prouidence towards al men.
The 3. key.

Allelu ia.

1.Par.16. 7.34. 1 CONFESSE *a* ye to our Lord becauſe he is good: becauſe his mercie is for euer.

a Praiſe God by confeſſing his mercie, prouidence, and goodnes.

2 † Let them ſay that are *b* redemed of our Lord, whom he redemed out of the hand of the enemie: and out of the countries he gathered them:

b *God of his mercie promiſed the Redemer of mankind ſtreight after Adams fal:*

3 † From *c* the riſing of the ſunne, and the going downe: from the north, and the ſea.

c VVhich redemption was intended for al, and faileth not of Gods part in anie, but of mens owne wilful refuſing to be duly penitent, and to kepe Gods precepts.

† They *d* wandered in the wildernes, in a place without water: the way of citie for habitation they found not. 4

d Literally of ſuch as wander in this world, hauing no ſetled place to dwel in: ſpiritually of al mankind after his fal.

† Hungrie, and thirſtie: their ſoule fainted in them. 5

† And *e* they cried to our Lord when they were in tribulation: and he deliuered them out of their neceſſities. 6

e *Whenſoeuer they cal vpon God, he helpeth them, as is beſt for their ſpiritual health.*

† And he conducted them in to the right way: to goe into a citie of habitation. 7

† Let *f* the mercies of our Lord confeſſe to him: and his meruelous workes to the children of men. 8

f *Al Gods benefites, which are of his mercie, not of mans deſerte, are iuſt matter of praiſing God.*

† Becauſe he hath filled the emptie ſoule: and the hungrie ſoule he hath filled with good thinges. 9

† Them that ſate in darkenes, and in the ſhadow of death: bound in needines, and yron. 10

† Becauſe they *g* exaſperated the wordes of God: and they prouoked the counſel of the Higheſt. 11

g *Calamities in this world are commonly inflicted for ſinnes.*

† And their hart was humbled in labours: they were weakened, neither was there anie to helpe. 12

† And they cried to our Lord when they were in tribulation: and he deliuered them out of their neceſſities. 13

† And he brought them out of darkenes, and the ſhadow of death: and brake their bondes aſunder. 14

† Let the mercies of our Lord confeſſe to him: and his meruelous workes to the children of men. 15

† Becauſe he hath deſtroyed the gates of braſſe: and the barres of yron he hath broken. 16

† He hath receiued them out of the way of their iniquitie: for they were humbled for their iniuſtices. 17

† Their ſoule did abhorre al meate: & they approched euen to the gates of death. 18

† And they cried to our Lord when they were in tribulation: and he deliuered them out of their neceſſities. 19

† He ſent his word, and healed them: and deliuered them out of their deſtructions. 20

† Let the mercies of our Lord confeſſe to him: and his meruelous workes to the children of men. 21

22 † And let them ſacrifice the ſacrifice of praiſe: and ſhew forth his workes in exulation.

23 † They that goe downe into the ſea in ſhippes, making trafike in the great waters.

24 † They haue ſene the workes of our Lord, and his meruelous thinges in the depth.

25 † He ſayd, and the blaſt of the ſtorme ſtood: and the waues therof were exalted

26 † They aſcend euen to the heauens, and they deſcend euen to the depthes: their ſoule pyned away in euils.

27 † They were trubled, and were moued as a drunken man: and al their wiſedom was deuoured.

28 † And *h* they cried to our Lord when they were in tribulation, and he brought them out of their neceſſities.

h As before in the 6, 13, and 19, verſes,

29 † And he turned his ſtorme into calme: and the waues therof were quiet.

30 And they reioyced becauſe they were quiet: and he conducted them into the hauen of their wil.

31 † Let *i* the mercies of our Lord confeſſe to him: and his meruelous workes to the children of men.

i This verſe alſo is foure times in this Pſalme v 8 15. 21. and 31. to admoniſh vs, that as there is one meanes to eſcape from al dangers by crying to God, as v 6 13. 19 and 28, with mourning and penance: ſo there is one cauſe of praiſe and thankes for our deliuerie, which is Gods mercie and grace,

32 † And let them exalt him in the church of the people: and the chayre of the ancientes let them praiſe him.

33 † *k* He turned *l* the riuers into a deſert: and the iſſues of waters into drineſſe.

k God to ſhew ſometimes his powre, alſo to benefite ſome, and to puniſh others, changeth the accuſtomed courſe of thinges, and ſtates of men, at his diuine pleaſure; as here the Royal prophet reciteth ſome examples, And ſome others are recorded in diuers times and places, *l* No doubt much change was made in the earth by Noes flood And manie thincke that the land of Chanaan, was made more fruictful in the time of the Iewes inhabiting, and now is more barrane againe.

34 † The *m* fruiteful land into a ſalt ground, for the malice of them that inhabite it.

m He alludeth to the countrie about Sodome, and Gomorre, which was moſt fruictful, and moſt pleaſant, Gen, 13. v, 10, but ſhortly after vvas burnt vvith fire and brimſton, Gen. 19, v, 24, ſubuerted, and turned into a dead and ſalt ſea.

35 † He turned the deſert into pooles of waters: and the land without water into iſſues of waters.

36 † And he placed the hungrie there, and they built a citie of habitation.

† And they ſowed fildes, and planted vineyardes: and they 37
made fruicte *n* of natiuitie.

n Made abundance of fruict to grow.

† And he bleſſed them, and they were multiplied excedingly: 38
and their beaſtes he leſſened not.

† And *o* they were made fewe: and were vexed by the tribu- 39
lation of euiles, and with ſorow.

o Againe ſome countries puniſhed for ſinnes.

† Contempt was powred out vpon princes: and he made them 40
wander where was no way, and not in the way.

† And he *p* did helpe the poore out of pouertie: and made 41
families as ſheepe.

p An other change in releeuing the poore being humbled.

† The iuſt ſhal ſee, and ſhal reioyce: & al iniquitie ſhal ſtoppe 42
her mouth.

† Who is wiſe and wil keepe theſe thinges? and wil vnder- 43
ſtand the mercies of our Lord?

PSALME CVII.

David ſingeth prayſes for benefites receiued. the 8. key.

The royal prophet promiſeth, 5. and rendereth praiſes to God, 7. for his deliuerie from trubles, and aduancement in the kingdom, 13. praying God ſtil to helpe mans infirmitie.

A Canticle *a* of Pſalme, to Dauid himſelfe. 1

Pſal. 56. v. 8.

a This Pſalme was ſongue with inſtruments beginning the muſike, and voices folowing.

The former part of this Pſalme to the 7. verſe, is the ſame in ſenſe, and almoſt in wordes, with the latter part of the 56 from the 8. verſe.

MY HART is readie ô God, my hart is readie: I wil 2
chaunte, and wil ſing in my glorie.
† Ariſe my glorie, ariſe pſalter, and harpe: I wil ariſe early. 3
† I *b* wil confeſſe to thee in peoples ô Lord: and I wil ſing to 4
thee *c* in the Nations.

b King Dauid ſubdued not only ſome partes of Chanaan, not ſubiect to the Iewes before (2. Reg. 5. 1. Par. 11.) but alſo brought the Philiſtims, Moabites, Ammonites, Idumeans, Amalechites, the kinges of Soba, Syria, and Emath, to pay tribute, 2. Reg. 8. 1. Par. 18. *c*, Yet al theſe victories and conqueſtes were but a figure of Chriſts powre, and dominion in al nations. And therfore, the reſt of this Pſalme, by S. Auguſtin, and other fathers iudgement, was rather prophetically vttered by Dauid, in the perſon of Chriſt, and more perfectly performed by Chriſt in his Church, then hiſtorically auerred of Dauid himſelfe.

† Becauſe thy mercie is great aboue the heauens: and thy 5
truth euen to the cloudes.
† Be exalted aboue the heauens ô God, and thy glorie ouer al 6
the earth: † :: that thy beloued may be deliuered. 7
Saue with thy righthand, and heare me: † God ſpake in his 8
holie:

:: The reſt of this Pſalme is the ſame with the latter part of the 59. from the 7. verſe.

Pſal. 59. v. 7.

I wil reioyce, and wil diuide Sichem, and I wil meſure the vale of tabernacles.

9 † Galaad is mine, and Manaſſes is mine: and Ephraim the protection of my head.

10 Iuda is my king: † Moab the potte of my hope.
Vpon Idumea I wil extend my shoe: the ſtrangers are made my freindes.

11 † Who wil conduct me into a fenſed citie? who wil conduct me into Idumea?

12 † Wilt not thou ô God, which haſt repelled vs, and wilt not thou goeforth ô God in our hoaſtes?

13 † Geue vs helpe out of tribulation: becauſe mans ſaluation is vayne.

14 † In God we shal doe ſtrength: and he wil bring our enemies to nothing.

PSALME CVIII.

Chriſt (by the mouth of Dauid) requeſteth of God to be iuſtly declared innocent, and his enimies puniſhed, 6. particularly deſcribing Iudas the traitors malice, 21. and his owne temporal afflictions, 26. prayeth, 30. and praiſeth God for his deliuerie.

Chriſt perſecuted & his enimies puniſhed.
the 5. key.

1 † Vnto the end, a Pſalme of Dauid.

2 O [a] God conceale not my prayſe: becauſe the mouth of the ſinner, and the mouth of [b] the deceitful man is open vpon me.

[a] The wordes of Chriſt.

[b] The Phariſees and Herodians (Mat. 22.) with their mouth acknowleged Chriſt a true ſpeaker, and a teacher of the way of God in truth, therby to draw him into danger, and to ſheede his bloud.

3 † They [c] haue ſpoken againſt me with deceitful tongue, and with wordes of hatred they haue compaſſed me: and they haue impugned me without cauſe.

[c] *At other times they accuſed him of great crimes, laſtly of treaſon againſt Cæſar.*

4 † For that they should loue me, they backbited me: but I prayed.

5 † And they ſet againſt me euil thinges for good: and hatred for my loue.

6 Appoint [d] a ſinner ouer him: and [e] let the diuel ſtand on his righthand.

[d] A prediction that Iudas would not make recourſe to anie good counſeller, but complaine of his miſerable tormented conſcience to the wicked, who gaue him no comfort at al, [e] and ſo deſparing, the diuel perſwaded him to hang himſelfe.

† When he is iudged, let him comeforth condemned : and 7
let his prayer be turned into ſinne.

† Let his dayes be made fewe : and let an other take his 8
f biſhopricke.

Act. 1. v.16.

† Let *g* his children be made orphans : and his wife a widow. 9

f The office of Apoſtleſhippe.

g The poſteritie, or ſucceſſors of wicked perſecuters proſper not long in this world.

† Let his children be tranſported wandering, and let them 10
begge : and let them be caſt out of their habitations.

† Let the vſurer ſearch al his ſubſtance : and let ſtrangers 11
ſpoile his labours.

† Let there be none to helpe him : neither let there be anie to 12
haue pittie on his pupilles.

† Let his children come to deſtruction : in *h* one generation 13
let his name be cleane put out.

h Arch heritikes that deuiſe newe opinions, are ſhortly forſaken, their folowers ſtil coining new hereſies of their owne, differing from their falſe maſters.

† Let the iniquitie of his fathers returne to memorie in the 14
ſight of our Lord : and let not the ſinne of his mother be blotted out.

† Let them be before our Lord alwayes, and let the memorie 15
of them periſh out of the earth : † For that he remembred 16
not to doe mercie.

† And he perſecuted the poore, and needie man, and the 17
compunct in hart to kil him.

† And he *i* loued curſing, and it ſhal come to him : and he 18
would not bleſſing, and it ſhal be far from him.

And he put on curſing as a garment, and it entred as water
into his inner partes, and as oile in his bones.

i Let them obſerue this, that vſe more ſwearing and blaſpheming, then praying or meditating.

† Be it to him as a garment, wherwith he is couered : and as a 19
girdle, wherwith he is alwayes girded.

† This is the worke of them, that detract from me before our 20
Lord : and that ſpeake euils againſt my ſoule.

† And thou Lord, Lord, doe with me for thy names ſake : 21
becauſe thy mercie is ſwete.

Deliuer me † becauſe I am needie, and poore : and *k* my hart 22
is trubled within me.

k Chriſts ſoule was penſiue when he prayed in the garden, and he did workes of penance for our ſinnes al his life.

† As a ſhadow when it declineth, am I taken away : and I am 23
ſhaken as locuſtes.

† My knees are weakened with faſting : and my fleſh is changed 24
by reaſon of oile.

† And I am made a reproch to them : they ſaw me, and wagged 25
their heades.

† Helpe

26 † Helpe me ô Lord my God: *l* ſaue me according to thy mercie.

27 † And let them know that this is thy hand: and thou ô Lord haſt done it.

l He prayed alſo for his reſurrection, and glorification.

28 † They wil curſe, and thou ſhalt bleſſe: let them that riſe vp againſt me, be confounded: but thy ſeruant ſhal reioyce.

29 † Let them that detract from me, be clothed with ſhame: and let them be couered with their confuſion, as with a *m* duble patched cloke.

m VVith al poſſible confuſion.

30 † I wil confeſſe to our Lord excedingly with my mouth: and in the middes of manie I wil prayſe him:

31 † Becauſe he hath ſtood on the righthand of the poore, that he might ſaue my ſoule from the perſecutors.

PSALME. CIX.

Chriſt riſing and aſcending into heauen ſitteth on the right hand of God: 2. beginning in Ieruſalem reigneth in the Church of the whole earth. 4. vſeth the Prieſthood of Melchiſedechs order to the end of the world. 6. and shal iudge the world.

Chriſts exaltation. the 5. key.

Mat. 22. Act. 2. 1. Cor. 15. Heb. 1. & 10.

1 † A pſalme of Dauid.

OVR *a* Lord ſayd *b* to my Lord: Sitte on my right hand: *c* til I make thine enemies, thy footeſtoole of thy feete.

c He limiteth not the time, but excludeth al time, wherin the enimie might imagine, that Chriſts kingdom ſhould ceaſe: ſignifying that Chriſt ſhal reigne, til al his enimies be ſubdued, much more afterwards in al eternitie.

a God the Father.

b To God the Sonne, the Lord of Dauid, and of al mankind, yet the ſonne of Dauid, according to his humanitie.

2 † Our Lord wil ſendforth the rod of thy ſtrength *d* from Sion: rule thou in the middes of thine enemies.

d The Church of Chriſt beginning in Ieruſalem on whitſunday, the fiftith day from his Reſurrection, continueth euer more.

3 † With thee *e* the beginning in the day *f* of thy ſtrength, in *g* the brightnes of holie thinges: from the wombe *h* before the day ſtarre I begat thee.

e Thou ſhalt haue principalitie, *f* in the day of thy powrful conqueſt, and riſing from death. *g* in excellencie of al holie ſpiritual myſteries and graces: *h* becauſe, I God the Father of my ſubſtance begate thee, God the Sonne in eternitie. The ſame which Micheas ſaith (c. 5. v. 2.) His comingforth from the beginning, from the dayes of eternitie.

Heb. 5. v. 7.

4 † Our Lord *i* ſware, and it shal not repent him: Thou art ″a Prieſt *k* for euer″ according to *l* the order of Melchiſedech.

i God moſt firmly, and vnchangeably affirmed: that thou (Chriſt our Meſſias) art not only a King, but alſo a Prieſt: *k* not for a time, as Aaron was, but for euer, *l* neither of Aarons order, but according to the Order of Melchiſedec.

† Our Lord on thy righthand, *m* hath broken kinges in the day of his wrath. 5

m *Kinges that ſometimes perſecute Chriſtans, are ſubdued with other people to Chriſt.*

† He *n* ſhal iudge in nations, he *o* ſhal fil ruines, he *p* ſhal crush the heads in the land of manie. 6

n He ſhal iudge and puniſh the incredulous people, *o* make great ſlaughters amongſt thoſe that reſiſt: *p* and bring princes with their populous kingdoms to nothing.

† *q* Of the torrent in the way he ſhal drinke: *r* therfore ſhal he exalt the head. 7

q He ſhal in the meane time (and alſo his beſt ſeruants) ſuffer much tribulation in this life: *r* and for the ſame be highly exalted in life euerlaſting.

ANNOTATIONS. CIX.

Chriſts Prieſthood for euer both in function and in effect.

4 *A Prieſt for euer.*] In two reſpectes Chriſt is a Prieſt for euer: in that from the firſt inſtant of his Incarnation he was, and remaneth a Prieſt, now alſo in heauen: and al other Prieſtes are his miniſterial vicares, not ſucceſſors. So that al prieſtlie functions, which they doe, he by them doth the ſame, as the principal Prieſt. VVherupon ſaith S. Paul (1. Cor 4.) So let a man thincke of vs, as of the miniſters of Chriſt, and diſpenſers of the myſteries of God. Secondly Chriſt dayly offering Sacrifice by the handes of his Prieſtes, doth continually pacifie Gods wrath, in behalf of thoſe ſinners, for whom it is duly applied, euen to the end of the world. VVheras the Prieſthood of Aaron, and of al others in the old Teſtament, ceaſſed by their deathes, both in the office, and in the effect.

The reſemblance of Chriſts and Melchiſedecs Prieſthood.

4 *According to the order of Melchiſedech.*] As Melchiſedech, king of peace and iuſtice, without father, mother, or genealogie, expreſſed in holie Scriptures, or otherwiſe knowen to the world, was Prieſt of the Hieghest, offered bread and wine, an vnbloudie ſacrifice; communicating with both Chananeites and Hebrewes, bleſſed Abraham, and tooke tithes of him and his ſubiectes: ſo Chriſt the true King of peace & iuſtice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanitie, the Prieſt of God, offereth Sacrifice (not only bloudie on the Croſſe, but alſo) vnbloudie in the formes of bread and wine, continueth the ſame by the miniſterie of other Prieſtes, maketh al nations partakers therof, bleſſeth them and receiueth of them al dutiful and religious ſeruice, as of his ſubiectes.

PSALME CX.

Graces geuen to the Church. the 6. key.

Praiſe of God for benefites, 4. eſpecially for the B. Sacrament of the Euchariſt, 6 with other graces imperted to the Catholique Church.

Alleluia.

This Pſalme in the Hebrew is compoſed with eurie verſe and middle of verſe, beginning with a diſtinct letter, in order of the Alphabet.

I wil confeſſe to thee ô Lord with al my hart: in *a* the counſel of the iuſt, and *b* the congregation. 1

a *I wil praiſe God both in ſecret for diſcharge of myn owne conſcience;* Pſal. 1.
b *and in publique for edification of others.*

†The

2 † The workes of our Lord are great: exquiſite according *c* to al his willes.

c *Gods wil is the whole cauſe of al his workes.*

3 † *d* Confeſſion and magnificence his worke: and his iuſtice contineweth for euer and euer.

d *Euerie worke of his is praiſe worthie, and magnifical.*

4 † He hath made *e* a memorie of his meruelous workes; a
5 merciful and pittiful Lord: † he hath geuen *f* meate to them that feare him.

e God hath leift one moſt ſpecial and beneficial memorie of al other benefites, his owne bodie and bloud, in memorie of his Paſſion, and our redemption, f the ſpiritual foode and ſuſtinance of al the ſoules that rightly feare him.

6 He wil be mindful for euer *g* of his teſtament: † *h* the force of his workes he wil ſhew forth to his people:

g *Of his promiſe to conſerue his Church perpetually.* h *the powrable operation of his death, and of al his myſteries.*

7 † To geue them the inheritance of the gentiles: the workes of his handes truth, and iudgement.

8 † Al his commandmentes *i* are faithful: confirmed for euer and euer, made in truth and equitie.

i Gods commandments do iuſtifie al that kepe them.

9 † He ſent *k* redemption to his people: he commanded his teſtament for euer.

k He alſo of his mercie redemed man, that he might be able to kepe his precepts.

10 Holie, and terrible is his name: † *l* the feare of our Lord is the beginning of wiſedom.

l Begingning with feare of God, bringeth at laſt by other degrees to true wiſdom, which two are the firſt and laſt of the ſeuen giftes of the Holie Ghoſt.

11 Vnderſtanding is good to al that doe it: his prayſe remaineth for euer and euer.

PSALME CXI.

True happines conſiſteth in fearing God, keping his commandments, 5. and in doing workes of mercie. 10. The contrarie bringeth to miſerie.

The meanes to be happie the 7. key.

Alleluia, *a* Of the returne of Aggeus, and Zacharie.

a The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from captiuitie, to ſignifie that this Pſalme was very proper, & meete to be cõmended to the people at that time, wherby they might lerne, that their ſinnes were the cauſe of their captiuitie, and of al their miſeries: and if they deſired temporal, or ſpiritual proſperitie, they muſt obſerue the meanes here preſcribed to obtayne the ſame.

Pſal. 1.

1 BLESSED is the man that feareth our Lord: *b* he ſhal haue great delight in his commandmentes.

This Pſalme is alſo compoſed by the Alphabet, as the next before.

b *He that ſincerly feareth God, wil take great delight in keping his commandments.*

c *So doing he and his ſhal proſper.*

† *c* His ſeede ſhal be mightie in the earth: the generation of the righteous ſhal be bleſſed, 2

† Glorie, and riches in his houſe: and *d* his iuſtice abideth for euer and euer. 3

d *The iuſt ſhal not only proſper in this world but alſo in the next.*

† *e* Light is riſen vp in darkenes to the righteous: he is merciful, and pitiful, and iuſt. 4

e *God wil alſo comfort the iuſt in tribulations.*

† Acceptable is the man, that is merciful and lendeth, that 5
f ſhal diſpoſe his wordes in iudgement: † Becauſe he ſhal 6
not be moued for euer.

f *That ſhal geue diſcrete and wholſome counſel to the afflicted.*

† The iuſt ſhal be in eternal memorie: he ſhal not feare at the hearing of euil. 7

† His hart is readie to hope in our Lord, his hart is confirmed: 8

† he ſhal not be moued til he looke ouer his enemies. 9

† He diſtributed, he gaue to the poore: *g* his iuſtice remaineth for euer and euer *h* his horne ſhal be exalted in glorie. 10

2. Cor. 9.

† The ſinner ſhal ſee, and wil be angrie, he ſhal gnash his teeth and pine away: the deſire of ſinners ſhal periſh. 11

g Workes of mercie are alſo called iuſtice, becauſe they concurre to mans iuſtification, *h* and to his ſaluation.

PSALME CXII.

Gods prouidence. the 3. key.

God is to be praiſed, who being hiegh regardeth, and prouideth for the needie in this world.

Allelu ia.

a Al Gods ſeruants.

PRAYSE our Lord ye *a* children: praiſe ye the name of our Lord. 1

† Be the name of our Lord bleſſed, from henceforth now and for euer. 2

† From the riſing of the ſunne vnto the going downe, the name of our Lord is laudable. 3

† Our Lord is high aboue al nations, and his glorie aboue the heauens. 4

b In reſpect of God al creatures are low, though they be in heauen.

† Who is as the Lord our God, that dwelleth on high, 5

† and beholdeth the low thinges *b* in heauen and in earth? 6

† Raiſing vp the needie from the earth, and lifting vp the poore out of the dung: 7

† To

8 † [c] To place him with princes, with the princes of his people.

9 † Who maketh the [d] barren woman to dwel in a houſe, a ioyful mother of children.

[c] See the example of Ioſeph ſo aduanced

[d] of Sara, Rebecca, Rachael, and other wemen made fruictful.

PSALME CXIII

For the meruelous paſſage of Iſrael out of Ægypt, 3. the red ſea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yelding them water, 9. God, not themſelues, is to be praiſed. 12. Idoles and Idolaters are vaine, and shal be confounded. 17. the faithful truſt in God, 20. are bleſſed, and for euer praiſe God.

The meruelous paſſage of Iſrael from Ægypt. the 4. key,

Allelu ia.

1 IN the commingforth of Iſrael out of Ægypt, of the houſe of Iacob from [a] the barbarous people.

[a] People of falſe religion counted barbarous, eſpecially ſuch as alſo perſecute the true Religion; for otherwiſe the Ægyptians were both ciuil in maners, and lerned in manie ſciences.

2 † [b] Iewrie was made his ſanctification, Iſrael his dominion.

[b] The people of Iewes were more notoriouſly renowmed in the world from the time of their deliuerie out of Ægypt, for the peculiar people, whom God ſanctified, and in whom, as in his elected enheritance or dominion, he dwelled and reigned.

Exo. 14. Ioſue. 3.

3 † The [c] ſea ſaw, and [d] fled: Iordan [e] was turned backeward.

[c] The Pſalmiſt writing in verſe doth often deſcribe thinges in poetical maner, but more truly then prophane poetes: for that in very dede, al creatures otherwiſe ſenſles, as the ſea, do in a ſorte feele the powre of their Creator, & obey his wil,

[d] VVhen the Iſraelites went forth of Ægypt,

[e] when they entred into Chanaan,

4 † [f] The mountaines leaped as rammes: and the litle hilles as the lambes of ſheepe.

[f] Either there was an earthquake, or ſome other mouing of hilles not mentioned by Moyſes, or els the Pſalmiſt ſpeaketh of the rockes of the torrentes which bowed, that the Iſraelites might reſt in Ar, and lie in the borders of the Moabites, Num, 21, v, 15,

5 † [g] What ayleth thee ô ſea that thou didſt flee: and thou ô Iordan, that thou waſt turned backeward?

[g] By the figure Apoſtrophe he ſpeaketh to the ſea, riuer, and hilles: vſing alſo Proſopopœia: as if ſenſles thinges, vnderſtood, and ſhould anſwer.

6 † Ye mountaines leaped as rammes, and ye litle hilles as the lambes of ſhepe.

7 † At the face of our Lord was the earth moued, at the face of the God of Iacob.

8 † Who turned [h] the rocke into pooles of waters, and ſtonie hil into fountaines of waters.

[h] *An other miraculous benefite, that the rocke yelded them water in their neceſſitie.*

* Here ſome Hebrewe Rabbins beginne an other Pſalme, but by the coherence of the matter, S. Auguſtin proueth that it is but one Pſalme, where is ſhewed that the true inuiſible God is knowen by ſuch workes as are here recited: and contrariwiſe, that the Gẽtils idoles are not goddes, becauſe they are made of ſiluer, gold, or other matter, by mens handes, hauing reſemblance of liuing thinges are altogether ſenſles.

* † NOT TO VS O LORD, NOT TO VS: but to thy 9
name geue the glorie.

† For *i* thy mercie, and *k* thy truth: leſt at any time *l* the 10
Gentiles ſay: Where is their God?

i Thou didſt al this ô God, of mere mercie towards thy people: *k* for thy truths ſake, ſeing thou didſt promiſe to protect them: *l* that the Gentiles ſhould not take occaſion to blaſpheme.

† But our God is in heauen: he hath done al thinges what 11
ſoeuer he would.

† " The idols of the gentiles are ſiluer, and gold, the workes of 12
mens handes.

† They haue mouth, and shal not ſpeake: they haue eies, and 13
shal not ſee.

† They haue eares, and shal not heare: they haue noſthrels 14
and shal not ſmel.

† They haue handes, and shal not handle: they haue feete, 15
and shal not walke: they shal not crie in their throte.

† *m* Let them that make them become like to them: and al 16
that haue confidence in them.

m This is a iuſt prayer of the zelous, conforming their deſires to Gods wil. But if God geue idolaters grace to amend, then al the iuſt wil alſo reioice in their conuerſion.

† *n* The houſe of Iſrael hath hoped in our Lord: he is their 17
helper and their protector.

n Though manie Jewes fel to idolatrie, yet there alwayes remained ſo manie in Gods true ſeruice, that it mighſt ſtil be truly ſaide: The houſe of Iſrael hath hoped in our Lord, as is here auerred.

† The houſe of Aaron hath hoped in our Lord: he is their 18
helper and their protector.

† They that feare our Lord, haue hoped in our Lord: he is 19
their helper and their protector.

† Our Lord hath beene mindful of vs: and hath bleſſed vs: 20
He hath bleſſed the houſe of Iſrael: he hath bleſſed the houſe
of Aaron.

† He hath bleſſed al, that feare our Lord, the litle with the 21
great.

† Our Lord adde vpon you: vpon you, & vpon your children. 22

† Bleſſed be you of our Lord, which made heauen, and earth. 23

† *o* The heauen of heauen is to our Lord: but *p* the earth 24
he hath geuen to the children of men.

o This in effect al worldlie politikes ſay in their hartes: as it were quitting their intereſt of heauen to God, *p* and contenting themſelues with earthlie poſſeſſions.

† *q* The

25 † *q* The dead ſhal not prayſe thee ô Lord: nor al they, *r* that goe downe into hel.

q But when ſuch prophane men are dead, they make no ſhew at al of praiſing God: *r* for parting from the earth, they deſcend into hel, and there eternally blaſpheme God.

26 But we *ſ* that liue, doe bleſſe our Lord, from this time, and for euer.

ſ Contrarivviſe the iuſt, aſpiring to heauen, vvhich is the proper kingdom of God, & vſing this vvorld as they ought to do, for a meanes to aſcend into heauen, ſhal bleſſe and praiſe God for euermore.

ANNOTATIONS. PSALME. CXIII.

12. *The Idols of the Gentiles are ſiluer and gold.*] Al Catholique Diuines agree in this authentical definition, of Idolatrie, that it is diuine honour geuen to anie creature, as to a god. Of the diuers ſortes alſo of Idolatrie the ancient lerned Doctors haue vvritten much. Namely Iuſtinus Martyr in his Orations againſt the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, li. 2. c 17. Diuinar. Inſtit. and manie others. But moſt copiouſly and profoundly S. Auguſtin, eſpecially in his tenne firſt bookes de Ciuitate Dei. Into vvhich errour & crime the Platoniſtes fel, holding that ſpiritual inuiſible created ſubſtances, to vvitte, Angels good and euil, vvhom they called Intelligentias ſeparatas, had diuine povvre, & ſo gaue to them diuine honour. Others honour dead men, and ſome before their death as goddes, for their notable actes atchiued in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeld diuine honour to mere corporal creatures, liuing or vvithout life, as to beaſtes, and ſerpentes, the ſunne, the moone, fire, vvater, earth, the vvhole machin of the vvorld, as if it vvere animate, and that vvith diuine ſpirite or ſoule. Againe al theſe haue bene vvorſhipped as gods, not only in them ſelues but alſo in their imagees. But to omite other diuerſities, the moſt groſſe ſorte of al, is the Idolatrie vvhich the Pſalmiſt here deſcribeth, vvhen Imagees made by mens handes are immediatly honored as goddes in themſelues. For ſuch goddes the Gentiles had, and of them the Prophet here ſpeaketh. Comparing theſe viſible ſenſles imagined goddes, vvith the one eternal inuiſible God; vvho is made notorious by his diuine conſpicuous vvorkes, vvheras theſe idols, by hovv much they are more viſible, ſo much more they are contemptible: becauſe being faſhioned vvith mouth, eyes, eares, noſe, handes, feete, throte, and other members, they are altogether ſenſles, not able to ſpeake vvith their mouth, and therin more baſe in nature, then the men that made them; nor able to ſee, heare, ſmel, taiſt, feele, to vvalke, to moue, nor to crie, al vvhich beaſtes can doe. And therfore thoſe that make them, or haue confidence in them (as the Prophet here ſignifieth that ſome haue. v. 16.) are moſt abſurde: becoming like to the ſame idols, in their vnderſtanding and internal cogitations, as theſe idols are voide of external ſenſe. And al Idolaters are moſt vvicked, geuing, diuine honour to anie creature, & are therin ſeruantes of diuels: VVhether they immediatly honour diuels, as vvhen ſorcerers and vvitches, making pact vvith the diuel, adore him, and he for the ſame doth ſome thing vvhich they demand: or that they honour ſome other creature, vvherin by the diuels falſe perſvvaſion, they thincke there is diuine poore. Both vvhich vvaies diuels vſurpe Gods honour, and therfore the ſame Prophet ſaide in an other Pſalme: Al the goddes of Gentiles are diuels. Pſal. 95. 5.

The definition of Idolatrie

Diuers ſortes of Idolatrie.

Angels honored as goddes.

Men liuing or dead.

Corporal creatures, ſenſible and without ſenſe.

Imagees of falſe goddes.

Imagees them ſelues reputed goddes.

Idolaters are voide of reaſon.

And ſeruants of diuels.

PSALME CXIIII.

A prayer, with praiſe of God. the 7. key

The prayer of a iuſt man in tribulation, with confidence and gratitude towards God.

Allelu ia.

a I am induced to loue God, b becauſe he alwayes heareth my prayers. c So long as I ſhal liue.

I a haue loued, becauſe our Lord b wil heare the voice of 1
my prayer.

† Becauſe he hath inclined his eare to me: and c in my daies 2
I wil inuocate.

† The ſorowes d of death haue compaſſed me: and e the 3
perils of hel haue found me.

d VVhen I erred like a ſtrayſheepe from thee, the paines of death, e and the danger of hel-torments, both due for ſinne, inuironed me, and I was not ware therof:

f I haue found tribulation and ſorow: † and I g inuocated 4
the name of our Lord.

f But by tribulation falling vpon me, I came to knowe my dangerous eſtate: g turned to thee, and prayed as foloweth:

O Lord deliuer my ſoule: † our Lord is merciful, and iuſt, 5
and our God doth mercie.

h Afflicted with tribulations.

† Our Lord kepeth litle ones: h I was humbled, and he hath 6
deliuered me.

† Turne ô my ſoule into thy reſt: becauſe our Lord hath done 7
good to thee.

† Becauſe he hath deliuered my ſoule from death: mine eies 8
from teares, my feete from ſliding.

† I i wil pleaſe our Lord in the countrie of the liuing. 9

i I wil endeuoure to pleaſe God, in the congregation of thoſe that liue here in grace, and in heauen in glorie.

PSALME CXV.

Thankesgeuing for our Redemer. the 5. key.

A iuſt man acknowledging that ſpiritual life beginneth by faith, and by publique profeſſion therof, 4. gratfully accepteth of Chriſts Redemption, 5. dedicateth his life, and al he hath to Gods ſeruice.

Allelu ia.

This in the Hebrew is ioyned to the next Pſalme before.

I a beleued, b for which cauſe I ſpake: but I c was hum- 1
bled excedingly.

a I beleued that God would helpe me: b. therfore I freely profeſſed that I truſted in him. For then in dede faith is perfect, when we confeſſe with mouth, that which we beleue in hart: c I was vehemently afflicted in tribulations.

† I ſaid

2 † I ſaid *d* in mine exceſſe: Euerie man is a lyer.

d In the middes of my great affliction I profeſſed, that al mans helpe is vaine, falſe, deceipful, and defectiue, and therfore our truſt muſt be in God only.

3 † What *e* shal I render to our Lord, for al thinges that he *f* hath rendred to me?

e. f Conſidering that God hath not only geuen, and beſtowed manie great benefites vpon me, and al mankind, but alſo hath rendered good for euil, mercie for our ſinnes, we hauing rendered euil for good: what now ſhal I render, ſayth a true penitent, for al that he hath thus rendered to me, deſeruing ſo euil?

4 † I *g* wil take the chalice of ſaluation: and *h* I wil inuocat the name of our Lord.

g Seing I am not able to render anie thing worthie of Gods fauoure to me, yet I wil do that I can: I wil gratfully accept his great benefite the cuppe of Chriſts paſſion, which he drunke for mankind, *h* and wil praiſe, and cal vpon his name.

5 † I wil *i* render my vowes to our Lord *k* before al his
6 people: † *l* precious in the ſight of our Lord is the death of
his Sainctes.

i I wil pay voluntarie vowes, *k* for Gods glorie, and edification of others *l* yea I wil offer my life, and ſuffer death, when Gods glorie ſhal require it, in whoſe ſight, the death of Sainctes is precious, and moſt highly eſteemed.

7 † O Lord becauſe *m* I am thy ſeruant: I am thy ſeruant, and *n* the ſonne of thy handmaide.

m Alvvayes vnderſtood, that ſuch as ſuffer perſecution, be in good ſtate of their ſoules, the true ſeruantes of God, *n* the children of the Church his handmaide.

8 Thou haſt *o* broken my bondes: † I wil ſacrifice to thee the
hoaſt of praiſe, and I wil inuocate the name of our Lord.
9 † I wil render my vowes to our Lord in the ſight of al his
10 people: † in the courtes of the houſe of our Lord, in the
middes of *p* thee ô Ieruſalem.

o Deliuered me from captiuitie of ſinne.

p In the Church of the faithful.

PSALME CXVI.

Gods mercie is largely extended to al Gentiles by Chriſt, and his promiſe withal is performed to the Iewes.

The Church of Chriſt in al nations.
the 6. key.

Alleluia.

Rom. 15. v. 11.

1 PRAYSE our Lord *a* al ye Gentiles: prayſe him *b* al ye peoples.

a Not only ſome, but al nations of the Gentiles: *b* and al Ievves, (Chriſts Redemption being abundantly ſufficient for al) are inuited to praiſe God.

2 † Becauſe *c* his mercie is confirmed vpon vs: and his *d* truth remaineth for euer.

c Becauſe he hath multiplied his mercie to vs Gentiles, to vvhom he made no promiſe: *d* and moſt truly performed his promiſe made to the Ievves,

PSALME CXVII.

Chriſt beneficial Myſteries are celebrated by his Church. the 6. key.

Faithful people collected in the Church of Chriſt, exhorte each other to render thankes to God, for their deliuerie from ſpiritual and temporal tribulations. 16. The Laitie demand participation of Chriſts Myſteries, promiſing to ſerue him duly: 25. Which the Paſtors freely impert, and together with the people, ſolemnely celebrate Gods praiſe.

Allelu ia.

CONFESSE ye to our Lord becauſe he is *a* good: becauſe *b* his mercie is for euer. 1

Pſal.105. 106.135.

a Let vs praiſe God, for his goodnes, in making vs of nothing, geuing vs manie benefites, *b* and remitting our ſinnes.

† Let Iſrael *c* now ſay that he is good: that his mercie is for euer. 2

c Let the Church of the nevv teſtament eſpecially confeſſe his goodnes, vvhich hath receiued more mercie and grace.

† Let the houſe of Aaron *d* now ſay: that his mercie is for euer. 3

d Let al the Clergie praiſe God novv in the time of more grace, and of greater ſpiritual functions.

† Let them now ſay *e* which feare our Lord: that his mercie is for euer. 4

e Yea let the whole bodie of the Church, al that feare, and ſerue God praiſe his mercie.

† From *f* tribulation I inuocated our Lord: and our Lord heard me in largenes. 5

f As wel ſpiritual as temporal.

† Our Lord is my helper: I wil not feare what man can doe to me. 6

† Our Lord is my helper: and I wil looke ouer mine enemies. 7

† It is good to hope in our Lord, rather then to hope in man. 8

† It is good to hope in our Lord, rather then to hope in princes. 9

† *g* Al nations haue compaſſed me: and in the name of our Lord am I *h* reuenged on them. 10

g Though innumerable oppoſe, and endeuour to hurt me (ſaith the Church, or anie iuſt perſon) *h* yet by Gods povvre, not by myn ovvne, I am defended, and they puniſhed, and ſo the iuſt hath the victorie, and triumpheth,

† Compaſſing they haue compaſſed me: and in the name of our Lord I was reuenged on them. 11

† They

12 † They compaſſed me as *i* bees, and were inflamed as *k* fyre in thornes: and in the name of our Lord I was reuenged on them.

i In great troopes, and furie, *k* vvith ſharpe though ſhorte force, and vvith ſpecial noiſe, to terrifie me, but in God I ouercame al

13 † Being thruſt *l* I was ouerturned to fal: and our Lord *m* receiued me.

l I vvas ſometimes by vehemencie of tentation, declining to ſinne: *m* but Gods grace aſſiſted and ſtrengthned me.

14 † Our Lord is my ſtrength, and my prayſe: and he is made my ſaluation.

15 The voice of exultation, and of ſaluation in the tabernacles of the iuſt.

16 † The right hand of our Lord hath wrought ſtrength: the right hand of our Lord hath exalted me, *n* the right hand of our Lord hath wrought ſtrength.

n The ſame vvord [right hand] thriſe mentioned, ſignifieth the B. Trinitie. Alſo [Our Lord] ſignifying Chriſt in his humanitie the chief inſtrument of God, is here often repeted, to ſignifie the ſingular efficacie therof.

17 † I ſhal not die, but ſhal liue: and I wil tel the workes of our Lord.

18 † Our Lord *o* chaſtiſing hath chaſtiſed me: and *p* to death he hath not deliuered me.

o God chaſtiſeth his children, *p* becauſe he vvould not that they ſhould dye eternally. So he puniſheth as a father, not as an enimie.

19 † *q* Open ye the gates of iuſtice to me, being entred into them
20 I wil confeſſe to our Lord: † this is the gate of our Lord, the iuſt ſhal enter into it.

q The Prophet novv ſpeaketh in the perſon of iuſt ſoules, requiring ſpiritual doctrin, and foode, *r* and promiſing to ſerue God.

21 † I wil confeſſe to thee becauſe thou haſt heard me: and art become my ſaluation.

22 † *ſ* The ſtone, which the builders reiected: the ſame is made into the head of the corner.

ſ An euident prophecie of Chriſt vttered by the Royal Pſalmiſt, and novv confeſſed by euerie Chriſtian, that our Sauiour reiected by the Ievves, is neuertheles the builder of his Church, by ioyning the tvvo peoples of Ievves and Gentiles, as tvvo vvalles into one houſe.

23 † This was done by our Lord: and it is meruelous id our eies.

24 † This *t* is the day, which our Lord made: let vs reioice, and be glad therein.

t God ordayned this acceptable time of grace.

Mat. 21.
Luc. 20.
Act. 4.
Rom. 9.
1.Pet. 2.

25 † *v* O Lord ſaue me, ô Lord geue good ſucceſſe: Bleſſed be he that cometh in the name of our Lord.

v The ſongue of the Hebrevv children, vvhen Chriſt entered Ieruſalem vvith palmes of triumph, and acclamations.

† *w* We haue bleſſed you of the houſe of our Lord: † our 26
Lord is God, and he hath geuen light to vs. 27

w The voice of Chriſt, and his Apoſtles and other Clergie bleſſing the people as they deſire.

Appoint a ſolemne day with *x* thicke bowes, euen to *y* the horne of the altar.

x This was fulfilled when Chriſt was brought with bowes of palme, and other ſignes of triumph, from Bethania, *y* through the whole citie, euen into the Temple and vnto the Altar: Mat. 21.

† Thou art my God, and I wil confeſſe to thee: thou art my 28
God, and I wil exalt thee.
I wil confeſſe to thee becauſe thou haſt heard me: and art become my ſaluation.
† *z* Confeſſe ye to our Lord becauſe he is good: becauſe his 29
mercie is for euer.

z Our firſt, chife, and final dutie is to praiſe God. v. 1. & vlt.

PSALME CXVIII.

Perfect iuſtice is in keping Gods law. the 7. key.

A perpetual recommendation of the ſingular excellencie, abſolute neceſſitie, and eternal heauenlie profite of Gods law: with frequent aſpirations to perfection, hatred of ſinne, loue of vertue, and feruent deſire to reſt in God.

GENERAL ANNOTATIONS VPON THIS CXVIII. PSALME.

The obſcuritie of this profound Pſalme appeareth not to the vulgar reader.

S Auguſtin differred the explication of this Pſalme.

Omitted to diſcuſſe one difficultie.

At laſt made 32. ſermons in explication therof.

As this Pſalme is the longeſt in the whole Pſalter, ſo it ſemeth to the ancient Fathers moſt profound in ſenſe. And ſo much the harder to be vnderſtood, becauſe alſo the very hardnes therof lieth hidden, which in diuers other Pſalmes, and partes of holie Scripture, eaſily appeareth to the reader. But here the wordes being clere, and the ſenſe alſo plaine and eaſie in ſome pointes of doctrine, yet the more diligence is imployed, the more difficultie is found in ſearching the whole ſenſe and mearning of euerie word and ſentence, with the maner obſerued in compoſing it, and the frequent repetition of the ſame or like wordes, Al which maturely conſidered cauſed that great Clerke, and light of the Church S. Auguſtin, to omite this Pſalme, when he explicated al the reſt. And when at laſt he added alſo this, he wittingly omitted one ſpecial difficultie, which he doubted not, to be conteyned in the maner of compoſing it, not only by order of the Hebrew Alphabet, as diuers more Pſalmes, and ſome other partes of holie Scripture, but more artificially then anie other, the firſt eight verſes al beginning with the firſt letter Aleph; the next eight, with the ſecond letter Beth: and ſo to the laſt of the two and twentie letters Of which omiſſion he yeldeth this only reaſon, becauſe he found nothing (as he humbly affirmeth) that might properly perteyne therunto. Confeſſing alſo expreſly that whenſoeuer he applied his cogitations to expound the text it ſelf, it alwayes exceded his habilitie. But finally to ſatiſfie the often and earneſt requeſt of his bretheren and freindes, truſting (as alvvayes) in Gods ſpecial helpe, he largely expoundeth it, in thirtie two diſtinct Sermons.

S. Ambroſe

S. Ambroſe alſo moued with like pietie, made two and twentie Sermons in expoſition of this Pſalme. Affirming in his Prologue, that amongſt other Pſalmes, eſpecially this ſheweth how great a maſter king Dauid was of moral good life. For al moral doctrine being of his owne nature ſwete, yet moſt delighteth the eares, and gently toucheth the minde, being vttered, as here it is, with pleaſantnes of verſe, and ſwetenes of ſongue. Againe whereas this Royal Prophet in manie places of this booke, powrethout ſentences of moral pſalmes or ſongues, as bright ſtarres, that ſhine and gliſter to al the world, here moſt excellently he produceth a more ſingular mirrhor, as the ſunne, of ful light, burning with meridian heate. And for the profite of al, the better to draw our attentions, to lerne that we may, though we can not attaine to al that we vvould, he diſpoſed this Pſalme through al the Alphabeth: that as children beginning vvith the firſt letters, make entrance to further knovvlege; ſo by the ſame beginninges vve ſhould lay the firſt foundation, and therupon procede in our ſpiritual building, tovvards perfection in good life, the true ſeruice of God. VVhich is yet further inſinuated (as the ſame Doctor teacheth) by the eight verſes continually beginning vvith the ſame letter, and ſo other eight in order through the vvhole Alphabet, to ſignifie that after ſeuen dayes trauel in this temporal life, vve may come to that vnitie, vvhich vve expect in the eight day of reſurrection, vvhen vve hope to riſe reuiued in our Lord Ieſus, in nevvnes of eternal life.

S. Ambroſe writte 22. ſermons vpon this Pſalme.
King Dauid a great maſter of moral doctrin.

VVhy this Pſalme was compoſed in order of the Alphabet.

VVhy eight verſes are begunne with euerie letter.

Lickevviſe S. Baſil in the Argument of this Pſalme admoniſheth, that vvheras holie Dauid, according to diuers ſtates, vvhich he paſſed, vvritte diuers Pſalmes: as vvhen he fled from his enimies, vvhen he lamented his diſtreſſes, mourned in penſiuenes, enioyed peace and comforte, ranne a right courſe of vertue, fel from God by ſinne, & againe returning obſerued Gods lavves; in this one Pſalme he comprehendeth al his prayers made to God at ſundrie times, & here propoſeth the ſame, as a certaine profitable moral doctrine, to al ſortes and ſtates of men. Neither doth he pretermite doctrinal pointes of faith, but interpoſeth them alſo with moral documents, in ſuch ſorte, that this one Pſalme may ſuffice to teach the vvel diſpoſed, hovv to attaine to perfection in vertue, to ſturre vp the ſlouthful vnto diligent care of their ſoules, to recreate the deſolate vvith ſpiritual conſolations, & briefly it adminiſtereth al kinde of medicine, to the diuers paſſions of mortal men:

S Baſils iudgement that this Pſalme conteyneth the argument of manie Pſalmes.

For the like iudgements of other Farhers vve remitte the lerned reader, to S. Hilarie, Theodoret, Proſper, Arnobius, Caſſiodorus, Beda, Euthymius and others, but can not wel omitte a brief inſtruction of S. Ierom. VVho in his Epiſtle to Paula Vrbica: not only ſheweth the interpretation of the two and twentie letters, but alſo explicateth their ſenſe in this place, by connecting them into certaine ſhorte ſentences, in this maner.

Other expoſitors of this Pſalme.

Aleph	Beth	Gimel	Daleth;
Doctrina	Domus	Plenitudo	Tabularum;
Doctrine.	Of the houſe	Fulneſſe	Of tables;

VVhich is the firſt connexion, ſignifying that the doctrine of the houſe, that is, the Church of God, is found in the fulnes of diuine bookes.

The ſecond connexion is:

He	Vau	Zain	Heth.
Iſta	Et	Hæc	Vita.
This thing	And	This	Life.

For what other life can there be withour knowlege of Scriptures? wherby alſo Chriſt is knowen, who is the life of them that beleue in him.

S. Ieroms interpretation, and explication of the Hebrew Alphabet.

The third connexion is:

Teth	Iod.
Bonum	Principium,
Good	Beginning,

Idem Proæm. lament.

Albeit we now could know al thinges which are written, yet we know but in part, and in part we prophecie: for we ſee now by a glaſſe, in a darke ſort, but when we ſhal be worthie to be with Chriſt, and ſhal be like to Angels, theu doctrine of bookes ſhal ceaſe, and then we ſhal ſee face to face: the * Good Beginning, euen as he is.

1. Cor. 13.

* God in himſelf.

The fourth connexion is:

Moſt of theſe letters haue alſo other ſignifications. And are diuerſly explicated by S. Ambroſe, S. Beda, and others. VVherby we may lerne (though we vnderſtand no more) that holie Scriptures are ful of myſteries (as S. Ierom calleth this) and hard to be vnderſtod.

Caph	Lamed
Manus	Diſciplinæ, ſiue cordis.
The hande	Of diſcipline, or of hart.

The handes are vnderſtood in worke, hart and diſcipline are vnderſtood in ſenſe or meaning, becauſe we can not rightly doe anie thing, vnles vve firſt knovv vvhat thinges are to be donne.

The fift connexion is:

Mem	Nun	Samech:
Ex ipſis,	Sempiternum	Adiutorium:
Of them	Euerlaſting	Helpe:

This needeth not explication, for it is manifeſt as the light, that from Scriputres are eternal helpes.

The ſixt connexion is:

Ain,	Phe	Sade.
Fons, ſiue Oculus,	Oris	Iuſtitiæ.
Fountaine, or Eye	Of the mouth	Of iuſtice,

According to that vvhich vve haue expounded in the fourth connexion: that dedes and intention muſt concurre.

The ſeuenth connexion vvhich is laſt, in vvhich number
of ſeuen is alſo myſtical vnderſtanding:

Coph	Res	Shin,	Tau.
Vocatio,	Capitis,	Dentium	Signa.
Vocation	Of the head,	Of teeth	Signes.

Diſtinct voice is produced by the teeth, & in theſe ſignes vve come to the Head of al, vvhich is Chriſt, by vvhom vve haue acceſſe to the euerlaſting kingdom.

Or thus (not tranſpoſing the vvordes) By vocation of Chriſt the Head, through diſtinct voice of ſignes (for vvordes are ſignes ſhevving the mind) vve are conducted to the eternal kingdom, the happines vvhich al men deſire.

VVhat I pray thee (ſaith this holie Doctor) is more ſacred then this myſterie, vvhat more pleaſant then this delight? VVhat meate, & vvhat honey are ſvveeter, then to knovv Gods vviſdom; to enter into his ſecreete cloſſets; to behold the ſenſe of our Creator; and to teach the vvordes of thy Lord God, ful of ſpiritual vviſdom, vvhich are derided by the vviſe of this vvorld.

Gods lavv eſpecially commended in this Pſalme. 14 Symonyma ſignifying the lavv of God.

VVe muſt alſo aduertiſe the reader of the like diſcourſes of ancient Fathers (ouer long to be here recited) concerning the manifold hiegh ptaiſes of Gods Lavv, conteyned in this Pſalme, vvith frequent repetitiõ of certaine Synonyma vvordes ſignifying the ſame thing, in al fourtene, tovvitte: The Lavv of God, his VVayes, Teſtimonies, Commandments, Precepts, Statutes, Iuſtifications, Iudgements, Iuſtice, Equitie, Veritie, VVordes, Speaches, & Sermons: of vvhich there is commonly one in euerie verſe, and ſomtimes tvvo or three in the ſame verſe. But our Engliſh tongue hardly ſufficing rightly to diſtinguiſh the three laſt,

laſt, which in latin are Verba, Eloquia, Sermones, we tranſlate VVORDES only, adding in the margen, Eloquia, and Sermones, when they occurre.

Leauing therfore larger commentaries to others, we ſhal proſecute our wonted maner of briefe gloſſes. Only here premoniſhing the diligent readers, eſpecially Clergimen (our ſelues and our brethren) who euerie day ſing or read this whole Pſalme in the Canonical houres, to obſerue two particular pointes of Chriſtian doctrine, euidently proued by manie places of this Pſalme. The one againſt the Pelagians hereſie, denying the neceſſitie of Gods ſpecial grace in meritorious workes. For the Pſalmiſt often here inculcateth mans inſufficiencie, that of himſelfe, and by natural forces, he can not kepe the commandments of God, but needeth alwayes the particular grace of God, as vvel to beleue in him, to repent for ſinnes, and to beginne good vvorkes; as to procede, and perſeuere in good ſtate to the end. The other againſt the hereſie of our time, denying merite by grace & freewil. For here it is alſo manifeſt, that Gods grace maketh man able, to kepe his commandments, and by keeping them to become iuſt in this life, and ſo to merite eternal glorie. Sundrie other principal Articles of Chriſtian Catholique Religion are likevviſe compriſed in this one Pſalme: but eſpecially Moral doctrin.

Gods grace neceſſarie in euerie good vvorke.

It enableth freevvil to merite.

Allelu ja. This title vvas added by the Septuagint, to admoniſh vs that this Pſalme conteyneth that ſingular maner of praiſing God, ſignified by the two Hebrevv vvordes Allelu ja. as before. Pſal 104.

Aleph. Doctrine.

1 BLESSED *a* are *b* the immaculate in the way: which *c* walke in the law of our Lord.

a VVhereas al, without exception, deſire to be happie and bleſſed; *b.* they are in dede happie (according to the perfecteſt happines of this life) that are immaculate: *c* and they are immaculate, that walke in the law of God. VVhere the holie Pſalmiſt preſuppoſeth, that ſome can and do kepe the law of God, and ſo are immaculate, and bleſſed in the vvay of this life.

2 † Bleſſed are they, *d* that ſearch his teſtimonies: that *e* ſeeke after him with al their hart.

d Thoſe that are immaculate, are againe bleſſed, by ſearching Gods teſtimonies, that is, his lavv teſtifying that the good ſhal be revvarded, and the vvicked puniſhed, but ſearching theſe teſtimonies, vvhiles one is contaminate vvith ſinnes againſt Gods lavv, maketh not bleſſed: *e* neither doth euerie ſuperficial careles ſearch bring this bleſſing, but ſearching vvith true affection of the hart.

3 † For *f* they that worke iniquitie, haue not walked in his *g* waies.

f Contrarivviſe they that vvorke iniquitie are not bleſſed; *g* becauſe they haue not vvalked in the vvayes of God, towitte, not kept his conmamdments and lavv, vvhich are the vvay to happines.

4 † Thou haſt *h* very much commanded thy commandmentes to be kept.

h For mans ovvne good, that he may come to true happines, God hath moſt ſeriouſly commanded vs to kepe his commandments, that is, to obſerue his Lavv commanded by moſt ſufferaine diuine authoritie.

† Would God my waies *i* might be directed, to keepe thy *k* iuſtifications. 5

i Therfore the faithful ſeruant of God, knovving his ovvne inſufficiencie, deſireth that God by his grace vvil direct and ſtreingthen him, *k* to kepe his lavv, called Iuſtifications, becauſe therby man is made iuſt.

† Then shal I *l* not be confounded, when I shal looke 6 throughly in al thy commandmentes.

l They ſhal be ſafe from eternal confuſion, when they ſhal kepe not only part, but al thy commandments: becauſe breach of anie bringeth confuſion.

† *m* I wil confeſſe to thee *n* in direction of hart: in that I haue 7 lerned the *o* iudgements of thy iuſtice.

m So ſhal I praiſe thee, and render thankes, *n* with ſincere not fayned affection, *o* for this great benefite, that I haue lerned, that thy law is according to moſt iuſt iudgement.

† *p* I wil keepe thy iuſtifications: *q* forſake me not wholy. 8

p I haue therfore a firme purpoſe, & do faithfully promiſe to kepe thy law, which maketh the keper therof iuſt. *q* Albeit thou ſuffer me ſometimes to be in tribulation, or in tentation, yet *li. 20. c.* forſake me not wholy. The Pſalmiſt knew wel (ſaith S. Gregorie) that he might be profi- *21. Mor.* tably leiſt a while, who prayed, that he ſhould not be wholy forſaken.

Beth. Houſe.

† Wherein *a* doth a yongman correct his way? *b* in keeping 9 thy * wordes. * *ſermones.*

a In this ſecond Octonarie, as alſo in al the reſt, the Holie Ghoſt by the prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a youngman, that is euerie man prone to worldlie pleaſure, & ſlow in Gods ſeruice, ſhal beginne to correct his courſe? *b* VVherto the ſame Holie Ghoſt anſwereth, that he muſt kepe Gods law, called here his wordes. For al the wordes which God vttereth, are lawes to his ſeruants.

† *c* With my whole hart I haue ſought after thee: *d* repel me 10 not from thy commandmentes.

c The Pſalmiſt now ſpeaketh in the perſon of perfect iuſt men, or of the whole Church in general. VVhoſe common ſpirite ſeeketh God intyrely. *d* And conſidering that this perfect good wil is the gift of God, prayeth that he wil conſerue the ſame, and not ſuffer it to be altered, or to erre from his commandments.

† *e* In my hart I haue hid thy * wordes: that I may not ſinne 11 to thee. * *eloquia*

e *An other ſincere profeſſion of a reſolute good purpoſe not to ſinne.*

† *f* Bleſſed art thou ô Lord: *g* teach me thy iuſtifications. 12

f A grateful aſpiration praiſing God. *g*. Againe the iuſt prayeth to be more and more inſtructed in iuſtifications: that which S. Iohn exhorteth vnto: He that is iuſt, let him yet be iuſtified. Apoc. 22.

† In my lippes, I haue pronounced al the *h* iudgementes of 13 thy mouth.

h Gods law is alſo called his Iudgements, becauſe ſitting in iudgement he geueth ſentence according to his Law.

† I am

14 † I am *i* delighted in the way of thy teſtimonies, as in al riches.

15 † I *k* wil be exerciſed in thy commandmentes: and I wil conſider thy waies.

16 † I *l* wil meditate in thy iuſtifications: I wil not forget thy *wordes.

i As the iuſt profeſſeth by mouth, ſo he delighteth in hart. *k* practiſeth in worke: *l* and diligently meditateth Gods law.

* *ſermones.*

Gimel. Fulnes.

17 † Render *a* to thy ſeruant, *b* quicken me: *c* and I shal keepe thy * wordes.

* *ſermones.*

a O Lord liberally geue me that which I here craue, *b* quicken me with ſpiritual life, thy grace. *c* ſo I ſhal kepe thy law, which otherwiſe I can not.

18 † *d* Reuele mine eies: *e* and I shal conſider the meruelous thinges of thy law.

d Illuminate myn vnderſtanding, by thy grace, *e* that I may be able to ſee the meruelous great and iuſt reaſons of thy law, inſtructing al, threatning the peruerſe, encoreging the wel diſpoſed, puniſhing the wicked, rewarding the good, doing right to al.

19 † *f* I am a ſeiourner in the land, *g* hide not thy commandmentes from me.

f I that haue but a ſmal time in this world, *g* deſire to be inſtructed in thy law, what is therein commanded.

20 † My ſoule hath coueted to deſire thy iuſtifications, at al time.

21 † Thou haſt *h* rebuked the prowde: *i* curſed are they that decline from thy commandmentes.

h I conſider that thou ô God doſt ſharply reproue the prowd contemners of thy commandments: *i* laying curſes vpon them for declining from thyn obedience.

22 † Take from me reproch, and contempt: becauſe I haue ſought after thy teſtimonies.

23 † For *k* princes ſate, and they ſpake againſt me: but *l* thy ſeruant was exerciſed in thy iuſtifications.

k *Though perſecutors were very potent,* l *yet the faithful ſeruant of God perſeuered in his ſeruice.*

24 † For both *m* thy teſtimonies are my meditation: and *n* thy iuſtifications my counſel.

m In time of perſecution and tentation we muſt thincke and meditate, that Gods law teſtifieth eternal revvard, or puniſhment, *n* and in our deliberation or conſultation, we muſt conſider that keping Gods law maketh iuſt: and conſequently meriteth reward.

Daleth. Of Tables.

25 † My ſoule *a* hath cleaued to the pauement: *b* quicken me according to thy word.

a This alſo is vttered in the perſon of the iuſt, who is often brought to great diſtreſſe: as it were, euen nere to death, *b* in which caſe he confidently prayeth to be relieued, according to Gods word, law, and promiſe.

† I haue vttered my wayes, and thou haſt heard me: teach me thy iuſtifications. 26

† Inſtruct me the way of thy iuſtifications: and I ſhal be exerciſed in thy meruelous workes. 7

† My ſoule *c* hath ſlumbered for tediouſnes: *d* confirme me in thy wordes. 28

c Being in ſo great anxietie that my minde is almoſt diſtracted, or ouercome, *d* I cal to thee ô God, that thou wilt conſerue me, that I ſtil kepe thy law, vttered by thy vvordes.

† *e* Remoue from me the way of iniquitie: and according to thy law, *f* haue mercie on me. 29

e *Protect me that I fal not to iniquitie.* f *And of thy mercie conſerue me in ſtate of grace.*

† I haue choſen the way of truth: I haue not forgotten thy iudgements. 30

† I haue cleaued to thy teſtimonies ô Lord: *g* do not confound me. 31

g *Suffer me not to be confounded.*

† *h* I ranne the way of thy commandments: *i* when thou didſt dilate my hart. 32

h Man is able, and doth runne in the right vvay of Gods commandments, *i* yet not of himſelfe, but vvhen God repleniſheth his hart vvith grace.

He. This thing.

a Set me a law ô Lord the way of thy iuſtifications: and I wil ſeeke after it alwayes. 33

a Impreſſe ô God thy lavv in myn affection, make me to loue it, and to deſire to be iuſtified, *b* ſo ſhal I hartely and alvvayes ſeeke it.

† *c* Geue me vnderſtanding, *d* and I wil ſearch thy law: and I wil keepe it with my whole hart. 34

c After thou haſt geuen me a deſire to kepe thy lavv, geue me alſo vnderſtanding, *d* then ſhal I fruictfully ſearch it. For this is the right order (as before in the firſt and ſecond verſes) firſt to loue Gods lavve, to be iuſtified, and to become immaculate; and then to ſearch to knovv the lavve, and ſo it is more eaſily lerned.

† *e* Conduct me into the path of thy commandments: *f* becauſe I would it. 35

e Gods grace firſt dravveth and leadeth, *f* then freevvil inflamed vvith deſire effectually concurreth.

† *g* Incline my hart into thy teſtimonies: and *h* not into auarice. 36

g Stil the Prophet inculcateth the neceſſitie of Gods grace, as vvel to make vs deſire that is good, *h* as to flee from euil.

† *i* Turne away mine eies that they ſee not vanitie: *k* in thy way quicken me. 37

i It is neceſſarie alſo to pray that God vvil take avvay occaſions, vvhich might moue to ſinne; *k* and ſtil to grant his helping grace in progreſſe of vertue.

*eloquiū 38 † *l* Eſtabliſh thy * word to thy ſeruant, in thy feare.

l *Againe the iuſt prayeth for confirmation in grace, to be eſtabliſhed in the feare of God.*

39 † *m* Take away my reproch, which I haue feared: *n* becauſe thy iudgements are pleaſant.

m To be deliuered alſo from al the effectes of former ſinnes, *n* for ſinne is therfore reprochful and odious, becauſe it is contrarie to Gods lavv, and true iudgements, vvhich are moſt pleaſant.

40 † Behold I haue coueted thy commandments: in thine equitie *o* quicken me.

o Being thus affected vvith deſire to kepe the commandments, the ſoule prayeth to be ſtil quickned, more and more vvith good ſpirite, and ſo to perſeuere to the end.

Vau. And.

41 † And *a* let thy mercie come vpon me ô Lord: *b* thy ſaluation according to thy * word. *eloquiū

a Againe conſidering that vvithout Gods grace preuenting, man can not do anie good thing, the prophet renevveth his prayer, requeſting Gods mercie, *b* and his helpe freely promiſed to al that aske it.

42 † And *c* I ſhal anſwer a word to them that vpbrayde me: *d* becauſe I haue hoped in thy * wordes. * ſermonibus.

c VVhervvith being aſſiſted and ſtreingthned, he that before vvas vveake vvil boldly anſvver al calumniators, that reprochfully ſay: God wil not helpe him: *d* that in dede he hath not in vaine truſted in Gods promiſed helpe.

43 † And *e* take not away out of my mouth the word of truth vtterly: *f* becauſe I haue much hoped in thy iudgementes.

e He alſo prayeth, though he be ſometimes fearful, that God vvil not ſuffer him vvholly to omitte maniſeſt profeſſion of faith and true religion, *f* ſeing by thy former grace I haue already repoſed my truſt in thy promiſes, made to them that are reſolued to kepe thy lavv.

44 † And *g* I wil keepe thy law alwayes: for euer, and for euer and euer.

g *For I do firmly purpoſe euer and alwayes to kepe thy law.*

45 † And *h* I walked in largeneſſe: *i* becauſe I haue ſought after thy commandments.

h In this I haue had great ioy and comforte of mind: *i* becauſe I did in dede ſeeke after thy commandements, vvhich is ſpecially vttered (as alſo the three next verſes) in the perſon of thoſe, that are in trial of perſecution for their faith:

46 † And *k* I ſpake of thy teſtimonies in the ſight of kinges: and was not confounded.

k VVho boldly in time of perſecution, euen before perſecuting Kinges and Emperors, profeſſe Chriſts true Religion. Veryfied in innumerable glorious Martyrs, yea alſo of the fraile ſexe, in S. Catharin, S. Cecilie, S. Lucie, S. Margaret, S. VVenefrede, S. Vrſula, and her felovves, and manie more, moſt conſtantly anſvvering al vvordes of reproch obiected, as if it vvere a baſe or contemtible thing to be Chriſtians, to be Catholiques, to be Papiſtes No, al theſe and the like, are honorable and glorious titles; importing the true ſeruice of Chriſt; in vnitie of the Catholique Church; and ſpiritual participation vvith the viſible head therof, Chriſts Vicar in earth.

† And *l* I meditated in thy commandments, which I loued. 47

l Such confeſſors as yet mortal, reioyce in that they haue meditated in Gods commandments, vvhich they haue feruently loued.

† And *m* I haue lifted vp my handes to thy commandments, which I loued : and *n* I was exerciſed in thy iuſtifications. 48

m Alſo ſhevved the ſame in external vvorke, not diſſembling by ſilence, by vvord, nor fact.
n euerie way exerciſing Gods lavv, vvhich maketh the obſeruers iuſt.

Zain. This.

† Be *a* mindeful of thy word to thy ſeruant, wherein thou haſt geuen me hope. 49

a That vvhich God hath decreed, and promiſed, being in itſelfe moſt certaine and aſſured, yet includeth the meanes, vvherby it ſhal be put in execution : and therfore the iuſt, his elect, do pray for the performance of his vvil.

† This hath comforted me in my humiliation: becauſe *b* thy * word hath quickened me. 50

* eloquiū

b *Expectation of thy promiſe hath geuen me corege.*

† The *c* prowd did vniuſtly excedingly: *d* but I declined not from thy law. 51

c Provvde contemners of Gods lavv, haue euerie vvay moleſted me, by detracting, deriding, calumniating, and violently perſecuting me. *d* Al vvhich I haue borne patiently, and not declined from thy lavv.

† I *e* haue bene mindful of thy iudgements from *f* euerlaſting ô Lord: *g* and was comforted. 52

e I remembred and conſidered thy iuſt puniſhments inflicted vpon the impious, *f* euen from the beginning of the vvorld (both vpon the diuels, and vvicked men) and that thou vvilt exerciſe the like hereafter, *g* vvhich conſideration of thy iuſtice comforted me.

† *h* Faynting poſſeſſed me, becauſe of ſinners forſaking thy law. 53

h *Otherwiſe if I had not ſene thy iuſtice, my zele againſt contemners of thy law, would haue killed me.*

† *i* Thy iuſtifications were ſongue by me, in the place of my peregrination. 54

i In this place of my perigrination from heauen, I am comforted by remembring, celebrating, and ſinging thy iuſt commandments and lavves, vvhich make thy ſeruants iuſt.

† I haue bene mindful in *k* the night of thy name ô Lord: and haue kept thy law. 55

k *In perſecution, and in al tribulation, I kept thy law becauſe I would not diſhonour thy name:*

† This was done to me: *l* becauſe I ſought after thy iuſtifications. 56

l *And my tribulation eſpecially fel vpon me, becauſe I ſought to be iuſtified by keping thy law.*

Heth. Life.

57 † My *a* portion ô Lord, I ſayd to keepe thy law.

a The Prophet proceedeth ſpeaking in the perſon of the iuſt tending to perfection, and ſaying: This is my happie choiſe, that I deſire no other enheritance, nor poſſeſſion, but to kepe Gods Lavv.

58 † *b* I beſought thy face, with al my hart: haue mercie on me according to thy * word. *eloquiũ

b *And ſeeing this excedeth my proper ſtreingth, I prayed God of his mercie to make me able to kepe it.*

59 † I *c* thought vpon my wayes: and conuerted my feete vnto thy teſtimonies.

c *Pondering my former actions, I turned my pathes to obſerue more perfectly the Law, which God hath teſtified to be the right way.*

60 † I *d* am prepared, and am not trubled: to keepe thy commandments.

d *With prompnes of mind, and without heſitation I reſolued to kepe the commandments.*

61 † The *e* cordes of ſinners haue wrapped me round about: and *f* I haue not forgotten thy law.

e *The wicked laide cordes, nettes, or ſnares to intrappe, and hinder me,* f *but I kept thy law fresh in memorie.*

62 † At *g* midnight I roſe to confeſſe to thee, for the iudgements of thy iuſtification.

g That this is not vnderſtood only myſtically in time of affliction, but alſo literally and prophetically, that ſome ſpecial ſeruantes of God, ſhould obſerue a godlie profeſſion of praying at midnight, the vvord [I roſe] maketh it probable. S. Paul & Silas, either of a holie cuſtome, or at leaſt vpon ſpecial occaſion (and ſuch occaſions vvere to them, and others frequent) prayed, and praiſed God at midnight. And novv in the Church of Chriſt ſome religions men pray, and praiſe God continually at midnight; beſides other houres, mentioned more diſtinctly v. 164. *Act. 16.*

63 † *h* I am partaker of al that feare thee: and that keepe thy commandments.

h A great benefite, and a ſingular conſolation, that al true liuing members of Chriſt, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. VVhich in our Crede is called, The Communion of Sainctes.

64 † The *i* earth ô Lord is ful of thy mercie: *k* teach me thy iuſtifications.

i So great is the mercie of God, extended, communicated, and multiplied in the whole earth. *k* Inſtruct me, and direct me therfore ô God, that I may lerne and obſerue thy law, and ſo be iuſtified, and made participant of ſo great mercie.

Teth. Good.

65 † Thou haſt *a* done bountie with thy ſeruant ô Lord: *b* according to thy word.

a Dealt very bountifully *b* as thou didſt promiſe.

† *c* Teach

† *c* Teach me goodneſſe, *d* and diſcipline, and *e* knowledge: 66
f becauſe I haue beleued thy commandments.

c He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in releuing the needie; *d* in inſtructing the ignorant, *e* in perſwading to kepe the law of God: *f* becauſe he hath lerned and beleueth the commandments, by which he is bond to loue, and haue care of his neighbour.

† Before I *g* was humbled I offended: *h* therfore haue I kept 67
thy *word.

*eloquii

g *Before I was afflicted, I often fel into ſinne*: h *but vexation gaue me vnderſtanding, therfore now I kepe thy law.*

† Thou art good: and in thy goodneſſe teach me thy iuſti- 68
fications.

† The iniquitie of *i* the prowd is multiplied vpon me: *k* but 69
I in al my hart wil ſearch thy commandments.

i *Contemners of thy law haue endeuored to intangle me,* k *but I perſiſt in keping thy commandments. As before. v. 51. 61.*

† Their hart is *l* crudded together as milke: *m* but I haue 70
meditated thy law.

l *Though the wicked combine themſelues together againſt me,* m *yet I conſider, that it is neceſſarie to perſeuer in thy law.*

n A clere compariſon, that it is better to kepe Gods law, which bringeth life euerlaſting, then to haue al the riches & kingdoms of this world.

† It is good for me that thou haſt humbled me: that I may 71
learne thy iuſtifications.

† The law of thy mouth is *n* good vnto me, aboue thouſands 72
of gold, and ſiluer.

Iod. Beginning.

† Thy handes haue made me, and formed me: *a* geue me vn- 73
derſtanding, and I wil learne thy commandmentes.

a *God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleaſure, and ſo endeuour to fulfil it.*

† They that feare thee *b* shal ſee me, & shal reioyce: becauſe 74
I haue much hoped in thy wordes.

b *Others that loue God wil be gladde to ſee me alſo ſerue him.*

† *c* I know ô Lord that thy iudgements are equitie: and in 75
thy truth thou haſt humbled me. *d.*

c *The iuſt being afflicted, and not ſeing the particular cauſe therof, yet knoweth and confeſſeth, that God doth it for moſt iuſt cauſe.* d *And therfore with patience prayeth for comforth, as foloweth:*

† Let thy mercie be done to comfort me, according to thy 76
*word vnto thy ſeruant.

*eloquiu

e who am almoſt dead in tribulation.

† Let thy commiſerations come to me, and I *e* shal liue: be- 77
cauſe thy law is my meditation.

† Let

78 † Let the prowde *f* be confounded, becauſe they haue done vniuſtly toward me: but I wil be exerciſed in thy commandments.

f The iuſt alſo prayeth that the wicked may be aſhamed, and conuerted, for ſo the hebrew word here ſignifieth, though it is alſo lawful to deſire the iuſt puniſhment of obſtinate ſinners.

79 † Let them *g* be conuerted to me that feare thee: and that know thy teſtimonies.

g He *prayeth againe for conuerſion of the wicked, and to haue peace with them.*

80 † Let my hart be made immaculate in thy iuſtifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81 † My ſoule hath fainted for *a* thy ſaluation: and I haue much hoped in thy word.

a Manie iuſt of the old teſtament moſt feruently deſired the coming of Chriſt our Sauiour, as our Lord himſelfe teſtifieth, Mat. 13 v. 17. And now the iuſt deſire his coming in glorie, 2. Tim. 4. v. 8

*eloquiū 82 † Myne eies haue fayled for thy * word, ſaying: *b* When wilt thou comfort me?

b Delayed hope afflicteth.

83 † Becauſe I am made *c* as a bottel in the hoare froſt: I haue not forgotten thy iuſtifications.

c As a leather bottel made of a beaſts ſkinne, congeled with the froſt, and after partched in ſmoke, ſo is the bodie of the iuſt mortified by diuers ſortes of afflictions, made a new bottel fitte to receiue new wine, that is, perfect doctrin of Chriſtian life, as of faſting, and other auſteritie, wherof our Sauiour ſpeaketh, Mat. 9. v. 17.

84 † How manie are *d* the daies of thy ſeruant: when wilt thou doe iudgement on them that perſecute me?

d Such is mans infirmitie, yea of the iuſt, that he apprehendeth tribulations to be very long, and therfore deſireth conſummation; and that without ſinne, ſo he ſtil ſubmitte his wil to Gods wil.

85 † The vniuſt haue told me *e* fables: but not as thy law.

e Friuolous idle tailes, which are not according to Gods law.

86 † Al thy commandmentes are truth: they haue vniuſtly perſecuted me, helpe me.

87 † They haue welnere *f* made an end of me in the earth: but I haue not forſaken thy commandments.

f I was in great danger, but am not ouerthrowne.

88 † According to *g* thy mercie quicken me: and I shal keepe the teſtimonies of thy mouth.

g And by thy merciful grace ſhal perſiſt.

Lamed. Diſcipline.

89 † For euer Lord *a* thy word is permanent in heauen.

a The praiſe of Gods workes; which are firme and parmanent in the order, wherin he ſet them.

90 † Thy truth in generation and generation: thou haſt founded the earth, and it is permanent.

b Al thinges, of this world, man excepted, do Gods wil.

† By thy ordinance the day contineweth: becauſe *b* al thinges 91
ſerue thee.

† *c* But that thy law is my meditation: I had then *d* perhaps 92
periſhed in my humiliation.

c Man, except he meditate Gods law, and therby be holden vp, is in danger, *d* perhaps in euerie tentation to periſh eternally. For he can neuer riſe out of mortal ſinne, by his owne powre, and al ſhould periſh if Gods mercie did not ſpare ſome, and geue them new effectual grace to repent.

† I wil not forget thy iuſtifications for euer: becauſe in them 93
thou haſt quickned me.

† I am thine, ſaue me: becauſe *e* I haue ſought out thy iuſti- 94
fications.

e *Alvvayes vnderſtood, that Gods grace preuented, els no man can ſeeke to obſerue the commandments.*

† Sinners haue expected me to deſtroy me: I vnderſtood thy 95
teſtimonies.

† *f* Of al conſummation I haue ſene the end: *g* thy com- 96
mandment is exceding large.

f Al worldlie thinges haue their conſummation and end: *g* Gods commandment continueth euer. For we are perpetually bond, to loue and ſerue God: to loue our neighboures, yea and enimies. The reward alſo for keping Gods commandments, & puniſhment for breaking them, are eternal vvithout end.

Mem. Of them.

† *a* How haue I loued thy law ô Lord! al the day it is my me- 97
ditation.

a It is meruel to a perfect iuſt man, that he hath ſo much loued, and obſerued Gods lavv. By acknovvleging vvherof, he yeldeth praiſe and thankes to God, vvhoſe gift it is.

† *b* Aboue mine enemies thou haſt made me wiſe by thy com- 98
maundment: becauſe it is to me for euer.

b *The fruictes of obſeruing Gods law are manie and great. Amongſt others, it maketh the obſeruer, wiſer then his enimies.*

† Aboue *c* al that taught me haue I vnderſtood: becauſe thy 99
teſtimonies are my meditation.

c *It maketh the obſeruer wiſer, then his temporal maiſters, that taught him, towit, then thoſe that teach wel, and do not performe the ſame.*

† Aboue *d* ancientes haue I vnderſtood: becauſe I haue ſought 100
thy commandments.

† I haue ſtaied my feete from al euil way: that I may keepe thy 101
wordes.

† I haue not declined from thy iudgements: becauſe thou haſt 102
ſet me a law.

d Yonger in yeares that kepe Gods commandments, are vviſer then the more ancient that kepe them not.

* eloquia 103 † *e* How ſweete are thy * wordes to my iawes, more then honie to my mouth!

e An other fruict is the ſwetnes, which the iuſt feeleth in his owne ſoule.

By thy commandments I haue vnderſtood: therfore haue I *f* hated al the way of iniquitie.

f It brideth alſo iuſt hatred to ſinne.

Nun. Euerlaſting.

105 † *a* Thy word is a lampe to my feete, and a light to my pathes.

a The word or law of God declared by Prophets, Paſtors, or other Preachers is the ordinarie meanes for others to lerne, how to direct their wayes, and actions.

106 † I *b* ſware, and haue determined to keepe the iudgements of thy iuſtice.

b *Such profeſſion Gods people made in the old law, in Circumciſion, or at other times: Chriſtians make it in Baptiſme.*

207 † I am *c* humbled excedingly ô Lord: quicken me according to thy word.

c *Al that wil liue godly in Chriſt Ieſus, ſhal ſuffer perſecution. 2. Tim. 3. v. 12.*

108 † The *d* voluntaries of my mouth make acceptable ô Lord: and teach me thy iudgementes.

d *Beſides the commandments, the iuſt alſo offer voluntarie workes of ſupererogation, acceptable to God.*

109 † My *e* ſoule is in my handes alwaies: and I haue not forgotten thy law.

e By this Hebrevv prouerb is ſignified, that a iuſt mans temporal life is in continual danger, as the thing that is in ones hand, is readie to be laide by, put out of his hand, or to be by and by diſpoſed of, or may forthvvith fal from his hand.

110 † Sinners laid a ſnare for me: and I haue not erred from thy commandments.

111 † For inheritance I haue purchaſed thy teſtimonies for euer: becauſe they are the ioy of my hart.

112 † I haue inclined my hart to doe thy iuſtifications for euer, *f* for reward.

f *A moſt euident place, that the keping of Gods commandments merite reward, and are righlty obſerued in reſpect of reward.*

Samech. Helpe.

113 † I haue *a* hated the vniuſt: and I haue *b* loued thy law.

a Not anie mortal man is to be hated, in his perſon, but his iniquitie, by vvhich he is an enimie to Gods lavv, *b* vvhich euerie iuſt man loueth.

114 † Thou art my helper, and protectour: and vpon thy word I haue much hoped.

† *c* Depart from me ye malignant : and I wil ſearch the com- 115
mandmentes of my God.

c Whoſoeuer wil ſeriouſly and ſecurely ſearch the law of God, muſt auoide the conuerſation of euil men.

† *d* Receiue me according to thy *word, *e* and I ſhal liue : 116 *eloquiū
and *f* confound me not of myn expectation.

d A general and very fitte prayer, vvhen vve addict ourſelues by a firme reſolution to ſerue God, beſeching him to receiue vs into his protection: *e* vvherby ſpiritual life is conſerued: *f* vvhich we pray vvith great confidence, becauſe he hath promiſed to heare thoſe that ſeeke, aske, and knocke at the dore of his grace.

† *g* Helpe me, and I ſhal be ſaued : and I wil meditate in thy 117
iuſtifications alwayes.

g VVe muſt pray alſo that he ſuffer vs not to be confounded, or made fruſtrate of the revvard vvhich vve expect; for hope confoundeth not, if charitie be povvred in our hartes, by the Holie Ghoſt, vvhich is geuen vs. Rom. 5. v. 5.

† Thou haſt *h* deſpiſed al that reuolt from thy iudgementes: 118
i becauſe their cogitation is vniuſt.

h God reiecteth ſinners : *i* ſo long as they thincke peruerſly : that is, vntil by his grace, ſome returne to a better mind, vvhich of themſelues they can neuer do.

† Al the ſinners of the earth I *k* haue reputed preuaricatours : 119
therfore haue I loued thy teſtimonies.

k *As God accounteth of ſinners, ſo the iuſt alſo eſtemeth them, conforming his iudgement to Gods.*

† *l* Pearſe my fleſh with thy feare : for I am afrayd of thy 120
iudgementes.

l Seruil feare is profitable as this place maketh euident : though perfect charitie aftervvards ſucceding, expelleth that feare, and moueth to do vvel for the loue of God, not for feare of puniſhment. 1. Ioan. 4.

Ain. A fountaine, or an eye.

† I *a* haue done iudgement and iuſtice : *b* deliuer me not to 121
them that calumniate me.

a The iuſt againe in feruent zele, not arrogantly, but confidently profeſſing his innocencie, *b* prayeth to be defended from calumniators.

† Receiue thy ſeruant *c* vnto good : let not the prowde ca- 122
lumniate me.

c *Grant therfore ô God the good, and lawful requeſt which I demand.*

† Mine eies haue fayled *d* after thy ſaluation : and for the 123 *eloquiū
*word of thy iuſtice.

d *By long expecting to be deliuered, and ſaued from tribulation.*

† Doe with thy ſeruant according to thy mercie : and teache 124
me thy iuſtifications.

† I am thy ſeruant : geue me vnder ſtanding, that I may know 125
thy teſtimonies.

126 † *e* It is time to doe ô Lord: *f* they haue diſſipated thy law.

e It is time, and hiegh time, ſaith feruent zele of the iuſt man, that God deliuer the innocent: *f* vvhen the vvicked haue not only perſecuted the good, but haue alſo contemptuouſly made houoke of Gods lavv, and true religion.

127 † *g* Therfore haue I loued thy commandementes, aboue gold and topazius:

g For this zele of Gods lavv ſo deſpiſed, and diſſiputed, the iuſt more and more loueth, that vvhich the vvicked ſo deadly hate.

128 *h* † Therfore was I directed to al thy commandements: *i* al wicked way I haue hated.

h Euen by the mortal hate of the vvicked I ſavv, that Gods lavv is moſt excellent, and therfore addicted myſelfe ſo much the more to loue it, *i* and to hate al vvicked vvayes.

Phe. Mouth.

129 † Thy *a* teſtimonies are meruelous: *b* therfore hath my ſoule ſearched them.

a Gods meruelous povvre and vviſdom, teſtified by his vvorkes and commandments, *b* vvorthely inuite iuſt ſoules, to meditate and contemplate the ſame.

130 † The *c* declaration of thy * wordes doth illuminate: and geueth vnderſtanding to litle ones. ** ſermonum.*

c *Firſt entrance into knowlege of holie Scripture, illuminateth the Vnderſtanding of the humble, wherby they procede to know more.*

131 † I *d* opened my mouth, and drew breath: becauſe I deſired thy commandments.

d By this Metaphor, of gaping, or vvide opening the mouth, and dravving breath, the Prophet deſcribeth the great deſire of the iuſt, to knovv and kepe Gods commandments.

132 † Looke vpon me, and haue mercie on me, according to *e* the iudgement of them that loue thy name.

e *According to thy accuſtomed equitie, in shewing mercie to them that loue thy name.*

**eloquiũ* 133 † Direct my ſteppes according to thy * Word: and let not anie iniuſtice haue domination ouer me.

134 † Redeme me from the calumnies of men: that I may kepe thy commondmentes.

135 † Illuminate *f* thy face vpon thy ſeruant: and teach me thy iuſtifications.

f *Let thy diuine Maieſtie looke vpon me with fauorable countenance.*

136 † *g* Mine eies haue gushed forth iſſues of waters: becauſe they haue not kept thy law.

g True repentance conſiſteth not only in purpoſe to auoide ſinne hereafter, vvhich in dede is firſt required, but alſo in ſorovv and lamentation for ſinnes paſt.

Sade. Iuſtice.

137 † Thou art iuſt ô Lord: and *a* thy iudgement is right.

a God being eſſentially iuſt of himſelfe, maketh men iuſt according to right iudgement, by geuing them grace of mercie, vvhervvith they cooperating, are iuſt by iuſtice in dede inherent in their ſoules. not by imputation only: for it vvere not right iudgement to impute, or account man iuſt, vvho is not ſo in dede.

† Thou haſt commanded *b* iuſtice thy teſtimonies: and thy veritie excedingly. 138

b *The ſame is more confirmed, by theſe three ſynonyma, Iuſtice, Teſtimonies, Veritie, ſignifying the Law of God, moſt earneſtly commanded.*

† My Zele hath made me to pine away: becauſe mine enimies haue forgotten thy wordes. 139

† Thy * word is *c* fired excedingly: and thy ſeruant hath loued it. 140

c Gods lavv is as pure as anie thing purged by fire.

* *eloquia*

† I am *d* a yongman, and contemned: I *e* haue not forgotten thy iuſtifications. 141

d A iuſt man is often iudged ignorant, immature, vnexperienced, by the vvorldlie vviſe; *e* but in dede is vviſe, in that he forgetteth not to kepe the lavv, vvhich maketh him iuſt.

† Thy iuſtice, is iuſtice for euer: and thy law is veritie. 142

† Tribulation, and diſtreſſe haue found me: thy commandments are my meditation. 143

† Thy teſtimonies are equitie for euer *f* geue me vnderſtanding, and I ſhal liue. 144

f Hauing profeſſed the neceſſitie of perfect iuſtice, he concludeth this Octonarie, praying to be illuminated in his vnderſtanding, that ſo he may attaine iuſtice, and liue therby.

Coph. Vocation.

† I *a* haue cried in my whole hart, heare me ô Lord: I wil ſeeke after thy iuſtifications. 145

a Moſt ſerious and feruent inuocation of God for his grace, is neceſſarie, to the fulfilling of his lavv.

† I haue cried to thee, ſaue me: that I may keepe thy commandmentes. 146

† I haue preuented in *b* maturitie, and *c* haue cried: becauſe I hoped much in thy wordes. 147

b *I haue preuented the mature, and ordinarie time of the night, and haue prayed* c *very attentiuely.*

† Mine eies *d* haue preuented early vnto thee: that I might meditate thy * wordes. 148

* *eloquia*

d *Againe in the morning I haue preuented the accuſtomed time of prayer.*

† Heare my voice according to thy mercie ô Lord: and according to *e* thy iudgement quicken me. 149

e According to thy accuſtomed maner of shevving mercie, ſhew it me, that therby I may liue.

† They that perſecute me haue approched to iniquitie: but from thy law they are made far of. 150

† Thou art *f* nigh ô Lord: and al thy wayes are truth. 151

f *God is alwayes readie to heare al that ſincerly inuocate him.*

† *g* From the beginning I knewe of thy teſtimonies: that thou haſt founded them for euer. 152

g *Gods law is the ſame in ſubſtance from the beginning of the world, and wil be for euer.*

Res. Head.

153 † See *a* my humiliation, and deliuer me: becauſe I haue not forgotten thy law.

a An other prayer of the iuſt in affliction.

*eloquiū 154 † Iudge my iudgement, & redeme me: for thy * word *b* quicken thou me.

b Conſerue me in thy grace.

155 † Saluation is far from ſinners: becauſe they haue not ſought after thy iuſtifications.

156 † Thy mercies are manie ô Lord: *c* according to thy iudgement quicken me.

c As before v. 149.

157 † There are manie that perſecute me, and afflict me: I haue not declined from thy teſtimonies.

*eloquia 158 † I ſaw the preuaricatours, and I pyned away: becauſe they kept not thy * wordes.

159 † *d* See that I haue loued thy commandmentes ô Lord: in thy mercie quicken me.

d Sincere profeſſion of innocencie is no arrogancy.

160 The *e* beginning of thy wordes is truth: *f* al the iudgementes of thy iuſtice are for euer.

e Gods eſſential veritie is the beginning from vvhence, as from the fountaine al other truthes are deriued: *f* And al commandments proceding from this firſt truth, are for euer immutable.

Sin. Tooth.

161 † Princes haue perſecuted me *a* without cauſe: and my *b* hart hath bene afrayd of thy wordes.

a Potent wicked men perſecute the godlie without cauſe, that is, vvithout anie iuſt reaſon mouing them; & vvithout the effect intended by them, vvhich is to drawe Gods ſeruants from truth, and equitie; *b* vvhoſe hart being poſſeſſed vvith the true feare of God, they perſiſt in keping Gods commandments.

*eloquia 162 † I *c* wil reioyce at thy * wordes: as he that findeth manie ſpoyles.

c Yea they alſo reioyce in keping the commandments, vvith ſuch difficultie, as thoſe doe, that gaining the victorie ouer their enimies, carie avvay great and rich ſpoyles.

163 † I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164 † *d* Seuen times in the day I haue ſayd prayſe to thee, for the iudgements of thy iuſtice.

d Euerie day the iuſt praiſe God often, ſignified by the number of ſeuen.

Inſtitution of Canonical Houres by the Church.

From hence alſo the Church of Chriſt tooke example to inſtitute the ſeuen Canonical Houres, vvhich is the ordinarie Eccleſiaſtical Office; conſiſting, as S. Iſidorus, and manie other Fathers teſtifie, of Hymnes, Pſalmes, Canticles, Antiphones, Leſſons, Reſponſories, & other Prayers & Praiſes, diſtributed into diſtinct times, beginning in the night, vvhereof that part is called the Nocturne (one or three according to the diuerſitie of the Office) and perteineth to one or more of the foure Vigiles, into vvhich ſouldiars diuide the vvhole night. VVherto alſo the Laudes are added. Then Prime, in the morning. Aftervvards, the Third houre, Sixt, Ninth; and in the euening, Euenſongue, and Compline.

Againſt vvhich moſt ancient and religious Conſtitution, eſpecially againſt

the

the part called Vigiles, or Nocturnes, certaine Heretikes repined, and calumniated the Churches cuſtome, as ſuperfluous and vnfructful to ſpiritual worke, violating of Gods ordinance, who made the night for reſt, and the day for laboure. For which cauſe they were called Nyctazontes, Somnicoloſi, Drowſy heretikes. As the ſame S. Iſidorus teſtifieth li. 1. c. 22. de Offic. Eccleſ. S. Ierom Epiſt ad Riparium, noteth the ſame hereſie in Vigilantius, calling him Dormitantius, becauſe he reprehended holie Vigiles, as if it were better to ſleepe, then wake in time of Diuine ſeruice. VViclif alſo raiſed vp the ſame hereſie, as witneſſeth Thomas VValdenſis. To 3. Tit: 3. c. 21. Laſtly Luther and al his broode. But the holie obſeruation of Canonical Houres is proued, by manie ancient Fathers to be altogether agreable to the holie Scriptures, both of the old and new Teſtament. So S. Beda. in 18. Luc. & li. 4. c. 7. Hiſt. Angl. S. Gregorie the Great li 3. Dialogi c. 14. S. Auguſtin (Ser. 55. de temp) exhorting the people to riſe early to the Vigiles (or Nocturnes) and in aniewiſe to come to the Third houre, Sixt, and Ninth Let none (ſaith he) withdravv himſelfe from the holie vvorke, but vvhom either ſicknes, or publique vtilitie, or perhaps ſome great neceſſitie holdeth backe. S. Ierom. Epiſt. 22. ad Euſtoch, & in Epitaph. Paule. c. 10. maketh expreſſe menrion of the Third houre. Sixt, Ninth, Morning, and Euening; alſo of Midnighſt, adding that no Religious is ignorant that ſometimes they muſt riſe to Diuine Seruice, tvviſe, yea thriſe in the night. S Baſil, in Regulis fuſius diſput. ad Interrog 37. & de Inſtit. Monachorum. firſt. ſheweth this ordinance to be agreable to the holie Scriptures, and namely to this place of the Pſalmiſt. S. Cyprian in fine expoſit. Orat. Domini. affirmeth that beſides the three houres in vvhich Daniel and his felovves prayed, the Church of Chriſt hath added more. And (as manie ſuppoſe) S. Clement. li: 8. Conſtitut. Apoſtol c. 40. ſhevveth the ſette Houres of prayers, and the reaſons therof: Make your prayers Early in the morning, at the Third houre; Sixt, Ninth; Euening; and at the Time of cocke crovving. Early geuing thankes becauſe our Lord hath illuminated vs, the night being paſſed, & the day coming in; the Third, becauſe that houre our Lord receiued Pilats ſentence; the Sixt houre, becauſe then he was Crucified; the Ninth, becauſe al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, geuing thankes, for that God hath geuen vs the night for reſt of dayes labours: at the Cocke crovving, becauſe at that time the coming of the day is denounced, to exerciſe the vvorkes of lighſt, thus S. Clement. Touching the diſtinct and ſette times of publique prayer, the continual practiſe by tradition teacheth, that Mattines vvith Laudes vvere ſaid in the night, about the firſt Cockcrovving. Prime early in the morning. The other partes in the day time; At euening Euenſongue, and laſt of al Compline. And touching the place: If for the infidels (ſaith the ſame holie Father) there be not acceſſe to the Church, the Biſhop muſt geather the Aſſemblie at home, that the godlie may not enter into the Church of the vvicked: for the place doth not ſanctifie man, but man the place. VVherfore if the vvicked occupie the place, that place is to be ſhunned, becauſe it is prophaned by them: for as Prieſtes de ſanctifie holie thinges, ſo the vvicked do contuminate them. If neither at home, nor in the Church Aſſemblies can be celebrated, let euerie one by himſelfe ſing, read, pray, or tvvo or three be geathered together. For vvhere tvvo or three are geathered in my name (ſaith Chriſt) there am I, in the middes of them Let not the godlie pray with an heretike, no not at home. For vvhat ſocietie is there of light vvith darknes?

This religious inſtitution reprehended by Drowſie Heretikes.

Vigilantians.
VVicliffiſts.
Lutherans.

Approued. by. S Beda.
S. Gregorie.
S. Auguſtin.

S. Ierom.

S. Baſil.

S. Cyprian.

S. Clement.

VVhy publike prayer is conſtituted at theſe houres.

Not lavvful to goe to Church, nor to pray vvith Infidels.

Nor vvith Heretikes.

Mat. 18.
2. Cor. 6.

† There

165 † There is e much peace to them that loue thy law: & f there is no ſcandal to them.

e Amongſt other benefites, it is a ſpecial commoditie, that thoſe which perfectly loue Gods law, haue alwayes peace in their owne conſcience: f and are neuer ſcandalized, that is, do not fal nor committe ſinne, by anie occaſion whatſoeuer geuen them by others. For it is a general aſſured doctrine, that the perfect are not ſcandalized, becauſe they are conſtant in vertue, and not moued by anie example, perſwaſion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued, and drawne to ſinne by occaſions geuen them, who otherwiſe would not haue ſinned. Neither is he excuſed that falleth by ſuch occaſions, becauſe he ought to be conſtant.

166 † I expected thy ſaluation ô Lord: and haue loued thy commandmentes.

167 † My ſoule hath kept thy teſtimonies: and g hath loued them excedindgly.

g *Not of ſeruile feare, but of true charitie & filial loue.*

168 † I haue kept thy commandmentes, and thy teſtimonies: becauſe al my waies are in thy ſight.

h *Becauſe whatſoeuer I do is in thy ſight, whom i wil in no caſe offend.*

Tau. Signe.

169 † Let my a petition approch in thy ſight ô Lord: according to thy word giue me b vnderſtanding.

a In this laſt Octonarie, and concluſion of this Pſalme, the faithful ſeruant of God prayeth, *b* not for humane knowlege, or other temporal thinges, but to vnderſtand Gods law.

170 † Let my requeſt enter in thy ſight: *c* according to thy word *d* deliuer me.

c Thou that haſt promiſed to heare al that inuocate thee, *d* voutſafe to deliuer me in time of tribulations and tentations.

171 † My lippes ſhal vtter an hymne, when thou ſhalt teach me thy iuſtifications.

*eloquiũ 172 † My tongue ſhal pronounce thy *word: *e* becauſe al thy commandmentes are equitie.

e *God geuing grace, it behoueth his ſeruants thankefully to ſerue, and praiſe him.*

173 † *f* Let thy hand be to ſaue me: becauſe I haue choſen thy commandmentes.

f Though man be indued with grace, yet he nedeth more grace, that by Gods hand and powre, not by his owne, he may reſiſt tentations.

174 † I haue coueted thy ſaluation ô Lord: and thy law is my meditation.

178 † *g* My ſoule ſhal liue, and ſhal prayſe thee: and thy iudgementes ſhal helpe me

g *By this aſſiſtance of grace, the ſoule continueth in ſpiritual life, and praiſeth God.*

176 † *h* I haue ſtrayed, as a ſheepe, that is loſt: *i* ſeeke thy ſeruant, *k* becauſe I haue not forgotten thy commandmentes.

h Al mankind, and vniuerſally euerie one hath bene as a loſt ſheepe, *i* and Chriſt came into this world to ſeeke and ſaue al: *k* but effectually findeth and saueth thoſe only, that forgette not to kepe his commandmentes.

A BRIEFE NOTE CONCERNING the Gradual Pſalmes.

VVhy the 15. Pſalmes folowing are called Gradual Canticles.

The hiſtorical ſenſe.

The myſtical ſenſe.

Here folow in order fifetene Pſalmes intitled Gradual Canticles. The Hebrew word Mahaloth ſignifieth Steppes, or Aſcenſions. The reaſon wherof Aadias, and ſome other Rabbins yeld, for that they were ſongue with higheſt eleuated notes, that can be in Muſike. The Talmud ſaith they are ſo called, becauſe they were ſongue in the fifetene ſteppes going vp into the Temple. But S. Auguſtin, S. Baſil, and other Chriſtian Fathers expound them according to the hiſtorie, and immediate prophetical ſenſe, of the deliuerie of the Iewes from captiuitie of Babylon, aſcending into Ieruſalem: which is ſo ſituated on montaines, that the way from al partes was by aſcending vnto it. According to the Myſtical ſenſe, of aſcending ſpiritually by vertues to perfection, and to eternal felicitie. For the way tending to vertue (ſaith S. Baſil) is like to certaine ſteppes (or degrees) by litle and litle bringing the man that loueth wiſdome vnto heauen. Theſe Canticles therefore are prayers, mixed with conſolations, for the ioyful deliuerie of Gods people, from that great captiuitie in Babylon, which the Pſamiſt King Dauid ſaw in prophetical ſpirite, and which his poſteritie felt, and ſometime indured. VVhich againe as a figure ſignifieth the returne and aſcending of mankind from ſinne to grace, and from the miſerable ſtate of this world into heauen. VVherupon S. Auguſtin interpreteth this prophecie of the aſcenſion, or eleuation of the hart, from the vaile of teares. In the meane time, whiles we are in this world, theſe Pſalmes

These Pſalmes are conſolatorie prayers and prophecies.

are conſolatorie prayers, and prophetical aſſurance, that Gods people, Catholique Chriſtians ſhal be deliuered from thraldom, and perſecution of Paganes, Turkes, and Heretikes. As partly we ſee by the deliuerie from the Romane perſecuting Emperors, from the Vandals, Gothes, and Hunnes: & therfore with aſſured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers broode.

PSALME. CXIX.

Prayer in tribulation. the 7 key.

The Iewes in captiuitie of Babylon, Chriſtians in perſecution, or other great tribulation, pray with confidence to be deliuered from danger, and ſclander of wicked tongues, 5. lamenting their long indurance.

A gradual Canticle. 1

VVHEN I was in tribulation I cried to our Lord: and *a* he heard me.

a Former experience of Gods mercie in hearing the prayers of thoſe that inuocated him, geueth hope that he wil heare in like caſe.

† O Lord deliuer my ſoule from *b* vniuſt lippes, and from a deceiptful tongue. 2

b Nothing is more dangerous then vntrue and deceiptful tongues, nothing more damage then to diminiſh, and detract from the good fame of the iuſt: and therfore this is a moſt neceſſarie prayer, that God wil deliuer vs, from the wicked tongues of. Turkes, Heretikes, and other wicked men.

c *What puniſhment is great ynough for wicked tongues?*

† *c* What may be geuen thee, or what may be added vnto thee to a deceiptful tongue? 3

† *d* The ſharpe arrowes of the mightie, with coales of deſolation.

d *Surely the malice of wicked tongues deſerueth sharpeſt puniſhments to be afflicted by ſtrong handes.*

5 † *e* Woe is to me, that my ſeiourning is prolonged: I haue
6 dwelte with the *f* inhabitantes of Cedar: † My ſoule hath bene
long a ſeiourner.

e Iewes lamented their long abſence from the holie land, eſpecially from Ieruſalem, and the Temple. Chriſtians mourne for their reſtraint from Gods Seruice, and long perigrination from heauen. *f* Of Cedar the ſonne of Iſmael, came Mahomet, the Turkes falſe prophet, whoſe tyrannie is great and long. The name Cedar is interpreted, blackenes, and obſcuritie, which ſignifieth darkenes of error, and ſinne.

7 † With them, that hated peace, I was peaceable: when I ſpake to them, they impugned me *g* without cauſe.

g *The wicked afflict thoſe that geue no cauſe of offence.*

PSALME. CXX.

The iuſt reioyce that their prayer is heard, and that God continually protecteth them.

Gods protection. the 3. key.

1 A gradual Canticle.

I HAVE lifted vp mine eies vnto *a* the mountaines, *b* from whence helpe shal come to me.

a Towardes Ieruſalem, and towards heauen. *b* Al helpe cometh from heauen, that is, from God, who of his diuine ordinance eſpecially heareth prayers made in holie places. 3. Reg. 7.

2 † My helpe is from our Lord, who made heauen and earth.
3 † Geue he not *c* thy foote to be moued: neither doe he ſlumber that keepeth thee.

c The iuſt ſpeaketh and wiſheth wel to his owne ſoule. Eſpecially the vvhole Church reioyceth in Gods aſſured protection.

4 † Loe he shal not ſlumber nor ſleepe, that kepeth *d* Iſrael.
5 † Our lord kepeth thee, our Lord is thy protection, vpon thy right hand.
6 † By day *e* the ſunne shal not burne thee: nor *f* the moone by night.
7 † Our Lord doth kepe thee from al euil: our Lord kepe *g* thy ſoule.
8 † Our Lord kepe thy coming in, and thy going out: from hence forth now, and for euer.

d The militant Church.

e Proſperitie, *f* nor aduerſitie can ouerthrow the Church.

g Spiritual life.

PSALME CXXI.

Vnder the figure of returne to Ieruſalem, vehemently deſired by the Iewes in captiuitie, the Pſalmiſt deſcribeth the deſire, and hope of the iuſt to poſſeſſe heauen.

Ioyes of heauen promiſed to the iuſt the 10. key.

A gradual Canticle. 1

I REIOYCED in theſe thinges, which *a* were ſayd to me: We ſhal goe into the houſe of our Lord.

a Diuers Prophetes told the Iewes in captiuitie, that they ſhould returne to Ieruſalem. Al Prophetes, Chriſt alſo, and his Apoſtles, and Prieſtes preach the entrance, and ioyes of heauen to the iuſt. Al vvhich the Pſalmiſt ſavv in prophetical ſpirite, and reioyced.

† *b* Our feete were ſtanding, in thy courtes ô Ieruſalem. 2

b The Ievves cōſider that ſometimes they vvere ioyful in the Temple of Ieruſalem: Chriſtians reioyce in the comforte they haue in the militant Church.

† Ieruſalem, which is built as a citie: whoſe *c* participation is together in it ſelf. 3

c Communitie and participation of ſpiritual graces, is a great ioy to Catholiques, vvhereof the ſame Prophet ſpeaketh, Pſal 118. v. 63. and often els vvhere.

† For *d* thither did the tribes aſcend, *e* the tribes of our Lord: the teſtimonie of Iſrael to confeſſe vnto the name of our Lord. 4

d Al the tvvelue Tribes frequented Ieruſalem, *e* and al nations of the vvorld do come to the Catholique Church.

† Becauſe ſeates *f* ſate there in iudgement, *g* ſeates vpon the houſe *h* of Dauid. 5

f Seates of Iudgement vvere placed in Ieruſalem, *g* and ſeates of Iudgement in the Catholique Church *h* of Chriſt.

† *i* Aſke ye the thinges that are for the peace of Ieruſalem: and *k* abundance to them that loue thee. 6 *Matt. 21, v. 22.*

i Chriſt exhorteth to aſke, *k* and promiſeth to geue that is rightly asked; Chriſtians alſo inuite each other to pray for the Church.

† Peace be made in thy ſtrength: and abundance in thy towers. 7

† *l* For my bretheren, and my neigbours ſakes, *m* I ſpake peace of thee: 8

l Chriſt prayeth for his Church, *m* and gaue his peace to the Apoſtles, and in them to their ſucceſſors.

† For the houſe of our Lord God, I haue ſought *n* good thinges to thee. 9

n For in heauenlie Ieruſalem, al good thinges are prepared, & are geuen to Saincts reigning there for euer.

PSALME. CXXII.

A prayer in affliction. the 7. key.

A feruent and attentiue prayer, to be deliuered from captiuitie, or anie other affliction.

A gradual Canticle. 1

TO thee haue I lifted vp mine eies, which dwelleſt in the heauens.

† Behold

2 † Behold as the eies *a* of ſeruantes, are on the handes of their maſters,

a Seruantes expecting neceſſaries at their maſters handes, are commonly very attentiue to receiue that vvhich they hope for: ſo muſt the faithful praying God, be very attentiue, and not diſtracted in their prayers.

As the eies *b* of the handmaide on the handes of her miſtreſſe: ſo are our eies to our Lord God vntil he haue mercie on vs.

b *An other example of handmaides, who generally are more diligent then men.*

3 † Haue mercie on vs ô Lord, haue mercie on vs: becauſe we are *c* much replenished with contempt.

c Though God ſuffer his ſeruantes to ſuſtaine ſome affliction and reproch, yet he heareth and deliuereth them before they be oppreſſed.

4 Becauſe our ſoule is *d* much replenished: reproch to them that abund, and contempt to the prowde.

d Seing perſecution ſtil increaſe, or continevv long, the faithful are then ſpecially to conceiue hope of ſpeedie reliefe.

PSALME. CXXIII.

The whole Church, and euerie iuſt perſon, gratfully confeſſeth, that by Gods protection they are ſecure, without which none could eſcape ruine.

Gods protection. the 3. key.

1 A gradual Canticle.

2 BVT that our Lord *a* was in vs, let Iſrael now ſay: † but that our Lord was in vs,

a If God had not ſent his helpe, and defence to vs,

3 *b* When men roſe vp againſt vs, † *c* perhaps they had ſwalowed vs *d* aliue:

b we could not haue eſcaped the force of our enimies. *c* The vvord [perhaps] doth not here import a doubt, or vncertanitie, but in modeſt maner of aſſeueration, leaueth the iudgement of the euent that ſhould hapen (if God did not protect his ſeruantes) to their ovvne conſideration: vvhich is an vſual phraſe in moſt langnages. *d* So ſudainly ſhould the vveake, vvithout Gods protection, be deſtroyed, as men are deuoured & ſvvalovved vp by rauening vvild beaſts, euen before they be throughly dead So vvas Ionas ſvvalovved into the vvhales bellie.

4 When their furie was angrie againſt vs, † perhaps *e* water had ſwalowed vs.

e Furious perſecution.

5 † Our ſoule hath paſſed through *f* a torrent: perhaps our ſoule had paſſed through an intolerable water.

f Suddaine great trubles.

6 † Bleſſed be our Lord which hath not geuen vs, for a pray to their teeth.

7 † Our ſoule as a ſparow is deliuered from the ſnare of the fowlers:

The ſnare is *g* broken, and we are deliuered.

g Mans ſubteltie often deceiueth an other man, but there is no counſel able to circumuent God.

8 † Our helpe is in the name of our Lord, who made heauen and earth.

PSALME CXXIIII.

Gods protection. the 3. key.

The Church, and holie members therof, are alwayes protected by God: 5. The wicked being ſuffered for a while, are at laſt puniſhed.

A gradual Canticle. 1

THEY *a* that truſt in our Lord, as mount Sion: he ſhal not be moued for euer, *b* that dwelleth † in Ieruſalem. 2

a Thoſe that confidently truſt in God, are in ſuch ſecuritie as is mount Sion, vvhich is a hil, defended alſo vvith other hilles round about. *b* An other thing required to this ſecuritie, is to dvvel vvithin Ieruſalem, not the terreſtrial citie, for (as S. Auguſtin obſerueth) the Ievves that dwelt therin are deſtroyed or made captiues, and hitherto reiected of God, but in the Catholique Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

c God wil not alwayes, nor finally leaue his ſeruants in tribulation, but only a vvhile for their good.

† Becauſe our Lord *c* wil not leaue the rod of ſinners vpon the lote of the iuſt: that the iuſt reach not their handes to iniquitie. 3

† *d* Doe wel ô Lord to the good, and right of hart. 4

d This prayer is alſo an aſſeueration, for it is certaine that God wil defend, and reward the good, and right of hart:

† But *e* thoſe that decline into obligations, our Lord wil bring with them that worke iniquitie: *f* peace vpon Iſrael. 5

e And no leſſe aſſuredly God wil puniſh not only the notorious wicked, and principal auctors of wickednes, but alſo al thoſe that for feare or for commoditie, or for anie other cauſe, decline into obligations, bondes, couenants, or anie vvay conſent, in external ſhew with the wicked againſt God: as in outward profeſſion of Hereſie, or Schiſme, though ſuch temporizers do not thincke in their hart, that the pretended religion is true, wherto they are drawne to yeld external conformitie. For, as the Pſalmiſt here teacheth, our Lord wil bring al ſuch acceſſarie offenders, to the ſame iudgement and puniſhment, vvith the principal vvorkers of iniquitie. *f* Al vvhich being puniſhed, then Ieruſalem, the Catholique Church, ſhal haue peace.

PSALME CXXV.

The deliuered from captiuitie reioyce. the 7. key.

Iſralites releaſed from captiuitie of Babylon, much more the bleſſed both of the old and new teſtament deliuered by Chriſt from captiuitie of ſinne, do reioyce: 5. Who neuertheles muſt paſſe through tribulation to eternal felicitie.

A gradual Canticle. 1

VVHEN our Lord turned the captiuitie of Sion: we were made as *a* men comforted.

a The Ievves releaſed from captiuitie, vvere excedingly, and almoſt incredibly comforted, as men for great, and vnexpected ſundaine ioy thinke it rather a dreame, then a truth that they are deliuered from miſeries. So S. Peter vvhen he vvas deliuered out of priſon by an Angel, *Act. 12.*

thought

thought it rather a viſion, then a true deliuerie. Such ſpiritual ioy deuoute ſoules haue vvhen they are deliuered from ſinne.

2 † Then was our mouth replenished with ioy: and our tongue with exultation.

Then *b* shal they ſay among the Gentiles: Our Lord hath done magnifically with them.

b VVheras in the tvvo former verſes (and very commonly) the Prophet ſpeaketh in the preter tenſe, for the aſſurance of that he foreſhevveth, as if it vvere already donne, yet here he vttereth his prophecie in the future tenſe, that the Gentiles wil confeſſe that God dealeth magnifically vvith his people.

3 † *c* Our Lord hath done magnifically with vs: we are made ioyful.

c The people alſo themſelues gratfully confeſſe that God dealeth magnifically vvith them.

4 † *d* Turne our captiuitie ô Lord, *e* as a torrent in the South.

d The Prophet forſeing al this in ſpirite, prayeth for the performance hereof. *e* And that it may ſpedely be done, as a torrent that runneth in the ſouth part of the vvorld, is commonly very great, much deſired, but ſcarſe expected.

5 † *f* They that ſow in teares, *g* shal reape in ioyfulneſſe.

f This is the ordinarie diſpoſition of God, that his ſeruants ſhal make their ſeeding, vvhich is, doe good vvorkes (ſaith S. Auguſtin) vvith teares, in tribulation vpon earth: *g* and reape a plentiful harueſt, the revvard of their ſuffering and vvel vvorking, in the next life. In aſſured hope vvherof the Pſalmiſt, and the vvhole Church ioyfully conclude this Pſalme vvith the tvvo verſes folovving.

6 † Going they went and wept, caſting their ſeedes.

7 † But coming they shal come with exultation, carying their sheaues.

PSALME CXXVI.

Neither houſe nor citie can be built, or kept without Gods ſpecial prouidence and helpe, 3. thoſe that truſt in him shal proſper in their endeuours.

Gods helpe in al good vvorkes. the 3. key.

1 A gradual Canticle *a* of Salomon.

a God not permitting Dauid to build the Temple, promiſed that his ſonne ſhould build it; and therfore beſides other good admonitions, geuen to his ſonne Salomon, he directeth this Pſalme to him, to be ſongue vvith others in the dedication of the Temple. 3. Reg. 8. 2. Par. 5.

VNLESSE *b* our Lord build the houſe, they haue laboured in vayne that build it.

Vnleſſe our Lord kepe the citie, he watcheth in vayne that kepeth it.

b Vnleſſe God be the principal Agent, no vvorke can proſper.

2 † It is vaine for you to riſe *c* before light: *d* riſe ye after ye haue ſitten, which eate *e* the bread of ſorow.

c It is vaine to atempt anie thing vvithout Gods grace aſſiſting: *d* they that ſo doing, & thincking they haue done ſomething, reſt *e* after their painful trauel, muſt riſe againe & beginne anevv, becauſe that vvhich they ſeme to haue done vvel, is nothing vvorth, nor ſhal haue revvard.

† *f* When

† *f* When he ſhal giue *g* ſleepe to his beloued : behold *h* the inheritance of our Lord *i* are children : *k* the reward, the fruite of the wombe. 3

f Contrarivviſe vvhere God geuing grace, thoſe that truly loue him, do good vvorkes, *g* vvith great eaſe, and dilight, as they take their ſleepe, *h* they merite inheritance in heauen, *i* for their good vvorkes. *k* the revvard is promiſed to the true children of God, borne to him in the vvombe of the Catholique Church.

† As *l* arrowes in the hand of the mightie : ſo are the *m* children of them that are ſhaken. 4

l Moreouer as a ſtrong archer ſtriketh deepe with his arrovves; ſo they that patiently ſuffer much in this vvorld, *m* do multiplie good vvorkes.

n Such ſhal be very happie, *o* & very eaſily anſvver al that can be obiected againſt them *p* in the day of Iudgement.

† *n* Bleſſed is the man that hath filled his deſire of them : he ſhal *o* not be confounded when he ſhal ſpeake to his enemies *p* in the gate. 5

PSALME CXXVII.

Feare of God the vvay to happines. the 7. key.

Happines both of this life and of the next, is obtayned by fearing, and ſincerely ſeruing God.

A gradual Canticle. 1

BLESSED are al that feare our Lord, that walke in his wayes.

† Becauſe thou ſhalt eate the labours of thy handes bleſſed art thou, and it ſhal be wel with thee. 2

† Thy *a* wife as a fruitful vine, in *b* the ſides of thy houſe. 3

a If ſuch ſeruants of God be maried, they ſhal ordinarily haue iſſue, and ſucceſſion in their familie; but eſpecially the ſoules of ſuch ſhal bring forth manie meritorious vvorkes, *b* in the boſome of the Catholique Church, vvhich vvas founded in Chriſts ſide.

c Children alſo ſignifie good workes.

c Thy children as young plantes of oliuetrees, round about thy table.

† Behold ſo ſhal the man be bleſſed, that feareth our Lord. 4

† Our Lord out of Sion bleſſe thee: and that thou mayſt ſee the good thinges of Ieruſalem al the dayes of thy life. 5

And that thou mayſt ſee thy *d* childrens children, peace vpon Iſrael.

d Revvard in heauen for good vvorkes in earth.

PSALME CXXVIII.

The Church ſtil firme in perſecution. the 6. key.

The Church often (3. and much) impugned, is not ouertome. 4. Her perſecuters are deſtroyed, 6. contemned, 8. and curſed.

A gradual Canticle. 1

a OFTEN haue they impugned me *b* from my youth, let Iſrael now ſay:

a Iſrael vvhich is the Church of God, reioycing ſaith: that enimies haue often, *b* euen from the beginning of the world, perſecuted me, as when Cain perſecuted Abel, other wicked perſecuted Seth, Enoch, Noe: the Chaldees perſecuted Abraham: the Ægyptians perſecuted the Iſraelites: and ſo in other generations.

2 † Often haue they impugned me from my youth: *c* but they haue not preuailed againſt me.

c But they haue neuer ouercome me. So the Pſalmiſt teſtifieth for al times paſt, & prophecieth the ſame for times to come.

3 † Sinners *d* haue builded vpon my backe: they haue *e* prolonged their iniquitie.

d Perſecuters not being able to ouerthrow, or ſuppreſſe the Church, haue laide great weightie burdens of tribulations vpon her backe, which ſhe hath patiently and ſtrongly borne, *e* they haue ſtil perſiſted, one ſorte after an other, but with longanimitie the Church hath ſtood faſt, and conſtantly paſſed through al diſtreſſes. In moral ſenſe ſinners build iniquitie vpon the back of the Church, yea and vpon Gods back, when they preſume to ſinne, truſting in the end to be abſolued by vertue of holie Sacraments leift in the Church. Likewiſe when they excuſe their ſinnes, imputing the cauſe to other creatures of God, vvherby they are allured. vvhich is in effect (ſaith S. Auguſtin) to accuſe God, and to build iniquities on Gods back, vvho made thoſe creatures.

4 *f* † Our iuſt Lord wil cut the neckes of ſinners: † let them
5 al *g* be confounded and *h* turned backward, that hate Sion.

f God therfore who is iuſt, vvil at laſt caſt ſuch preſumptuous ſinners from his back, and breake their ſtiffe neckes: *g* then ſhal they be confounded, *h* ſeparated eternally from God, become like fruitles, and vvithered graſſe, caſt avvay, deſpiſed, yea curſed of al, and bleſſed by none, as the Prophet denounceth in the next verſes.

6 † Let them be made as graſſe in the toppes of houſes: which is withered before it be plucked vp.

7 † Wherof the reaper hath not filled his hand, and he that gathereth the sheaues his boſome.

8 † And they ſayd not that paſſed by: The bleſſing of our Lord be vpon you: we haue bleſſed you in the name of our Lord.

PSALME CXXIX.

The Iewes, or other people in tribulation for ſinne, or temporal captiuitie, crie to God to be deliuered: 4. truſting, and encoreging ech other in Gods accuſtomed mercie, aſſuredly hoping that he wil redeme & deliuer them.

The ſixth penitential Pſalme. the 7. key.

1 A gradual Canticle.

2 FROM *a* the depthes I haue cried to thee ô Lord: † Lord heare my voice:

a This prayer agreeth to al true penitents, crying to God for helpe, being either in depth of ſorovv for ſinne, and ſo it is one of the Penitential Pſalmes. or the depth of feruent deſire to aſcend tovvards perfection in vertue, and from this vaile of miſerie into heauen, and ſo it is a Gradual Pſalme. or in the depth of temporal paines, and ſo it is a ſpecial prayer for ſoules in Purgatorie, offered by the Church in their behalfe.

Let thine eares be intent, to the voice of my petition.
† If thou ſhalt obſerue iniquities ô Lord: Lord *b* who ſhal 3
ſuſteyne it?

b None is able to abide the rigour of Gods iuſtice.

† Becauſe with thee there is *c* propiciation: and for *d* thy law 4
I haue expected thee ô Lord.

c But al muſt relie vpon his mercie.

d For thy promiſes made in the law, that thou wilt remitte ſinnes to the penitent, geue more grace to them that ſeeke it, and mitigate alſo the paines due for ſinnes.

My ſoule hath expected in his word: † my ſoule hath hoped in 5
our Lord.
† From *e* the morning watch euen vntil night: let Iſrael hope 6
in our Lord.

e The hope of penitents is like to the watches of the day time, from morning vntil night, vvhich are more comfortable, then vvatches of the night:

† Becauſe with our Lord there is mercie: and with him 7
f plenteous redemption.

f The greateſt comforth is in Chriſt our Redemer, vvhoſe plentiful Redemption bringeth more abundance of grace.

† And he ſhal redeme *g* Iſrael, from al his iniquities. 8

g Chriſts Redemption being ſufficient for al the vvorld, is effectual only to true liuing members of the Catholique Church.

PSALME CXXX.

Confidence of innocencie. the 7. key.

Anie iuſt ſoule in humble confidence offereth his innocencie, as a ſpiritual and gratful ſacrifice to God, 3. exhorting al Gods ſeruants euer to hope in him.

A gradual Canticle of *a* Dauid. 1

a Dauid by Gods ſpecial grace hauing a ſincere minde tovvards al men, euen tovvards his enimies, and an humble hart, not deſiring anie thing ambiciouſly, but al to the honour of God, propoſeth his ovvne example, for others to imitate: that they may vvith him offer the ſacrifice of humilitie, and innocencie vnto God, from vvhom al good thinges procede.

LORD my hart is not exalted: *b* neither are mine eies loftie.
Neither haue I walked in great matters: nor in meruelous
thinges aboue me.

b Al this vvith a thankful mind to God vvho gaue this grace.

† If I was not humbly mynded: but exalted my ſoule: 2
As *c* the weaned childe is toward his mother, *d* ſo retribution
in my ſoule.

c As children after they are vveaned come ſtil vvillingly to their mother, ſo doth the childe of God relie vpon Gods helpe, though he alvvayes feele not the ſame ſvvetnes: *d* & according to his demaneur herein, he expecteth revvard.

† *e* Let Iſrael hope in our Lord, from henceforth now and 3
for euer.

e King Dauid, or anie other being for his vertue aduanced, and revvarded by God, is a good example to moue others to do the like, ſo ſhal they receiue like revvard.

PSALME

PSALME CXXXI.

The Pſalmiſt earneſtly prayeth God to geue him leaue, & to ſhew him where, to build a Temple. But more eſpecially prayeth for, and prophecieth the coming of Chriſt, the promiſed Sonne of Dauid, 14. ſignifying Gods promiſe therof, and of eſtabliſhing his Church.

Chriſts coming to reſtore man. the 5. key.

1 A gradual Canticle.

REMEMBER *a* Dauid ô Lord, and al his meekenes:

a It is an vſual thing that Dauid, Moyſes, & other Prophetes ſpeake of themſelues in the third perſon.

2 † As he ſware to our Lord, *b* vowed a vowe to the God of Iacob.

b King Dauid deſiring, and ſo farre as lay in him, promiſing to build a Temple to God, vvith great inſtance prayed that he might performe the ſame. But God diſpoſing othervviſe, that not he, but his ſonne ſhould build it, he neuertheles prepared the matter, vvorkemen, and money, ſhevved the forme, and diſpoſed the Leuites hovv to ſerue therin.

3 † *c* If I ſhal enter into the tabernacle of my houſe, if I ſhal aſcend into the bed of my couch.

c Moreouer by vovv depriued himſelf of entering into his ovvne houſe, or taking his ordinarie reſt, til he might (if it ſo pleaſed God) knovv the place vvhere it ſhould be built.

4 † If I ſhal geue ſleepe to mine eies, and ſlumbering to mine eie liddes:

5 † And reſt to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Iacob.

6 † Behold we haue heard of it *d* in Ephrata: we haue found it in *e* the fildes of the wood.

d It vvas reueled to Dauid, that the Temple ſhould be built, in that part of Ieruſalem, vvhich looketh tovvards Bethleem (othervviſe called Ephrata) vvhere our Sauiour vvas borne. *e* VVithin Ieruſalem, vvhich is compaſſed vvith vvoodes. In this viſion alſo the vvhole forme of the Temple vvas reueled vnto him, as he teſtifieth. 1. Par. 28. v. 19. Al thinges, quoth he, came vvritten vvith the hand of our Lord vnto me: that I might vnderſtand al the vvorkes of the paterne.

7 † *f* We wil enter into his tabernacle: we wil *g* adore in the place where his feete ſtood.

f Holie Dauid moued vvith exceding deuotion, repared to the place, vvhere Gods Temple ſhould be built; *g* & adored God, vvhere the Propitiatorie, as a footſtoole repreſenting Gods preſence, ſhould ſtand. VVhat meruel then if deuotion moue Chriſtians, to viſite the holie places, vvhere our Sauiour, God and Man vvas Incarnate, vvas borne, ſuffered death, vvas buried, aſcended into heauen, or anie other place vvhere his feete ſtood.

8 † *h* Ariſe Lord into thy reſt, thou and *i* the arke of thy ſanctification.

h O God, leauing Silo, Gabaon, and the like places, come into thy holie Temple. *i* VVith the Arke of couenant, vvhere thou ſanctifieſt thy people. And here againe the Prophet illuminated vvith a higher Myſterie, and inflamed vvith more deuotion, prayeth for Chriſtes coming into the vvorld, and that after his Paſſion he vvil riſe, not only in glorie of ſoule, but alſo of bodie, prefigured by the Arke of teſtimonie, vvhich vvas in the tabernacle, and after in the Temple.

† Let thy Prieſtes be clothed with *k* iuſtice: & let thy *l* ſainctes 9
reioyce.

k Grant therfore that thy Prieſtes, vvhich muſt offer ſacrifice in this ſacred place, be indued vvith vertues, and good life vvorthie of their degree: *l* and the Leuites vvho are ordained to ſerue there, be likevviſe made fitte for their diuers functions, both in the old and nevv Teſtament.

† *m* For Dauid thy ſeruants ſake, *n* turne not away the face 10
of thy Chriſt.

m And ſeing thou haſt geuen ſuch meeknes, deuotion, zele, ſinceritie, and other vertues making him a man according to thyne ovvne hart, and therupon promiſed to eſtabliſh his ſede, *n* differ not to ſend thy promiſed Meſſias, Chriſt our Redemer.

† Our Lord *o* hath ſworne truth to Dauid, and *p* he wil not 11
diſapoint it: *q* Of the fruite of thy wombe I wil ſet vpon thy
ſeate.

o Henceforth to the end of this Pſalme, the Prophet relateth Gods reuelation to him: That he hath truly promiſed vvith an oath, *p* and vvil performe, *q* to ſette one of Dauids ſonnes vpon his Throne: vvhich vvas not only fulfilled in Salomon, vvho reigned in great peace, and builded the Temple, but eſpecially in Chriſt the Sonne of Dauid, to vvhom our Lord God gaue the ſeate of Dauid his father, & he ſhal reigne in the houſe of Iacob for euer, and of his kingdom there ſhal be no end. Luc. 1. v. 32. 33. By this promiſe S. Peter alſo proueth Chriſts Reſurrection. Act. 2 v. 30.

† *r* If thy children ſhal keepe my teſtament, and theſe my 12
teſtimonies which I wil teach them:

r Concerning the children of Chriſt, members of his kingdom the Church, the promiſe is conditional, if they obſerue Gods commandments, they ſhal ſit vpon his ſeate: be coheyres of his kingdom. Rom. 8 v. 17.

Their children alſo euen for euer, ſhal ſit vpon thy ſeate.

† Becauſe our Lord hath choſen Sion: he hath choſen it for an 13
habitation to himſelf.

† This is my *ſ* reſt for euer and euer: here wil I dwel becauſe I 14
haue choſen it.

ſ Sion, the Catholique Church, is a perpetual place where God dwelleth.

† Bleſſing I wil bleſſe her *t* widow: her *v* poore I wil fil 15
with breades.

t The Church vvanting Chriſts viſible preſence, is repleniſhed vvith manie bleſſinges, *v* and al her humble children are releeued vvith holie Sacraments.

† Her *w* Prieſtes I wil clothe with ſaluation: and her 16
x ſainctes ſhal reioyce with ioyfulnes.

w The Church hath alwayes ſome holie Prieſtes; x *and ſome holie people.*

† *y* Thither wil I bring forth a horne to Dauid, I haue prepared 17
z a lampe to my Chriſt.

y Of this Church, elected by God, Chriſt is the Protector, and ſtrong defence. *z* and the ſame Church ſhal be a perpetual lampe, vvherby others may come to him.

† His enemies I wil clothe with confuſion: but vpon him ſhal 18
my ſanctification floriſh.

PSALME CXXXII.

Fraternal concord is commended to al in the Church, as neceſſarie and delectable in it ſelf, and bleſſed of God.

Fraternal concord. the 7. key.

1 A gradual Canticle *a* of Dauid.

a Dauid being a moſt peaceable man, euen tovvard his enimies, is added by Eſdras in this title, as an example for others to imitate.

BEHOLD *b* how good, and how pleaſant a thing it is, for brethren to dwel in one:

b That concord is both good and pleaſant, nedeth no other proofe, but only to conſider, & to behold the fruict therof in euerie communitie, and eſpecially in the Church of God.

2 † *c* As oyntement on *d* the head, which ranne downe vpon the beard, *e* the beard of Aaron, which ranne downe vnto *f* the hemme of his garment:

c The ointment, vvhervvith Aaron, and other High Prieſtes vvere conſecrated, vvas precious, and moſt odoriferous, ſignifying grace bought by Chriſts blood, and producing vertues, vvhich make ſvvete ſauoure: *d* vvas povvred vpon the High Prieſts head, vvho being head of the Church, *e* vnitie and concord deſcended from him to other Prieſtes, *f* and ſo to the people, euen to the lovveſt, and meaneſt in Gods Church.

3 † *g* As the dew of Hermon, which runneth downe vpon mount Sion.

g An other ſimilitude to declare the excellencie of concord: As the devv of mount Hermon, vvhich is perpetually couered vvith ſnovv, that falleth from the heauen, thence deſcending refresheth & fructifieth the hil of Sion: ſo mutual concord, and fraternal charitie amongſt the faithful, nouriſheth each other, making them fructful in al good vvorkes.

Becauſe *h* there hath our Lord commanded bleſſing, and life euen for euer.

h. VVhere there is vnitie God geueth abundance of grace, as vvhere the Apoſtles vvith other faithful vvere geathered, and continued in prayer, the Holie Ghoſt came vpon them al. And the multitude of beleuers [then increaſing] had one hart and one ſoule. Act 2. &. 4. v. 32.

PSALME CXXXIII.

Al, and eſpecially clergie men that ſerue the Church, are inuited to prayſe God by day and by night, ſo shal they be bleſſed of God.

God continually to be praiſed. the 1. key.

1 A gradual Canticle.

LOE *a* now bleſſe our Lord, al ye the ſeruantes of our Lord:

Which ſtand in the houſe of our Lord, in the courtes of the houſe of our God.

2 † In the nightes lift vp your handes vnto the holie places, and bleſſe ye our Lord.

3 Our Lord out of Sion bleſſe thee, who *b* made heauen and earth.

a This laſt Gradual Pſalme, as a concluſion exhorteth al to praiſe God: *b* for to this end he made al creatures in heauen & in earth

PSALME CXXXIIII.

Gods perfection and goodnes. the 1. key.

God who only is omnipotent, and fountaine of al goodnes, is of al to be praiſed, 8. He is the ſpecial protector of his elected people. 15. Contrariwiſe falſe goddes are impotent, vaine, and can not helpe thoſe that ſerue them. 19. *Only the Church doth rightly praiſe him.*

a Gods ſeruantes.

b Clergie that ſerue in the Temple, c and ye Laitie that attend to his ſeruice, muſt praiſe him for theſe cauſes.

d his goodnes.

e his benignitie.

f he hath adopted vs his children.

g he is omnipotent, as appeareth by his vvorkes, here and elſvvhere recited: and manie wayes knovvne to the vvorld.

Alleluia. 1
PRAYSE ye the name of our Lord, *a* ye ſeruantes prayſe
our Lord.
† Ye *b* that ſtand in the houſe of our Lord, in *c* the courtes of 2
the houſe of our God.
† Prayſe ye our Lord, becauſe our Lord is *d* good: ſing ye to 3
his name, becauſe it is *e* ſweete.
† Becauſe our Lord *f* hath choſen Iacob to himſelf, Iſrael for 4
his owne poſſeſſion.
† Becauſe I haue knowne that our Lord is *g* great, and our 5
God aboue al goddes.
† Al thinges whatſoeuer our Lord would he hath done, in heauen, 6
in earth, in the ſea, and in al the depthes.
† Bringing forth clowdes from the vttermoſt of the earth: 7
lightenings he hath turned into rayne.
Who bringeth forth the windes out of his treaſures: † who 8
ſtroke the firſt begotten of Ægypt from man euen to beaſt. *Exo. 11.*
† He ſent forth ſignes, and wonders in the middes of thee ô 9
Ægypt: vpon Pharao, and vpon al his ſeruantes.
† Who ſtroke manie nations: and ſlew ſtrong kinges: 10 *Ioſ. 12.*
† Sehon the king of the Amorrheites, & Og the king of Baſan, 11 *Num. 21.*
and al the kingdomes of Chanaan. *Ioſ. 13.*
† And he gaue their land for inheritance, for an inheritance to 12
Iſrael his people.
† Lord thy name is for euer: Lord thy memorial is vnto generation 13
and generation.
† Becauſe our Lord ſhal iudge his people: and wil be intreated 14
toward his ſeruantes.
† The idoles of the Gentiles are ſiluer, and gold, the workes 15 *Pſal. 113.*
of mens handes.
† They haue mouth, and ſhal not ſpeake: they haue eies, and 16
ſhal not ſee.
† They haue eares, and ſhal not heare: for neither is there 17
breath in their mouth.

18 † Let them that make them become like to them: and al that haue confidence in them.

19 † Ye houſe of Iſrael bleſſe our Lord: ye houſe of Aaron bleſſe our Lord.

20 † Ye houſe of Leui bleſſe our Lord: you that feare our Lord, bleſſe ye our Lord.

21 † Bleſſed be our Lord out of Sion, who dwelleth in Ieruſalem.

PSALME. CXXXV.

God being meruelous in himſelf, 4. hath ſhewed his powre and goodnes in his workes, as wel in general to al the world, 10. as in particular towards his elected people.

Gods meruelous workes. the 2. key.

1 Alleluia.

CONFESSE ye to our Lord *a* becauſe he is good: *b* becauſe his mercie is for euer.

a VVhoſe goodnes is incomparable *b* This ſecond part of euerie verſe, firſt pronounced by the Prieſtes, confeſſing & praiſing Gods mercie aboue al his workes, was ſtil repeted by muſicians, or other aſſiſtants, in maner as now in Litanies [ô Lord deliuer vs] and [VVe beſech thee to heare vs.] And as Gloria Patri &c. is added in the end of Pſalmes, and our Lords prayer, and the Angelical ſalutation are often repeted in diuers Offices, and in the Roſarie.

2 Confeſſe ye to *c* the God of goddes: becauſe his mercie is for euer.

3 † *d* Confeſſe ye to *e* the Lord of lordes: becauſe his mercie is for euer.

d By this inuitation to praiſe our Lord God, thriſe repeted, we profeſſe the Bleſſed Trinitie, who is one God in ſubſtance, and three Diuine Perſons.

c VVhoſe diuine powre created al other thinges.

e VVhoſe dominion is ouer al the world.

4 † Who *f* onlie doth great meruels: becauſe his mercie is for euer.

f Only God can do true miracles; to wit, workes aboue the courſe of al nature.

5 † Who made the heauen *g* in vnderſtanding: becauſe his mercie is for euer. Gen. 1.

g In admirable wiſdom.

6 † Who eſtabliſhed *h* the earth ouer the waters: becauſe his mercie is for euer.

h Made the waters aboue nature to remaine vvithin their bondes, & not to couer the earth.

7 † Who made the great lightes: becauſe his mercie is for euer.

8 † The ſunne to rule the day: becauſe his mercie is for euer.

9 † The moone, and ſtarres to rule the night: becauſe his mercie is for euer.

10 † Who ſtroke Ægypt with their firſtbegotten: becauſe his mercie is for euer. Exo. 11.

11 † Who brought forth Iſrael out of the middes of them: becauſe his mercie is for euer.

Exo. 13.

12 † In a mightie hand, and loftie arme: becauſe his mercie is for euer.

13 † Who diuided the Read ſea into diuiſions: becauſe his mercie is for euer

14 † And brought forth Iſrael through the middes therof: becauſe his mercie is for euer.

15 † And he ouerthrew Pharao, and his hoſt in the Readſea: becauſe his mercie is for euer.

Exo. 14.

16 † Who led his people through the deſert: becauſe his mercie is for euer.

Num. 21.

17 † Who ſtroke great kinges: becauſe his mercie is for euer.

18 † And ſlewe ſtrong kinges: becauſe his mercie is for euer.

19 † Sehon the king of the Amorrheites: becauſe his mercie is for euer.

20 † And Og the king of Baſan: becauſe his mercie is for euer.

21 † And he gaue their land for an inheritance: becauſe his mercie is for euer.

22 † For an inheritance to Iſrael his ſeruant: becauſe his mercie is for euer.

23 † For in our humiliation he was mindful of vs: becauſe his mercie is for euer.

24 † And he redemed vs from our enemies: becauſe his mercie is for euer.

25 † Who geueth foode to *i* al fleſhe: becauſe his mercie is for euer.

26 † Confeſſe ye to the God of heauen: becauſe his mercie is for euer.

Confeſſe ye to the Lord of lordes: becauſe his mercie is for euer.

i Al Gods benignitie, as wel of particular benefites towards his people, as general to them and al others procedeth from his mercie.

PSALME CXXXVI.

The Iewes lamentation in captiuitie. the 4. key.

The Prophet deſcribeth how lamentably the people in captiuitie of Babylon, *wil bewaile the want of meanes to ſerue God, and of their natiue ſoyle.* 7. *with iuſt deſire of their enimies puniſhment.*

A Pſalme of Dauid *a* for Ieremie.

a By adding to this title [for Ieremie] the Septuagint Interpreters ſignifie that this Pſalme treateth of the ſame captiuitie, in which Ieremias writte his Lamentations.

Vpon

1 VPON the riuers *b* of Babylon, there we *c* ſate and wept: whiles we *d* remembred Sion.

b Nere the riuers in Chaldea, wherof Babylon was the head citie, *c* the Iewes remained mourning, *d* remembring the holie rites and ſeruice of God, which had bene in Sion, wherof they were depriued in the captiuitie.

2 † On the willowes in the middes therof, we hanged vp *e* our inſtrumentes.

e *Al their muſical inſtruments, as hauing no vſe of them.*

3 † Becauſe there they that led vs captiue, *f* demanded of vs wordes of ſonges.

f *Either in earneſt, or in ſcorne the Chaldees willed them to ſing, as they were accuſtomed in their countrie.*

And they that led vs away: Sing ye an hymne to vs of the ſonges of Sion.

4 † *g* How shal we ſing the ſong of our Lord in a ſtrange land?

g They excuſed themſelues, and refuſed to ſing ſacred Pſalmes before prophane people, neither had they mind to ſing in that mourning ſtate of captiuitie.

5 † *h* If I shal forget thee ô Ieruſalem, let my right hand be forgotten.

h The people ſhew not only their feruent preſent deſire to ſerue God in Ieruſalem, but alſo their firme purpoſe ſtil to deſire the ſame, wiſhing that if they forget it, or loſe this affection, their right handes, or what ſoeuer is moſt deare, or neceſſarie for them, may be forgotten, not conſerued, but ſuffered to periſh,

6 † *i* Let my tongue cleaue to my iawes, if I doe not remember thee:
If I shal not ſet Ieruſalem in the beginning of my ioy.

i If I loſe this affection, let me alſo loſe the vſe of my tongue.

7 † Be mindful ô Lord of *k* the childrem of Edom, in *l* the day of Ieruſalem:

k The Idomeans incenſed the Chaldees to be cruel againſt the Iewes, wherof they pray for iuſt reuenge, and withal the Pſalmiſt prophecieth that it wil be reuenged, which Iſaias alſo prophecieth, c. 21. v. 11. *l.* for their reioycing in Ieruſalems miſerie.

m That ſay: Raſe it, raſe it, euen vnto the foundation therof.

m *The voice of the Idumeans, inciting the Babylonians vtterly to deſtroy Ieruſalem.*

8 † *n* Daugther of Babylon miſerable: bleſſed is he, that shal repay thee thy payment, which thou haſt payed vs.

n A prophecie that the people of Babylon ſhould alſo be puniſhed, for their crueltie againſt the Iewes, wherof Iſaias likewiſe prophecieth c. 13.

9 † Bleſſed is he, *o* that shal hold, and *p* shal dash thy litle ones againſt the rocke.

o God wil bleſſe, or reward them that ſhal ſeuerly afflict the Babylonians, *p* not ſparing their children. Morally he is bleſſed, that mortifieth his owne paſſions, cutteth of firſt il motions, or puniſheth venial ſinnes, that they grow not ſtrong vvithin his ſoule, and ſo draw it to committe mortal ſinne. S. Aug. hic. & S. Greg. in fine expoſ. Pſal. 4. pænit.

PSALME. CXXXVII.

Thankes to God for benefites. the 7. key.

The whole Church, or anie iuſt perſon, rendreth thankes to God for his benefites 4. praying that al kinges and kingdomes may do the ſame, 4. becauſe God being high reſpecteth, and aduanceth the humble.

To *a* Dauid him ſelf. 1

a *This Pſalme is a fitte forme of thankes for Dauid, or anie other ſeruant of God.*

b I vvil render thankes and praiſe.

I wil *b* confeſſe to thee ô Lord in my whole hart: *c* becauſe
thou haſt heard the wordes of my mouth.

c God euer heareth the prayer that is rightly made, for vvhich the ſupplicant is therfore to geue thankes.

In *d* the ſight of Angels I wil ſing to thee: † I wil adore 2
e toward thy holie temple, and wil confeſſe to thy name.

1. Cor. 11. v. 10. Tob. 12. Act. 10. Pſal. 24. v. 10.

d Angels are preſent vvhere the faithful pray, obſerue our prayers, and offer them to God, if they be ſincere, as the prayers of Tobias, and Cornelius. *e* VVhen there vvas not acceſſe to the Temple, yet the Ievves praying in captiuitie, turned themſelues tovvards the Temple.

For thy mercie, and thy truth: becauſe thou haſt magnified
aboue euerie thing *f* thy holie name.

f The Name and Maieſtie of GOD, The VVORD (which is the Sonne of God) alſo the name of IESVS, is magnified aboue al names, or temporal thinges:

† In what day ſoeuer I ſhal inuocate thee, heare me thou wilt 3
multiplie ſtrength in my ſoule.

† Let *g* al the kinges of the earth ô Lord confeſſe to thee: 4
becauſe they haue heard al the wordes of thy mouth:

g Sovvner or later Kinges and Princes of al kingdomes and nations, haue bene or ſhal be conuerted to Chriſt.

† And let them ſing in the wayes of our Lord: becauſe great is 5
the glorie of our Lord.

† Becauſe our Lord is high, and he beholdeth low thinges: and 6
high thinges he knoweth *h* far of.

h God knovveth proud men, not as his freindes or ſeruants, but farre of, as ſtrangers and enimies.

† If I ſhal walke in the middes of tribulation, thou wilt quic- 7
ken me: and vpon the wrath of mine enimies thou haſt extended
thy hand, and thy right hand hath ſaued me.

† Our Lord wil repay for me: ô Lord thy mercie is for euer: 8
deſpiſe not the workes of thy handes.

PSALME CXXXVIII.

Gods ſpecial prouidence of his ſeruantes. the 3 key.

Gods knowlege, 7. and preſence (10. without the helpe, or hinderance anie thing) extendeth to al thinges, times, and places. 17, he geueth exceding great honour to his ſainctes, 20, the wicked, as enimies to God are iuſtly hated, 23. the iuſt pray for Gods perpetual direction.

1 Vnto *a* the end, a Pſalme of Dauid

a By this part of the title [to the end] is ſignified (as is noted Pſal. 4.) that the matter conteined in the Pſalme, perteyneth to the nevv Teſtament.

LORD thou *b* haſt proued me, and haſt knowen me:

2 † thou haſt knowen my ſitting downe, and my riſing vp.

b God vvho knovveth al thinges moſt abſolutly and perfectly, vvithout diſcourſe or ſearching, yet, as it vvere, maketh experimental trial of his ſeruants, to make them in ſome ſorte to know him, and to knovv themſelues. And ſo here, holie Dauid or other faithful man, acknovvlegeth Gods Omniſcience, that is, perfect knovvlege of al thinges, vvithout exception, paſt, preſent, & to come: al vvorkes, vvordes, thoughtes, and vvhat ſoeuer can be, though it neuer vvas nor ſhal be, in general and in particular.

3 † Thou haſt vnderſtood my cogitations far of: my path, and *c* my corde thou haſt ſearched out.

c The vttermoſt meaſure and reach of myne intention.

4 † And thou haſt foreſene al my wayes: becauſe there is not a word in my *d* tongue.

d *The word holden in by the tongue, and not vttered by mouth, is not hidden from* God.

5 † Behold ô Lord thou haſt knowen al the laſt thinges, & them of old: thou haſt formed me, and haſt put thy hand vpon me.

6 † Thy knowledge is *e* become meruelous of me: it is made great, and I can not reach to it.

e By experiẽce we ſee that Gods knovvlege excedeth our reach.

7 † *f* Whither ſhal I goe from thy ſpirit? and whither ſhal I flee from thy face?

f As Gods knovvlege comprehendeth al thinges, ſo his preſence extendeth it ſelfe to al places, neither is conteined in place, but excedeth al place, in his diuine immenſitie.

8 † If I ſhal aſcend into heauen, thou art there: if I deſcend into hel, thou art preſent.

9 † If I ſhal take my winges early, and dwel in the extreme partes of the ſea:

10 † Certes thither alſo ſhal thy hand conduct me: and thy right hand ſhal hold me.

11 † *g* And I ſayd: Perhaps darknes ſhal treade ouer me: and the night is mine illumination in my delightes.

g The Prophet alſo in the perſon of anie curious imaginatiue man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

12 † For darkenes ſhal not be darkened from thee, and the night ſhal be lightened as the day: as the darkenes therof, ſo alſo the light therof.

13 † Becauſe thou haſt poſſeſſed *h* my reynes: thou haſt receiued me from *i* my mothers wombe.

14 † I wil confeſſe to thee, becauſe thou art terribly magnified: thy workes are meruelous, & my ſoule knoweth excedingly.

h Nothing ſemeth more hidden then a mans entrals.

i or a child in the mothers vvombe.

k Or bones in the fleſh.

l Or mans bodilie imperfection before his birth, m dayly formed by God, not by man. Iob. 10. v. 8. 2. Mac. 7. v. 22, 23.

† My k bone is not hid from thee, which thou madeſt in 15
ſecrete: and my ſubſtance in the lower partes of the earth.

† l Mine * imperfection thine eies haue ſene, & in thy booke * 16
al ſhal be written: m daies ſhal be formed, & no man in them.

* Golem, Embryonem.

* Of knovvlege.

† n But to me thy :: frendes ô God are become honorable 17
excedingly: their principalitie is excedingly ſtrengthned.

:: Nevv tranſlaters peruert this place, tranſlating [thoughts] for [frendes] contrarie to the Hebrevv, Greke, and Latin, and al ancient Fathers, only pretending that the ſame vvord in the Chaldee tongue alſo ſignifieth thoughts.

n Aboue al conſiderations it moſt excedeth, that God ſo high and infinite, honoreth his humble poore ſeruants ſo excedingly, that it ſemeth to themſelues, farre more then can be due. For he revvardeth euen ouer & aboue merites; which merites alſo are founded in Gods mercie geuen vvithout merite.

† o I wil number them, and they ſhal be multiplied aboue 18
the ſand: p I roſe vp and I am yet with thee.

o The number alſo of Saintes vvhom God hath choſen, called, iuſtified and vvil glorifie, excede mans conceipt. Apoc. 7. p Incenſed vvith this excellent glorie, and deſiring to be of this innumerable multitude, by thy grace I haue riſen from ſinne, and in confidence of thy perpetual helpe, I ſtand and hope to perſeuere in thy ſeruice.

† q If thou ſhalt kil ſinners ô God: r ye men of blood depart 19
from me.

q And if it be ſo, yea ſeing it is ſo, that as thou ô God doeſt exalt thy Saincts, to exceding and vnſpeakable honour: ſo thou haſt alſo decreed to puniſh obſtinate ſinners, vvith eternal death and damnation: r I renounce al vvicked aſſociation, gette ye avvay from me al cruel bloudie men, that vvould dravv me into euerlaſting torments.

† ſ Becauſe you ſay in thought: they t ſhal receiue thy cities 20
in vayne.

ſ Avvay from me, you that thinke, t the glorious manſions in heauen, prepared and promiſed to the iuſt, are vaine hopes, and in vaine expected.

† v Did not I hate them, that hate thee ô Lord: and w pyned 21
away becauſe of thine enemies?

v This hate of ſuch ſinners the iuſt ſhal confidently plead, and happie are they that ſhal be able truly to alleage for themſelues in the day of iudgement, that they hated al, vvhom God hateth, vv yea hated them vvith feruent zele, that are Gods enimies.

† x with perfect hatred did I hate them: they are become 22
y enemies to me.

x Stil the Prophet inculcateth this neceſſarie perfect hatred, y and emnitie tovvards Gods enimies.

† z Proue me ô God, and know my hart: examine me, and 23
know my pathes.

z For that none in this life (without ſpecial and extraordinarie reuelation) knoweth certainly their owne ſtate, whether they be worthie of Gods loue or hatred (Eccle. 9.) the iuſt ſubmitte themſelues to Gods examination of their hart and actions:

And a ſee, if the way of iniquitie be in me: b and conduct 24
me in the euerlaſting way.

a humbly praing God, that if they be in the way of iniquitie, b he wil voutſafe to reduce and guid them into the right way of euerlaſting life.

PSALME CXXXIX.

The iuſt diuerſly afflicted by the wicked, pray to be defended, 7. repoſe their confidence in God, 10. who wil adiudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himſelf.

Eternal paine of the wicked, and ioy of the bleſſed. the 10. key.

1 Vnto the end, a Pſalme of Dauid.

2 DELIVER me ô Lord from the euil man: from the vniuſt man reſcue me.

3 † Which *a* haue deuiſed iniquitie in their hart: *b* al the day they did appoint battels.

4 They haue whet their tongues as that of a ſerpent: † the venome of aſpes is vnder their lippes.

5 † Kepe me ô Lord from the hand of the ſinner: and from vniuſt men deliuer me.

a Vnquiet euil diſpoſed men ſtil deuiſe wicked plottes *b* and neuer ceaſe to make diſcord and debates.

6 † Who haue deuiſed to ſupplant my ſteppes: † the proude haue hid a ſnare for me:
And they haue ſtreched out ropes for a ſnare: they haue layd * a ſtumbling blocke for me nere the way.

* *ſcandalum.*

7 † *c* I ſayd to our Lord: Thou art my God: heare ô Lord the voice of my petition.

8 † O Lord, Lord *d* the ſtrength of my ſaluation: *e* thou haſt ouershadowed my head in the day of battel.

9 † Yeld me not ô Lord from *f* my deſire, to the ſinner: they haue deuiſed againſt me, forſake me not, *g* leſt they perhaps be proude.

f Suffer me not to fal from that which I now deſire (which is to be conſtant in vertue) not to conſent to ſinners perſwaſions. *g* VVho then would triumph ouer me.

c In time of tentation prayer is moſt neceſſarie. *d* Man is not able to reſiſt tentations, *e* vnleſſe God by his grace, as by a helmet, defend him from yelding conſent.

10 † *h* The head of their compaſe: *i* the labour of their lippes *k* shal couer them.

h The ſumme of their miſcheuous deuiſes, *i* conſiſting in their ſuttle perſuaſions with ſwete wordes, *k* ſhal ouerwhelme, and bring themſelues to perdition.

11 † *l* Coales shal fal vpon them, *m* thou shalt caſt them downe into fyre: in miſeries *n* they shal not ſtand vp.

12 † A man ful of tongue shal not be directed in the earth: euils shal take the vniuſt man into deſtruction.

12 † *o* I haue knowne that our Lord wil do the iudgement of the needie: and the reuenge of the poore.

l Hel fire ſhal be their lote, *m* into which they ſhal fal, *n* & euer be in intolerable torments.

o I haue lerned by good inſtructions and by experience, that in the end thou ô God wilt comfort the iuſt, who are now afflicted, and puniſh the vniuſt, that liue in temporal delightes, as it happened to Lazarus, and the glutton.

p Eternal glorie conſiſteth in ſeeing God.

† But as for the iuſt, they ſhal confeſſe to thy name: and the righteous ſhal dwel with *p* thy countenance. 14

PSALME CXL.

The Church prayeth and preuaileth. the 6. key.

The Church prayeth that her children may auoide ſinful wordes, 4. not make excuſes of ſinnes committed, not communicate with others in ſinne, nor to harken to flatterers: 6. but to pray that they may amend (the Pſalmiſt by the way prophecieth that manie ſhal be conuerted) 8. though ſometimes perſecution be great, the Church faileth not.

A Pſalme of Dauid 1

LORD I haue cried to thee, heare me: attend to my voice, when I ſhal crie to thee.

:: In theſe wordes the Church prayeth, offering incenſe in her ſolemne Offices.

† :: Let my prayer be directed as *a* incenſe in thy ſight: the eleuation of my handes as *b* euening ſacrifice. 2

a As the fume of incenſe is ſwete and aſcendeth vpwards: ſo the Church prayeth that her petitions may be gratful, and aſcend to God. *b* In the old teſtament morning ſacrifice was rather more ſolemne, and more frequeut, but the Prophet ſemeth to allude vnto Chriſts Sacrifice, which he was to offer towards euening on the Croſſe; and the ſame alſo in vnbloudie maner, the euening before his Paſſion, in the Euchariſt.

† Set ô Lord *c* a watch to my mouth: and *d* a doore round about to my lippes. 3

c A iuſt care and conſideration what to ſpeake, before the mouth be opened *d* lippes muſt not be alwayes ſtopt, for it is a ſinne ſometimes not to ſpeake, but as a dore that is to be opened, and ſhut at due ſeaſons, for example, opened to confeſſe our ſinnes, and Gods truth:

† Decline not my hart *e* into wordes of malice, to make excuſes in ſinnes. 4

e *ſhutte from wordes of malice, and from excuſing ſinnes committed.*

With men that worke iniquitie: and I wil not communicate with the chiefe of them.

† The iuſt ſhal rebuke me in mercie, and *f* ſhal reprehend me: but let not the oyle of a ſinner *g* fatte my head. 5

f Admonition of the iuſt is a profitable reprehenſion, *g* but the fawning of flatteters is pernicious.

Becauſe *h* yet alſo my prayer is in their *i* good pleaſures: 6
† *k* their iudges are ſwalowed vp ioyned to the rocke.

h The Church ceaſeth not to pray for ſinners, *i* though as yet they take pleaſure in their ſinnes, *k* but the very chiefeſt of them, which ſeme moſt potent, if they remaine obſtinate to their death, ſhal then periſh, as men throwne againſt rockes.

l They ſhal heare my wordes *m* becauſe they haue preuailed:
† *n* as the groſſenes of the earth is broken out vpon the earth. 7

l They ſhal then heare and vnderſtand, that the prayers of the Church *m* are effectual, obtaining grace of conſtancie to her children, not to feare anie perſecution, nor anie kind of death;

death; obtayning alſo iuſtificatiõ of their cauſe, vvhen the perſecuters ſhal ſee that the wordes, and doctrin of the Church are true, and preuaile in true iudgement, as true, modeſt, peaceable, not ſedicious, turbulent, nor againſt the commonwealth.

n As much earth ſticking together is made fructful, by breaking it into ſmal mould, ſo the children of the Church by perſecution, bring forth more fruict then before. S. Aug.

8 Our *o* bones are diſſipated *p* nere to hel: † *q* for to thee ô Lord, Lord are mine eies; in thee haue I hoped, take not away my * ſoule.

* life

o Some perſecuters are ſo cruel as to rage againſt the bones, and other reliques of Martyrs, *p* caſting them into the vileſt places they can, willing if they could, to throw them into hel, *q* but the Church and al her members repoſe confidence in God.

9 † Keepe me from *r* the ſnare, which they haue ſet for me: and from *ſ* the ſcandals of them that worke iniquitie.

r Therfore ſhe prayeth that her children be not entrapped by guilful deceiptes, *ſ* nor ouerthrowne by anie ſtumbling blocke caſt in their way.

10 † *t* Sinners ſhal fal in his net: *v* I am alone vntil I paſſe.

t In the end, al perſecuters and other wicked ſhal be caught in their ovvne nette of perdition, *v* the Church is ſingularly protected euen to the end.

PSALME CXLI.

Holie Dauid being fled into a caue, and beſeeged round about by Sauls armie, explicating his diſtreſſe, 6. prayeth to be deliuered.

Dauids prayer in extreme diſtreſſe.
the 8. key.

1 Of *a* vnderſtanding to Dauid, when he was in the caue, a prayer. 1. Reg. 24.

a This Pſalme in forme of a prayer, ſhevveth vvhat cogitations Dauid had in extreme danger.

2 WITH my voice I *b* haue cried to our Lord: with my voice I haue prayed to our Lord:

b *Not with exterior voice, for ſo he ſhould haue detected himſelfe, but with feruoure of ſpirite.*

3 † I powre out my prayer in his ſight, and I pronounce my tribulation before him.

4 † *c* When my ſpirit faileth of myſelf, and *d* thou haſt knowne my pathes.

c VVhen by reaſon of extremitie, I vvas not able to thinke hovv to helpe my ſelfe, *d* thou ô God knovving my actions and demaneur, didſt deliuer me.

In this way, which I walked, they hid a ſnare for me.

5 † I looked toward *e* the right hand, and *f* ſaw: and *g* there was none that would know me.

e I looked for helpe, *f* and diligently looked about me, *g* but none vvould ſeme to knovv me, vvhen I required their helpe

h Flight hath failed me: and there is none to require my ſoule.

h Endeuoring to ſaue my ſelf by flight, I found no ſecure place, for being in a caue or hole of a montaine, the vvhole armie beſeeged me; al ſeeke to take avvay my life, none to ſaue it.

† *i* I haue

† *i* I haue cried to thee ô Lord, I haue ſayd: Thou art *k* my 6
hope, *l* my portion *m* in the land of the liuing.

i Thus leift deſolate of al mans helpe, and deſtitute of al vvorldlie ſhift, I cried to thee ô Lord, *k* my only hopeful refuge, *l* neither do I deſire to liue for anie vvorldlie reſpect, but hauing choſen thee ô God for my portion, and inheritance, *m* I deſire to be out of this deſert place, and to be in the land, vvhere is right vſe of religious diuine ſeruice.

n afflicted.

† Attend to my petition: becauſe I am *n* humbled excedingly. 7
Deliuer me from them that perſecute me: becauſe they are
made ſtrong ouer me.

† Bring forth my ſoule out of priſon, *o* to confeſſe vnto thy 8
name: *p* the iuſt expect me, *q* til thou reward me.

o Dauids deſire of libertie, was eſpecially to this end, that he might haue conuenient place, and other meanes to ſerue and praiſe God: *p* the good, and vvel diſpoſed people of Iſrael, can not now ſerue thee as they deſire, but expect me, *q* whom thou ô Lord, vvilt aduance to the kingdom, that then vve may ſerue thee, more freely and more commodiouſly.

The prophetical ſenſe of this Pſalme.

Al this happened in figure of Chriſt, of vvhom prophetically S. Auguſtin S. Hilarie, Caſſiams, Caſſiodorus, and others expound the vvhole Pſalme. Amongſt others S Beda briefly in theſe vvordes. VVheras in the title, Vnderſtanding is premiſed to Prayer, therby is ſignified, that Dauid in his diſtreſſes, and in the denne whither he fled, vnderſtood vvhat our Lord ſhould ſuffer of the Ievves, and hovv he vvould pray to his Father. In the firſt part our Lord crieth to his Father, complaining of the deteſtable deceiptes of Iudas the perſecutor. In the ſecond he prayeth to be deliuered from the priſon of hel (Limbus, vvhere he vvas free) becauſe the faith of al the Sainctes depended on his Reſurrection.

PSALME CXLII.

The ſeuenth penitential Pſalme. the 7. key.

King Dauid (or anie other) in ſpiritual or temporal tribulation, not truſting in his owne iuſtice, layeth open his calamitie, 5. conſidering Gods *benignitie, 6. prayeth to be ſpedely deliuered;* 11. *and confidently aſſureth himſelfe therof.*

a God hauing ſo promiſed is bond by his truth, *b* and his iuſtice, to heare penitents praying for remiſſion of ſinnes.

A Pſalme of Dauid, when Abſalom his ſonne perſecuted him. 1 2. Reg. 17

LORD heare my prayer: with thine eares receiue my petition in *a* thy truth: heare me in *b* thy iuſtice.

† And *c* enter not into iudgement with thy ſeruant: *d* be- 2
cauſe no man liuing ſhal be iuſtified in thy ſight.

c Deale not vvith me in rigour of iuſtice, *d* for no mortal man is able of himſelfe to be iuſtified, abſtracting from Gods mercie.

† Becauſe the enemie *e* hath perſecuted my ſoule: he *f* hath 3
humbled my life in the earth.

e ſought my life, *f* and brought it into great danger. Spiritually, the diuel as a roring lion ſtil ſeeking vvhom he may deuour, hath tempted me vehemently.

g He hath ſet me in obſcure places as the dead of the world:
† and my ſpirit is in anguiſh vpon me, within me my hart is 4
trubled.

g *I am preſſed with great calamities, temporal or ſpiritual.*

† *h* I was

5 † *h* I was mindful of old dayes, I haue meditated in al thy workes: in the factes of thy handes did I meditate.

h In this caſe I conſider, how God hath hertofore ſhewed his goodnes towards me, and others.

6. † I haue *i* ſtretched forth my handes to thee: my ſoule is *k* as earth without water vnto thee.

i Stretching forth handes a ceremonie in prayer, wherby the ſupplicant is made more attentiue, and alſo indureth ſome paine for part of ſatisfaction. *k* mans mind vvithout Gods illumination is drie and barren.

7 † Heare me *l* quickly ô Lord: my ſpirite hath faynted.

l In great tentations Gods grace and helpe is more preſently nedeful to preuent our weaknes, leſt vve yeld conſent.

Turne not away thy face from me: *m* and I ſhal be like to them that deſcend into *n* the lake.

m If God leaue man vvithout ſpecial and continual grace, he vvil fal, *n* into ſinne, as into a deepe lake, from vvhence vvithout helpe he can not riſe vp againe.

8 † Make me heare thy mercie *o* in the morning: becauſe I haue hoped in thee.

Make the way knowen to me, wherein I may walke: *p* becauſe I haue lifted vp my ſoule to thee.

9 † Deliuer me from mine enemies ô Lord, to thee I haue fled:

10 † teach me to doe thy wil, becauſe thou art my God.

11 Thy *q* good ſpirite wil conduct me into the right way: † for thy name ſake ô Lord thou wilt quicken me, in thine equitie.

12 Thou wilt bring forth my ſoule out of tribulation: † and in thy mercie thou wilt deſtroy mine enemies.

And thou wilt deſtroy al, that afflict my ſoule: becauſe I am thy ſeruant.

o In the firſt aſſault of tentation.

p Seing by thy grace I haue begunne to pray vnto thee.

q The penitent thus humbling himſelfe and praying may aſſuredly truſt that God doth remitte his ſinnes by the holie Sacraments, and iuſtifieth him, protecteth him, and wil bring him out of al dangers of ſpiritual or temporal enemies.

PSALME CXLIII.

The royal Prophet thanketh God, for al his victories, and poſſeſſion of the kingdom. 3. Admiring Gods benignitie towards man, 5. prayeth to be ſtil defended from al enimies, 9. promiſeth a new ſongue of prayſe, 11. deſcribeth the vanitie of worldlie men, 15. concluding that true felicitie is in ſeruing God.

King Dauid praiſeth God for his victories the 8. key.

1 A Pſalme of Dauid, *a* againſt Goliath.

a Becauſe this vvas Dauids firſt, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

BLESSED be our Lord my God, who *b* teacheth my handes to battel, and my fingers to warre.

b God made Dauid a warier, and victorer againſt Goliath, without anie former training in armes.

† My mercie, and my refuge: my defender, and my deliuerer. 2
My protectour, and I haue hoped in him, who *c* ſubdeweth my people vnder me.

c Made him afterwards king of a great people.

† Lord *d* what is man, that thou art *e* made knowne to him? 3
or the ſonne of man, *f* that thou eſtemeſt him?

d Al mankind was vnvvorthie before Chriſt, *e* that God should be reueled vnto them, *f* eſpecially that he ſhould haue care of the progenie of men, after their ſinne.

† *g* Man is made like to vanitie: his dayes paſſe as a shadow. 4

g In dede man in himſelf, in his ovvne nature and frailtie, is but a vaine and tranſitorie creature, paſſing from life to death, as a ſhadovv that can not conſiſt of it ſelfe, neither can man vvithout God.

† *h* Lord incline thy heauens, and deſcend: touch the mountaynes, and they wil ſmoke. 5

h By a poetical deſcription he prayeth for Gods helpe, as if God ſhould make the heauens to bovv, and ſo deſcend; or make the montaines ſmoke, as vvhen Moyſes receiued the lavv; or declare himſelf by Meteors, as folovveth:

† Lighten lightening, and thou shalt diſperſe them: shoote out thine arrowes, and thou shalt deſtroy them. 6

† Send forth thy hand from on high, take me out, and deliuer me from manie *i* waters: from the hand *k* of children *l* ſtrangers. 7

i Tribulations or tentations.
k Children of the Church,
l but of euil life.

† Whoſe mouth hath ſpoken *m* vanitie: and their right hand is the right hand of iniquitie. 8

m *They ſpeake in vanitie that promiſe to kepe Gods law, and performe it not.*

† O God I wil ſing to thee a new ſong: in *n* the pſalter of ten ſtringes, I wil ſing to thee. 9

n In that principal inſtrument, apt for a new ſongue, and for extraordinarie benefites.

† Who geueſt ſaluation to kinges: who haſt redemed Dauid thy ſeruant from the malignant ſword: † deliuer me. 10 11
And reſcue me out of the hand of *o* children ſtrangers, whoſe mouth hath ſpoken vanitie: and their right hand, is the right hand of iniquitie.

o Both Ievves & Chriſtians that liue not vvel, are as ſtrangers that frame to themſelues such a falſe felicite, as is here deſcribed: making riches or vvorldlie pleaſures their God.

† Whoſe ſonnes, are as new plantes in their youth. 12
Their daughters comly trimmed: decked about after the ſimilitude of a temple.

† Their ſtorehouſes ful, flowing out of this into that. 13
Their ewes ful of yong, abunding in their going forth: † their oxen are fatte. 14
There is no ruine of wal, nor * paſſage, nor crie in their ſtreates.

* tranſmigration.

† They haue ſaid, that it is a happie people, which hath theſe things: *p* bleſſed is the people, whoſe *q* God is our Lord. 15

p True happines conſiſteth not in vvorldlie thinges.
q But in preferring God before al.

PSALME. CXLIIII.

God is, and for euer ought to be praiſed, 3. for his immenſiue, infinite, glorious Maieſtie, meruelous workes, merciful benefites; for his powre, wiſdom, iuſtice, 19. who wil reward the good, and deſtroy the wicked.

Gods Maieſtie excelleth al thinges. the 1. key.

1 *a* Prayſing, to Dauid himſelfe.

a By this title, Eſdras ſignifieth that the Holie Ghoſt, vvho indited al the Pſalmes to Gods praiſe, more ſpecially in theſe ſeuen laſt ſuggeſted to Dauid, and by him to al Gods ſeruants, that al their other ſeruice muſt tend, and be directed to the praiſe of God: and that therin vve muſt continevv, and finally reſt, as in the ſabbath of the ſeuenth day, ſignified (as S. Beda ſuppoſeth) by theſe ſeuen laſt Pſalmes of praiſe, eternally praiſing our Lord God. For vvhich principal end both Angels and Men, yea and al other creatures vvere made.

I ″Wil exalt thee my God *b* the king: and I wil bleſſe thy name *c* for euer, and *d* for euer and euer.

b King, is the proper epitheton of Chriſt, the Sonne of God, to whom, in his humanitie, God the Father promiſed the Church of al nations for his kingdom. Pſal. 2. in vvhom alſo the vvhole Bleſſed Trinitie is praiſed. *c* Al the time of this vvorld they praiſe God, *d* & after in eternitie.

2 † Euerie day wil I bleſſe thee: and wil praiſe thy name for euer, and for euer and euer.

3 † Great is our Lord and exceding laudable, and of his greatnes there is no end.

4 † Generation and generation shal praiſe thy workes: and they shal pronounce thy powre.

5 † They shal ſpeake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.

6 † And they shal tel the force of thy *e* terrible thinges: and shal declare thy greatnes:

e Of vvonderful and miraculous thinges, vvhich ſtrike terrour into mens mindes.

7 † They shal vtter the memorie of the abundance of thy ſwetnes: and in thy iuſtice they shal reioyce.

8 † Our Lord is pitiful and merciful: patient and very merciful.

9 † Our Lord is ſweete to al: and his *f* commiſerations are ouer al his workes.

f The effectes of Gods mercie in redeming, and recallidg ſinners, are eminent aboue al other workes.

10 † Let al thy workes ô Lord confeſſe to thee: and let thy *g* ſainctes bleſſe thee.

g Therfore the ſanctified haue ſpecial cauſe to praiſe God.

11 † They shal tel the glorie of thy kingdom: and shal ſpeake thy might.

12 † That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.

13 † Thy kingdom is a kingdom *h* of al worldes: and thy dominion in al generation and generation.

h Chriſts kingdom the militant Church is magnifical, but much more the triumphant vvhich is eternal.

† " Our Lord is faithful in al his wordes : and holie in al his workes. 14

i God is readie of his part to lift vp al.

† Our Lord *i* lifteth vp al that fal : and ſetteth vp al that are bruiſed. 14

† The eies of al hope in thee ô Lord : and thou geueſt their meate in time conuenient. 16

k He geueth neceſſarie thinges to al liuing creatures, euen to brute beaſtes.

† Thou openeſt thy hand : and filleſt *k* euerie liuing creature with bleſſing. 17

† Our Lord is iuſt in al his wayes : and holie in al his workes. 18

† Our Lord is neere to al that inuocate him : to al that inuocate him in truth. 19

† He wil doe the wil of them that feare him, and wil heare their prayer ; and ſaue them. 20

† Our Lord keepeth al that loue him : and he wil deſtroy al ſinners. 21

† My mouth shal ſpeake the prayſe of our Lord : and let al fleſh bleſſe his holie name for euer, and for euer and euer. 22

ANNOTATIONS PSALME CXLIIII.

The ſeuen laſt Pſalmes perteyne more ſpecially to prayſes.
This Pſalme and other ſix are compoſed in order of the Alphabet.

I vvil exalt thee] As this Pſalme is the firſt of the ſeuen, vvhich conteyne more particular inſtruction of perpetually praiſing God : ſo it is the ſeuenth of thoſe, vvhich are compoſed in order of the Alphabet, tovvitte, the 24. 33. 36. 110. 111. 118. and this 144, Of vvhich the three former vvant ſome letters : ſignifying (as Caſſiodorus interpreteth) ſuch in Gods Church, as ſing his praiſes, but vvith ſome imperfections : the other foure haue the perfect Alphabet, ſignifying thoſe, that ſing Gods praiſes vvith perfect deuotion. VVhich only foure S. Ierom calleth Alphabetical Pſalmes. *Epiſt. ad Paulam Vrbicam, & Proœm. in Lament. Ierem.*

It is probable that the Hebrevv text novv vvanteth a verſe in this Pſalme. And therfore is not more certaine then the Greke or Latin.

13. *Our Lord is faithful.*] This verſe is not novv in the ordinarie Hebrevv text, and therfore either the ſame is defectiue, or els this Pſalme ſhould ſeme not to be compoſed vvith a perfect Alphabet in the fountaine tongue. For here it vvanteth the letter Nun. But ſeing S. Ierom counteth this one of the foure Alphabetical Pſalmes, omitting the other three, vvhich conſiſt of vnperfect Alphabets, it is very probable that this verſe vvas once in the Hebrevv text, as it is both in Greke & Latin. VVherby amongſt other places, appeareth, that there is no certaintie, to correct the Greke, or Latin Bible by the Hebrevv, vvhich is novv extant ; but rather by them that may be ſupplied, vvhich the Hebrevv vvanteth.

PSALME CXLV.

Al are exhorted to praiſe God and truſt in his aſſured prouidence. the 3. key.

The Pſalmiſt exciteth himſelf, and al others to praiſe God for his ſingular regard, and prouidence of al that truſt in him: 3. shewing that neither princes, nor other men are able to helpe, 5. but God can and doth continually releue al ſortes of neceſſities.

Alleluia,

1 Allelu ia, *a* of Aggæus, and Zacharie.

a The Septuagint added the names of theſe two Prophetes, for the like reaſon as they added Ieremie, Pſal. 136. becauſe Aggæus and Zacharias prophecying in the reduction of the people from captiuitie, exhorted them, as here the Pſalmiſt doth, to truſt in Gods prouidence, and preferre his ſeruice before vvorldlie cares.

2 MY ſoule prayſe thou our Lord, I wil praiſe our Lord in my life: I wil ſing to my God as long as I ſhal be.

3 Put not confidence in princes: † in *b* the ſonnes of men, in whom there is no ſaluation.

b In one Sonne of Man [Chriſt] is ſaluation (ſaith S. Auguſtin) and in him, not becauſe he is the ſonne of man, but becauſe he is the Sonne of God.

4 † His ſpirit ſhal goe forth, and he ſhal returne into *c* his earth: in that day al their cogitations ſhal periſh.

5 † Bleſſed is he, whoſe helper is the God of Iacob, his hope in 6 our Lord his God: † who made heauen and earth, the ſea, and al thinges, that are in them.

7 † Which keepeth truth for euer, doth iudgement for them that ſuffer wrong: geueth foode to the hungrie.

8 Our Lord looſeth the fettered: † our Lord illuminateth the blind.

Our Lord lifteth vp the bruiſed, our Lord loueth the iuſt.

9 † Our Lord keepeth ſtrangers, the pupil, and widow he wil receiue: and the wayes of ſinners he wil deſtroy.

10 † Our Lord wil reigne for euer thy God ô Sion, in generation and generation.

c He ſaith not, that the ſpirit or ſoule ſhal turne into the earth, but the ſoule ſhal depart from the bodie, and ſo euerie one (in whom worldlie men put their truſt) ſhal according to the bodie, returne into his earth.

PSALME CXLVI.

God is alſo to be praiſed by his peculiar people, for particular benefites. 4. & for his omnipotent powre, wiſdom, goodnes, in creating, and gouerning this whole world, 11. and moſt ſpecial benignitie towards thoſe that truſt in him.

Gods excellencie in creating and gouerning the vvorld. the 2. key.

1 Alleluia.

PRAYSE ye our Lord becauſe Pſalme *a* is good: to our God let there be pleaſant, and comelie praiſe.

a It is good to ſing Pſalmes of praiſe to God.

2 † Our Lord building vp Ieruſalem: *b* wil gather together the diſperſions of Iſrael.

b A prophecie of the reſtauration of Ieruſalem after the captiuitie.

3 † Who *c* healeth the contrite of hart: and bindeth vp their ſores.

c Remitteth ſinnes to the penitent.

4 † Who *d* numbereth the multitude of ſtarres: and *e* geueth names to them al.

d Beſides experience of euerie one, that ſhal behold the firmament in a clere night, the holie Scripture (Gen. 15. v. 5.) ſheweth, that the ſtarres are innumerable to man. For albeit Ptolomæy other Aſtronomers numbereth certaine more notorious ſtarres, which ſerue eſpecially for ſome knowlege in the ſcience of Aſtronomie, numbering 349. ſuch in the Zodiach; 316. in the South part therof; and 360. on the North part; which are in al 1025. Yet al acknowlege that no man can come nere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knovvlege of their natural influences, and ſpecial proprietes. And therfore the Pſalmiſt propoſeth here the admirable, and vnſearchable knovvlege of God: who both moſt exactly knovveth the number, e and ſo perfectly their nature, that his diuine Omniſcience geueth to euerie ſtarre a proper name, according to their ſingular differences and proprieties.

f Thinges ſubiect to Gods knovvlege and vviſdom are innumerable.

g Al theſe and the like benefites do ſhevv Gods incomparable greatnes, vviſdom, and goodnes.

5 † Great is our Lord, and great is his ſtrength: and of his wiſdom there is no f number.

6 † Our Lord receiuing the meeke: & humbling ſinners euen to the ground.

7 † Sing ye to our Lord in confeſſion: ſing ye to our God on harpe.

8 † Who g couereth the heauen with cloudes: and prepareth rayne for the earth.

Who bringeth forth graſſe in the mountaines: and herbe for the ſeruice of men.

9 † Who geueth to beaſtes their foode: and to h the young rauens that cal vpon him.

h Both ſacred and prophane auctors teſtifie, that rauens ſeing their yong ones, either vvithout fethers, or to haue vvhitiſh, vnlike to theirs, as ſuſpecting that they are not their ovvne birdes, but of ſome other kinde, leaue them deſtitute of meate; therfore God the auctor of nature, and conſeruer of al kindes of creatures, by his ſpecial prouidence, feedeth them: either by a certaine dew hanging nere them in the ayre, as Iſidorus ſuppoſeth; or by litle beaſtes, or flees, ſent by Gods prouidence, vvhich they catching into their mouthes, are nouriſhed and brought vp, as S. Chryſoſtom teacheth, ſer. in Heliam; or by vvhat other meanes ſoeuer, al agree that yong rauens are neglected by their parents, and are fedde meruelouſly by Gods ordinance; by vvhich example the Pſalmiſt ſhevveth, that much more God hath care of men: eſpecially of ſuch men (ſaith S. Chryſoſtom.) as honour him vvith hymnes and praiſes, vvhom alſo he hath called to be his peculiar people, and his ovvne portion or inheritance. Ho. in hunc Pſalm.

10 † He ſhal not haue pleaſure in the ſtrength of an horſe: nor in the legges of a man ſhal he be wel pleaſed.

11 † Our Lord is wel pleaſed toward them that feare him: and in them, that hope vpon his mercie.

PSALME CXLVII.

Gods prouidence eſpecially tovvards the Church. the 6. key.

Againe God is to be praiſed for his goodnes towards his peculiar people, 4. yea towards al the world: 7. but moſt abundantly towards his Church.

The Hebrews ioyne this Pſalme vvith the precedent.

Alleluia.

1 O a Ieruſalem praiſe our Lord: praiſe thy God ô Sion.

a Ieruſalem in the latter part of Dauids time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & proſpered.

Againe

Againe after the captiuitie, the Citie was repared, the Temple reedified, and the whole land receiued and enioyed manie bleſſinges. But al this was no more then a figure of the excellent benefites here prophecied, and more euidently verified in Chriſts Catholique Church: partly here militant in the whole world, and eſpecially in the glorious Ieruſalem, and Sion, the perfect viſion of peace, and contemplation of God, in eternal life.

2 † Becauſe he *b* hath ſtrengthened the lockes of thy gates: he *c* hath bleſſed thy children in thee.

b In compariſon of other cities, and peoples of the world, the gates of Ieruſalem were ſtrongly fenſed, *c* and the citizens bleſſed: much more the Church of Chriſt is built vpon a ſure rock, her faithful children indued with al ſpiritual graces; and moſt of al, heauen it ſelfe is free from al danger of calamitie, and the Sainctes are moſt ſecure & moſt happie, enioying eternal fruition of God.

3 † Who *d* hath ſet thy borders peace: and filleth thee with *e* the fatte of corne.

d Hath geuen peace in thy borders, *e* and the very beſt corne, and al other fruictes: wine, oyle, milke, honey, and the reſt. Allegorically in the Church, reconciliation with God, by remiſſion of ſinnes, and peace of conſcience, in the Sacraments of Baptiſme & Penance; vvith the moſt ſpiritual food of Chriſts Bodie and Bloud in the Euchariſt, and graces of other Sacraments. In heauen moſt aſſured peace and ioy without end.

4 † Who ſendeth forth *f* his ſpeach to the earth: his word *g* runneth ſwiftly.

f This perteyneth moſt ſpecially to Euangelical doctrine, preached *g* and quickely receiued in al the world. Rom 10. v. 18.

5 † Who geueth *h* ſnow as wool: ſcatereth *i* miſt as aſhes.

h Snow nouriſheth the earth, making it vvarme by Antiperiſtaſis, as is euident in natural Philoſophie, *i* and noyſome ayre is changed into clere vveather. In the Church by penance & auſtere life men are purged from ſinnes and vices, euil ſpirites are alſo driuen avvay. If your ſinnes ſhal be as ſcarlet, they ſhal be made vvhite as ſnovv, and if they be redde as vermilion, they ſhal be vvhite as vvool. Iſaie. 1. v. 18.

6 † He caſteth *k* his cryſtal as morſeles: before the face of his cold *l* who ſhal endure?

k Yea ſome that are hardned in ſinne, as yſe, or chryſtal, ſhal be melted, broken, or made fitte to be ingraffed in Gods Church. So S. Peter vvas admoniſhed by a viſion (Act. 10. v 13.) to kil and eate. Othervviſe vvithout Gods grace geuing remorſe and ſorovv, no man can ouercome his ovvne vices.

7 † He *m* ſhal ſendforth his word, and ſhal melt them: *n* his ſpirit ſhal blowe, and *o* waters ſhal flowe.

m But Gods vvord preached, *n* and his grace touching mens hartes, *o* innumerable are conuerted.

8 † Who declareth his word to *p* Iacob: his iuſtices, and iudgements to Iſrael.

9 † He hath *q* not done in like maner to anie nation: and his iudgements he hath not made manifeſt to them. *r* Allelu-ia.

p The Church only enioyeth theſe ſpiritual benefites.

q Conſidering that al mankind vvas in the maſſe of ſinne, and that God letteth manie iuſtly periſh, thoſe to whom he geueth his grace to iuſtification, are ſpecially bond to praiſe him. *r* And therfore the Prophet concludeth this Pſalme, and the reſt folovving, vvith Alleluia.

PSALME CXLVIIII.

Our Creator to be praiſed by al creatures the 2. key.

Al creatures ſpiritual and corporal, are inuited to praiſe God, their Creator and Conſeruer, 13. as incomparably excellent.

Alleluia. 1

a Al ye heauenlie ſpirites praiſe God for the excellencie of your nature.

b And for your innumerable multitude.

c Al creatures, wanting ſenſe or reaſon, ſhewforth the Maieſtie and excellencie of their Creator.

PRAYSE ye our Lord *a* from the heauens: praiſe ye him in the high places.
† Prayſe ye him al his Angels: prayſe ye him *b* al his hoſtes: 2
† Prayſe ye him *c* ſunne and moone: prayſe him al ye ſtarres, 3
and light.
† Prayſe him ye heauens of heauens: and the waters that are 4
aboue the heauens, † let them praiſe the name of our Lord. 5
Becauſe he ſayd, and they were made: he commanded, and
they were created.
† He eſtablished them for euer, and for euer and euer: he put 6
a precept, and it shal not paſſe.
† Prayſe our Lord from the earth: ye dragons, and al depthes. 7
† Fyre, haile, ſnow, yſe, ſpirit of ſtormes: which doe his 8
worde:
† Mountaines, and al litle hilles: trees that beare fruite, and 9
al ceders.
† Beaſtes, and al cattel: ſerpentes, and fethered fowles: 10
† *d* Kinges of the earth, and al peoples: princes, and al iudges 11
of the earth.
† Yongmen, and virgins: old with yong let them prayſe the 12
name of our Lord: † becauſe the name of him *e* alone is 13
exalted.
† The confeſſion of him aboue heauen, and earth: and he 14
hath exalted *f* the horne of his people.

d Againe God is to be praiſed for the diuerſitie of ſtates in men, wherby the whole communitie, is conſerued & gouerned.

e God only, & no falſe imagined god made & diſpoſed al thinges in order.

f *More eſpecially for that God hath ſo fortified his Church.*

An hymne to al his *g* ſainctes: to the children of Iſrael, a people *h* approching vnto him. *i* Alleluia.

g Sanctified children, *h* that by grace and free wil, which he geueth them, approch vnto him *i* Al this conſidered the Pſalmiſt concluding with Alleluia, inuiteth al to praiſe our Lord.

PSALME CXLIX.

The Church muſt euer praiſe God. the 6. key.

The Church is moſt ſingularly bond to praiſe God, 4. for the grace, ſanctitie, victorie, glorie, 7. and iudicial powre, which he geueth to his Sainctes.

Alleluia. 1

a God our Lord whom al creatures

SING ye to our Lord a new ſong: let his prayſe be in *a* the Church of ſainctes.

† Let

2 † Let Iſrael be ioyful in him, that made him: and let the children of Sion reioyce in their king.

3 † Let them praiſe his name in quire: on tymbrel, and pſalter let them ſing to him:

4 † Becauſe our Lord is wel pleaſed in his people: and he wil exalt the meeke vnto ſaluation.

are bond to praiſe, only accepteth thoſe mens praiſes, that liue in his holie Church.

5 † The ſainctes ſhal reioyce in glorie: they ſhal be ioyful in [b] their beddes.

[b] eternal reſt.

6 † The [c] exaltations of God in their throte: and [d] two edged ſwordes in their handes.

[c] Hieghest praiſes of God ſhal be continually vttered by Sainctes in glorie: for ſtil as praiſes paſſe by their tongues and mouthes, more like praiſes ſhal ſuccede from their throte, and hartie affection, ſo out of the abundance of the hart their mouth ſhal ſtil ſpeake Gods praiſe.

[d] Glorified Sainctes ſhal alſo haue iudiciarie povvre. Firſt, al in general ſhal like and approue Gods iuſtice in puniſhing the vvicked. Secondly the vvicked ſhal be iuſtly condemned in compariſon of the bleſſed, vvho paſſed through, and ouercame the like, yea and greater tribulations and tentations then thoſe, by vvhich the damned vvere ouercome. Thirdly, certaine more excellent Sainctes, namely the Apoſtles, and al thoſe that forſaking proprietie of temporal goodes, geue that they haue to the poore, as ſome religious Orders doe; or into a Communitie as the Apoſtles, and manie primitiue Chriſtians did (Mat. 4. v. 20. cap. 19. v 27. Act. 4. v. 34. 1. Cor. 6. v. 3.) ſhal ſitte in iudgement ſeates, aſſeſſorie iudges with Chriſt, and iudge thoſe that render account, of wel or euil ſpending the temporal landes or goodes, which they poſſeſſed in this vvorld. So teach S. Auguſtin S. Ierom. S. Beda, and others.

In Pſal. 121. v. 5. li. 3. in Mat. 19. ho. in Nat. S. Bened.

7 † To doe reuenge in the nations: chaſtiſements among the peoples.

8 † To binde their kinges in fetters: and their nobles in yron manicles.

9 † That they may doe in them the iudgement that is [e] written: [f] this glorie is to al his ſainctes. Alleluia.

[e] Decreed by God.

[f] This iudicial povvre is part of Sainctes glorie.

PSALME. CL.

God abſolutly moſt excellent is to be praiſed, 3. with al ſortes of inſtruments, and by al other meanes.

God moſt excellent and moſt laudable. the firſt key.

1 Alleluia.

PRAYSE ye our Lord [a] in his holies: prayſe ye him in [b] the firmament of his ſtrength.

[a] Al ye Angels and men that are in the holie and higheſt heauen praiſe our Lord.

[b] Al ye creatures that are in, and vnder the firſt moueable firmament praiſe our Lord.

2 † Prayſe ye him in [c] his powers: prayſe ye him [d] according to the multitude of his greatnes.

[c] And you eſpecially (Gods peculiar people) amongſt whom, and for whom, diuine miracles haue bene wrought praiſe our Lord, [d] with al your poſſible endeuoure, for though his infinite Excellencie excedeth the powre of al creatures to praiſe him ſufficiently, yet it reſteth that you may infinitly extend your wil and deſire to praiſe our Lord, according to the multitude of his greatnes.

† *e* Prayſe ye him *f* in the ſound of trumpet: prayſe ye him on 3
pſalter, and harpe.

e Out of this your great and infinite deſire, let your tongues ſound and ſing diuine praiſes, as wel vvith voice, as muſical inſtruments. *f* VVhereof ſix moſt vſual in the Tabernacle and Temple vvere theſe: Trumpet, Pſalter, Harpe, Timbrel, Organ and Cymbal.

† Prayſe ye him on timbrel and *g* quire: prayſe ye him on 4
h ſtringes, and organ.

g By the vvay the Pſalmiſt interpoſeth agane tvvo eſpecial thinges, vvhich make perfect harmonie, vvithout vvhich no inſtrument is gratful to God: Vnitie amongſt his ſeruants, ſignified by the Quire of conſonant voices: *h* and mortification of paſſions, ſignified by Stringes, vvhich are made of dead beaſtes bovvels.

† Prayſe ye him on wel ſounding cymbals: prayſe ye him on 5
cymbales of iubilation: † let euerie *i* ſpirit prayſe our Lord. 6
Alleluia.

i Man created of corruptible bodie and immortal ſoule, is finally admoniſhed to praiſe our Lord, ouer and aboue the praiſes of al other corporal creatures; vvho alſo is more eſpecially bond therto then Angels, becauſe God hath voutſaffed to make himſelfe Man, to redeme man that vvas loſt by ſinne, and to endew him vvith nevv grace, and ſo bring him to euerlaſting glorie, vvhere vvith holie Angels, men alſo for euer & euer ſhal praiſe our Lord, vvith hart, voice, and iubilation of ſpirite, ſinging as the Pſalmiſt concludeth, Alleluia.

ANNOTATIONS. PSALME CL.

The number of Pſalmes ſignifieth the agrement of the old and nevv Teſtament.

S. Auguſtin in the concluſion of his Enarrations, or Sermons vpon the Pſalmes, explicateth a myſterie in the number of an hundred and fiftie, ſignifying the concord of the two Teſtaments. For in the old teſtament they kept the Sabbath, which is the ſeuenth day: in the new we kepe our Lords day, after the ſabbath, that is, the eight: which ſeuen and eight (making fiftene) multiplied by tenne, ſignifying the Law of tenne commandments, riſe vnto 150.

Three fifeties ſignifie Penance. Mercie vvith iuſtice, and Praiſes of God.

Againe ſeuen multiplied by ſeuen make 49. wherto one (to witte the eight) being added make fiftie, which multiplied by three, ſignifying the B. Trinitie, make 150. Neither ſemed it without cauſe to this great Doctor, that the firſt fiftie end with a Pſalme of Pænance, crauing mercie & remiſſion of ſinnes: the ſecond with Mercie and Iuſtice, which God ioyneth in the Redemption, Iuſtification, and Saluation of men: the laſt with Diuine Praiſes, ſignifying, that by condemning ſinnes in our ſelues, through Gods mercie we may be iuſtified, and ſo beginne in this life, which is to be perfected in the next, to praiſe our Lord, as S. Paul admoniſheth with Pſalmes, Hymnes, and Spiritual Songues. Concluding with the tvvo verſes, appointed by S. Damaſus Pope, to be added in the end of al Pſalmes, and is obſerued euer ſince his time by tradition in the vvhole Church:

Colloſ. 3. Circa An. Do. 380.

Gloria Patri: added by tradition.

Glorie to the Father, and to the Sonne, and to the Holie Ghoſt:
As it was in the beginning, and now, and euer, into worldes of worldes [in eternitie vvithout end] Amen.

THE THIRD PART OF THE OLD TESTAMENT, CONTEINING SAPIENTIAL BOOKES.

The argument of Sapiential Bookes.

The cohe-rence of this part with the reſt.

Hitherto the Law, *and* Hiſtorie of Gods peculiar people *are ſet forth in the former partes of the holie Bible: after which folowed the* Booke of Pſalmes, *which in maner of ſtile, being al in verſe, is a diſtinct part, but in ſubſtance of matter, is* an Epitome *or briefe Summe* of al holie Scripture: *moſt conueniently therfore placed in the middes of the reſt, as the Sunne amongſt other Planetes, a ſhining great light in a large houſe. Now enſueth the third part, conteining* Diuine Inſtructions, *or* Rules of good life. *A doctrine moſt agreable to Gods hiegh wiſdom, and moſt fitly commended to Man, his reaſonable creature in earth. But beſides this principal ſubiect, as before is noted (that each part participateth with others in their proper contents) ſo here be manie* precepts of the Law renewed; *ſundrie* examples *of men, and thinges paſt* repeted; *and diuers* prophecies vttered *of thinges to come: though in this part more ſpecially is ſhewed* the ground, *and as it were, the very* life or ſoule of the Law, *which is* Reaſon, *the true Rule or Directorie Wherin al good lawes are grounded.*

The contents of Sapiential bookes.

Preface. before Ioſue.

For it both ſheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flee from al euil, not only illuminating the vnderſtanding to ſee that is right and iuſt, but alſo diſpoſing the internal affection to deſire, loue, chooſe, and preferre the right path of Gods law, before whatſoeuer otherwiſe ſemeth pleaſant or profitable: & ſo, notwithſtanding al dangers, difficulties, diſtreſſes, worldlie calamites, and death itſelf, effectually perſwading to perſeuere to the end in holie conuerſation. Al which by a general name is called Wiſdom: compriſing *in one word,* al good deſires, holie vertues, ſupernal giftes, godlie endeuoures, and the whole meanes wherby God is rightly knowen, & duly ſerued; *Wherof theſe fiue* Bookes, *teaching this moſt excellent and moſt neceſſarie maner of life,* are called Sapiential. *Neuertheles foure of them haue alſo other particular names, as appareth in their titles. Only the fourth is called the* Booke of Wiſdom, *by appropriation of the general name.*

Why they are ſo called.

They are al Canonical Scripture. Salomon is auctor of the three firſt.

Proem. Annot. Prefac. Tobia.

Other bookes of Salomon not extant.

S. Iero. *in proem* S. *Aug. li.* 17. c. 20. ciuii.

Al fiue *are* Canonical *and aſſured holie* Scripture*: as is ſhewed before: and may be further proued of the two later, which Proteſtants denie. It is alſo euident that King* Salomon *was* Auctor of the three former*: as S. Ierom, S. Auguſtin, and other Fathers proue by the holie text it ſelfe. As it is likewiſe certaine that he either writte, or at leaſt by diuine inſpiration vttered, much more then is now extant. For the holie Scripture (3. Reg. 4.) teſtifieth, that he ſpake* three thouſand Parables*: and* his Songes *were* a thouſand and fiue. *He diſputed of the trees from the ceder that is in Libanus, vnto the hyſſop which cometh out of the wal: and he diſcourſed of beaſtes, and foules, and creeping wormes, and fiſhes. Ioſephus (li. 8. c. 2. Antiq.) folowing ſome other Edition, ſaith his ſonges were fiue thouſand, and parables (as the ordinarie text hath) three thouſand. For he deduced a parable (ſaith Ioſephus) through out euerie kinde of trees, from the hyſſop to the ceder. In the ſame maner he treated of beaſtes, and other liuing creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treate therof, but clerly explicated al their natural proprieties. Moſt briefly* S. *Ierom declareth both the Auctor, and matter of theſe three bookes, ſaying:* Salomon the Peaceable, and amiable of our Lord *a* correcteth maners: *b* teacheth the nature *(of creatures) c* ioyneth the Church and Chriſt; and ſingeth the ſwete bridal ſong of the holie Mariage.

A brief ſumme of theſe three: *a* Prouerbs, *b* Eccleſiaſtes, *c* Canticles.

Prologo galeato.

THE ARGVMENT OF THE PROVERBES

VVhy this booke is called Prouerbes and Parables.

The contents.

Diuided into foure parts.

THE *firſt booke called* Prouerbes, *that is,* common & vſual pithie ſentences, *ſhorte in wordes, ample in ſenſe; and* Parables, *ſignifying likenes or* ſimilitudes, *wherby more important thinges are vnderſtood then expreſſed; inſtructeth and exhorteth new beginners, to lerne, and practiſe al ſortes of vertues, the only right way to true Wiſdome and eternal happines. It may be diuided into foure partes. In the firſt nine chapters the auctor interpoſing certaine general preceptes, produceth wiſdom her ſelfe inuiting al men to ſeeke her, for the ſpiritual profite, they ſhal therby enioy. From thence to the 25. chap. he geueth ſundrie more particular precepts, as wel for embracing vertues, as ſhunning of vices. In the next fiue chapters, more like precepts of the ſame auctor, are added by the care of King Ezechias. In the two laſt chapters, either an other Auctor, or rather the ſame vnder an other title, commendeth to al men certaine moſt excellent precepts, receiued of his mother; Wherto he adioyneth the praiſe of a right wiſe woman: prophetically the Catholique Church.*

THE BOOKE OF PROVERBES, WHICH THE HEBREWES CAL MISLE.

CHAP. I.

Parables are profitable to thoſe that loue and wil lerne wiſdom. 10. Al are admoniſhed not to folow the alurements of ſinners: 20. but to embrace wiſdome; 24. and ruine is threatned to the contemners.

1 THe Parables of Salomon, the ſonne of Dauid,
2 king of Iſrael. † [a] To know" wiſdom, and diſci-
3 pline: † to vnderſtand the wordes of prudence:
and to receiue inſtruction of doctrine, iuſtice, and
4 iudgement, and equitie: † that [b] ſubtilitie may be geuen to
litle ones, knowlege and vnderſtanding to the youngman.
5 † The [c] wiſe man hearing ſhal be wiſer: and he that vnder-
6 ſtandeth, [d] ſhal poſſeſſe gouernementes. † He ſhal vnderſtand
a parable, and interpretation, the wordes of the wiſe, and their
7 darke ſayings. † [e] The feare of our Lord is the begynning of
8 wiſdom. Fooles deſpiſe wiſedom and doctrine. † My ſonne,
[f] heare the diſcipline of thy father, and leaue not the lawe of
9 thy mother: † that grace may be added to thy head, and a
10 cheyne of gold to thy necke. † My ſonne, [g] if ſinners ſhal
11 entiſe thee, condeſcend not to them. † If they ſhal ſay: Come
with vs, let vs lye in waite for bloud, let vs hide ſnares againſt
12 the innocent without cauſe: † let vs ſwalow him aliue as hel,
13 and whole as one deſcending into the lake. † We ſhal finde al
14 precious ſubſtance, we ſhal fil our houſe with ſpoiles. † Caſt in
15 thy lot with vs, let there be one purſe of vs al. † My ſonne,
16 walke not with them, ſtay thy foote from their pathes. † For
17 their feete runne to euil, and make haſte to ſhede bloud. † But
[h] a nette is caſt in vayne before the eies of them that haue
18 winges. † Them ſelues alſo lye in wayte againſt their owne

The firſt part. An inuitation to ſeeke vviſdom: vvith ſome general precepts.

[a] By theſe ſentencious ſimilitudes the ſtudious may better conceiue and vnderſtand true vviſdom, and the vertues belonging therto.

[b] profound & ſolide vvitte.

[c] Not only yongmen and inexperienced but alſo the vviſe may lerne more vviſdom by theſe parables.

[d] ſhal be fitte to gouerne others.

[e] Feare of our Lord, that is, reuerence of his diuine Maieſtie vvith

deſire duly to ſerue him, and neuer to offend him, is the firſt degree in aſcending to perfect vviſdom: vvhich conſiſteth not only in the vnderſtanding but alſo in action.
f The firſt precept is to lerne of our elders.
g The ſecond to reſiſt euil ſuggeſtions.
h The proper remedie againſt ſuch alurements is to be vvatchful, and to flee from them.

bloud & practiſe deceites againſt their owne ſoules. † So the 19
pathes of euerie couetous man, take violently the ſoules of
the poſſeſſors. † Wiſdom preacheth abrode, she geueth her 20
voice in the ſtreates: † In the head of multitudes she cryeth, 21
in the doores of the gates of the citie she vttereth her wordes,
ſaying: † O children how long doe you loue infancie, and 22
fooles couet thoſe thinges, which are hurtful to them ſelues,
and the vnwiſe hate knowlege? † Turne-ye at my correption: 23
behold I wil vtter my ſpirite to you, and wil shewe you my
wordes † " Becauſe I called, and you refuſed: I ſtreched 24
out my hand, and there was none that regarded. † You haue 25
deſpiſed al my counſel, and haue neglected my reprehenſions.
† I alſo wil laugh in your deſtruction, and wil ſcorne, 26
when that shal come to you, which you feared. † When
ſoden calamitie shal fal on you, and deſtruction, as a tempeſt 27
shal be at hand: when tribulation, and diſtreſſe shal come
vpon you: † Then shal they inuocate me, and I wil not 28
heare: in the morning shal they ariſe, and shal not finde me:
† for that they haue hated diſcipline, and not receiued the 29
feare of our Lord, † nor conſented to my counſel, & detracted 30
from al my correption. † They shal eate therefore the fruites 31
of their way, and shal be filled with their owne counſels.
† The auerſion of litle ones shal kil them, and the proſperitie 32
of fooles shal deſtroy them. † " But he that shal heare me, 33
shal reſt without terrour, and shal enioy abundance, feare of
euils being taken away.

ANNOTATIONS. CHAP. I.

Three kindes of vviſdom.

2 *VViſdom.*] As wel in theſe Sapiential bookes, as in other holie Scriptures, and ſacred writers, the vvord vviſdom hath three ſignifications. Sometimes it importeth the Diuine Attribute called Gods wiſdom; ſometimes ſupernatural wiſdom geuen to men by the Holie Ghoſt; and ſometimes it ſignifieth mere humane vviſdom, gotten by the natural light of reaſon and mans induſtrie.

Diuine Attributes are not qualities in God, but his ſubſtance.

The firſt, as likevviſe other Diuine Attributes, Gods Povvre, Goodnes, Iuſtice, Truth, Mercie and the like, are not qualities, or other accidents in God, as the ſame termes ſignifie in creatures. For in God there is no Accident, but al in him is this Diuine Subſtance and Eſſence, vvhoſe diuers Excellences are called by ſuch names as mans capacitie can better conceiue: and ſo Gods vviſdom

VViſdom increated is God himſelfe.

is God himſelfe: and is appropriated to the ſecond Perſon of the bleſſed Trinitie, as Povvre is appropriated to God the Father, and Goodnes to the Holie Ghoſt. In this ſenſe: chap. 3. v. 16. is ſaide: *Our Lord by vviſdom founded the earth &c.*

VViſdom the gifte of the Holie Ghoſt.

The ſecond is called (Sap. 3. v. 25.) *the vapore of Gods povvre, and a pure emanation* (or influence) *of the glorie of Almightie God*, and ſo is a participation of Diuine increated wiſdom called alſo diuine, according to a certaine anologie, or ſimilitude of Gods owne wiſdom, and is the principal gifte of the Holie Ghoſt,

Ghoſt, by vvhich God is righſtly knovvne, and duly ſerued, including al other ſupernal giftes and vertues, vvherof is treated in theſe bookes, and to vvhich al men are inuited, vvith aſſured promiſe of celeſtial and eternal revvard. The third vviſdome is mere humane, gotten by natural vvitte and ſtudie, ſuch as Philoſophers haue, knovving manie truthes, but mixt vvith manie errors, and much ignorance, truly called vvorldlie vviſdom, ſeruing only for this vvorld. But the ſecond kind, vvhich is as aſparkecle of Gods vviſdom, maketh men, othervviſe ignorant and of ſmal capacitie, rightly vviſe in dede, the true ſeruants of God, and enheriters of the kingdom of heauen, as theſe bookes do moſt copiouſly teach.

Humane vviſdom.

24. *Becauſe I called and you refuſed*] God voutſaffeth foure benefites of grace to euerie man, al neceſſarie and ſufficient for his ſaluation: 1. He calleth al by preaching, or good inſpiration. 2. He offereth helpe. 3. He inſtructeth the ignorant what is good, that they may chooſe it if they wil. 4. And reprehendeth euil, that they may ſhunne it. They therfore that neglect this manifold grace in this life, ſhal without al remedie be damned, being to late to repent in an other world. For then they ſhal crie and not be heard. v. 28.

:: Four benefites of God Vocation, Helpe. Inſtruction, Reprehenſion.

33. *But he that ſhal heare me.*] Contrariwiſe thoſe that accept Gods grace, and cooperate therwith, ſhal haue eternal reſt and ioy. The very ſame, which S. Paul teacheth, 2. Cor. 5. v. 10. Euerie one ſhal receiue the proper thinges of the bodie, according as he hath done, either good or euil.

Reward of workes.

CHAP. II.

Gaining of wiſdom bringeth much good, 10. and auoydeth much euil: 16. deliuering from error of Idolaters and Heretikes.

1 † MY ſonne, *a* if thou wilt receiue my wordes, and wilt
2 hide my commandments with thee, † that thyne
eare may heare wiſdom: incline thyne hart to knowe pru-
3 dence. † For if thou ſhalt cal for wiſdom, and incline thyne
4 hart to prudence: † If thou ſhalt ſeeke her *b* as money, and
5 as treaſures ſhalt dig her vp: † then ſhalt thou vnderſtand the
feare of our Lord, and ſhalt finde the knowlege of God.
6 † Becauſe our Lord geueth wiſdom: and out of his mouth
7 prudence and knowlege. † He wil keepe the ſaluation of
8 the righteous, & protect them that walke ſimply † Keeping
9 the pathes of iuſtice, & garding the wayes of ſaints. † Then
ſhalt thou vnderſtand iuſtice, and iudgement, and equitie, and
10 euerie good path. † If wiſdom ſhal enter into thy hart, and
11 knowlege pleaſe thy ſoule: † counſel ſhal keepe thee, and
12 prudence ſhal preſerue thee, † that thou mayſt be deliuered
from the euil way, and from the man, that ſpeaketh peruerſe
13 thinges: † " who *c* leaue the right way, and walke by darke
14 wayes: † " who are glad when they haue done euil, and
15 reioyce in moſt wicked thinges: † whoſe wayes are peruerſe,
16 and their ſteppes infamous. † That thou mayſt be deliuered
from

Sap. 3. v. 32. 10. v. 9.

a This frequent maner of propoſing the vvay and meanes to vviſdom If thou vvilt receiue my vvordes, &c. ſhevveth moſt euidently the povvre of mans free vvil.

b Not euerie deſire, or ſleight ſeeking of vviſdom ſufficieth, but ſuch laborious ſeeking is required, as a couetous man ſeeketh treaſure vvhich he knoweth

to be hid in the ground.
c A deſcription of peruers ſinners eſpecially of heretikes.

from " the ſtrange woman, and from the forener, which
mollifieth her wordes, † forſaketh the guide of her youth, 17
† and hath forgotten the couenant of her God. For her houſe 18
is bowed downe to death, and her pathes to hel. † Al " that 19
goe in vnto her, ſhal not returne neither ſhal they apprehend
the pathes of life. † That thou mayſt walke in a good way: 20
and mayſt keepe the pathes of the iuſt. † For they that are 21
right, ſhal dwel in the earth, and the ſimple ſhal continue
in it. † But the impious ſhal be deſtroyed from the earth: 22
and they that doe vniuſtly ſhal be taken away from it.

ANNOTATIONS CHAP. II.

Foure markes of an heretike.
1. He forſaketh the knowen faith.
2. He glorieth in his ovvne invention.

13. *VVho leaue the right vvay.*] Generally this deſcription of wicked men, agreeth to al that committe and perſiſt in mortal ſinne, whether they walked right at anie time before or no; but moſt eſpecially ſheweth the properties of heretikes: who forſake and leaue the direct, ancient, beaten, knovvne vvay of the Catholique Church, and teach nevv obſcure doctrines, not heard of, or not approued in our forefathers time. Secondly (v. 14.) they glorie in their ovvne deuiſes, and reioyce in moſt vvicked thinges, as in ſeducing multitude of peoples, to rebel againſt their Catholique Princes, and other Superiors ſpiritual and temporal, in breaking vovves; in deſpiſing good vvorkes, truſting to only faith, and that not the Catholique faith of al true Chriſtians, but euerie one his particular perſvvaſion, that himſelf is iuſt, & ſhal be ſaued, vvhich by their ovvne doctrin, none is bond to beleue of an others ſtate, but of his owne only. In ſo much that the chiefeſt point of a Proteſtants imagined faith, is not a general Article, which al do or ſhould beleue, but a moſt particular and ſingular phantaſie, which each one muſt conceiue of himſelf, or herſelf. Thirdly (v. 16.) Hereſie, called here the ſtrange and forrene woman, tempereth her vvordes, to pleaſe the itching eares of her auditorie, framing her doctrine to the humour of thoſe, vvhom ſhe ſeeketh to peruert. The ſame vvich the Apoſtle ſaith in other vvordes, by ſvvete ſpeaches and benedictions they ſeduce the hartes of innocents. Fourthly (v. 19.) Thoſe that do enter into error of hereſie, ſhal not returne, that is, very hardly and rarely returne into the right vvay of life; the reaſon whereof the ſame Apoſtle yeldeth, becauſe an heretike is condemned by his ovvne iudgement. For being in error, and admitting no iudge but himſelf, he parteth from the Church, excludeth the meanes of better iuſtruction, & through his erronious iudgement, remaineth in damnable opinion, and ſo in the ſtate of damnation.

Iſaie. 35. v. 8.

3 Teacheth pleaſing thinges.

Rom. 16. v. 18.

4. Admitteth no iudge but himſelf.

Tit. 3. v. 11.

CHAP. III.

Wiſdom exhorteth to kepe Gods law (geuing long life) to obſerue mercie, and truth. 5. to confide in God, 7. to feare, 9. and honour him, 11. to take his correction gladly (13. for al good thinges folow wiſdom) 27. to releue the needie without delay, 30. not to contend with the wicked, nor to imitate them. 33. The euil ſhal faile, and the godlie ſhal proſper.

a It auaileth litle to heare good inſtru-

MY ſonne, *a* forget not my law, and let thy *b* hart keepe 1
my precepts. † For they ſhal adde to thee length of 2

dayes

3 dayes, and yeares of life, and peace. † Let not *c* mercie and
truth leaue thee, put them about thy throte, and write them in
4 the tables of thy hart: † and thou shalt finde grace, and good
5 diſcipline before God and men. † *d* Haue confidence in our
Lord with al thy hart, and leane not vpon thyne owne pru-
6 dence. † In al thy wayes thinke on him, and he wil direct thy
7 ſteppes. † Be not wiſe in thyne owne conceipte: feare God,
8 and depart from euil: † for it shal be health to thy nauil,
9 and watering of thy bones. † Honour our Lord with thy
10 ſubſtance, and geue to him of the firſt of al thy fruites: † and
thy barnes shal be replenished with fulnes, and thy preſſes shal
11 runouer with wine. † My ſonne, caſt not away the diſcipline
of our Lord: neither doe thou faint when thou art chaſteced
12 of him: † *e* for whom our Lord loueth he chaſticeth: and as
13 a father in the ſonne he pleaſeth himſelf. † Bleſſed is the man
14 that findeth wiſdom, and floweth with prudence: † better is
the purchaſing therof then marchandiſe of ſiluer, and her
15 fruite then chiefe and the pureſt gold: † she is more precious
then al riches: and al thinges that are deſired, are not able to be
16 compared with her. † *f* Length of dayes in her right hand,
17 & in her left hand *g* riches and glorie † Her wayes are beau-
18 tiful wayes, and al her pathes peaceable. † She is a tree of
life to them that shal apprehend her: and he that shal hold her
19 is bleſſed. † Our Lord by wiſdom founded the earth, eſtabli-
20 shed the heauens by prudence. † By his wiſdom the depthes
haue broken forth, and the cloudes waxe thicke with dew.
21 † My ſonne, let not theſe thinges depart from thyne eies:
22 kepe the law & counſel: † and there shal be life to thy ſoule,
23 and *h* grace to thy iawes. † Then shalt thou walke confi-
24 dently in thy way, and thy foote shal not ſtumble: † if thou
ſleepe, thou shalt not feare: thou shalt reſt, and thy ſleepe
25 shal be ſweete. † Dread not at ſoden terrour, and the power
26 of the impious falling vpon thee. † For our Lord wil be at
thy ſide, and wil keepe thy foote that thou be not taken.
27 † Doe not prohibite him to doe good, that is able: if thou
28 be able, thy ſelfe alſo doe good. † Say not to thy frend: goe,
and returne; and *i* to morow I wil geue to thee: wheras thou
29 mayeſt geue forthwith. † Practiſe not euil againſt thy freind,
30 when he hath affiance in thee. † Contend not againſt man
31 without cauſe, wheras he hath done thee no euil. † Doe not
32 enuie an vniuſt man, nor imitate his waies: † becauſe euerie

Ll deluder

ctions, except we kepe them in memorie.

b not in books only but in the hart:

c and put them in execution.

d knovv alſo that al thy ſtreingth is in God, in whom thou maiſt ſecurely truſt, not in thyn ovvne prudence.

e Chatiſment and tribulation in thoſe that endeuour to ſerue God, is a ſigne of his fauour tovvards them; and therfore his other promiſes vvhich ſeme to be temporal, are to be vnderſtood of the next life.

f God revvardeth as it vvere vvith both handes promiſing eternal life,

g and competent meanes in this life.

h Merite for the wordes of thy mouth.

i Almes in ſeaſon is duble vvorth to that vvhich is differred long.

deluder is an abomination of our Lord, and his communication
is with the ſimple. † There is pouertie from our Lord 33
in the houſe of the impious: but the habitations of the iuſt
ſhal be bleſſed. † He ſhal delude the deluders, and to the 34
milde he wil geue grace. † The wiſe ſhal poſſeſſe glorie: the 35
exaltation of fooles ignominie.

CHAP. IIII.

The wiſeman exhorteth others by his owne example to ſeeke wiſdom, 14. to decline from the wicked, and to imitate the iuſt, 23. to guide wel the hart, mouth, and feete.

CHILDREN heare ye the fathers diſcipline, and attend 1
that you may knowe prudence. † I wil geue you a 2
good gift, forſake not my law. † For :: I alſo was the ſonne of 3
my father, tender and as onlie begotten in my mothers ſight:
† and he taught me, & ſayd: Let thy hart receiue my wordes, 4
kepe my preceptes, and thou ſhalt liue. † Poſſeſſe wiſedom, 5
poſſeſſe prudence: forget not, neither decline from the
wordes of my mouth. † Leaue her not, and ſhe wil keepe 6
thee: loue her, and ſhe wil preſerue thee. † :: The beginning 7
of wiſdom, poſſeſſe wiſdom, and in al thy poſſeſſion purchaſe
prudence: † take quickly, and ſhe wil exalt thee: thou ſhalt 8
be glorified of her, when thou ſhalt embrace her. † She wil 9
geue to thy head increaſe of graces, and with a noble crowne
ſhe wil protect thee. † Heare my ſonne, and receiue my 10
wordes, that yeares of life may be multiplied to thee. † The 11
way of wiſdom I wil ſhew to thee, I wil leade thee by the
pathes of equitie. † Which when thou ſhalt haue entered, 12
thy ſteppes ſhal not be ſtraytened, and running thou ſhalt not
haue a ſtumbling blocke. † Hold diſcipline, leaue it not: kepe 13
it, becauſe the ſame is thy life. † Be not delighted in the pathes 14
of the impious, neither let the way of the euil pleaſe thee.
† Flee from it, neither paſſe thou by it: goe aſide, and forſake 15
it. † For they ſleepe not vnleſſe they haue done il: and they 16
take no ſleepe vnleſſe they ſupplant. † They eate the bread 17
of impietie, and drinke the wine of iniquitie. † But the path 18
of the iuſt, as ſhyning light proceedeth euen to perfect day.
† The way of the impious is darkeſom: they know not 19
where they fal. † My ſonne, heare my wordes, and incline 20
thyne eare to my ſayinges. † Let them not depart from thyne 21
eies, kepe them in the middes of thy hart. † For they are 22

:: As Salomon was inſtructed by his father king Dauid ſo he teacheth others, the right order hovve to lerne vviſdom.

:: The firſt part of wiſdom is to deſire it. For nothing hindereth from being iuſt but that iuſtice is not deſired. S. Aug in Pſal. 118. v. 20.

23 life to thoſe that finde them, and health to al fleſh. † With al
garde keepe thy ∷ hart, becauſe life proceedeth from it.
24 † Remoue from thee a froward mouth, and let detracting
25 lippes be far from thee. † Let thyne eies ſee right thinges,
26 & let thine eieliddes goe before thy ſteppes. † Direct the path
27 to thy feete, and al thy wayes ſhal be eſtabliſhed. † Decline
not to the right hand, nor to the left: turne away thy foote
28 from euil. † For our Lord knoweth the wayes that are on the
right hand: but thoſe are peruers, which are on the left hand.
29 † But he wil make thy courſes right, and thy wayes he wil
bring forward in peace.

∷ As the hart is the principal part of the bodie, ſo the vvil is the chiefeſt powre of the ſoule: from vvhich good or euil procedeth.

CHAP. V.

Againe wiſdom dehorteth from fornication (carnal and ſpiritual) 6. ſhewing that in the end ſinners ſhal ſee and feele the effect of their follie: 20. which God ſeeth and wil puniſh.

1 MY ſonne, attend to my wiſdom, and to my prudence incline
2 thyne eare, † that thou mayſt keepe *a* cogitations,
3 and thy lippes preſerue diſcipline. † Attend not to
the deceipt of a *b* woman: for the lippes of an harlot are as a
4 hony combe diſtilling, and her throte netter then oyle. † But
her later endes are bitter as wormewood, and ſharpe as a two
5 edged ſword. † Her feete goe downe into death, and her
6 ſteppes penetrate vnto hel. † They walke not by the path of
7 life, her ſteppes are wandering, and vnſearcheable. † Now
therfore my ſonne heare me, and depart not from the wordes
8 of my mouth. † Make thy way far from her, and aproch not
9 to the doores of her houſe. † Geue not thy honour *c* to ſtrangers,
10 and thy yeres to the *d* cruel. † Leſt perhaps ſtrangers be
filled with thy ſtrength, and thy labours be in an other mans
11 houſe, † and thou mourne in the end, when thou ſhalt haue
12 ſpent thy fleſh and thy bodie, and ſay: † Why haue I deteſted
13 diſcipline, and my hart conſented not to reprehenſions, † nor
I heard the voice of them that taught me, and haue not inclined
14 mine eare to maſters? † I haue almoſt bene in al euil, in
15 the middes of the church and of the ſynagoge. † Drinke
water of thyne owne ceſterne, and the ſtremes of thy wel:
16 † *e* Let thy fountaines be deriued abrode, and in the ſtreates
17 diuide thy waters. † *f* Haue them alone, neither let ſtrangers
18 be partakers with thee. † Let thy vayne be bleſſed, and re-
19 ioyce with the woman of thy youth: † a hinde moſt deare, and

a To auoide al impietie it is firſt of al neceſſarie, not to thinke, ſpeake, nor heare vnlawful thinges.

b By woman is generally vnderſtood concupiſcence of vvhat ſinne ſoeuer, as ch. 1. v. 10. & ch 3. v. 33 chap. 4. v. 14.

c The vvorld the fleſh and the diuel are ſtrangers.

d And cruel enemies that render for revvard eternal damnation.

e Good doctrine is to be imperted to men of ſincere intention.

f not to contemners and

obſtinate infidels.

a moſt grateful fawne: let her breaſtes inebriate thee at al time,
in her loue be thou delighted continually. † Why art thou ſe- 20
duced my ſonne of a ſtrange woman, and art cheriſhed in the
boſome of an other? † Our Lord beholdeth the wayes of a 21
man, and conſidereth al his ſteppes. † His owne iniquities 22
take the impious, and he is faſt bonde with the ropes of his
ſinnes. † He shal die becauſe he hath not had diſcipline, and 23
in the multitude of his folie he shal be deceiued.

CHAP. VI.

He that is ſuretie for an other, muſt haue care to diſcharge that he promiſeth. 6. The ſlouthful muſt lerne diligence of the emmotte. 12. The deſcription of an Apoſtata. 16. Aboue other ſix bad thinges, God deteſteth the ſower of diſcord. 20. Al are exhorted to kepe Gods law, 24. namely to flee fornication, and al occaſions therof.

The vviſman doth not abſolutly diſvvade from al maner of ſuretiſhippe, but from raſhly, or vnaduiſedly anſvvering for others. And eſpecially exhorteth to vſe al diligence in performing, or cauſing others to performe that vvhich is promiſed or couenanted.

MY ſonne, :: if thou shalt be ſuretie for thy freind, and 1
haſt made faſt thy hand to a ſtranger, † thou art en- 2
trapped with the wordes of thy mouth, & caught with thyne
owne wordes. † Doe therefore my ſonne that which I ſay, 3
and deliuer thyſelfe, becauſe thou art fallen into the hand of
thy neighbour. Runne diuers wayes, make haſt, rayſe thy
freind: † Geue not ſleepe to thine eies, neither let thine eie- 4
liddes ſlumber. † Deliuer thyſelfe as a litle doa from the hand, 5
and as a bird from the hand of the fowler. † Goe to the em- 6
mote ô ſluggard, and conſider her wayes, and lerne wiſdom.
† Who wheras she hath no guide, nor maſter, nor captaine, 7
† prepareth meate for herſelfe in the ſummer, and gethereth 8
in the harueſt for to eate † How long wilt thou ſleepe ô ſlug- 9
gard? when wilt thou riſe out of thy ſleepe? † Thou shalt 10
ſleepe a litle, a litle shalt thou ſlumber, a litle shalt thou ioyne
thy handes to ſleepe: † and penurie shal come to thee, as a 11
wayfaring man, and pouertie as a man armed. But if thou be
not ſluggish, thy harueſt shal come as a fountaine, and penurie
shal flee farre from thee. † A man that is an :: Apoſtata, a 12
man vnprofitable, goeth with peruerſe mouth, † winketh 13
with the eies, treadeth with the foote, ſpeaketh with the fin-
ger, † with wicked hart he deuiſeth euil, and at al time he 14
ſoweth brawles. † To him his deſtruction shal come forth- 15
with, and he shal ſodenlie be deſtroyed, neither shal he haue
remedie any more. † Six thinges there are, which our Lord 16
hateth, and the ſeuenth his ſoule deteſteth: † Loftie eies, a 17
lying

:: Euerie one that ſinneth vvittingly and of malice refuſing to obey God, imployeth his mouth, eyes, feete, handes and al partes vvith a

18 lying tongue, handes that shede innocent bloud, † a hart
that deuiſeth moſt wicked deuiſes, feete ſwift to runne into
19 euil, † a deceitful witneſſe that vttereth lies, and him that
20 among brether ∷ ſoweth diſcordes. † My ſonne keepe the
precceptes of thy father, and leaue not the lawe of thy mother.
21 † Bynde them in thy hart continualy, and put them about
22 thy throte. † When thou shalt walke, let them goe with
thee: when thou shalt ſleepe, let them kepe thee, and awaking
23 talke with them. † Becauſe the commandment is a lampe,
and the lawe a light, and the way of life the increpation of
24 diſcipline: † that they may kepe thee from the euil woman,
25 and from the faire ſpoken tongue of the ſtranger. † Let not
thy hart couet her beautie, be not caught with her beckes:
26 † for the price of an harlot is ſcarſe worth one loafe: but a
27 woman catcheth the precious ſoule of man. † ∷ Can a man
hide fyre in his boſome, that his garmentes burne not?
28 † Or walke vpon hote coales, that his ſoales be not burnt?
29 † ſo he that goeth in vnto his neighbours wife, shal not be
30 cleane when he shal touche her. † It is ∷ no greate fault,
when a man shal haue ſtollen: for he ſtealeth to fil his
31 hungrie ſoule: † alſo being taken he shal reſtore ſeuenfold,
32 and shal geue vp al the ſubſtance of his houſe. † But he that is
an aduouterer, for penurie of hart shal deſtroy his owne
33 ſoule: † shame and ignominie he gethereth to himſefe, & his
37 reproch shal not be blotted out. † Becauſe the zele and furie
35 of the husband wil not ſpare in the day of reuenge, † neither
wil he yeld to any mans prayers, neither wil he take for
redemption verie many giftes.

vvicked hart and intention to peruerte others: moſt proper to heretikes, apoſtates from the faith.

∷ The former ſix are al damnable, but this ſeuenth is moſt deteſtable, becauſe it is oppoſite to the chief vertue charitie, it breaketh vnitie, & is the proper ſinne of the diuel.

∷ Al occaſions of ſinne, eſpecially probable are to be ſhunned.

∷ Theift is alſo mortal ſinne, againſt the ſeuenth cõmandment, but not ſo great as adulterie.

CHAP. VII.

He further exhorteth youngmen to ſeke wiſdom, 5. eſpecially to flee from the intiſements of harlots, largely deſcribing the ſame, 22. and the ruine of them that are ſo deluded.

1 MY ſonne, ∷ keepe my wordes, and my preceptes hide
2 with thee. Sonne, † keepe my commandmentes, and
3 thou shalt liue: and my law as the apple of thine eie: † binde
4 it on thy fingers, write it in the tables of thy hart. † Say to
5 wiſdom, thou art my ſiſter: & cal prudence thy freind, † that
she may keepe thee from the ſtrange woman, and from the
6 forenrer which maketh her wordes ſweete. † For out of the
7 window of my houſe I looked out through the lattiſe, † and

∷ Becauſe tentations ſtil occurre in this life, and man is fraile, good exhortations, and earneſt admonitions muſt alſo be continually inculcated, as here the vviſman often repeteth and much vrgeth the ſame good and neceſſarie aduiſes to embrace vviſdom and to vvalke ſtil in the vvay of vertue, eſpecially to flee from vices, and dangers of ſinne.

I ſee litle ones, I behold a fooliſh youngman, † which paſſeth 8
through the ſtreates by the corner, and goeth nigh the way
of her houſe, † in the darke the day being toward euening, 9
in the darkenes of the night, and dimnes, † And behold 10
the woman meeteth him in harlotes atyre, prepared to deceiue
ſoules: babling and wandering, † impatient of reſt, nor 11
able to conſiſt in the houſe on her feete, † now abrode, 12
now in the ſtreates, now lying in wayte neere the corners.
† And taking the youngman ſhe kiſſeth him, and with malepert 13
countenance ſpeaketh fayre, ſaying: † I vowed victimes 14
for welfare, this day I haue payed my vowes. † Therfore 15
I am come forth to meete thee, deſirous to ſee thee, and I
haue found thee. † I haue wouen my bed with cordes, 16
I haue adorned it with tapeſtrie pictured out of Ægypt. † I 17
haue ſprinkled my bed with myrrhe, aloes, and cinamome.
† Come let vs be inebriated with breſtes, and let vs enioy 18
deſired embracings, til the day appeare. † For my husband is 19
not at home, he is gone a very long iourney. † he caried with 20
him a bagge of money: in the day of the ful moone he wil
returne to his houſe. † She intangled him with many wordes, 21
and with flatterie of lippes drewe him. † Immediatly he folo- 22
weth her :: as an oxe led to be a victime, & as a lambe playing
the wanton, and not knowing that he is drawen as a foole to
bondes, † til the arow pearſe his liuer: as if a birde should 23
make haſte to the ſnare, and knoweth not that his life is
in danger. † Now therfore my ſonne, heare me, and attend 24
to the wordes of my mouth. † Let not thy mind be drawen 25
away in her wayes: neither be thou deceiued with her pathes.
† For ſhe hath caſt downe manie wounded, and al the moſt 26
ſtrong are ſlaine by her. † Her houſe the wayes of hel, pene- 27
trating to the inner partes of death.

:: Sinners after conſent geuen to tentations, are as inconſiderate of their ovvne ſtate, & of their perile and ruine, as an oxe, vvhen he is ledde to the ſhamles, or a bird allured vvith a bate, that flieth into the ſnare or nette.

CHAP. VIII.

Wiſdom is preached in conſpicious and moſt frequented places, that none may pretend wante of admonition, 7. her doctrin is true, godlie, profitable, & neceſſarie to al ſortes of men. 12. wiſdom (increated which is God himſelfe) is eternal. 32. and bringeth eternal happines.

DOTH not wiſdom crie, and prudence geue her voice? 1
† Standing :: in the high & loftie toppes ouer the way, 2
in the middes of the pathes, † beſide the gates of the citie in 3
the

:: True vviſdom directing to good life &

4 the verie doores ſhe ſpeaketh, ſaying: † O men, to you I crie,
5 and my voice is to the children of men. † O litle ones vnderſtand
6 ſubtiltie, and ye vnwiſe marke. † Heare ye, becauſe I
wil ſpeake of great thinges: and my lippes ſhal be opened to
7 preach right thinges. † My throte ſhal meditate truth, and my
8 lippes ſhal deteſt the impious. † Al my wordes are iuſt, there
9 is no wicked, nor peruerſe thing in them. † They are right to
them that vnderſtand, and iuſt to them that finde knowlege.
10 † Receiue ye diſcipline, & not money: chooſe doctrine rather
11 then gold. † For wiſdom is better then al moſt precious riches:
12 and whatſoeuer is to be deſired can not be compared to it. † I
∷ wiſdome dwel in counſel, and am preſent in lerned cogitations.
13 † The feare of our Lord hateth euil: arrogancie, and
pride, and wicked way, and a duble toungued mouth I doe
14 deteſt. † Myne is counſel & equitie, prudence is mine, ſtrength
15 is mine. † By me kinges doe reigne, and the makers of law
16 decree iuſt thinges. † By me princes rule, and the mightie
17 decree iuſtice. † I loue them that loue me: and they that
18 watch toward me ſhal finde me. † With me are riches, and
19 glorie, glorious riches, and iuſtice. † For my fruite is better
then gold, and precious ſtone, and my bloſſomes then choſen
20 ſiluer. † I Walke in the wayes of iuſtice, in the middes of the
21 pathes of iudgement, † that I may enriche them that loue
22 me, and may repleniſh their treaſures. † Our Lord poſſeſſed
me in the beginning of his wayes, before he had made
23 any thing from the beginning. † From eternitie I was ordayned
24 & of old before the earth was made. † The depthes were
not as yet, and I was now conceiued, neither had the fountaines
25 of waters as yet guſhed forth: † the mountaines with
heauie hugeneſſe ſtoode not as yet: before the litle hilles I
26 was brought forth: † he had not yet made the earth, and the
27 riuers, and the poles of the round world. † When he prepared
the heauens, I was preſent: when with a certaine law, and
28 circuite he compaſſed the depthes: † When he eſtabliſhed the
29 firmament aboue, & poyſed the fountaines of waters: † when
he compaſſed the ſea with her limites, and ſet a law to the waters
that they ſhould not paſſe their boundes: when he hanged
30 the foundations of the earth. † I was with him framing
al thinges: and was delighted euerie day, playing before him
31 at al time; † playing in the world: & ∷ my delights to be with
32 the children of men. † Now therfore children heare me:

Bleſſed

ſo to eternal ſaluation, is only found in the viſible Church ſtanding vpon a mountaine, not hidde in corners or obſcure places.

∷ Theſe ſingular praiſes perteine to the increated wiſdom, God himſelf, from whom procedeth wiſdom geuen to men by the Holie Ghoſt. See Annot. ch. 1. v. 2.

∷ God much preferreth man before al other corporal creatures.

bleſſed are they, that keepe my wayes. † Heare ye diſcipline, 33
and be wiſe, and reiect it not. † Bleſſed is the man that 34
heareth me, & that watcheth at my doores dayly, & wayteth
at the poſtes of my doore. † He that ſhal finde me, ſhal finde 35
life, and ſhal draw ſaluation of our Lord: † but he that ſhal
ſinne againſt me, ſhal hurt his owne ſoule. Al that hate me,
loue death.

CHAP. IX.

Wiſdom hauing built her houſe with ſeuen pillers, inuiteth al to a prepared banquette, 11. promiſing to multiplie ioyful dayes. 13. Folie inciteth to her contrarie banquet of ſtollen water and hidde bread.

† VVISEDOME ″ hath built herſelf an houſe, she hath 1
cut out ſeuen pillers. † She hath immolated her 2
victimes, mingled her wine, and ſet forth her table. † She 3
hath ſent her handmaides to cal to the towre, and to the walles
of the citie: † If any be a litle one, let him come to me. And 4
to the vnwiſe she ſpake: † Come, :: eate ye my bread, & drinke 5
the wine which I haue mingled for you. † Leaue infancie, 6
and liue, and walke by the wayes of prudence. † He that 7
teacheth a ſcorner doth iniurie to himſelf; and he that
rebuketh the impious, purchaſeth a blotte to himſelf.
† Rebuke :: not the ſcorner leſt hee hate thee. :: Rebuke 8
a wiſe man, and he wil loue thee. † Geue occaſion to a wiſe 9
man, and wiſdom ſhal be added to him. Teach the iuſt, and he
ſhal make haſte to take it. † The beginning of wiſdom, the 10
feare of our Lord: and the knowlege of the holie, prudence.
† For by me ſhal thy dayes be multiplied, and yeres of life ſhal 11
be added to thee. † If thou be wiſe, to thyſelf thou ſhalt be: 12
and if a ſcorner, thou alone ſhalt beare the euil. † A fooliſh 13
woman and clamorous, and ful of aluremẽtes, and knowing
nothing at al, † ſate in the doores of her houſe vpon a ſeate 14
in a high place of the citie, † to cal them that paſſe by the 15
way, and goe on their iourney: † He that is a litle one, let 16
him turne to me. And to the foole she ſpake: † Stolen 17
waters are ſweeter, and hidden bread more pleaſant. † and 18
he was ignorant that giantes are there, and her gueſtes in the
depthes of hel

:: S. Cyprian li. 2. ep. 3. citeth this whole paſſage of Chriſts Sacrifice in the formes of bread and vvine.

:: VVhere is no hope of amendment prudence directeth vs not to admoniſh, nor rebuke ſinners, leſt without anie fruite we procure enmitie. charitie alſo requireth rather to expect better opportunitie, leſt the offender become worſe by our admonition.

:: But when there is hope of good, euerie one is bond, eſpecially ſuperiors to correct offenders. S. Aug. li. 1. c. 9. de ciuit. S. Baſil. regulis fuſe diſput. 158.

ANNOTATIONS CHAP. IX.

1. *VViſdom hath built herſelf a houſe.*] According to the literal ſenſe, wherin the myſtical is grounded (both intended by the Holie Ghoſt) VViſdom which is God himſelf, Creator & Conſeruer of al thinges, whoſe ſpecial good pleaſure, and delight is to be with men, built his houſe the Church, firſt in the Patriarches, Prieſtes, Prophetes and his other faithful ſeruantes in the old Teſtament; partly before; but more conſpicouſly in the people of Iſrael, eſtabliſhing the ſame with ſeuen, that is (according to the frequent phraſe of holie Scripture) with manie pillers, Paſtors and chief gouerners, by whom the whole people were directed in al ſpiritual cauſes; as the Pſalmiſt likevviſe induceth God, ſaying: I haue confirmed the pillers therof. And as S. Paul aftervvard calleth S. Peter, S. Iames, and S. Iohn, pillers. In this houſe vviſdom alſo prepared a banquette, appointed victimes of diuers ſortes, as gratful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adultreſſe vvoman, follie and vvicked concupiſcence, inciteth to her carnal and vvordlie pleaſures, vvhich bring to eternal ruine. And for this purpoſe, God neuer ceaſed to ſend Prieſtes and Prophetes to inuite the people of Iſrael, to this ſtrong tovvre fenſed vvith vvalles. In the Allegorical ſenſe, the ſame diuine increated VViſdom, the ſecond Perſon in the B. Trinitie, the Diuine VVORD coeternal to the Father, built himſelf a houſe, his humane bodie in the virgins vvombe, and therunto, as to the head, adioyned the members, his myſtical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and vvine, vvhere alſo appeareth his Prieſthood, according to the Order of Melchiſedec, and called therto ſuch as before vvere vnvviſe, and of ſmal vnderſtanding: becauſe as the Apoſtle ſaith: God choſe the vveake of this vvorld to confound the ſtrong. As S. Auguſtin expoundeth this paſſage li. 17. c. 20. de ciuit. & q. 51. veter. & noui. Teſt. to. 4.

Prou. 8. v. 31.

Pſal. 74.

Galat. 2.

1. Cor. 1.

God built his Church with ſpiritual Paſtors & Rites of Religion in the old Teſtament.

The ſame are more excellent in the Church of Chriſt.

THE PARABLES OF SALOMON.

This repetition of the title ſignifieth, that the ſentences which folow are more properly called Parables, then the former. From vvhich they alſo differ in maner of vtterance, by the figure Antitheſis, for moſt part oppoſing, and comparing contrarie vertues and vices, ſhevving their contrarie effectes; vvith great elegancie, eſpecially in the original tongue; vvhich could not be ſo fully expreſſed in Greke, nor Latin, much leſſe in vulgar language. But are the ſame in ſenſe, though often obſcure by reaſon of the Hebrevv phraſe, ſhortnes of ſentences, and ſo vvithout anie certaine connexion, that we can not with perſpicuitie, comprehend the ſumme therof in briefe contentes after the ordinarie maner before the chapters And therfore haue thought it better for the vulgar reader, to ſet downe in the margent of the twentie chapters next folowing, in briefe termes, the vertues, or other good thinges (rather then the bad, not hauing place for both) commended in euerie ſentence: For though the ſame be not alwayes expreſſed in the text, yet they may be vnderſtood by their oppoſite vices VVhoſoeuer deſireth further explication, may finde manie of theſe diuine ſentences, excellently expounded by S. Ierom, S. Auguſtin. S. Gregorie and other Fathers in ſeueral places. Or read S. Bedas Commentaries vpon this whole booke. To. 4. vel apud S. Ierom. To. 7. Or amongſt late writers, our lerned countriman D. Radulphus Bainus: Biſhop Ianſenius: and F. Peltanus.

The ſecond part. Sentencious moral precepts.

How theſe Parables folowing differ from the former.

VVhy the contents of the twentie chapters folowing are put in the margent.

CHAP. X.

VViſdom in general.

1 A wiſe ſonne maketh the father glad: but a fooliſh ſonne is the ſorow of his mother.

Iuſtice.

2 † The treaſures of impietie ſhal profit nothing: but iuſtice ſhal deliuer from death.

Confidence in God.

3 † Our Lord wil not afflict with famine the ſoule of the iuſt, and the deceitful practiſes of the impious he wil ouerthrow.

Induſtrie.

4 † The ſlothful hand hath wrought pouertie: the hand of the ſtrong getteth riches.

Truth.

Who ſo truſteth to lyes feedeth the windes: and the ſelfe ſame man foloweth the flying birdes.

Diligence.

5 He that gathereth in the harueſt, is a wiſe ſonne: but he that ſnorteth in ſummer, is the ſonne of confuſion.

Equitie.

6 † The bleſſing of our Lord is vpon the head of the iuſt: but iniquitie couereth the mouth of the impious.

Good fame.

7 † The memorie of the iuſt is with prayſes: and the name of the impious ſhal rotte.

Deſire to lerne.

8 † The wiſe of hart ſhal receiue preceptes: a foole is beaten with lippes.

Sinceritie.

9 † He that walketh playnly, walketh confidently: but he that depraueth his wayes, ſhal be manifeſt.

Vnfained freindſhipe.

10 † He that wincketh with the eye, ſhal geue ſorow: and the foole in lippes ſhal be beaten.

VVholſome talke.

11 † A vayne of life, the mouth of the iuſt: and the mouth of the impious couereth iniquitie.

Charitie.

12 † Hatred rayſeth brawles: and charitie couereth al ſinnes.

Prudent ſpeach.

13 † In the lippes of the wiſe wiſdom is found: and a rod on his backe that lacketh witte.

Diſcretion in ſpeaking.

14 † Wiſe men hide knowlege: but the mouth of the foole is next to confuſion.

Iuſt gaine.

15 † The ſubſtance of a rich man, is a citie of his ſtrength: the feare of the poore their pouertie.

Iuſt intention.

16 † The worke of the iuſt vnto life: but the fruite of the impious vnto ſinne.

Loue to be corrected.

17 † The way of life, to him that keepeth diſcipline: but he that forſaketh reprehenſions, erreth

Internal and external charitie.

18 † Lying lippes hide hatred, he that vttereth contumelie is vnwiſe.

Moderate ſpeach

19 † In much talke there ſhal not want ſinne: but he that moderateth his lippes is moſt wiſe.

Sinceritie of hart.

20 † The tongue of the iuſt, is choſen ſiluer: but the hart of the impious is nothing worth.

21 † The lippes of the iuſt teach verie many: but they that are vntaught, shal die in the penutie of witte.

Loue of doctrin.

22 † The bleſſing of our Lord maketh men rich: neither shal affliction be ioyned to them.

Spiritual riches.

23 † A foole worketh miſcheefe as it were by laughter: but wiſdom is prudence to a man.

Sorow for ſinne.

24 † That which the impious feareth, shal come vpon him: to the iuſt their deſire shal be geuen.

Remorſe of conſcience.

25 † As a tempeſt paſſing the impious shal not be: but the iuſt as an euerlaſting fundation.

Iuſtice in general.

26 † As vinegre to the teeth, and ſmoke to the eies, ſo a ſluggard to them, that ſent him.

Diligence.

27 † The feare of our Lord shal adde dayes: and the yeares of the impious shal be shortened.

Feare of God.

28 † The expectation of the iuſt is ioy: but the hope of the impious shal perish.

Pietie.

29 † The ſtrength of the ſimple the way of our Lord: and feare is to them that worke euil.

Obſeruation of Gods lavv, fulfulling al iuſtice.

30 † The iuſt for euer shal not be moued: but the impious shal not dwel on the earth.

31 † The mouth of the iuſt shal bring forth wiſdom: the tongue of the froward shal perish.

Speaking and Meditating good thinges.

32 † The lippes of the iuſt conſider grateful thinges: and the mouth of the impious peruerſe thinges.

CHAP. XI.

1 A deceitful balance, is abomination before God: and an equal weight is his wil.

Equitie.

2 † Where pride shal be, there shal be contumelie alſo: but where humilitie, there alſo wiſdom.

Humilitie.

3 † The ſimplicitie of the iuſt shal direct them: and the ſupplanting of the peruers shal waſte them.

Sinceritie.

4 † Riches shal not profit in the day of reuenge: but iuſtice shal deliuer from death.

Spiritual riches.

5 † The iuſtice of the ſimple shal direct his way: and the impious shal fal in his impietie.

Pietie.

6 † The iuſtice of the righteous shal deliuer them: and the vniuſt shal be caught in their deceitful practiſes.

Iuſtice.

7 † The impious man being dead, there shal be no hope any more: and the expectation of the careful shal perish.

Care of the other life.

8 † The iuſt is deliuered from diſtreſſe: and the impious shal be geuen for him.

Future ioy.

Truth in wordes.
9 † The diſſembler with his mouth deceiueth his freind : but the iuſt ſhal be deliuered by knowlege.

Common good.
10 † In the good thinges of the iuſt the citie ſhal reioyce ; and in the deſtruction of the impious there ſhal be prayſe.

Publique ioy.
11 † With the benediction of the iuſt the citie ſhal be exalted: and by the mouth of the impious it ſhal be ſubuerted.

True freindſhipe.
12 † He that deſpiſeth his freind, lacketh hart : but the wiſe man wil hold his peace.

Fidelitie.
13 † He that walketh fraudulently, reueleth ſecretes : but he that is faithful, concealeth the thing comitted of his freind.

Good gouernment.
14 † Where there is no gouernour, the people ſhal fal : but there is health where is much counſel.

Prudence in ſuretiſhipe.
15 † He ſhal be afflicted with euil, that is ſuretie for a ſtranger: but he that is ware of the ſnares, ſhal be ſecure.

Diligence.
16 † A gracious woman ſhal finde glorie : and the ſtrong ſhal haue riches.

Mercie.
17 † A merciful man doth good to his kinred alſo.

Iuſtice.
18 † The impious maketh an vnſtable worke: but to him that ſoweth iuſtice, is a faythful reward.

Clemencie.
19 † Clemencie prepareth life : & the purſewing of euil thinges death.

Sinceritie.
20 † A peruers hart is abominable to our Lord : and his wil is in them that walke ſimply.

Iuſt dealing.
21 † Hand in hand the euil man ſhal not be innocent : but the ſeede of the iuſt ſhal be ſaued.

Internal vertue.
22 † A ring of gold in a ſwines ſnoute, a fayre woman & a foole.

Expectation of glorie.
23 † The deſire of the iuſt is al good : the expectation of the impious furie.

Almes dedes.
24 † Some diuide their owne goodes, and are made richer: others take violently not their owne, and are alwayes in pouertie.

Beneuolence.
25 † The ſoule which bleſſeth, ſhal be made fatte : and he that inebriateth himſelf ſhal alſo be inebriated.

Care of the poore.
26 † He that hydeth corne, ſhal be curſed among the peoples : but bleſſing vpon the head of them that ſel.

Good deſires.
27 † Wel riſeth he early who ſeeketh good thinges : but he that is a ſearcher after euil thinges, ſhal be oppreſſed of them.

Truſt in Gods goodnes.
28 † He that truſteth in his riches ſhal fal: but the iuſt ſhal ſpring as a greene leafe.

Frugalitie.
29 † He that trubleth his houſe, ſhal poſſeſſe the windes : and he that is a foole ſhal ſerue the wiſe.

30 † The fruite of the iuſt man a tree of life: and he that gaineth ſoules, is wiſe.
Spiritual inſtruction

31 † If the iuſt man receiue in the earth, how much more the impious and ſinner?
Straict way of ſaluation.

CHAP. XII.

1 HE that loueth diſcipline, loueth knowlege: but he that hateth reprehenſions is vnwiſe.
Loue of diſcipline.

2 † He that is good, ſhal draw grace from our Lord: but he that truſteth in his owne cogitation, doth impiouſly.
Progreſſe in vertue.

3 † Man ſhal not be ſtrengthened by impietie: and the roote of the iuſt ſhal not be moued.
Pietie.

4 † A diligent woman is a crowne to her huſband: and putrefaction in his bones, ſhe that doth thinges worthie of confuſion.
Diligent induſtrie.

5 † The cogitations of the iuſt are iudgements: & the counſels of the impious are fraudulent.
Deſire of iuſtice.

6 † The wordes of the impious lie in wayte for bloud: the mouth of the iuſt ſhal deliuer them.
Sinceritie in vvordes

7 † Turne the impious, and they ſhal not be: but the houſe of the iuſt ſhal be permanent.
Iuſtice.

8 † A man ſhal be knowen by his doctrine: but he that is vaine and foolish, ſhal lye open to contempt.
Sound doctrine.

9 † Better is the poore and ſufficient to himſelf, then he that is glorious and wanteth bread.
Contentment of minde.

10 † The iuſt knoweth the liues of his beaſtes: but the bowels of the impious are cruel.
Compaſſion.

11 † He that tilleth his land, ſhal be filled with breads: but he that purſeweth idlenes is a verie foole.
Diligent trauel.

He that is delighted in much quaffing of wine, leaueth contumelie in his munitions.
Temperance.

12 † The deſire of the impious is the * muniment of the moſt wicked: but the roote of the iuſt ſhal proſper.
* defence
Iuſt puniſhment of the wicked.

13 † For the ſinnes of the lippes ruine approcheth to the euil man: but the iuſt eſcapeth out of diſtreſſe.
Guard of the tongue.

14 † Of the fruite of his owne mouth ſhal euerie man be replenisded with good thinges, and according to the workes of his handes it ſhal be repayed him.
Godlie inſtructions: and good dedes.

15 † The way of a foole is right in his eies: but he that is wiſe heareth counſels.
Yelding to good counſel.

Toleration of iniuries.

† A foole by & by ſheweth his anger: but he that diſſembleth iniuries is wiſe. 16

True teſtimonie.

† He that ſpeaketh that which he knoweth, is an vtterer of iuſtice: but he that lyeth, is a fraudulent witneſſe. 17

Aduiſed promiſing.

† There is that promiſeth, and is pricked as it were with the ſword of conſcience: but the tongue of the wiſe is health. 18

Conſiderate teſtimonie.

† The lippe of truth ſhal be ſtable for euer: but he that is an haſtie witneſſe, frameth a tongue of lying. 19

Pacification.

† Guile is in the hart of them that thinke euil thinges: but ioy foloweth them that geue counſels of peace. 20

Iuſtice in general.

† It ſhal not make the iuſt ſorie whatſoeuer ſhal fal to him: but the impious ſhal be repleniſhed with euil. 21

Fidelitie.

† Lying lippes are an abomination to our Lord: but they that doe faithfully pleaſe him. 22

Prudent ſilence.

† A circumſpect man concealeth knowlege: and the hart of the vnwiſe prouoketh folie. 23

Reſiſtance of tentations.

† The hand of the ſtrong ſhal rule, but that which is ſlothful, ſhal ſerue vnder tributes. 24

Alacritie in good workes.

† Penſifneſſe in the hart of a man ſhal humble him, & with a good word he ſhal be made glad. 25

Freindſhipe.

† He that neglecteth damage for a freind, is iuſt: but the way of the impious ſhal deceiue them. 26

Honeſt induſtrie.

† The fraudulent man ſhal not finde gayne: and the ſubſtance of a * man ſhal be the price of gold. 27

* *a iuſt man.*

Good life.

† In the path of iuſtice, life: but the byway leadeth to death. 28

CHAP. XIII.

Filial feare.

A wiſe ſonne, is the doctrine of the father: but he that is a ſcorner, heareth not when he is rebuked. 1

Sound doctrine.

† Of the fruite of his owne mouth man ſhal be filled with good thinges: but the ſoule of the preuaricatours is wicked. 2

Diſcretion in ſpeach.

† He that kepeth his mouth, kepeth his ſoule: but he that is vnaduiſed to ſpeake ſhal feele euils. 3

Conſtant endeuour.

† The ſluggard wil and wil not: but the ſoule of them that worke, ſhal be made fatte. 4

Truth in wordes and dedes.

† The iuſt ſhal deteſt a lying word: but the impious confoundeth, and ſhal be confounded. 5

Iuſtice.

† Iuſtice kepeth the way of the innocent: but impietie ſupplanteth the ſinner. 6

True acknowlegement of temporal ſtate.

† There is one as it were with riches wheras he hath nothing: and there is as it were poore, wheras he is in much riches. 7

† The

8 † The redemption of a mans life, his riches: but he that is poore, beareth not reprehenſion. Mediocritie of riches.

9 † The light of the iuſt maketh glad: but the candle of the impious ſhal be extinguiſhed. Sincere conſcience.

10 † Among the prowde there are alwayes brawles: but they that doe al thinges with counſel, are ruled by wiſdom. Humilitie.

11 † Subſtance haſtened ſhal be diminiſhed: but that which by litle and litle is gathered with the hand, ſhal be multiplied. Iuſt gaine.

12 † Hope that is differred afflicteth the ſoule: a tree of life the deſire of coning. Speedie performance of promiſe.

13 † Who ſo detracteth from any thing, he byndeth himſelfe for the time to come: but he that feareth the precept, ſhal conuers in peace. Good reporte.

Guilful ſoules erre in ſinnes: the iuſt are merciful & haue pitie. Plaine dealing.

14 † The law of a wiſe man a fountaine of life, that he may decline from the ruine of death. Good inſtruction.

15 † Good doctrine ſhal geue grace: in the way of contemners a whirlepoole. True doctrine.

16 † The ſubtel man doth al thinges with counſel: but he that is a foole openeth folie. Prudence.

17 † The meſſenger of the impious ſhal fal into euil: but a faithful legate, is health. Faithful meſſage.

18 † Pouertie, and ignominie, to him that forſaketh diſcipline: but he that yeldeth to him that rebuketh, ſhal be glorified. Deſire to lerne.

19 † Deſire if it be accompliſhed, delighteth the ſoule: fooles deteſt them that flee euil thinges. Hate of ſinne.

20 † He that walketh with the wiſe, ſhal be wiſe: a freind of fooles ſhal be made like. Conuerſation with the good.

21 † Euil purſeweth ſinners, and to the iuſt good thinges ſhal be repayed. Iuſtice.

22 † The good man leaueth heyres, ſonnes and nephewes: and the ſubſtance of the ſinner is kept for the iuſt. Succeſſion.

23 † Much meate in the tilled growndes of the fathers: and to others they are gathered without iudgement. Frugalitie.

24 † He that ſpareth the rod, hateth his childe: but he that loueth him doth inſtantly nurture him. Chatiſment.

25 † The iuſt eateth and filleth his ſoule: but the bellie of the impious vnſatiable. Contentment of ſtate.

CHAP. XIIII.

1 A wiſe woman buildeth her houſe: the vnwiſe wil with her handes deſtroy that alſo which is built. Frugal induſtrie.

Feare of God. † He that walketh in the right way, & feareth God is deſpiſed of him, that goeth an infamous way. 2

Guard of the tongue. † In the mouth of a foole the rod of pride: but the lippes of the wiſe keepe them. 3

Diligent labores. † Where oxen are not, the ſtal is emptie: but where much corne is, there is the oxes ſtrength manifeſt. 4

Truth in al ſpeach. † A faithful witneſſe wil not lie: but a deceitful witneſſe vttereth a lie. 5

Seke wiſdom modeſtly. † A ſcorner ſeeketh wiſdom and findeth it not: the doctrine of the prudent is eaſie. 6

Feloſhipe with the wiſe. † Goe againſt a fooliſh man, and he knoweth not the lippes of prudence. 7

Knowlege of ourſelues. † The wiſdom of a diſcrete man is to vnderſtand his way: and the imprudence of fooles erreth. 8

Deteſtation of ſinne. † A foole wil laugh at ſinne, & among the iuſt grace ſhal abide. 9

Internal comforth. † The hart that knoweth the bitternes of his ſoule, in his ioy ſhal not the ſtranger be mingled. 10

Contempt of this world. † The houſe of the impious ſhal be raſed: the tabernacles of the iuſt ſhal ſpring. 11

The Catholique faith. † " There is a way, which ſeemeth to a man iuſt: but the later endes therof lead to death. 12

Spiritual ioy. † Laughter ſhal be mingled with ſorow, and mourning occupieth the later endes of ioy. 13

Reward of workes. † A foole ſhal be repleniſhed with his wayes, and the good man ſhal be aboue him. 14

Beleue not al reportes. † The innocent beleueth euerie word: the diſcrete man conſidereth his ſteppes. 15

Mature conſideration. † A wiſe man feareth and declineth from euil: the foole leapeth ouer and is confident. 16

Patience. † The impatient man ſhal worke folie: and the ſubtel man is odious. 17

Deſire of ſolide knowlege. † The childiſh man ſhal poſſeſſe folie, and the prudent ſhal expect knowlege. 18 1. Cor. 14.v.20.

Pietie ſhal be rewarded. † The euil ſhal lie downe before the good, and the impious before the gates of the iuſt. 19

Compaſſion of the poore. † The poore ſhal be odious euen to his neighbour: but the freindes of the rich be manie. 20

Almes dedes. † He that deſpiſeth his neighbour, ſinneth: but he that hath pitie on the poore, ſhal be bleſſed. 21

Mercie and veritie. † They erre that worke euil: mercie and truth prepare good thinges. 22

† In

23 † In euerie worke there shal be abundance: but where manie wordes are, there is oftentimes pouertie.

Good dedes with few wordes.

24 † The crowne of the wiſe, their riches: the follie of fooles, inprudence.

Right vſe of riches.

25 † A faithful witnes deliuereth ſoules: and the * diſſembler vttereth lyes.

* *Verſipellis.* *a turne-skinne, or turne-coate.*

True teſtimonie. as v 5.

26 † In the feare of our Lord is confidence of ſtrength, and to his children there shal be hope.

27 † The feare of our Lord a fountaine of life, that he may decline from the ruine of death.

Feare to offend God preuenteth puniſhment.

28 † In the multitude of people the dignitie of the king: and in fewnes of people the ignominie of the prince.

Procur[illegible] and fide[illegible] in ſubiectes.

29 † He that is patient, is gouerned with much wiſdom: but he that is impatient, exalteth his follie.

Patience.

30 † " Health of hart, the life of the fleſh: enuie, the putrefaction of the bones.

Sincere intention.

31 † He that doth calumniate the needie, vpbraideth his maker: but he honoreth him, that hath pitie on the poore.

Compaſſion.

32 † The impious shal be expelled in his malice: but the iuſt hopeth in his death.

Confidence in iuſtice.

33 † In the hart of the prudent reſteth wiſdom, & it shal inſtruct al the vnlerned.

Inſtruction of the ignorant.

34 † Iuſtice aduanceth a nation: but ſinne maketh peoples miſerable.

Publique iuſtice.

35 † A ſeruant that vnderſtandeth is acceptable to the king: he that is vnprofitable shal ſuſteyne his anger.

Induſtrie in euerie man.

ANNOTATIONS. CHAP. XIIII.

12. *A vvay vvhich ſemeth iuſt.*] If anie Iewes, Turkes, or Heretikes lead a moral good life in this world, it ſemeth both to themſelues, and to other rude people, that they are in a right way of ſaluation, but their error in faith leadeth them to eternal damnation.

VVithout true faith none can be ſaued.

30 *Health of the hart.*] As ſoundnes of the hart conſerueth the reſt of the ſame bodie in life, ſo a pure intention often excuſeth from mortal ſinne, as in errours committed of probable, not of groſſe, nor affected ignorance. But ſecrete enuie in the hart infecteth and putrifieth mans actions, and deſtroyeth the workes that ſemed good: which can no more endure ſtrict examination in the day of iudgement, then a rotten cloth can abide washing.

S. Greg. li. 5 c. 34. Moral.

Sincere intention excuſeth ſome errors.

CHAP. XV.

1 A ſoft anſwer breaketh anger: and a hard word rayſeth vp furie.

Meeknes.

2 † The tongue of the wiſe adorneth knowlege: the mouth of fooles boyleth forth follie.

Diſcretion.

Gods omniſcience.

3 † In euerie place the eies of our Lord behold the good and the euil.

Caulmnes of ſpeach.

4 † A peaceable tongue is a tree of life: but that which is immoderate, ſhal breake the ſpirite.

Loue to be corrected.

5 † A foole ſcorneth the diſcipline of his father: but he that regardeth reprehenſions, ſhal become more prudent.

Deſire to fulfil al iuſtice.

In abundant iuſtice there is greateſt force: but the cogitations of the impious ſhal be rooted out.

Diligence in teaching others.

6 † The houſe of the iuſt is very much ſtrength: and in the fruites of the impious is perturbation.

7 † The lippes of the wiſe ſhal ſow knowlege: the hart of fooles ſhal be vnlike.

Puritie of hart.

8 † The victimes of the impious are abominable to our Lord: the vowes of the iuſt are acceptable.

9 † The way of the impious is abomination to our Lord: he that foloweth iuſtice is beloued of him.

Lerne of good men.

10 † The doctrine is euil of them that forſake the way of life: he that hateth reprehenſions ſhal dye.

Al ſecretes knowen to God.

11 † Hel, and perdition are before our Lord: how much more the hartes of the children of men?

Harken to good admonitions.

12 † The peſtilent man loueth not him, that rebuketh him: nor goeth to the wiſe.

A cherful hart is deſirous to lerne.

13 † A glad hart cheereth the face: in penſiſnes of minde the ſpirit is caſt downe.

14 † The hart of the wiſe ſeeketh doctrine: and the mouth of fooles is fed with vnſkilfulnes.

A quiet mind.

15 † Al the dayes of the poore are euil: a ſecure minde is as it were a continual feaſt.

Contentment with ſufficiencie.

16 † Better is a litle with the feare of our Lord, then great treaſures and vnſatiable.

17 † It is better to be called to herbes with charitie: then to a fatted calfe with hatred.

Patience.

18 † An angrie man ſtirreth brawles: he that is patient appeaſeth thoſe that are raiſed.

Diligence.

19 † The way of the ſlothful is as an hedge of thornes: the way of the iuſt is without offence.

Honour of parents.

20 † A wiſe ſonne maketh the father ioyful: and the fooliſh man deſpiſeth his mother.

Diſcretion.

21 † Follie is ioy to a foole: and the wiſeman directeth his ſteppes.

† Follie

22 † Cogitations are diſſipated where there is no counſel: but where manie counſellers are, they are confirmed.

Deſire to liue wel.

23 † A man reioyceth in the ſentence of his mouth: and a word in due time is beſt.

Counſel in ſeaſon.

24 † ∷ The path of life aboue the lerned, that he may decline from the laweſt hel.

∷ To him that is wel trained in good workes, heauen gates are open.

25 Our Lord wil deſtroy the houſe of the proude: and wil make ſure the borders of the widow.

26 † Euil cogitations are an abomination to our Lord: and pure ſpeach moſt beautiful ſhal be confirmed of him.

Honeſt thoughts and wordes.

27 † He that purſueth auarice diſturbeth his houſe: but he that hateth giftes ſhal liue.

A liberal mind

By mercie and faith ſinnes are purged: and by the feare of our Lord euerie one declineth from euil.

Mercie and iuſtice.

28 † The minde of the iuſt meditateth obedience: the mouth of the impious redoundeth with euils.

Obedience.

29 † Our Lord is far from the impious: and he wil heare the prayers of the iuſt.

God aſſiſteth the iuſt.

30 † The light of the eies reioyceth the ſoule: a good name fatteth the bones.

VVordes of edification.

31 The eare that heareth the reprehenſions of life, ſhal abide in the middes of the wiſe.

Loue of diſcipline.

32 † He that reiecteth diſcipline, deſpiſeth his ſoule: but he that yeldeth to reprehenſions, is a poſſeſſour of the hart.

and Admonition.

33 † The feare of our Lord, the diſcipline of wiſdom: and humilitie goeth before glorie.

Humilitie.

CHAP. XVI.

1 IT ″ perteyneth to man to prepare the hart: and to our Lord to gouerne the tongue

Gods grace neceſſarie in euerie good action.

2 † Al the wayes of man are open to his eies: our Lord is the weigher of ſpirites.

Mans iudgement is not ſecure.

3 † Reueale thy workes to our Lord: and thy cogitations ſhal be directed.

Commend thyne affayres to God.

4 † Our Lord hath wrought al thinges for himſelf: the impious alſo to the euil day.

Gods prouidence.

5 † Euerie arrogant man is an abomination to our Lord: although hand ſhal be to hand he is not * innocent.

* vnpuniſhed.

Puniſhment of ſinne.

The beginning of a good way, is to doe iuſtice: and it is more acceptable with God, then to immolate hoſtes.

Equitie.

Mercie.
6 † By mercie and truth iniquitie is redemed : and in the feare of our Lord euil is auoided.

Deuotion.
7 † When the wayes of man ſhal pleaſe our Lord, he wil conuert alſo his enemies to peace.

Iuſt gaine.
8 † Better is a litle with iuſtice, then much fruite with iniquitie.

Neceſſitie of Gods grace.
9 † The hart of man diſpoſeth his way : but it perteyneth to our Lord to direct his progreſſe.

:: God aſſiſteth ſuperiors in gouerning their ſubiectes.
10 † :: Diuination is in the lippes of the king, his mouth ſhal not erre in iudgement.

Iuſt balance do pleaſe God & good kinges.
11 † Weight and balance are iudgements of our Lord : and his worke al the ſtones of the bagge.

12 † They are abominable to the king that doe impiouſly : becauſe the throne is eſtabliſhed by iuſtice.

Righteouſnes.
13 † The wil of kinges are iuſt lippes : he that ſpeaketh right thinges ſhal be beloued.

Feare, and reuerence of authoritie.
14 † The kings indignation, meſſengers of death : and the wiſe man wil pacifie it.

15 † In the cherfulnes of the kings countenance is life : and his clemencie is as the later ſhowre.

Loue of wiſdom.
16 † Poſſeſſe wiſdom, becauſe it is better then gold : and gette prudence, becauſe it is more precious then ſiluer.

Iuſtice in general.
17 † The path of the iuſt auoideth euils : the keper of his ſoule kepeth his way.

Humilitie.
18 † Pride goeth before deſtruction, and before ruine the ſpirit ſhal be exalted.

Meknes.
19 † It is better to be humbled with the meeke, then to diuide ſpoyles with the proude.

Hope in God.
20 † The lerned in word ſhal finde good thinges : and he that hopeth in our Lord, is bleſſed.

Mildnes.
21 † He that is wiſe in hart, ſhal be called prudent : and he that is ſweete in ſpeach ſhal finde greater thinges.

Teaching others.
22 † A fountaine of life the lerning of him that poſſeſſeth it : the doctrine of fooles fooliſhnes.

Sincere hart.
23 † The hart of the wiſe ſhal inſtruct his mouth : and ſhal adde grace to his lippes.

Sweetnes in conuerſation.
24 † Wel ſet wordes are a honie combe : ſwetnes of the ſoule the health of the bones.

True faith & Religion.
25 † There is a way that ſeemeth to a man right : and the later endes therof lead to death. Ch. 14. 12.

Proper induſtrie.
26 † The ſoule of him that laboureth doth labour to himſelf, becauſe his mouth hath compelled him :

† The

27 The impious man diggeth euil, and in his lippes fire burneth.

Charitie.

28 † A peruerſe man raiſeth contentions: and one ful of wordes ſeparateth princes.

Common good.

29 An vniuſt man allureth his frende: and leadeth him by a way not good.

True freindſhipe.

30 † He that with aſtoinied eies thinketh wicked thinges, byting his lippes bringeth euil to paſſe.

Sincere thoughts.

31 † A crowne of dignitie old age, which ſhal be found in the wayes of iuſtice.

Holie oldage.

32 † Better is the patient then a ſtrong man: and he that ruleth his minde, then the ouerthrower of cities.

Patience.

33 † Lottes are caſt into the boſome, but they are ordered of our Lord.

Gods prouidence.

ANNOTATIONS. CHAP. XVI.

1. *It perteineth to man to prepare the hart.*] For the better vnderſtanding of this and other hard places of holie Scripture, this general rule euer approued by al Chriſtians, is moſt neceſſarie, that al holie Scripture is true and certaine, as being al indited by the Holie Ghoſt, the Spirite of truth: and ſo one place is neuer contrarie to an other, though at firſt ſight they may ſo ſeme to mans vnderſtanding. For by this place the Pelagians would proue, that man can of himſelf, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not performe it, becauſe it is here ſayd: that it perteyneth to man to prepare the hart: that is, to beginne a good thing. But S. Auguſtin ſheweth that it may not be ſo vnderſtood: becauſe ſo it ſhould be contrarie to that ſaying of our Sauiour; VVithout me you can do nothing; and that of S. Paul VVe are not ſufficient to thinke anie thing of our ſelues, as of our ſelues: but our ſufficiencie is of God. VVhich tvvo euident places, vvith otherlike, do ſhevv that this place hath an other different ſenſe, from that vvhich the Pelagians gather. And ſo S. Auguſtin, and other Fathers teach, that the vviſman here affirmeth not, that man of himſelf can prepare his hart, or beginne a good vvorke, but that it perteineth to man to prepare his hart, preſuppoſing helpe of Gods grace, and hauing ſo begunne, God alſo gouerneth the tongue, and by more grace directeth it to ſpeake thoſe thinges vvel, vvhich the hart purpoſed, and diſpoſed to be vttered; vvithout vvhich helpe none is able, neither to beginne anie meritorious vvorke, nor to proſecute, nor perfect that is vvel begunne. The like ſentence foloweth in the 9. verſe: The hart of man diſpoſeth his vvay: but it perteyneth to our Lord to direct his progreſſe; ſignifying in both places, that after a thing is vvel begunne (vvhich can not be vvithout the helpe of Gods grace) yet it can not procede vvel, vvithout more grace, ſtil directing and ſtreingthning mans freevvil.

A general rule that one place of holie Scripture is not contrarie to an other.

li. 2. c. 8. cont. duas Epiſtolas Palag.

Ioan. 15.

2. Cor. 3.

Gods grace is neceſſarie both to begine and to proſecute anie good worke.

CHAP. XVII.

1 BEtter is a drie morſel with ioy, then a houſe ful of victimes with brawling.

Peace.

VViſdom in general.
2 † A wiſe ſeruant shal rule ouer foolish children, and diuide inheritance among bretheren.

Purification.
3 † As ſiluer is tried by fyre, and gold in the fournace: ſo our Lord proueth the the harts.

Feloſhipe with the good.
4 † The euil man obeyeth an vniuſt tongue: and the deceitful obeyeth lying lippes.

Commiſeration.
5 † He that deſpiſeth the poore, vpbraydeth his maker: and he that reioyceth at an other mans ruine, shal not be vnpunished.

Succeſſion.
6 † The crowne of oldmen the childrens children: and the glorie of children their fathers.

Grauitie in ſpeach.
7 † Eloquent wordes become not a foole, nor lying lippes a prince.

Deſire of eternal life.
8 † A moſt gratful pearle, the expectation of him that expecteth: whither ſoeuer he turneth himſelf, he vnderſtandeth wiſely.

Remitting offences.
9 † He that concealeth offence, ſeeketh frendshipes: he that in other word repeteth it, ſeperateth the confederate.

Diſcrete correction.
10 † Reprehenſion doth more profit with a wiſeman, then an hundred ſtripes with a foole.

Concord.
11 † An euil man alwayes ſeeketh brawles: but a cruel angel shal be ſent againſt him.

Gentlenes.
12 † It is better to meete a beare when her yong are taken away, then a foole truſting to himſelfe in his owne follie.

Gratitude.
13 † He that rendereth euil thinges for good, euil shal not depart from his houſe.

Conſeruation of peace.
14 † He that letteth water goe, is the head of brawles: & before he ſuffer contumelie, he forſaketh iudgement.

Iuſt cenſure.
15 † He that iuſtifieth the impious, and he that condemneth the iuſt, both are abominable before God.

Spiritual riches.
16 † What doth it profit a foole to haue riches, wheras he can not buy wiſdom?

Humilitie.
He that maketh his houſe high, ſeeketh ruine: and he that refuſeth to learne, shal fal into euils.

Conſtancie.
17 † He loueth at al time that is a frend: and a brother is proued in diſtreſſes.

Carefulnes in promiſing.
18 † A foolish man wil clappe the handes, when he is ſuretie for his freind.

Concord.
19 † He that meditateth diſcordes, loueth brawles: and he that exalteth the doore, ſeeketh ruine.

Sinceritie.
20 † He that is of a peruerſe hart, shal not finde good: and he that turneth his tongue, shal fal into euil.

Education of youth.
21 † A foole is borne to his owne ignominie: but neither shal the father reioyce in a foole.

† A ioy-

22 † A ioyful minde maketh a florishing age: a ſorowful ſpirit dryeth vp the bones.
Alacritie of hart.

23 † The impious receiueth giftes out of the boſome, that he may peruert the pathes of iudgement.
Iuſt iudgement.

24 † In the face of the prudent wiſdom shineth: the eies of fooles are in the endes of the earth.
Contempt of the world.

25 † A foolish ſonne is the anger of the father: and the ſorow of the mother that bare him.
Filial obedience.

26 † It is not good, to doe hurt to the iuſt: nor to ſtrike the prince, which iudgeth right.
Obedience to Magiſtrates.

27 † He that moderateth his wordes, is lerned and prudent: and the lerned man is of a precious ſpirit.
Diſcretion in ſpeaking.

28 † The foole alſo if he hold his peace, shal be reputed wiſe: and if he cloſe his lippes, a man of vnderſtanding.
Moderate ſilence.

CHAP. XVIII.

1 HE ſeeketh occaſions that wil depart from a frend: he shal euer be ſubiect to reproch.
Conſtant amitie.

2 † A foole receiueth not the wordes of prudence: vnleſſe thou ſay thoſe thinges which are in his hart.
Harken to good counſel.

3 † The impious when he shal come into the depth of ſinnes, contemneth: but ignominie and reproch folow him.
Speedie repentance.

4 † Deepe water wordes from the mouth of a * man: and a ſtreame ouerflowing the fountaine of wiſdom.
*a vviſe-man.
VViſe diſcourſe.

5 † To accept the perſon of the impious in iudgement is not good, that thou decline from the truth of iudgement.
Equitie.

6 † The lippes of a foole mingle him with ſtrife: and his mouth prouoketh brawles.
Studie of peace.

7 † The mouth of a foole is his deſtruction: and his lippes are the ruine of his ſoule.
Guard of the tongue.

8 † The wordes of the duble tongued, as it were ſimple: and the ſame come euen to the inner part of the bellie.
Auoid ſecrete bate makers.

Feare caſteth downe the ſlothful: and the ſoules of the effeminate shal be hungrie.
Fortitude.

9 † He that is ſoft and diſſolute in his worke, is the brother of him that deſtroyeth his owne workes.
Conſtant labour.

10 † A moſt ſtrong towre, the name of our Lord: the iuſt runneth to it, and shal be exalted.
Confidence in God.

11 † The ſubſtance of the rich man a citie of his ſtrength: and as a ſtrong wal compaſſing him about.
Spiritual riches.

† Before

Humilitie.
† Before he be broken, the hart of a man is exalted: and before he be glorified, it is humbled. 12

Conſideration in anſwering.
† He that anſwereth before he heare, ſheweth him ſelf to be a foole, and worthie of confuſion. 13

Quietnes of ſpirite.
† The ſpirit of a man vpholdeth his imbecilitie: but a ſpirit that is eaſie to be angrie who can ſuſteyne? 14

Deſire to lerne.
† A wiſe hart ſhal poſſeſſe knowlege: and the eare of the wiſe ſeeketh doctrine. 15

Almes dedes.
† The gift of a man enlargeth his way, & maketh him roome before princes. 16

Acknowleging of faultes.
† The iuſt is firſt accuſer of himſelf: his frend commeth, and ſhal ſearch him. 17

Vſe of lote to make agreement.
† Lotte ſuppreſſeth contradictions, and betwen the mightie alſo it determineth. 18

Fraternal concord.
† Brother that is holpen of brother, is as a ſtrong citie: and iudgements are as the barres of cities. 19

Godlie inſtructions.
† Of the fruite of mans mouth his bellie ſhal be filled: and the offſprings of his lippes ſhal fil him. 20

Right vſe of the tongue.
† Death and life in the hand of the tongue: they that loue it, ſhal eate the fruites therof. 21

A wiues vertue is her beſt dowrie.
† He that hath found a good wife, hath found a good thing, and hath receiued a pleaſure of our Lord. 22

Meeknes.
† The poore ſpeaketh with ſupplications, and the rich wil ſpeake roughly. 23

Amitie with affabilitie.
† A man amiable to ſocietie, ſhal be more frendlie, then a brother. 24

CHAP. XIX.

Honeſt pouertie.
BEtter is a poore man, that walketh in his ſimplicitie, then a rich writhing his lippes, and vnwiſe. 1

Knowlege of ourſelues.
† Where is no knowlege of the ſoule, is not good: and he that is haſtie with his feete ſhal ſtumble. 2

Mans owne wil the cauſe of euil.
† The follie of a man ſupplanteth his ſteppes: and he boileth in his minde againſt God. 3

Spiritual riches ſecure.
† Riches adde manie frendes: but from the poore they alſo which he had are ſeparated. 4

True teſtimonie.
† A falſe witnes ſhal not be vnpuniſhed: & he that ſpeaketh lies, ſhal not eſcape. 5

Liberalitie.
† Manie worſhip the perſon of the mightie, and are frendes of him that geueth giftes. 6

Induſtrious trauel.
† The brethren of the poore man hate him: more ouer alſo his frendes haue departed far from him. 7

8 † He that purseweth wordes only, shal haue nothing: but he that is poſſeſſour of the minde, loueth his ſoule, and the keper of prudence shal finde good thinges.
Solide doctrine.

9 † A falſe witneſſe shal not be vnpunished: and he that ſpeaketh lies shal perish.
True teſtimonie.

10 † Delicacies become not a foole: nor a ſeruant to rule ouer princes.
VVise & fitte magiſtrates.

11 † The doctrine of man is knowen by patience: and his glorie is to ouerpaſſe vniuſt thinges.
Patience in teachers.

12 † As the roaring of a lion, ſo alſo the anger of a king: and as dew vpon graſſe, ſo alſo his cherefulnes.
Loyaltie to kinges, and Princes.

13 † The ſorow of the father, a foolish ſonne: and roofes continually dropping through, a woman ful of brawling.
Domeſtical peace.

14 † Houſe and riches are geuen of the parents: but of our Lord properly a prudent wiſe.
A good wiſe is Gods gift.

15 † Slothfulneſſe bringeth drouſineſſe, and a diſſolute ſoule shal be an hungred.
Diligence.

16 † He that kepeth the commandement, kepeth his ſoule: but he that neglecteth his way, shal die.
Obedience.

17 † He lendeth our Lord that hath mercie on the poore: and he wil repay him the like.
Almes dedes.

18 † Nurter thy ſonne, deſpayre not: but to the killing of him ſet not thy ſoule.
Moderate chaſtiſment.

19 † He that is impatient, shal ſuſt[illegible]ne damage: and when he shal take away violently, he shal adde an other thing.
Patience.

20 † Heare counſel, and receiue diſcipline, that thou mayſt be wiſe in thy later endes.
Folow good counſel.

21 † Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent.
Truſt in God.

22 † A needie man is merciful: and better is the poore then the lying man.
Good wil to helpe the poore.

23 † The feare of our Lord vnto life: and in fulnes he shal abide, without the viſitation moſt noyſome.
Feare of God.

24 † The slothful hideth his hand vnder the armehole, neither doth he put it to his mouth.
Diligent trauel.

25 † The peſtilent man being whipped, the foole shal be wiſer: but if thou rebuke a wiſeman he wil vnderſtand diſcipline.
Iuſt correction.

26 † He that afflicteth his father, and fleeth from his mother, is ignominious and vnhappie.
Honour of parents.

27 † Ceaſe not ô ſonne to heare doctrine, neither be ignorant of the wordes of knowlege.
Deſire to lerne.

True teſtimonie.
28 † An vniuſt witnes ſcorneth iudgement: and the mouth of the impious deuoureth iniquitie.

Feare of eternal puniſhment.
29 † Iudgements are prepared for ſcorners: & hammers ſtriking for the bodies of fooles.

CHAP. XX.

Sobrietie.
1 VVIne is a luxurious thing, & drunkenes tumultuous: whoſoeuer is delighted therwith ſhal not be wiſe.

Obedience to Princes.
2 † As the roaring of a lyon, ſo alſo the terrour of a king: he that prouoketh him, ſinneth alſo againſt his owne ſoule.

Concord.
3 † It is honour to a man, that ſeparateth himſelf from contentions: but al fooles medle with contumelies.

Induſtrie.
4 † Becauſe of cold the ſlothful would not plowe: he ſhal begge therfore in the ſummer, and it ſhal not be geuen him.

Profound counſel.
5 † As deepe water, ſo counſel in the hart of a man: but a wiſe man ſhal draw it out.

Fidelitie.
6 † Manie men are called merciful: but a faithful man who ſhal fynd?

Sinceritie.
7 † The iuſt that walketh in his ſimplicitie, ſhal leaue bleſſed children.

Execution of Iuſtice.
8 † The king, that ſitteth in the throne of iudgement, diſſipateth al euil with his looke.

Neceſſitie of grace.
9 † Who can ſay: My hart is cleane, I am pure from ſinne?

Equitie.
10 † Weight and weight, meaſure and meaſure: both are abominable before God.

Good toward liues.
11 † By his conuerſation a child is perceiued, if his workes be cleane and right.

Right vſe of ſenſes.
12 † The eare hearing, and the eie ſeing, our Lord made both.

Diligent trauel.
13 † Loue not ſleepe, leſt pouertie oppreſſe thee: open thyne eies and be filled with breades.

Prudence.
14 † It is naught, it is naught, ſayth euerie byer: and when he is departed he wil boaſt.

Knowlege is a iewel.
15 † There is gold, and multitude of pearles: but a precious veſſel the lippes of knowlege.

Securitie in ſuertiſhipe.
16 † Take his garment, that was the ſuretie of a ſtranger, and for ſtrangers take a pledge from him.

Truth.
17 † The bread of lying is ſwete to a man: and afterward his mouth ſhal be filled with the grauelſtone.

Counſel in warre.
18 † Cogitations are ſtrengthened by counſels: and battels are to be handled by gouernmentes.

19 † Medle not with him that reuealeth myſteries, and walketh fraudulently, and dilateth his lippes.

Conſult with the faithful.

20 † He that curſeth his father, and mother, his lampe ſhal be extinquiſhed in the middes of darkenes.

Honour of parents.

21 † The inheritance wherunto haſte is made in the beginning, in the later end ſhal lacke bleſſing.

Lawful gaine.

22 † Say not: I wil requit euil: expect our Lord, and he wil deliuer thee.

Meeknes.

23 † Weight and weight are abomination with our Lord: a deceitful balance is not good.

Equitie.

24 † The ſteppes of man are directed of our Lord: but who of men can vnderſtand his owne way?

Truſt in Gods prouidence.

25 † It is ruine to a man to deuoure ſaintes, and afterward to retracte the vowes.

Performance of vowes.

26 † A wiſe king diſſipateth the impious, and bendeth ouer them a triumphant arch.

Publique iuſtice.

27 † The lampe of our Lord, the breath of a man, which ſearcheth al the ſecretes of the bellie.

Puritie of minde.

28 † Mercie, & truth kepe the king, and his throne is ſtrengthened by clemencie.

Three kinglie vertues.

29 † The ioy of yongmen their ſtrength: and the dignitie of oldmen a gray head.

Prudence with fortitude.

30 † The blewneſſe of the wound ſhal wipe away euils: and ſtripes in the more ſecrete place of the bellie.

Puniſhment of ſinnes.

CHAP. XXI.

1 AS diuiſions of waters, ſo the hart of the king is in the hand of our Lord: whither ſoeuer he wil, he ſhal incline it.

Gods prouidence.

2 † Euerie way of a man ſemeth to himſelf right: but our Lord weigheth the hartes.

ch. 14. v. 12. & 16. v. 2.

3 † To doe mercie and iudgement, doth more pleaſe our Lord, then victimes.

Mercie and iudgement.

4 † Exaltation of the eies is the dilatation of the hart: the lampe of the impious ſinne.

Humilitie.

5 † The cogitations of the ſtrong are alwayes in abundance: but euerie ſluggard is alwayes in pouertie.

Fortitude.

6 † He that gathereth treaſures with a lying tongue, is vaine and witles, and ſhal ſtumble at the ſnares of death.

Truth.

7 † The robberies of the impious, ſhal draw them downe, becauſe they would not doe iudgement.

Equitie.

Right in hart.
† The peruerſe way of a man is ſtrange: but he that is cleane, 8
his worke is right.

Domeſtical peace.
† It is better to ſitte in a corner of the houſe toppe, then 9
with a brawling woman, and in a common houſe.

Commiſeration.
† The ſoule of the impious deſireth euil, he wil not haue pitie 10
on his neighbour.

Chaſtiſment of ſinne.
† The peſtilent man being puniſhed, the litle one wil be 11
wiſer: and if he folow the wiſeman, he wil take knowlege.

Charitie.
† The iuſt deuiſeth concerning the houſe of the impious, that 12
he may draw the impious from euil.

Almes dedes.
† He that ſtoppeth his eare at the crie of the poore, himſelf 13
alſo shal crie, and shal not be heard.

Almes in ſecrete.
† A gift hid quencketh angers: and a gift in the boſome the 14
greateſt indignation.

Iuſt puniſhment.
† It is a ioy to the iuſt to doe iudgement: and dread to them 15
that worke iniquitie.

Obſeruation of orders.
† A man, that ſhal erre from the way of doctrine, ſhal abyde 16
in the aſſemblie of giantes.

Temperance & parcimonie.
† He that loueth good cheere, ſhal be in pouertie: he that 17
loueth wine, and fatte thinges, ſhal not be rich.

Pietie.
† The impious ſhalbe geuen for the iuſt: and the vniuſt for 18
the righteous.

Domeſtical peace.
† It is better to dwel in a deſert land, then with a brawling 19
and angrie woman.

Frugalitie.
† Treaſure to be deſired, and oyle in the habitation of the iuſt: 20
and the vnwiſe man ſhal diſſipate it.

Iuſtice, and mercie.
† He that foloweth iuſtice and mercie, ſhal finde life, iuſtice, 21
and glorie.

Fortitude.
† The wiſe hath ſcaled the citie of the ſtrong, and hath 22
deſtroyed the confidence therof.

Guard of the tongue.
† He that kepeth his mouth, and his tongue, kepeth his 23
ſoule from diſtreſſes.

Modeſtie.
† The proude and arrogant is called vnlerned, which in 24
anger worketh pride.

Diligent trauel.
Liberalitie.
† Deſires kil the ſlothful: for his handes would not worke 25
any thing: † al the day he longeth and deſireth: but he that 26
is iuſt, wil geue, and wil not ceaſe.

Sinceritie in religion.
† The hoſtes of the impious abominable, becauſe they are 27
offered of wickednes.

True teſtimonie, and ſound doctrine.
† A lying witnes ſhal periſh: an obedient man ſhal ſpeake 28
victorie.

† The

29 † The impious man malepertly hardeneth his countenance: but he that is righteous, correcteth his way.

Amendment of faultes.

30 † There is no wiſdom, there is no prudence, there is no counſel againſt our Lord.

Conformitie to Gods wil.

31 † The horſe is prepared to the day of battel: but our Lord geueth ſaluation.

Gods grace neceſſarie.

CHAP. XXII.

1 BEtter is a good name, then much riches: aboue ſiluer and gold, good grace.

Honeſt fame.

2 † The rich and poore haue mette one an other: our Lord is the maker of both.

Contentment with our ſtate.

3 † The ſubtel ſaw euil, and hyd himſelf: the innocent paſſed by, and was afflicted with damage.

Prudence.

4 † The end of modeſtie the feare of our Lord, riches and glorie and life.

Pouertie of ſpirite.

5 † Armour and ſwordes in the way of the peruerſe: but the keper of his owne ſoule departeth far from them.

Care of the ſoules health.

6 † It is a prouerbe: A yongman according to his way, when he is old, wil not depart from it.

Good cuſtome in vertues.

7 † The richman ruleth ouer the poore: and he that boroweth is the ſeruant of him that lendeth.

Diligent trauel.

8 † He that ſoweth iniquitie, ſhal reape euils, and with the rod of his wrath, he ſhal be conſumed.

Equitie.

9 † He that is prone to mercie, ſhal be bleſſed: for of his breades he hath geuen to the poore.

Almes dedes.

He that geueth giftes ſhal purchaſe victorie and honour: but he that receiueth taketh away the ſoule of the geuer.

Better to geue then to take.

10 † Caſt out the ſcorner, and brawling ſhal goe forth with him, and cauſe ſhal ceaſe and contumelies.

Expel the incorrigible.

11 † He that loueth cleanes of hart, for the grace of his lippes, ſhal haue the king his frend.

Cleanes of hart.

12 † The eies of our Lord keepe knowlege: and the wordes of the iuſt are ſupplanted.

The godlie proſper.

13 † The ſlothful ſayth: A lyon is without, in the middes of the ſtreates I am to be ſlayne.

Fortitude.

14 † A deepe pitte the mouth of a ſtrange woman: he with whom our Lord is angrie, ſhal fal into it.

Care of chaſtitie.

15 † Follie is tyed together in the hart of a childe, and the rod of diſcipline ſhal driue it away.

Chatiſment.

Compaſſion.

† He that doth calumniate the poore, to increaſe his riches, 16
himſelf ſhal geue to a richer, and ſhal be in neede.

:: Rules of wiſdom are neceſſarie, profitable, and vpon practiſe found pleaſant: rightly directing al our thougtes wordes and dedes.

† :: Incline thine eare, and heare the wordes of wiſemen : 17
and ſet thy hart to my doctrine : † which ſhal be beautiful for 18
thee, when thou ſhalt kepe it in thy bellie, and it ſhal flow in
thy lippes.

† That thy confidence may be in our Lord, wherfore I haue 19
ſhewed alſo it to thee this day.

† Behold I haue deſcribed it to thee three maner of wayes, in 20
cogitations and knowledge : † that I might ſhew thee the 21
ſtabilitie, and the wordes of truth, out of theſe to anſwer
them, that ſent thee.

Care of the poore, becauſe they are deare to God.

† Doe not violence to the poore, becauſe he is poore : neither 22
oppreſſe the needie in the gate : † becauſe our Lord wil iudge 23
his cauſe, and wil pearſe them, that haue pearſed his ſoule.

Flee from euil companie which may corrupt thee.

† Be not frend to an angrie man, nor walke with a furious 24
man : † leſt perhaps thou lerne his pathes, and take ſcandal 25
to thy ſoule.

Auoide ſuretiſhipe, leſt thou fal into diſtreſſe.

† Be not with them, that ſticke downe their handes, and that 26
offer themſelues ſureties for debts : † for if thou haue not 27
wherewith to reſtore, what cauſe is there, that he ſhould take
the couering from thy bed?

Kepe ancient traditions.

† Trangreſſe not the ancient boundes, which thy fathers 28
haue put.

Diligent trauel.

† Haſt thou ſene a man quicke in his worke? he ſhal ſtand 29
before kinges, neither ſhal be before the vnnoble.

CHAP. XXIII.

Modeſtie and diſcretion at the table of great perſous.

VVHEN thou ſhalt ſitte to eate with a prince, attend 1
diligently what thinges are ſet before thy face :
† and ſet a knife in thy throte, if notwithſtanding thou haue 2
thy ſoule in thine owne power. † Deſire not his meates, in 3
which is the bread of lying.

Mediocritie of riches, and contentment with meane ſtate.

† Labour not to be rich : but ſet a meane to thy prudence. 4

† Lift not vp thine eies to the riches, which thou canſt not 5
haue : becauſe they ſhal make to themſelues winges as of an
eagle, and ſhal flie into heauen.

Eate not with a niggard, leſt he be ſecretly greued, outwardly diſſembling,

† Eate not with an enuious man, and deſire not his meates. 6

† Becauſe after the ſimilitude of a ſouthſayer, and diuiner, he 7
eſteemeth that which he knoweth not. Eate and drinke, wil
he ſay to thee : and his minde is not with thee.

and thyſelf repent it.

8 † The meates which thou hadſt eaten thou ſhalt vomite vp: and ſhalt loſe thy beautiful wordes.

Aduiſe not the vncapable.

9 † Speake not in the eares of the vnwiſe: becauſe they wil deſpiſe the doctrine of thy ſpeach.

Hurt not orphanes: for they are deare to God.

10 † Touch not the boundes of litle ones: and into the filde of pupils enter not.

11 † For their nerekinsman is ſtrong: and he wil iudge their cauſe againſt thee.

Diligent ſtudie of wiſdom.

12 † Let thy hart enter into doctrin: and thyne eares to wordes of knowlege.

Moderate chatiſment profiteth youth.

13 † Withdrawe not diſcipline from a childe: for if thou ſhalt ſtrike him with the rod, he ſhal not die.

14 † Thou ſhalt ſtrike him with the rod: and deliuer his ſoule from hel.

Vertues of children are ioyful to the parentes.

15 † My ſonne, if thy minde ſhal be wiſe, my hart ſhal be glad
16 with thee: † And my reines ſhal reioyce, when thy lippes
ſhal ſpeake right thinges.

Contentment with Gods wil. Hope of reward.

17 † Let not thy hart enuie ſinners: but in the feare of our Lord
18 be thou al the day: † becauſe thou ſhalt haue hope in the
later end, and thyn exaltation ſhal not be taken away.

Lerne and practiſe vviſdom.

19 † Heare my ſonne, & be wiſe: & direct thy minde in the way.

Sobrietie and Temperance.

20 † Be not in the feaſtes of great drinkers, nor in their comeſſa-
21 tions, which contribute fleſh together to eate: † becauſe
they that are geuen to drinking, and that pay ſhottes, ſhal be
conſumed, and drouſines ſhal be clothed with ragges.

Honour of parents.

22 † Heare thy father, that begot thee: and contemne not thy mother when ſhe is old.

VViſdom moſt precious.

23 † Bye truth, and ſel not wiſedom, and doctrine, and intelligence.

See. v. 15. and 16.

24 † The father of the iuſt reioyceth with gladnes: he that hath begotten a wiſeman, ſhal reioyce in him.

25 † Let thy father be glad, and thy mother, and let her reioyce that bare thee.

Bodelie and ſpiritual puritie.

26 † My ſonne geue me thy hart: & let thyne eies kepe my wayes.

27 † For an harlot is a deepe dich: & a ſtrange woman a narrow pitte.

Sobrietie alvvayes neceſſarie.

28 † She lyeth in wayt in the way as a robber, and whom ſhe ſhal ſee not circumſpect, ſhe wil kil.

Deteſt drunkennes.

29 † To whom is woe? to whoſe father woe? to whom browles?
to whom diches? to whom woundes without cauſe? to whom
30 bloud ſheeding eies? † Is it not to them that paſſe their time
in wine, and ſtudie to drinke out their cuppes?

† Behold

Drunkennes is deceiptful,

† Behold not wine when it waxeth yelow, when the colour therof ſhal ſhine in the glaſſe: it goeth in pleaſantly, 31

dangerous,

† but in the end, it wil bite like a ſnake, and as a baſiliske it wil powre abrode poyſones. 32

beaſtlie,

† Thine eies ſhal ſee ſtrange wemen, and thy hart ſhal ſpeake peruerſe thinges. 33

hurtful to others.

† And thou ſhalt be as one ſleeping in the middes of the ſea, and as the gouernour faſt a ſleepe, the ſterne being loſt. 34

ſenſeleſſe, and vnſatiable.

† And thou ſhalt ſay: They haue beaten me, but I was not greeued: they drew me, and I felt not: When ſhal I awake, and finde wines againe? 35

CHAP. XXIIII.

Flee euil companie, leſt thou be alured to vice.

EMVLATE not euil men, neither deſire thou to be with them: 1 † becauſe their mind doth meditate robberies, and their lippes ſpeake deceites. 2

VViſdom and vertues, not wickednes, do proſper temporally and ſpiritually.

† By wiſedom the houſe ſhal be built, and by prudence it ſhal be ſtrengthened. 3

† In doctrine the cellars ſhal be replenished with al precious, and moſt beautiful ſubſtance. 4

† A wiſeman is ſtrong: and a lerned man, ſtrong and valiant. 5

Counſel in warres, and other great affayres.

† Becauſe warre is managed by due ordering: & there ſhal be ſaluation where manie counſels are. 6

† Wiſedom is high for a foole, in the gate he ſhal not open his mouth. 7

Good purpoſes.

† He that thinketh to doe euils, ſhal be called a foole. 8

Report wel of others.

† The cogitation of a foole is ſinne: and a detracter the abomination of men. 9

Fortitude.

† If thou deſpaire being wearie in the day of diſtreſſe: thy ſtrength ſhal be diminiſhed. 10

VVorkes of mercie, according to our habilitie.

† Deliuer them that are led to death: and thoſe that are drawen to death ceaſe not to deliuer. 11

† If thou ſay: I am not of force: he that ſeeth into the hart, he vnderſtandeth, and nothing deceiueth the keeper of thy ſoule, and he ſhal render to a man according to his workes. 12

VViſdom is ſwete: and geueth hope.

† Eate honie my ſonne, becauſe it is good, and the honie-combe moſt ſweete to thy throte: 13 † ſo alſo the doctrine of wiſedom to thy ſoule: which when thou ſhalt finde, thou ſhalt haue hope in the later end, and thy hope ſhal not periſh. 14

Toleration of others imperfections:

† Lie not in wayte, nor ſeeke impietie in the houſe of the iuſt, nor ſpoile his reſt. 15

* Often-times. s. Aug. li. 11. c. 31. ciuit.

16 † For " ſeuen * times ſhal the iuſt fal, and ſhal riſe againe:
but the impious ſhal fal into euil.

VVithout which none liueth.

17 † When thine enemie ſhal fal, be not glad, and in his ruine let
18 not thy hart reioyce: † Leſt perhaps our Lord ſee, and it diſ-
pleaſe him, and he take away his wrath from him.

Charitie towards enemies.

19 † Contend not with the moſt wicked, nor emulate the im-
20 pious: † becauſe euil men haue not hope of thinges to come,
and the lampe of the impious ſhal be extinguiſhed.

Haue peace with al: ſo much as may be.

21 † Feare our Lord, my ſonne, and the king: & with detracters
22 medle not: † becauſe their perdition ſhal ſodenly riſe: and
the ruine of both who knoweth?

Loialtie to God & king.

23 † Theſe thinges alſo to the wiſe: to know a perſon in iudge-
ment is not good.

24 † They that ſay to the impious: Thou art iuſt: peoples ſhal
curſe them, and tribes ſhal deteſt them.

25 † They that rebuke him, ſhal be prayſed: and bleſſing ſhal
come vpon them.

26 † He ſhal kiſſe the lippes, who anſwereth right wordes.

Equitie in iudgement, condemning the guiltie, & deliuering the innocent, is very grateful to al.

27 † Prepare thy worke abrode, and diligently til thy ground:
that afterward thou mayſt build thy houſe.

Order in al affaires.

28 † Be not witnes without cauſe againſt thy neighbour: nei-
ther alure any man with thy lippes.

Diſcretion in bearing witnes.

29 † Say not: As he hath done to me, ſo wil I doe to him: I wil
render to euerie one according to his worke.

Reuenge not.

30 † I paſſed by the filde of a ſlothful man, and by the vineyard of
31 a fooliſh man: † and behold nettels had filled it wholy, and
thornes had couered the face therof, and the wal of ſtones was
deſtroyed.

32 † Which when I had ſeene, I layd it in my hart, and by the ex-
ample I lerned diſcipline.

33 † A litle I ſay, thou ſhalt ſleepe, a litle thou ſhalt ſlumber, a
34 litle ſhalt thou ioyne thy handes together, to reſt: † and as a
poſte, pouertie ſhal come to thee, & beggerie as a man armed.

Diligent labour, and vigilance to prouide neceſſaries, and to auoide beggerie.

ANNOTATIONS CHAP. XXIIII.

16. *Seuen times ſhal the iuſt fal.*] A iuſt man, that is to ſay, Gods true ſeruant, free from mortal ſinne, is ſubiect during this life, to manie tentations, imperfections, and may often fal into venial ſinnes, and not loſe iuſtice, nor the true title of a iuſt man (as here he is called) nor become the diuels ſeruant, nor Gods enemie: but through Gods grace helping his weaknes, he riſeth againe from ſmal ſinnes, ſtil perſeuering in Gods fauoure: wheras contrariwiſe the impious falleth into euil, towitte, into more and more ſinne, through malice,

A iuſt man falling into venial ſinnes is not therby vniuſt, nor Gods enimie.

Al ſinnes are not mortal.

and lacke of grace, & riſeth not ſo eaſily. And therfore the wiſman here admoniſheth, not to lie in waite, nor calumniouſly to ſeke impietie in the houſe, (that is, in the ſoule) of the iuſt. For though he committe ſome faultes, yet he riſeth againe, and is not impious, vniuſt, nor guiltie of mortal crime, as the wicked man is.

CHAP. XXV.

The 2. part. More Parables of Salomon gathered by others.

THeſe alſo are the parables of Salomon, which the men of 1
Ezechias king of Iuda wrote out.

Gods workes are not al reueled.

† It is the glorie of God to conceale the word, and the glorie 2
of kinges to ſearch the ſpeach.

Kinges haue ſome ſecretes.

† The heauen aboue, and the earth beneth, and the hart of 3
kinges is vnſcrutable.

Publique iuſtice and puniſhment of ſinne.

† Take away the ruſt from ſiluer, and there ſhal comeforth a 4
moſt pure veſſel: † Take away impietie from the kings coun- 5
tenance, and his throne ſhal be eſtabliſhed with iuſtice.

Modeſtie, and Humilitie.

† Appeare not glorious before the king, and in the place of 6
great men ſtand not.
† For it is better that it be ſaid to thee: Come vp hither; then 7
that thou be humbled before the prince.

Care of others fame.

† The thinges which thy eies haue ſene, vtter not quickly in a 8
brawle: leſt afterward thou canſt not amend it, when thou
haſt diſhonoured thy frend.

Compoſe controuerſies ſecretly, rather then contend in publique court.

† Treate thy cauſe with thy frend, and reueale not a ſecret to 9
a ſtranger: † leſt perhaps he inſult againſt thee, when he 10
heareth, and ceaſe not to vpbraide thee.
Grace and frendſhipe deliuer*: which kepe to thyſelf, leſt
thou become reprochful.

Speake in due time.

† Apples of gold in ſiluer beddes, he that ſpeaketh a word in 11
his time.

Prudent admonition.

† A golden earlet, and a ſhining precious ſtone, he that rebu- 12
keth a wiſeman, and an obedient eare.

Diligence in publique affaires.

† As the cold of ſnow in the day of harueſt, ſo a faithful legate 13
to him, that ſent him, maketh his ſoule to reſt.

Performance of promiſed induſtrie.

† Cloudes, and winde, and no rayne folowing, a glorious 14
man, and not accompliſhing his promiſes.

Meeknes.

† By patience the prince ſhal be pacified, and a ſoft tongue 15
ſhal breake hardnes.

Temperance.

† Thou haſt found honie, eate that which ſufficeth thee, leſt 16
perhaps being filled thou vomite it vp.

Modeſtie.

† Withdraw thy foote from the houſe of thy neighbour, leſt 17
ſome time hauing his fil he hate thee.

*From feare.

† A dart,

18 † A dart, and ſword, and a sharpe arrow, a man that ſpeaketh falſe teſtimonie againſt his neighbour.

True teſtimonie.

19 † A rotten tooth, and wearie foote, he that hopeth vpon the
20 vnfaithful in the day of diſtreſſe, † and that loſeth his cloke
in the day of cold.

Truſt not a diſſembler.

Vineger in * nither, he that ſingeth ſonges to a naughtie hart.

*A conſuming ſaltiſh hard earth.

Striue not with the incorrigible.

As a moth the garment, and a worme the woode: ſo the ſadnes of a man hurteth the hart.

Alacritie.

21 † If thine enemie ſhal hunger, geue him meate: if he thirſt,
22 geue him water to drinke: † for thou ſhalt heape hote coales
vpon his head, and our Lord wil reward thee.

Rom. 12.

Charitie towards enimies

23 † The northwinde diſſipateth raynes, & a ſad looke the tongue that detracteth.

Heare not detraction.

24 † It is better to ſitte in a corner of the houſe toppe, then with a brawling woman, and in a common houſe.

Domeſtical peace.

25 † Cold water to a thirſtie ſoule, and good tydings from a far countrie.

Ioy of wel doing.

26 † A fountaine trubled with the foote, and a vaine corrupted, the iuſt falling before the impious.

Profeſſion of truth.

27 † As he that eateth much honie, it is not good for him: ſo he that is a ſearcher of the maieſtie, ſhal be oppreſſed of the glorie.

Humilitie in knowlege.

28 † As a citie being open and without compaſſe of walles, ſo a man that can not repreſſe his ſpirit in ſpeaking.

Gouernment of the tongue.

CHAP. XXVI.

1 AS ſnow in the ſummer, and rayne in the harueſt: ſo is glorie vndecent for a foole.

Aduance not the vicious.

2 † As a birde flying to other places, & a ſparow going whither he liſt: ſo a curſe vttered in vaine ſhal light vpon ſome man.

Patience in falſe ſclander.

3 † A whippe for a horſe, and a ſnaffle for an aſſe, and a rod on the back of the vnwiſe.

Chaſtiſment.

4 † Anſwer not a foole according to his follie, leſt thou be made like to him.

5 † Anſwer a foole according to his follie, leſt he ſeme to himſelf to be wiſe.

Anſwer a foole wiſely: detecting his follie.

6 † Lame of feete, and drinking iniquitie, he that ſendeth wordes by a fooliſh meſſenger.

Place fitte men in office:

7 † As a lame man hath fayre legges in vaine: ſo a parable is vndecent in the mouth of fooles.

VViſe men in authoritie:

8 † As he that caſteth a ſtone into the heape of Mercurie: ſo he that geueth honour to the vnwiſe.

Vertuous in honour: and

Lerned to teach.

† As if a thorne ſhould grow in the hand of the drunkard: ſo 9
a parable in the mouth of fooles.

Make fooles to kepe ſilence.

† Iudgement determineth cauſes: and he that putteth a foole 10
to ſilence, apeaſeth angers.

Returne not to former ſinnes.

† As a dog that returneth to his vomite, ſo the vnwiſe that reiterateth 11
his follie.

2. Pet. 2.

Humble opinion of thy ſelf.

† Haſt thou ſene a man ſeeme to himſelfe wiſe? the foole ſhal 12
haue hope rather then he.

Fortitude.
Profitable laboures.

† The ſlothful ſayth: A lyon is in the way, and a lyoneſſe in the 13
iourneis: † as a doore turneth on his hinge ſo the ſlothful in 14
his bed.

At leaſt ſome good worke.

† The ſlothful hideth his hand vnder the armehole, and is 15
greeued if he turneth it to his mouth.

Loue not idlenes.

† The ſlothful ſeemeth wiſer to himſelfe, then ſeuen men 16
ſpeaking ſentences.

Intermedle not in brawles

† As he that taketh a dog by the eares, ſo he that paſſeth by 17
impatient, and medleth with an other mans brawle.

Vnfained freindſhipe, eſpecially in familiar acquantance.

† As he is hurtful that ſhooteth arrowes, and ſpeares vnto 18
death: † ſo a man, that hurteth his frende fraudulently: and 19
when he is taken with al ſayth: I did it in ieſt.

Puniſh batemakers.

† When wood fayleth, the fire ſhal be extinguiſhed: and the 20
whiſperer taken away, brawles ceaſe.

Pacifie the wrathful.

† As coles to burning coles, and wood to fire, ſo an angrie man 21
rayſeth brawles.

Heare not whiſperers of euil reportes.

† The wordes of the whiſperer as it were ſimple, and the ſame 22
come to the inmoſt partes of the bellie.

Flee from hypocrites. VVhoſe flaterie and ſoft ſpeach are ſuſpicious, they wil fal at laſt into their owne trappes, truth preuailing.

† As if thou wouldeſt adorne an earthen veſſel with droſſie 23
ſiluer, ſo ſwelling lippes ioyned with a moſt wicked hart.

† An enemie is perceiued by his lippes, when he ſhal handle 24
deceites in his hart.

† When he ſhal ſubmit his voyce, beleue him not: becauſe 25
there are ſeuen miſchiefes in his hart.

† He that couereth hatred fraudulently, his malice ſhal be reuealed 26
in the councel.

† He that diggeth a pit, ſhal fal into it: and he that rolleth a 27
ſtone, it ſhal returne to him.

† A deceitful tongue loueth not truth, and a ſlipper mouth 28
worketh ruines.

CHAP. XXVII.

Truſt not to future vncertainties.

BOaſt not for to morow, being ignorant what the day to 1
come may bring forth.

2 † Let an other prayſe thee, and not thine owne mouth: a ſtranger and not thine owne lippes.

Praiſe not thyſelf.

3 † A ſtone is heauie, and ſand weightie: but the anger of a foole is heauier then both.

Beware of a fooles wrath:

4 † Anger hath no mercie, nor furie breaking forth: and the violence of a moued ſpirit who can ſuſteyne?

for it hath no mercie.

5 † Better is manifeſt correption, then loue hidden.

6 † Better are the woundes of him that loueth, then the fraudulent kiſſes of him that hateth.

Loue freindlie ſeueritie not enemies flaterie.

7 † A ſoule that is ful ſhal treade vpon the honiecombe: and a ſoule that is hungrie ſhal take bitter alſo for ſweete.

Temperance in meate.

8 † As a bird fleeting from her neſt, ſo a man that forſaketh his place.

Iuſt care of thy familie.

9 † The hart is delighted with oyntement and diuers odours: and with the good counſels of a frend the ſoule is ſweetned.

Eſteme freindlie counſel.

10 † Thy frend, and thy fathers frend do not leaue: and goe not into thy brothers houſe in the day of thyne affliction.
Better is a neighbour neere thene a brother far of.

Old freindes are better, & ſurer then a kinſman.

11 Studie wiſedom my ſonne, & make my hart ioyful, that thou maiſt make anſwer to the vpbrayder.

Be wiſe euen for thy fathers ſake.

12 † The ſubtel man ſeeing euil, hideth himſelf: litle ones paſſing through haue ſuſteyned euil detriments.

Foreſee and preuent dangers.

13 † Take his garment, that hath bene ſuretie for a ſtranger: and for alienes take from him a pledge.

Truſt not enimies.

14 † He that bleſſeth his neighbour with a loud voice, riſing in the night, he ſhal be like him that curſeth.

Suſpect extraordinarie curteſie.

15 † Dropping through in the day of cold, and a brawling
16 woman are compared together: † He that reteyneth her, as
he that ſhould hold the winde, and ſhal cal in the oyle of his
right hand.

Tolerate incorrigible brawlers with patience; leſt they become worſe, by thy ſtriuing to amend them.

17 † Iron is ſharpened with iron, and a man ſharpeneth the face of his frend.

18 † He that kepeth the feegtree, ſhal eate the frute therof: and he that is the keper of his maſter, ſhal be glorified.

Conſerue that is good.

19 † As in waters the countenance of them that looke therin ſhyneth, ſo the hartes of men ate manifeſt to the prudent.

Conſcience is beſt witnes.

20 † Hel and perdition are neuer filled: in like maner alſo the eies of men are vnſatiable.

Contentment with our ſtate.

21 † As ſiluer is tried in the forge, and gold in the fornace: ſo a man is proued by the mouth of him that praiſeth.

Humilitie deſireth not praiſe.

Right of hart.

The hart of the wicked ſeeketh after euils, but the righteous
hart ſeeketh after knowlege.

Striue not to teach a foole.

† If thou ſhalt bray a foole in a morter, as when a peſtle ſtriketh 22
vpon ptiſane, his follie ſhal not be taken from him.

Diſcharge thy dutie: VVhiles thou art in this life.

† Know diligently the countenance of thy cattel, and con- 23
ſider thy flockes: † For thou ſhalt not haue power alwayes: 24
but a crowne ſhal be geuen into generation and generation.

Be content with thinges neceſſarie, and they ſhal be geuen to thee. *Mat. 6. v. 33.*

† The medowes are open, and the grene herbes haue appea- 25
red, and the graſſe is gathered out of the mountaines.

† Lambes for thy garment: and kiddes the price of the filde. 26

† Let the milke of the goates ſuffice thee for thy meates, and 27
for the neceſſities of thy houſe: and for victual to thy hand-
maides.

CHAP. XXVIII.

Innocencie is without feare.

THE impious fleeth, no man purſewing: but the iuſt 1
confident as a lyon, ſhal be without terrour.

General pietie of the people procureth Gods fauour.

† For the ſinnes of the land the princes therof ſhal be manie: 2
& for the wiſedom of a man, & the knowlege of thoſe thinges
that are ſaid, the life of the prince ſhal be longer.

Neighbourlie compaſſion.

† A poore man calumniating the poore, is like a vehement 3
showre, wherby famine is gotten.

Zele of iuſtice.

† They that forſake the lawe, praiſe the impious: they that 4
kepe it, are ſet on fire againſt him.

Remember the day of iudgement.

† Euil men thinke not on iudgement: but they that ſeeke after 5
our Lord, marke al thinges.

Honeſtie and pouertie.

† Better is a poore man walking in his ſimplicitie, then the 6
rich in crooked wayes.

No want nor waſte.

† He that kepeth the law is a wiſe ſonne, but he that feedeth 7
gluttons, ſhameth his father.

Juſt gaine in traffike.

† He that heapeth togethet riches by vſuries and ocker, gathe- 8
reth them for him that is liberal to the poore.

Obedience to magiſtrates.

† He that turneth away his eares from hearing the law, his 9
prayer ſhal be execrable.

Geue counſel ſincerely.

† He that deceiueth the iuſt in a wicked way, ſhal fal into his 10
deſtruction: and the ſimple ſhal poſſeſſe his goodes.

Humilitie in authoritie.

† The rich man ſeemeth to him ſelf wiſe: but the poore man 11
being prudent ſhal ſearche him.

Place the godlie in office.

† In the exultation of the iuſt there is much glorie: when the 12
impious reigne ruines of men.

† He that

13 † He that hideth his wicked deedes, ſhal not be directed: but he that ſhal confeſſe, and ſhal forſake them, ſhal obtayne mercie.

Acknowlege thy faultes.

14 † Bleſſed is the man, that is alwayes fearful: but he that is of an obſtinate mynde, ſhal fal into euil.

Feare to offend.

15 † A roaring lyon, and hungrie beare, an impious prince ouer the poore people.

16 † A prince lacking prudence, ſhal oppreſſe many by calumnie: but he that hateth auarice, his dayes ſhal be made long.

Clemencie in princes, and prudent liberalitie.

17 † A man that doth calumniat the bloud of a ſoule, if he ſhal flee into a lake, no man abideth.

Reuenge bloudſhed.

18 † He that walketh ſimply ſhal be ſaued: he that goeth peruerſe wayes, ſhal fal once.

Harmles life.

19 † He that tilleth his ground, ſhal be filled with breads: but he that purſeweth idlneſſe, ſhal be repleniſhed with pouertie.

Diligent labour.

20 † A faithful man ſhal be much prayſed: but he that haſteneth to be rich, ſhal not be innocent.

Iuſt dealing.

21 † He that knoweth a perſon in iudgement, doth not wel: this man euen for a morſel of bread forſaketh the truth.

Iuſt iudgement.

22 † A man, that haſteneth to be rich, and enuyeth others, is ignorant that pouertie ſhal come vpon him.

Moderate gaine.

23 † He that rebuketh a man, ſhal afterward find fauour with him more then he, that by flatteries of tongue deceiueth.

Freindlie correption.

24 † He that pilfereth any thing from his father, and from his mother: & ſaith this is no ſinne, is the partaker of a mankiller.

To robbe parents is a greuous crime.

25 † He that exalteth, and dilateth himſelfe, rayſeth brawles: but he that truſteth in our Lord, ſhal be healed.

Exalt not thyſelf.

26 † He that hath confidence in his owne hart, is a foole: but who ſo walketh wiſely ſhal be ſaued.

Truſt not thyne owne iudgement.

27 † He that geueth to the poore, ſhal not lacke: he that deſpiſeth him that asketh, ſhal ſuſteyne penurie.

Almes dedes.

28 † When the impious ſhal riſe, men ſhal be hid: when they ſhal periſh, the iuſt ſhal be multiplied.

Godlie magiſtrates.

CHAP. XXIX.

1 THE man, that with ſtiffe necke contemneth him that rebuketh, ſoden deſtruction ſhal come vpon him: and health ſhal not folow him.

Loue to be corrrected.

2 † In the multiplication of iuſt men, the common people ſhal reioyce: when the impious ſhal take princedom, the people ſhal mourne.

Chooſe godlie magiſtrates.

† A man

Loue wiſdom.

3 † A man that loueth wiſedom, maketh his father glad: but he that maintaineth harlots, ſhal deſtroy his ſubſtance.

Iuſt and liberal magiſtrates.

4 † A iuſt king ſetteth vp the land, a couetous man ſhal deſtroy it.

Sincere amitie

5 † A man, that with fayre, and fayned wordes ſpeaketh to his frend, ſpreadeth a nette to his ſteppes.

Iuſt ioy of the wickeds fal.

6 † A ſnare ſhal intangle the wicked man ſinning: and the iuſt ſhal praiſe and reioyce.

Compaſſion of the poore.

7 † The iuſt knoweth the cauſe of the poore: the impious is ignorant of knowlege.

Care of common good.

8 † Peſtilent men diſſipate a citie: but the wiſe turne away furie.

Contend not with a foole.

9 † A wiſe man, if he contend with a foole, whether he be angrie, or whether he laugh, ſhal not finde reſt.

Defend the iuſt.

10 † Men of bloud hate the ſimple: but iuſt men ſeeke his ſoule.

Diſcretion in iuſt anger.

11 † A foole vttereth al his ſpirit: a wiſeman differreth, and reſerueth til afterward.

Deteſtation of lying.

12 † A prince that gladly heareth wordes of lying, hath al his ſeruants impious.

Contentment in ſtate of life.

13 † The pooreman and the creditour haue mette one an other: our Lord is illuminatour of both.

Equitie in iudgement.

14 † The king, that iudgeth the poore in truth, his throne ſhal be replenished for euer.

Chaſtiſment of youth.

15 † Rod and rebuke geueth wiſedom: but the childe, that is left to his owne wil, confoundeth his mother.

God neuer permitteth al to be euil

16 † In the multiplication of the impious, wickednes ſhal be multiplied, and the iuſt ſhal ſee the ruines of them.

Inſtruct children.

17 † Nurter thy ſonne, and he ſhal refresh thee, and ſhal geue delightes to thy ſoule.

Pray to haue good Paſtors.

18 † When prophecie ſhal fayle, the people ſhal be diſſipated: but he that keepeth the Law, is bleſſed.

Compel the froward to obey.

19 † A ſeruant can not be taught by wordes: becauſe he vnderſtandeth that which thou ſayſt, and contemneth to anſwer.

Conſideration in ſpeaking.

20 † Haſt thou ſeene a man ſwifte to ſpeake? follie is rather to be hoped, then his amendement.

Subdue the fleſh to the ſpirite.

21 † He that nourisheth his ſeruant delicatly from his childhood, afterward ſhal feele him ſtubburne.

Meeknes.

22 † An angrie man prouoketh brawles: and he that is eaſie to indignation, ſhal be more prone to ſinne.

Humilitie.

23 † Humiliation foloweth the proude: and glorie ſhal receiue the humble of ſpirite.

Participate not with ſinne.

24 † He that is partaker with a theefe, hateth his owne ſoule: he heareth one adiuring, and telleth not.

25 † He that feareth man, ſhal ſoone fal: he that truſteth in our Lord ſhal be lifted vp.

26 † Manie ſeeke after the face of the prince: & the iudgement of euerie one commeth forth from our Lord.

27 † The iuſt abhorre an impious man: & the impious abhorre them that are in the right way.

The ſonne that keepeth the word, ſhal be out of perdition.

Feare not men in Gods cauſe remembring that God is Iudge of al.
Hate al wickednes.
Obey ſpiritual and temporal parents.

CHAP. XXX.

A right wiſeman thinketh humbly of himſelf. 4. knowing that Gods workes are inſcrutable, and perfect: 8. deſireth truth in al thinges, & mediocritie in riches. 11. Abhorreth certaine ſortes of men, 15. & certaine execrable thinges 18. noteth certaine thinges hard to be knowen: 21. other thinges intolerable: 24. others admirable. 32. the tongue dangerous.

The fourth part.
Other ſingular precepts, with prayſe of a prudent woman.

1 THE wordes of the Gatherer the ſonne of Vomiter. The
viſion, that the man ſpake, with whom God is, and who
2 being ſtrengthened by God abiding with him, ſayd: † I am
:: moſt fooliſh of men, & the wiſedom of men is not with me.
3 † I haue not learned wiſedom, and haue not knowen the ſci-
4 ence of ſaints. † :: Who hath aſcended into heauen and deſ-
cended? who hath conteyned the ſpirit in his handes? who
hath bound the waters together as in a garment? who hath
rayſed vp al the borders of the earth? what is his name, and
5 what is the name of his ſonne, if thou know? † Euerie word
of God tryed by fyre, is a buckler to them that hope in him;
6 † Adde not any thing to his wordes, and ſo thou be repro-
7 ued and found a lyer: † Two thinges I haue asked thee, denie
8 them not to me before I dye. † Vanitie, and lying wordes
make far from me. Beggerie, and riches geue me not: geue
9 only things neceſſarie for my ſuſtenance: † leſt perhaps being
filled I be allured to denie, and may ſay: Who is the Lord? or
being compelled by pouertie I may ſteale, and forſweare the
10 name of my God. † :: Accuſe not a ſeruant to his maſter, leſt
perhaps he curſe thee, and thou fal.
11 † There is :: a generation that curſeth their father, and that
12 bleſſeth not their mother. † A generation, that ſemeth to it-
13 ſelf cleane, & yet is not waſhed from their filthines. † A ge-
neration, whoſe eies are loftie, and the eielids therof ſet vp
14 on high. † A generation, that for teeth hath ſwordes, and
chaweth with theyr grinding teeth, that they may eate the
needie out of the earth, and the poore from among men.

:: The wiſeſt man beſt knoweth that he wanteth much of perfect wiſdom yet in his humilitie ſuppoſeth, that others haue attained ſome what more then himſelf.

:: Chriſt the Sonne of God is wiſdom it ſelf, and as the Sonne of man hath perfect wiſdom.

:: Bondſlaues are to be pittied, and not affliction added to the afflicted.

:: Foure execrable vices. Ingratitude, Hypocriſie: Inſolencie: Oppreſſion of the poore.

Cõcupiſcence of the fleſh, & of the eyes.
:. Enuie, Luxurie, Auarice, & Ambition.
:: Diſhonour of parents ſhal be ſeuerely puniſhed.
:: Youngmen folowing carnal appetite, can no more geue account of their actiõs, then of the vvayes vvhich an eagle, a ſerpent, and a ſhippe haue paſſed.
:: By theſe examples are commended foure vertues, Induſtrie, Prudence, Concord, and Humilitie.
:: Other foure Fortitude, Chaſtitie, Order, and Iuſtice.
:: Fooles ought not to gouerne.
:: Moderation is neceſſarie in al actions.

† The horſeleach hath :: two daughters that ſay : Bring, 15
bring. Three things are vnſatiable, the fourth neuer ſayth it
ſufficeth. † :: Hel, and the mouth of the matrice, & the earth 16
which is not ſatisfied with water : but :: the fyre neuer ſayth
it ſufficeth. † :: The eie, that ſcorneth his father, & that deſpi- 17
ſeth the trauail of his mother, in bearing him, let the rauens
of the torrents pick it out, and the young of the eagle eate it.
† Three thinges are hard to me, and of the fourth I am 18
vtterly ignorant. † The way of an eagle in the ayre, the way 19
of a ſerpent vpon a rocke, the way of a ſhippe in the middes of
th[illegible] and :: the way of a man in youth. † Such is alſo the 20
way of an adulterous woman, which eateth, and wyping her
mouth ſayth : I haue done no euil.

† By three thinges the earth is moued, and the fourth it can 21
not ſuſteyne. † By a ſeruant when he ſhal reigne : by a foole 22
when he ſhal be filled with meate : † by an odious woman 23
when ſhe ſhal be taken in matrimonie: & by " a bondwoman
when ſhe ſhal be heyre to her miſtreſſe.

† There are :: foure the leaſt thinges of the earth, and they are 24
wiſer then the wiſe. † The antes, a weake people, which pre- 25
pareth in the harueſt meate for themſelues : † The leueret, 26
a people not ſtrong, which placeth his bed in the rocke:
† The locuſt hath no king, and they go out al by their troopes: 27
† The ſtellion ſtayeth on his handes, & [illegible]th in kings houſes. 28
† :: There are three thinges which [illegible]el, and the fourth that 29
goeth happely. † The lyon, the ſtrongeſt of beaſtes ſhal feare 30
at the meeting of none : † the cocke gyrded about the loines, 31
and the ramme : alſo the king, againſt whom none can reſiſt.
† There is that :: hath appeared a foole after that he was liſted 32
vp on high : for if he had vnderſtood, he would haue layd his
hand vpon his mouth. † And he that :: ſtrongly preſſeth the 33
pappes to wring out milke, ſtrayneth out butter, and he that
violently cleanceth his noſe, wringeth out bloud : & he that
prouoketh angers, bringeth forth diſcordes.

ANNOTATIONS. CHAP. XXX.

Some ſuppoſe one Agur to be auctor of this chapter.

1. *The vvordes of the Gatherer.*] Some Interpreters take theſe foure Hebrew wordes, Agur, Iache, Ithiel, and Veal, conteined in this firſt verſe, to be proper names of men, ſuppoſing that a certaine wiſeman named Agur, the ſonne of Iache, ſpake the ſentences folowing in this chapter, to his ſonnes or ſcholars, called Ithiel & Veal. And ſo this ſuppoſed Agur, not Salomon, ſhould be the auctor of this chapter. But the old Interpreter, whom S. Ierom approueth and foloweth, tranſlated the ſame wordes as noones appellatiues. Neither doth

But it ſemeth

doth anie ancient Father account this Agur, amongſt the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the ſame ſhould haue bene placed laſt, and not before that which now foloweth, and is by al men confeſſed to be Salomons. And therfore we thinke it more probable, with S. Beda, and the common opinion, that there vvas no other auctor of anie part of this booke, beſides King Salomon. VVho is here called CONGREGANS, the Gatherer, becauſe he gathered theſe excellent Parables, and Prouerbes; as the ſonne of the Holie Ghoſt, ſignified by the word IACHE, povvring forth diuine ſentences, for inſtruction of ITHIEL & VCAL, that is, of al thoſe vvith vvhom God is by his grace; and vvho are ſtreingthened by God abiding vvith them.

more probable that only Salomon is auctor of this whole booke.

VVhy he is called Gatherer.

23. *A bondvvoman vvhen ſhe ſhal be heyre,*] Of al thinges in this world, it ſemeth moſt abſurde, that hereſie doth dominiere ouer Catholique religion: vvhich God ſome times, and in ſome places ſuffereth, for the greater merite of his elect.

VVhy God ſuffereth hereſie to reigne.

CHAP. XXXI.

An exhortation to chaſtitie, temperance, 8. and to workes of mercie. 10. with praiſe of a valiant wiſe woman.

1 THE :: wordes of Lamuel the king. The viſion wherwith
2 his mother inſtructed him. † What ô my beloued, what ô
the beloued of my wombe, what ô beloued of my vowes?
3 † Geue not thy ſubſtance to wemen, & thy riches to deſtroy
4 kinges. † Geue not to kinges, ô Lamuel, geue not wine to
kinges: becauſe there is no ſecrete where drunknes reigneth,
5 † & leſt perhaps they drinke, & forget iudgements, & change
6 the cauſe of the children of the poore. † Geue ſtrong drinke to
them that be ſad, and wine vnto them, that are of a penſiue
7 minde: † let them drinke, and forget their pouertie, and not
8 remember their ſorow any more. † Open thy mouth to :: the
dumme, & to the cauſes of al the children that paſſe: † open thy
mouth, :: decree that which is iuſt, & iudge the needie & poore.
10 † A valiant woman :: who ſhal finde? far, and from the
11 vtmoſt borders is the price of her. † The hart of her husband
12 truſteth in her, and he ſhal not neede ſpoyles. † She ſhal
13 render good, and not euil, al the dayes of her life. † She hath
ſought wool and flaxe, and hath wrought by the counſel of
14 her handes. † She is become as a marchants ſhippe, bringing
15 her bread from farre. † And ſhe hath riſen in the night, and
geuen pray to her houſhold, and meates to her handmaides.
16 † She hath vewed a filde, and bought it, of the fruite of her
17 handes ſhe hath planted a vineyard. † She hath gyrded her
18 loines with ſtrength, and hath ſtrengthened her arme. † She
hath taſted, and ſene that her traficke is good: her lampe ſhal
19 not be extinguiſhed in the night. † She hath put her hand to

:: VVordes perteining to Salomon ſpoken to him by his mother: who here calleth him Lamuel, ſignifying, *God vvith him.*

:: Doctrine is moſt profitable to thoſe, that are modeſtly dumme, more vvilling to heare then to ſpeake.

:: The chief & moſt proper office of a king is to do iuſtice.

:: A vvoman of ſuch perfectiõ as is here deſcribed, is in dede rare, yet poſſible to be found.

ſtrong thinges, and her fingers haue taken hold of :: the
ſpindle. † She hath opened her hand to the needie, and 20
ſtretched out her palmes to the poore. † She ſhal not feare 21
for her houſe in the coldes of ſnow: for al her houſhould
are clothed with duble. † Tapeſtrie clothing ſhe hath made 22
to herſelf: ſilke, and purple is her garment. † Her husband 23
is noble in the gates, when he ſhal ſitte with the ſenatours of
the land. † She :: made ſindon, and ſold it, and deliuered a 24
girdle to the Chananeite. † Strength and beautie is her 25
garment, and ſhe ſhal laugh in the later day. † She hath 26
opened her mouth to wiſedom, and the law of clemencie is in
her tongue. † She hath conſidered the pathes of her houſe, 27
and hath not eaten her bread idle. † Her children aroſe, and 28
commended her to be moſt bleſſed: her husband, and he
prayſed her. † Manie daughters haue gathered together 29
riches: thou haſt paſſed them al. † :: Grace is deceitful, and 30
beautie is vayne: the woman that feareth our Lord ſhal be
prayſed. † Geue ye to her :: of the fruite of her handes: and 31
let her workes praiſe her :: in the gates.

:: Good vvorkes ſhal be revvarded, :: at the tribunal ſeate of iudgement.

:: Flaxe on the diſtafe ſignifieth purpoſe to do good workes, yarne on the ſpindle the vvorke vvel begune, which geueth confidence in God that the ſame ſhal be perfect and haue due revvard.

:: They make and ſel cloth, which lerning and obſeruing Gods lavv, do teach it others.

:: External comelines is not durable: but the feare of God is more vvorthie of praiſe.

ANNOTATIONS CHAP. XXXI.

10. *A valiant vvoman vvho ſhal finde?*] Vpon occaſion of his mothers moſt prudent admonition, the wiſeman ſingularly praiſeth a perfect vertuous woman. And that in an exquiſite kind of ſtile: in Tetramical Iambike verſe, with perfect order and number of the Alphabet letters. Signifying, as S. Ierom teacheth, that as none can reade, or ſpeake wordes, vnles they firſt lerne to know the letters: ſo we can not attaine to know the greater Myſteries in holie Scriptures, except we beginne with moral good life, according to that the Prophet ſayth: By thy commandments I haue vnderſtood. And therfore wiſe Salomon, by inſtinct of the Holie Ghoſt, as wel by the maner of ſtile, as by the doctrine conteined, concludeth his Booke of Parables, with praiſe both of the Church in general, which hath al the vertues, and good properties here mentioned; and of euerie faithful ſoule, ſincerely ſeruing God, which either in dede, or in deſire of mind, hath ſuch part of them, as may ſuffice to the attaining of eternal life. For concerning the whole Church, S. Auguſtin in two Sermons (217. and 218 de temp.) S. Beda vpon this place, and other Fathers ſhew it euidently. Touching alſo particular ſoules, not only of holie men, but alſo of vvemen, the frailer ſexe, holie Scriptures, and Eccleſiaſtical monuments yelde manie examples, beſides the moſt Excellent and immaculate virgin Mother of God; as of Sara, Rebecca, Lia, Rachael, Elizabeth, Marie Magdalen, Martha, and innumerable others, moſt precious pearles, deare ſpouſes of Chriſt, and ſingular ornaments of his Church.

Proem. lament.

Pſal. 118. v. 104.

The praiſe of a right vviſe woman vvritten in verſe, & in order of the Alphabet.

The Church hath al good properties requiſite.

A faithful ſoule hath them at leaſt in deſire.

Rare and excellent wemen both in the old and nevv teſtament.

THE ARGVMENT OF ECCLESIASTES.

KIng Salomon *a diuine* Preacher, *wherof this Booke is called* Eccleſiaſtes, *exhorteth al ſuch as haue lerned the principles of good life, to contemne this world: becauſe al thinges therin are vaine, and inſufficient to geue repoſe to mans ſoule: ſhewing that true* felicitie, *which al men deſire,* conſiſteth not *in natural knowlege, gotten by witte and induſtrie; nor in worldlie pleaſures, much leſſe in carnal; nor in riches; nor in auctoritie or dominion;* nor in anie *other* temporal thing; *as diuers diuerſly thinke:* but *only* in the true ſeruice of God, *by flying from ſinne, and doing good workes, as in the meritorious cauſe,* and *eſſentially* in the clere viſion of God: *the proper end, for which man was created. And ſo this Booke conteyneth three principal parts. Firſt this diuine preacher confuteth al their opinions, that imagine a falſe felicitie in humane, worldlie, or temporal thinges: to the beginning of the 7. chapter. In the reſt of that chapter, and three folowing, he teacheth that true felicitie conſiſteth in the eternal fruition of God: and is procured by declining from vices, and embracing vertues. In the two laſt chapters, he exhorteth al to beginne ſpedily to ſerue God, and to perſeuere therin to the end of this life.*

This booke called Eccleſiaſtes, teacheth to contemne this vvorld. Becauſe felicitie conſiſteth not in anie temporal thing: but in the eternal ſight of God.

Diuided into three parts.

ECCLESIASTES,

IN HEBREW CALLED COHELETH.

CHAP. I.

Al temporal thinges (in compariſon of true felicitie) are vaine, 4. becauſe they are mutable, 8. neither can anie man attaine perfect knowlege, to his ſatisfaction: 12. as appeareth by Salomons owne experience.

1 THE wordes of Eccleſiaſtes, the ſonne of Dauid,
2 king of Ieruſalem. † Vanitie of vanities, ſayd
Eccleſiaſtes: vanitie of vanities, & al thinges vani-
3 tie. † What hath a man more of al his labour,
4 wherby he laboreth vnder the ſunne? † Generation paſſeth,
and generation cometh: but :: the earth ſtandeth for euer.

The firſt part of this Sermon ſheweth, that Felicitie conſiſteth not in anie temporal thing.

:: In the end of this world

the earth ſhal be purified, & ſo remaine for euer.

† The ſunne riſeth, and goeth downe, and returneth to his 5
place: and there riſing againe, † compaſſeth by the South, 6
and bendeth to the North: compaſſing al thinges, goeth
forward in circuite, & returneth vnto his circles. † Al riuers 7
enter into the ſea, and the ſea ouerfloweth not: to the place,
whence the riuers iſſue forth, they do returne, that they may
flow againe. † Al thinges are hard: man can not explicate 8
them in word. The eye is not filled with ſeing, neither is the
eare filled with hearing. † What is that hath bene? the ſame 9
thing that shal be. What is that hath bene done? the ſame
that is to be done. † :: Nothing vnder the ſunne is new, 10
neither is anie man able to ſay: Behold this is new: for it hath
already gone before in the ages, that were before vs. † There 11
is no memorie of former thinges: but neither of thoſe thinges
verily, which hereafter are to come, shal there be remenbrance
with them, that shal be in the later end. † I Eccle- 12
ſiaſtes haue bene king of Iſrael in Ieruſalem, † and haue pro- 13
poſed in my mind, to ſeke and ſearch wiſely of al thinges, that
are done vnder the ſunne. This very euil occupation hath God
geuen to the children of men, that they might be occupied in
it. † I haue ſene al thinges, that are done vnder the ſunne, and 14
behold :: al are vanitie, & affliction of ſpirit. † The peruerſe 15
are hardly corrected, and the number of fooles is infinite.
† I haue ſpoken in my hart, ſaying: Loe I haue bene made 16
great, and haue gone beyond al in wiſdom, that were before
me in Ieruſalem: and my minde hath contemplated manie
thinges wiſely, and I haue lerned. † And I haue geuen my 17
hart to know prudence, and doctrine, and errors and follie:
and I haue perceiued that in theſe alſo there was labour, and
affliction of ſpirite, † for that " in much :: wiſdom there is 18
much indignation: and he that addeth knowlege, addeth
alſo labour.

:: Mens ſoules dayly created are of the ſame kind as Adams ſoule: other creatures either were in their kindes from the beginning of the vvorld, or are procreated of diuers kindes preexiſting. S. Tho. pa. 1. q. 73. a. 1. ad. 3

:: Al natural thinges are inſufficient meanes to attaine felicitie.

:: VViſdom is the beſt thing in this vvorld, yet is not perfect felicitie, but the meanes to attaine it.

ANNOTATIONS. CHAP. I.

18. *In much vviſdom is much indignation.*] How much more anie man profiteth in wiſdom, ſo much more he is angrie with himſelf, for the euils which he hath done: ſo much better he knovveth the ſtrict iudgement of God, which he muſt paſſe: ſo much more he vnderſtandeth the vvant of perfect vviſdom: ſo much more he ſeeth that labour is required to procede in vertue: and to conſerue that ſmal portion vvhich he hath gotten. Neither is anie man ordinarily aſſured that he hath gotte anie part of true vviſdom; for he knovveth not, whether he be vvorthie of loue or hate. Eccle. 9.

VViſdom maketh men to be angrie with ſinne, to feare God, and to proceede in vertue.

CHAP.

CHAP. II.

Humane deligthes are al vaine: 4. as gorgious buildinges, fruitful vinyards, plentie of fiſh, cattle, ſeruantes, ſiluer, gold, muſike: 11. not ſatisfying mans deſire. 18. Neither can anie man know, how his heyre wil behaue himſelf.

1 I Sayde ∷ therfore in my hart: I wil goe, & flow in delightes,
and enioy good thinges. ∷ And I ſaw that this alſo was vanitie.
2 † Laughter I haue reputed errour: and to ioy I haue
3 ſaide: Why art thou deceiued in vaine? † I haue thought in
my hart, to withdraw my fleſh from wine, that I might
transferre my minde to wiſdom, and might auoid follie, til
I might ſee what ſhould be profitable for the children of men:
what is nedeful to be done vnder the ſunne, in the number of
4 the dayes of their life. † I haue magnified my workes, I haue
5 built me houſes, & planted vineyards, † I haue made gardens,
6 and orchards, and ſet them with trees of al kindes, † and
I haue made me ponds of waters, to watter the wood of
7 ſpringing trees, † I haue poſſeſſed menſeruants and wemenſeruants,
and haue had a great familie: heardes alſo, and great
flockes of ſhepe, aboue al that were before me in Ieruſalem:
8 † I haue heaped together to myſelf ſiluer, and gold, and the
ſubſtance of kinges, and prouinces: I made me ſingingmen,
& ſingingwemen, and the delightes of the children of men:
9 cuppes, and goblets to ſerue to powre out wines: † and I
ſurpaſſed in riches al, that were before me in Ieruſalem:
10 wiſdom alſo hath perſeuered with me. † And al thinges, that
myne eies deſired, I haue not denied to them: neither haue
I ſtayed my hart, but that it enioyed al pleaſure, & delighted
itſelf in theſe thinges, which I had prepared: and this I eſtemed
11 my portion, if I did vſe my labour. † And when I had
turned myſelf to al the workes, which my handes had done, &
to the laboures, wherin I had ſwette in vaine, I ſaw in al thinges
vanitie, and affliction of minde, & nothing to be permanent
12 vnder the ſunne. † I paſſed further to contemplate
wiſdom, and errors, and follie (what is man, quoth I, that he
13 can folow the king his Maker?) † and I ſaw that wiſdom ſo
14 much excelled follie, as light differeth from darknes. † The
∷ eyes of a wiſeman are in his head: the foole walketh in
darknes: and I haue lerned that there was one death of both.
15 † And I ſayd in my hart: If the fal of the foole & myne ſhal
be one

∷ A vvordlie man may obiect, that ſeing vviſdom bringeth not felicitie in this life, it ſemeth beſt to take his pleaſure & eaſe, & not to labour for it. ∷ But the wiſeman cõfuteth this conceipt. Becauſe wordlie ioy is ſhort & vncertaine, neither is anie ioy that men haue in this life true ioy of the bleſſed, but only a conſolation in miſeries.

∷ Conſideration is the directorie of al good workes,

:: The conceit of worldlie men not conſidering the life to come.

be one, :: what doth it profite me, that I haue beſtowed greater
labour for wiſdom? And ſpeaking with my minde, I perceiued
that this alſo was vanitie. † For there ſhal be no memorie of 16
the wiſe in like maner as of the foole for euer, and the times to
come ſhal couer al thinges together with obliuion: the lerned
dieth in like maner as the vnlerned. † And therfore I haue bene 17
wearie of my life, ſeing al thinges vnder the ſunne to be euil,
and al thinges vanitie and affliction of ſpirite. † Againe I 18
deteſted al myne induſtrie, wherwith I haue laboured vnder
the ſunne moſt ſtudiouſly, being like to haue an heyre after me:
† whom I know not, whether he wil be a wiſeman or a foole, 19
and he ſhal rule in my labours, wherewith I haue ſwette and
haue bene careful: and is there anie thing ſo vaine? † Wherfore 20
I ceaſed, and my hart hath renounced to labour anie more
vnder the ſunne. † For whereas one laboreth in wiſdom, and 21
doctrine, and carefulnes, he leaueth the thinges gotten to an
idle man: aud this therfore is vanitie, and great euil. † For 22
what profite ſhal be to a man of al his labour, and affliction
of ſpirite, wherwith he is vexed vnder the ſunne? † Al his 23
daies are ful of ſorowes and miſeries, neither by night doth he
reſt in minde, and is not this vanitie? † Is it not better to eate 24
and drinke, and ſhew vnto his ſoule good thinges of his laboures?
:: & this is of the hand of God. † Who ſhal ſo deuour, 25
and flow with delightes as I? † To a man good in his ſight, 26
God hath geuen wiſdom, and knowlege, and ioy: but to the
ſinner he hath geuen affliction, and ſuperfluous care, to adde,
and to gather together, and deliuer it to him that hath pleaſed
God: but this alſo is vanitie, & vaine carefulnes of the minde.

:: It is better to vſe that is honeſtly gotten for our neceſſitie, then to be ſtil ſolicitous to get more.

CHAP. III.

Contrarie thinges ſuccede in their ſeaſons, and paſſe away, 9. wherof man getteth no perfect knowlege, how long ſoeuer he liueth, and laboreth to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil ſhal be ſeparated, and iudged according to their deſertes.

AL thinges haue a time, and in their ſpaces al thinges paſſe 1
vnder :: heauen. † A time to be borne, & a time to dye. 2
A time to plant, & a time to pluck vp that which was planted.
† A time to kil, and a time to heale. A time to deſtroy, 3
and a time to builde. † A time

:: Generation, Corruption, & Alteration perteine only

4 † A time to wepe, & a time to laugh. A time to mourne,
and a time to dance.
5 † A time to diſperſe ſtones, and a time to gather.
A time to embrace, and a time to be farre from embracings.
6 † A time to gette, and a time to loſe.
A time to kepe, and a time to caſt away.
7 † A time to rent, and a time to ſow together.
A time to kepe ſilence, & a time to ſpeake.
8 † A time of loue, and a time of hatred. A time of warre,
9 and a time of peace. † ∷ What hath man more of his labour?
10 † I haue ſene the affliction, which God hath geuen to the
11 children of men, that they may be diſtracted in it. † He hath
made al thinges good in their time, and hath deliuered the
world to their diſputation, and that man can not finde the
worke, which God hath wrought from the beginning vnto
12 the end. † And I haue knowne that there was no better
13 thing then to reioyce, and to do wel in his life. † For euerie
man, that eateth and drinketh, and ſeeth good of his labour,
14 this is the gift of God. † I haue lerned that al the workes,
which God hath made, perſeuere for euer: we can not adde
anie thing, nor take away from thoſe thinges, which God
15 hath made that he may be feared. † That which hath bene
made, the ſame is permanent: the thinges that ſhal be, haue
16 already bene: and God reſtoreth that which is paſt. † I ſaw
vnder the ſunne in the place of iudgement impietie, and in the
17 place of iuſtice iniquitie. † And I ſayde in my hart: the iuſt
and the impious God wil iudge, and then ſhal be the time of
18 euerie thing. † I ſayd in my hart of the children of men, that
God would proue them, and ſhew them to be like beaſtes.
19 † Therfore there is one death of man, and beaſtes, and the
condition of both equal: as man dieth, ſo they alſo dye: al
thinges breath alike, and man hath nothing more then beaſt:
20 al thinges are ſubiect to vanitie, † and al thinges paſſe to one
place: of earth they were made, and into earth they returne
21 together. † Who knoweth if the ſpirit of the children of
Adam aſcend vpward, and if the ſpirite of beaſtes deſcend
22 downward? † And I haue found that nothing is better then
for a man to reioyce in his worke, and that this is his
portion. For who ſhal bring him, to know the thinges that
ſhal be after him?

to thinges of this world vnder heauen, often here deſcribed by the terme, Vnder the ſunne. For ſpiritual ſubſtances are not comprehended in time, nor place. S. *Ierom. in hunc. locum.* to 7.

∷ Al this ſheweth that nothing of this world is perpetual, but to be vſed interchangeably, in due time, place, maner, and order. For diſorder maketh confuſion.

CHAP. IIII.

In this world manie innocents are oppreſſed, 4. The potent ſometimes enuied, contemned, 15. and forſaken by their ſubiectes, 17. eſpecially when the ſuperiors obey not God.

I Turned myſelf to other thinges, and I ſaw the oppreſſions, 1
that are done vnder the ſunne, and the ∷ teares of the
innocents, and no comforter: & that they can not reſiſt their
violence, being deſtitute of al mens helpe. † And I praiſed 2
rather the dead, then the liuing: † and happier then both 3
haue I iudged him, that is not yet borne, nor hath ſene the euils
that are done vnder the ſunne. † Againe I haue contemplated 4
al the labours of men, and their induſtries I haue perceiued to
lie open to the enuie of their neighbour: and in this therfore
there is vanitie, and ſuperfluous care. † A foole foldeth his 5
handes together, and eateth his owne fleſh, ſaying: † Better 6
is an handful with reſt, then both handes ful with labour, and
affliction of mind. † Conſidering I found alſo an other vanitie 7
vnder the ſunne: † There is one, and he hath not a ſecond, 8
not a ſonne, not a brother, and yet he ceaſeth not to labour,
neither are his eyes ſatisfied with riches, neither doth he
recount, ſaying: For whom do I labour, and defraud my
ſoule of good thinges? in this alſo is vanitie, and very il
affliction. † ″ It is better therfore that two be together, then 9
one: for they haue profite of their ſocietie: † if one fal, he 10
shal be ſtayed vp of the other. Woe to him that is alone:
becauſe when he falleth, he hath none to lift him vp. † And 11
if two ſleepe together, they shal warme eche other: one how
shal he be warmed? † And if a man preuaile againſt one, two 12
reſiſt him: a ∷ triple coard is hardly broken. † Better is a 13
child that is poore and wiſe, then a king old and foolish, that
knoweth not to foreſee for hereafter † Becauſe out of the 14
priſon, and cheynes ſometime there cometh one forth to a
kingdom: and an other borne in his kingdom, is conſumed
with pouertie. † I ſaw al men aliue, that walke vnder the 15
ſunne, with the ſecond yongman, which shal riſe vp for him.
† The number of the people, of al that haue bene before him 16
is infinite: and they that shal be afterward, shal not reioyce in
him. But this alſo is vanitie, and affliction of ſpirite. † Take 17
heede to kepe thy foote, when thou entreſt into the houſe of
God,

∷ God ſuffereth the innocent to be afflicted for a time, of his ſpecial prouidence: becauſe they therby merite a great reward Pſal. 72.

∷ It is in dede better not to be at al then to be in eternal miſerie, (*Mat. 26. v. 24.*) but temporal affliction which the iuſt ſuffer is not miſerie, as wordlie mēn eſteme it, but a ſpecial meane to attaine eternal felicitie.

∷ True charitie not contaminate with enuie, by how much it is increaſed in number, ſo much it increaſeth in ſtreingth. S. Iero.

18 God, and approch thou to heare. † For much better is obedience,
then the victimes of fooles, who know not what euil
they doe.

1.Reg.15.
Oſee, 6.

ANNOTATIONS. CHAP. IIII.

9. *It is better that tvvo be together*] Beſides the commendation of charitie, and freindſhipe amongſt men: which is one proper ſenſe of this place: S. Ierom expoundeth it alſo of the neceſſitie of Chriſts dwelling in mans ſoule, & of his continual aſſiſting grace: that man alone lie not open to the deceiptes of the aduerſarie. The benefite of feloſhippe (ſayth he) is ſtreightwayes ſhewed in the profite of ſocietie. For if the one fal (as * the iuſt falleth often) Chriſt raiſeth vp his partner: for vvoe to him, vvho falling hath not Chriſt in him, to raiſe him vp. If one alſo ſlepe, that is, be diſſolued by death, and haue Chriſt vvith him, being vvarmed, and quickned, he ſooner reuiueth. And if the diuel be ſtronger in impugning againſt a man, the man shal ſtand, and Chriſt vvil ſtand (*pro homine ſuo, pro ſodali ſuo*) for his man, for his companion. Not that Chriſts povvre alone is vveake againſt the diuel, but that freewil is leift to man, and we doing our endeuour he becometh ſtronger in feighting. And if the Father, the Sonne, and the Holie Ghoſt come vvithal, this ſodalitie is not ſoone broken. Yet that vvhich is not ſoone broken, may ſometimes be broken. For this triple coard, vvas in Iudas the Apoſtle, but becauſe after the morſel the diuel entered into him, this coard was broken. Thus S. Irom teacheth, that neither can man without Chriſt reſiſt tentations, nor riſe from anie ſinne in this life, or * in the next; neither vvil Chriſt vvithout mans conſent and endeuour, ſtay him from falling, nor raiſe him vp being fallen.

Prou.24. v.16.

Ioan.13. v.27.

*In purgatorie.

Man without Chriſts helpe can neither reſiſt tentations, nor riſe from ſinne.

And without mans free conſent Chriſt wil not ſtay him, nor raiſe him vp.

CHAP. V.

An exhortation to ſpeake diſcretly, and reuerently of God; 3. to performe vowes; 6. not to be trubled with imaginations, nor preſent oppreſſions of the poore. 9. Auarice is neuer ſatiate, 11. riches ſometimes cauſe ſicknes, ruine of the bodie, 18. and obliuion of God.

1 SPEAKE ∷ not anie thing rashly, neither let thy hart be
ſwift to vtter a word before God. For God is in heauen,
and thou vpon the earth: therfore let thy wordes be few.
2 † Dreames do folow manie cares, and in manie wordes follie
3 wil be found. † ∷ If thou haſt vowed anie thing to God,
differre not to pay it: for an vnfaithful and fooliſh promiſe
diſpleaſeth him. But what ſoeuer thou haſt vowed, pay it:
4 † and it is much better not to vow, then after a vow not to
5 performe the thinges promiſed. † Geue not thy mouth to
make thy fleſh to ſinne: neither ſay thou before ∷ the Angel:
There is no prouidence: leſt perhaps God being wrath againſt
6 thy wordes, diſſipate al the workes of thy handes. † Where
manie dreames are, there are manie vanities, and wordes
7 innumerable: but do thou feare God. † If thou shalt ſee the

Deut.23.

∷ Becauſe no man is able to attaine perfect knowlege of God, it behoueth al to ſpeake and thinke ſoberly of him.

∷ Vow or promiſe once made muſt be fulfilled.

∷ The proper Angel which aſſociateth euerie man.

oppreſſions of the poore, and violent iudgements, and iuſtice
to be ſubuerted in the prouince, meruel not at this matter:
becauſe there is an other higher then the high, and ouer theſe
alſo there are others more eminent: † and beſides the king 8
of al the earth reigneth ouer his ſeruant. † A couetous man 9
shal not be filled with money: and he that loueth riches, shal
take no fruite of them: and this therfore is vanitie. † Where 10
great riches are, there are alſo manie that eate them. :: And
what doth it profite the owner, but that he ſeeth the riches
with his eyes? † Sleepe is ſwete to him that worketh, 11
whether he eate much or litle: but the ſatietie of the rich Iob. 20.
doth not ſuffer him to ſleepe. † There is alſo an other very il 12
infirmitie, which I haue ſene vnder the ſunne: riches kept to
the hurt of the owner. † For they perish in very euil 13
affliction: he :: hath begotten a ſonne, which shal be in great
pouertie. † As he came forth naked from his mothers 14
wombe, ſo shal he returne, and shal take nothing away with
him of his labour. † An infirmitie vtterly miſerable: as he 15
came, ſo shal he returne. What doth it then profite him, that
he hath labored into the winde? † Al the dayes of his life he 16
eateth in darknes, and in miſerie, and in heauines. † This 17
therfore hath ſemed good to me, that a man eate, and drinke,
and take ioy of his labour, wherwith he hath labored vnder
the ſunne, the number of the dayes of his life, which God
hath geuen him, and this is his portion. † And to euerie man, 18
vnto whom God hath geuen riches, and ſubſtance, and hath
geuen him powre to eate of them, and to enioy his portion,
and to reioyce of his labour: this is the gift of God. † For he 19
shal not greatly remember the dayes of his life, becauſe God
doth occupie his hart with delightes.

:: As temporal riches are often the occaſion of their owners ruine: ſo vaine philoſophie, and hereſie auaile not heretikes, nor their folowers, but as they came naked from their mothers wombe, the peruerſe Church, ſo shal both ſuch maſters, and ſcolars depart without comforth into the wrath which they prepare to themſelues. *S. Ierom. in hunc locum.*

CHAP. VI.

Riches make not men happie, becauſe manie dye shortly: 3. and manie rich men wil not vſe their riches. 8. Likewiſe ſtudie to know al ſecrete thinges is vanitie, not felicitie. Prou. 22.

THERE is alſo an other euil, which I haue ſene vnder the 1
ſunne, and that frequent with men: † A man to whom 2
God hath geuen riches, and ſubſtance, and honour, and
nothing is lacking to his ſoule of al thinges, which he
deſireth: neither doth God geue him powre to eate therof:

but a ſtrange man shal eate it vp. This is :: vanitie and great
3 miſerie. † If a man shal begette an hundred children, and
shal liue manie yeares, and haue manie dayes of age, and his
ſoule vſe not the goods of his ſubſtance, and he lacke burial:
of this man I pronounce, shat the vntimely borne is better
4 then he. † For he came in vaine, and paſſeth to darknes, and
5 his name shal be cleane forgotten. † He hath not ſene the
6 ſunne, nor knowen the diſtance of good and euil: † although
he liued two thouſand yeares, and hath not enioyed good
7 thinges: do not al thinges haſten to one place? † Al the
labour of man is in his mouth: but his ſoule shal not be filled.
8 † What hath the wiſeman more then the foole? and what
9 the poore man, but to paſſe thither, where life is? † Better it
is to ſee that, which thou maiſt couete, then to deſire that,
which thou canſt not know. But this alſo is vanitie, and
10 preſumption of ſpirite. † :: He that shal be, his name is already called: and it is knowne, that he is a man, and can not
11 contend in iudgement againſt a ſtronger then himſelf. † There
be manie wordes, that haue much vanitie in diſputing.

:: Al this ſhevveth euidently that felicitie conſiſteth not in riches.

:: It is plainly preached (ſaith S. Iero.) of the coming of Chriſt, vvhoſe name was geuen, and knovven before he vvas borne in fleſh.

CHAP. VII.

It is in vaine to ſeke, and vnpoſſible to know al natural thinges. 2. It imporseth to leade this shorte life in mortification, 4. pœnance, 8. and patience: 12. ſeeking wiſdom, with competent temporal meanes; 15. prouiding for the next world; 24. not yelding to concupiſcence.

1 WHAT nedeth a man to ſeke thinges greater then himſelf, wheras he is ignorant, what is profitable for him in his life, in the number of the dayes of his peregrination, and the time that paſſeth as a shadow? Or who can tel him what shal be after him vnder the ſunne?

None can perfectly knovv the nature of al thinges preſent, or to come.

2 † Better is a good name then precious ointments: and the day
Prou. 22. 3 of death, then the day of natiuitie. † It is better to goe to the
houſe of mourning, then to the houſe of banketing: for in
that the end of al men is ſignified, and he that liueth thinketh
4 what shal be. † :: Anger is better then laughter: becauſe by
ſadnes of the countenance, the mind of the offender is
5 corrected. † The hart of wiſemen where ſadnes is, and the
6 hart of fooles where mirth. † It is better to be rebuked of a
wiſeman, then to be deceiued with the flaterie of fooles.
7 † Becauſe as the ſound of thornes burning vnder a potte, ſo

The 2. part. True felicitie is procured by good life, and conſiſteth in the eternal ſight of God.

:: Anger rightly vſed, is commendable & beneficial to correcte

the

our owne faultes and others.

∷ But haſtie, or immoderate anger is ſinful and hurtful.

∷ Likewiſe moderate riches profite the ſeruants of God, ſo that they ſette not their mind vpon them.

the laughter of a foole: but this alſo is vanitie. † Oppreſſion 8
trubleth the wiſe, and shal deſtroy the ſtreingth of his hart.
† Better is the end of a ſpeach, then the beginning. ∷ Better is 9
the patient man then the arrogant. † Be not quickly angrie, 10
becauſe anger reſteth in the boſom of a foole. † Say not: What 11
is the cauſe thinkeſt thou that the former times were better
then they are now? for this maner of queſtion is foolish.
† Wiſdom with ∷ riches is more profitable, and doth more 12
profite them that ſee the ſunne. † For as wiſdom protecteth, 13
ſo money protecteth. But lerning and wiſdom haue this much
more, that they geue life to their owner. † Conſider the 14
workes of God, that no man can correct whom he hath deſpi-
ſed. † In the good day enioy good thinges, and beware 15
before of the euil day. For as this, ſo that alſo hath God made,
that man finde not againſt him iuſt complants. † Theſe thinges 16
alſo I ſaw in the dayes of my vanitie: The iuſt man perisheth
in his iuſtice, and the impious liueth a long time in his malice.
† Be not iuſt too much: neither be more wiſe, then is neceſ- 17
ſarie, leſt thou be come more dul. † Doe not impiouſly much: 18
and be not foolish, leſt thou dye not in thy time. † It is good 19
that thou hold vp the iuſt; yea and from him withdraw not
thy hand: becauſe he that feareth God, neglecteth nothing.
† Wiſdom hath ſtreingthned the wiſe aboue tenne princes of 20
the citie. † For there is no iuſt man in the earth, that doth 21
good, and ſinneth not. † But to al wordes alſo, that are 22
ſpoken, do not applie thy hart: leſt perhaps thou heare thy
ſeruant curſing thee. † For thy conſcience knoweth, that 23
thou alſo haſt curſed others. † I haue proued al thinges in 24
wiſdom. I haue ſayd: I wil become wiſe, & it departed farder
from me † much more then it was: and a depe profunditie, 25
who shal finde it? † I haue vewed al thinges with my minde, 26
that I might know, and conſider, and might ſeke wiſdom, and
reaſon: and that I might know the impietie of the foole, and
the errour of the imprudent: † and I haue found that a 27
woman is more bitter then death, who is the ſnare of
hunters, and her hart a nette, her handes are bandes. He that
pleaſeth God, wil auoide her: but he that is a ſinner, wil be
caught of her. † Loe this haue I found, ſayd * Eccleſiaſtes, 28
one thing and an other, that I might finde reaſon, † which yet 29
my ſoule ſeketh, and I haue not found it. ∷ A man of a
thouſand I haue found one, ∷ a woman of al I haue not
found.

3. Reg. 8.
2. Par. 6.
Prou. 20.
1. Ioan. 1.

∷ Mans reaſon which is the ſuperior part of his ſoule, rarely thinketh good: ∷ Senſualitie ſtil inclineth to euil.

* The preacher.

30 found. † Only this I haue found, that ∵ God made man right,
and he hath intangled himſelf with infinite queſtions. Who is
ſuch a one as the wiſe? and who hath knowne the reſolution
of* the word.

* The obſcure thing.

∵ God made man right, & he of his owne wil fel from God. See S. *Aug. li.* 14. *c.* 11. *ciuit.*

CHAP. VIII.

A ſigne of true wiſdom appereth in obſeruing Gods commandments, 6. in this ſhorte time of meriting eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God ſuffereth the wicked to proſper, and the iuſt to be afflicted in this life, no mortal man can know.

1 THE wiſdom of a man ∵ ſhineth in his countenance, and
2 the moſt mightie wil change his face, † I obſerue the
mouth of the king, and the precepts of the oath of God.
3 † Haſten not to depart from his face, nor continew thou in
4 an euil worke: becauſe al that he pleaſeth, he wil doe, † and
his word is ful of powre: neither can anie man ſay to him.
5 Why doſt thou ſo? † He that kepeth the precept, ſhal finde
no euil. The hart of a wiſeman vnderſtandeth time and
6 anſwer. † There is a time for al buſines, and opportunitie,
7 and much affliction of man: † becauſe he is ignorant of
thinges paſt, and thinges to come he can know by no
8 meſſenger. † It is not in mans powre to prohibite the ſpirite,
neither hath he powre in the day of death, neither is he
ſuffered to reſt when warre is at hand, neither ſhal impietie
9 ſaue the impious. † Al theſe thinges I haue conſidered, and
gaue my hart on al the workes, that are done vnder the ſunne.
10 Sometime man ruleth ouer man to his owne hurt. † I ſaw the
impious buried: who alſo when they yet liued, were in holie
place, and were praiſed in the citie as men of iuſt workes. But
11 this alſo is vanitie. † Becauſe ſentence is not ſpeedely
pronounced againſt the euil, the children of men committe
12 euils without anie feare. † But yet a ſinner by this that he doth
euil an hundred times, & by patience is borne withal, I know
that it ſhal be good to them that feare God, which dread his
13 face. † Let there be no good to the impious, neither let his
dayes be prolonged, but as a ſhadow let them paſſe, that
14 feare not the face of our Lord. † There is alſo an other
∵ vanitie, which is done vpon the earth. There are iuſt men,
to whom euils happen, as though they had done the workes
of the impious: and there are impious men, which are ſo
ſecure,

∵ As probable coniecture of a mans inward diſpoſition is made by his exteriour countenance: ſo his good workes ſhining before men are good ſigne of internal vertues; which in dede are right and meritorious, when the intention is ſincere, referring al to Gods glorie, & edification of others, without deſire of vaine praiſe in the world.

∵ By this terme vanitie is ſtil vnderſtood that felicitie is not in proſperous thinges of this world: neither are al men miſerable, that ſuffer aduerſitie.

ſecure, as though they had the dedes of the iuſt. But this alſo
I iudge moſt vaine. † I therfore haue praiſed mirth that there 15
was no good thing for a man vnder the ſunne, but that he
ſhould eate, and drinke, and be glad: and this only he ſhould
take away with him of his labour in the dayes of his life, which
God hath geuen him vnder the ſunne. † And I haue ſet my 16
hart to know wiſdom, and to vnderſtand the * diſtraction
that is in the earth: There is a man that dayes and nightes
taketh no ſlepe with his eyes. † And I vnderſtood that man 17
can finde no reaſon of al thoſe workes of God, that are done
vnder the ſunne: and the more he ſhal labour to ſeke, ſo
much the leſſe he can finde: yea if the wiſman ſhal ſay, that
he knoweth, he is not able to finde it.

* Buſie ſearching

CHAP. IX.

None knoweth (certainly and ordinarily) whether they be in Gods graſe or no. 4. The euil are in worſe caſe dead then aliue, 11. neither can we know the euent of temporal thinges, nor the terme of our life, nor how gratful others wil be towards vs. 16. Sure it is, that wiſdom is better then ſtreingth.

AL theſe thinges haue I diſcourſed in my hart, that I 1
might curiouſly vnderſtand them: there are iuſt men
and wiſe, and their workes are in the hand of God: and yet
:: man knoweth not, whether he be worthie of loue, or
hatred: † but al thinges are reſerued vncertaine for the time 2
to come, becauſe al thinges do equally chance to the iuſt and
impious, to the good and the euil, to the cleane and vncleane,
to him that immoleth victimes, and him that contemneth
ſacrifices. As the good ſo alſo is the ſinner: as the periured, ſo
he alſo that ſweareth truth. † This is a very euil thing among 3
al, which are done vnder the ſunne, that the ſame thinges
chance to al men. Wherby alſo the hartes of the children of
men are filled with malice, and with contempt in their life,
and after that they ſhal be brought downe to hel. † There
is no man that may liue alwayes, and that can haue confidence 4
of this thing: better is :: a dog liuing then a lion dead.
† For the liuing know that they ſhal dye, but the dead know 5
nothing more, neither haue they reward anie more: becauſe
the memorie of them is forgotten. † Loue alſo, and hatred, 6
and enuies haue periſhed together, neither haue they part in
this world, and in the worke, that is done vnder the ſunne.

:: Mortal men ſuffering calamities know not whether the ſame be inflicted for their proofe and merite as in Iob and Tobie, or for their ſinnes only, as in Pharao, & the Ægyptians: but ſhal know in the iudgement after their death.

:: A ſinner in this life may amend if he wil, & become iuſt: but after

† Goe

death he can not repent. chap. 11. v. 3. Myſtically, the Gentiles were iudged by Salomon better then the Iewes. S. Ierom.

7 † Goe therfore and eate thy bread in ioy, & drinke thy wine
8 with gladnes: becauſe thy workes pleaſe God. † At al time
let thy garmeuts be white, and let not oyle fal from of thy
9 head. † Enioy life, with thy wife whom thou loueſt, al the
dayes of the life of thy inſtabilitie, which are geuen to thee
vnder the ſunne, al the time of thy vanitie: for this is the
portion in life, and in thy labour, wherwith thou laboreſt
10 vnder the ſunne. † Whatſoeuer thy hand is able to doe,
worke it inſtantly: for neither worke, nor reaſon, nor wiſdom
nor knowlege ſhal be in hel, whither thou doſt haſten. † I
11 turned me to an other thing, and I ſaw vnder the ſunne, that
neither running is of the ſwift, nor warre of the ſtrong, nor
bread of the wiſe, nor riches of the lerned, nor grace of the ar-
12 tificers: but time and chance in al. † Man knoweth not his
owne end: but as fiſhes are taken with the hooke, and as birdes
are caught with the ſnare: ſo men are taken in the euil time,
13 when it ſhal ſudenly come vpon them. † This wiſdom alſo
I haue ſene vnder the ſunne, and haue proued it to be very
14 great: † A litle citie, and few men in it: there came againſt it
a great king, and compaſſed it, and builded fortes round a-
15 bout, and the ſiege was perfited. † And there was found in
it a man poore and wiſe, and he deliuered the citie by his
wiſdom, and no man afterward remembred that pooreman.
16 † And I ſayd, that wiſdom is better then ſtreingth: how then
was the wiſdom of the pooreman contemned, & his wordes
17 were not heard? † The wordes of the wiſe are heard in
18 ſilence, more then the crie of a prince among fooles. † Better
is wiſdom, then weapons of warre: and he that ſhal offend in
one point, ſhal loſe manie good thinges.

CHAP. X.

Conſidering the great difference betwen wiſdom and follie, 4. it behoueth to reſiſt vehement tentations diligently. 5. As when euil, & ignorant men haue auctoritie ouer the wiſe. 8. The wicked often fal into their owne ſnares, 10. are hard, yet not vnpoſsible to be corrected. 11. Detracters are like ſerpents. 12. Wiſe graue princes are profitable; childiſh are hurtful to the commonwealth; 18. which by their negligence tendeth to ruine: 20. yet ſubiectes ought not to iudge euil of them.

1 FLIES :: dying marre the ſweetnes of ointment. Wiſdom
and glorie is more precious, then a litle and temporal
2 follie. † The hart of a wiſeman is in his righthand, and the

:: Baſe & vicious men mixt with the good corrupt the whole companie: much more a mortal ſinne in a mans ſoule deſtroyeth al the vertues, that were there before.

hart of a foole is in his lefthand. † Yea and the foole walking 3
in the way, wheras himſelf is vnwiſe, eſtemeth al men fooles.
† If the ſpirite of him that hath powre, aſcend vpon thee, 4
leaue not thy place: becauſe carefulnes wil make the greateſt
ſinnes to ceaſe. † There is an euil that I haue ſene vnder the 5
ſunne, as it were by errour proceding from the face of the
prince: † a foole ſet in high dignitie, and the rich to ſitte 6
beneth. † I haue ſene ∷ ſeruants vpon horſes: and princes 7
walking on the ground as ſeruants. † He ∷ that diggeth a 8
pitte, ſhal fal into it: and he that breaketh the hedge, a ſerpent
ſhal bite him. † He that remoueth ſtones, ſhal be afflicted in 9
them: and he that cutteth trees, ſhal be wounded of them.
† If the iron ſhal be blunt, and that not as before, but ſhal 10
be made blunt, it ſhal be ſharpened by great labour, and after
induſtrie ſhal wiſdom folow. † If a ſerpent bite in ſilence, 11
nothing leſſe then it hath he, that detracteth ſecretly. † The 12
wordes of the mouth of a wiſeman grace: and the lippes of
the vnwiſe ſhal throw him downe headlong. † The beginning 13
of his wordes is follie, and the later end of his mouth is
moſt wicked errour. † A foole multiplieth wordes. A man is 14
ignorant what hath bene before him: and what ſhal be after
him, who can tel him? † The labour of fooles ſhal afflict 15
them, that know not to goe into ∷ the cittie. † "Woe to thee 16
ô land, whoſe king is a childe, and whoſe princes eate in the
morning. † Bleſſed is the land, whoſe king is noble, & whoſe 17
princes eate in their time to refection, and not to riotouſnes.
† In ſlouthfulnes the roofe of the houſe ſhal goe to ruine, & 18
in the infirmitie of the handes the houſe ſhal droppe through.
† They make bread for laughter, and wine that liuing they 19
may make merie: and to money al thinges obey. † In thy cogitation 20
detract not from the king, and in the ſecret of thy
chamber curſe not the richman: becauſe euen the birdes of
the ayre wil carie thy voice, and he that hath winges wil declare
the ſentence.

∷ Euil men aduanced ſeme to proſper:

∷ But they fal into their owne trappes

∷ Such as ſeke by ſenſe and reaſon to obtaine true knowlege, enter not into the citie, the Church: They labour in vaine and are afflicted in ſtudie of Scriptures, when they walke in the deſert, and can not finde the citie. *S. Ierom.*

ANNOTATIONS. CHAP. X.

This text, and manie others, haue two ſenſes.

16 *VVoe to thee o land, vvhoſe king is a childe.*] S. Ierom (as in moſt part of his commentaries vpon this booke) expoundeth this paſſage in two ſenſes: ſimply according to the firſt apparance of the letter; and myſtically concerning the Church. The wiſeman ſemeth in dede (ſayth he) to reproue the principalitie of yongmen, and to condemne luxurious iudges; for that in the one by want of age is infirme wiſdom; in the other, mature age is weakened by delicacies. And contrarywiſe he approueth a prince of good partes, & liberal education;

1. In kinges and al ſuperiors

education; & commendeth thoſe Iudges, which do not preferre voluptuouſnes before publique affayres: but after great labour, and adminiſtration of the commonwealth, are conſtrained as by neceſſitie to take meate. Yet to me (ſaith this great Doctor) ſomething more ſacred ſemeth to lye hidde in the letter: that in Scripture they are called yongmen, who forſake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, deſire to eſtabliſh traditions of men. Touching which points, our Lord threatneth Iſrael by Iſaias, for that this people hath refuſed the water of Siloe, that runneth with ſilence, and hath turned away the old fiſhpond, chooſing the ſtreames of Samaria, and gulfes of Damaſcus, I wil geue yongmen to be their princes, and deluders ſhal rule ouer them. Read Daniel: Thou shalt finde God ancient of dayes. Read the Apocalips of S. Ioſu; Thou shalt finde the head of our Sauiour white as ſnow, and as white wool. Ieremie alſo becauſe he was wiſe and grauitie was reputed in his wiſdom, was forbid to cal himſelf a childe. VVoe therfore to the land, whoſe king is the diuel, who alwayes coueting nouelties, rebelled in Abſalom againſt the father. VVoe to that land whoſe Iudges, and Princes loue the pleaſures of this vvorld. VVho, vntil the day of death come, ſay: Let vs eate and drinke, for to morow we shal dye. Contrarivviſe bleſſed is the land of the Church, vvhoſe King is Chriſt, the Sonne of the freeborne, deſcending from Abraham, Iſaac, and Iacob, the ſtock of Prophetes, and of al Saintes, ouer vvhom ſinne ruled not: and for that cauſe they vvere truly free: of vvhom vvas borne the holie Virgin Marie more free: hauing no ſhrubbe, nor branch out of the ſide, but her vvhole fruite ſprung forth into a floure: ſaying in the Canticles: I am the floure of the filde, the lillie of the valles. The princes alſo of this land are the Apoſtles, and al ſainctes, vvho haue their king the ſonne of the freeborne, the ſonne of the freevvoman, not of the bondvvoman Agar, but borne of the freedom of Sara. Neither do they eate in the morning, nor quickly. For they ſeke not pleaſure in this preſent vvorld; but shal eate in their due time, vvhen the time of revvard shal come, and they shal eate in fortitude, and not in confuſion. Al the good of this preſent vvorld is confuſion: but of the future vvorld is perpetual fortitude. Thus farre S. Ierom. VVhoſe diſcourſe vve haue here cited at large for a taſte of his profound expoſition of this vvhole booke; that ſuch as haue apportunitie, may read the reſt in the auctor himſelf. To. 7.

Iſa. 8. Dan. 7. Apoc. 1. Iere. 1. Cant. 2.

are required mature age, & diligent care of the cōmon good.

2. Antiquitie in matter of faith and religion is to be folowed, not noueltie.

Alſo mortification and labour is required in Paſtors, not delicacie nor eaſe.

The B. Virgin Marie more free from ſinne then the Patriarches.

CHAP. XI.

Workes of mercie are neceſſarie, whiles we haue time, 3. becauſe after death none can merite: 4. neither muſt we differ to beginne, nor ceaſe from good dedes, 8. but ſtil be mindful of death and iudgement: 10. auoiding wrath and malice.

The 3. part. An exhortation to beginne quickly, and perſeuere in Gods ſeruice.

1 CAST thy bread vpon the paſſing waters: *a* because after
2 much time thou shalt finde it. † Geue a portion *b* to ſe-
uen, and alſo to eight: becauſe thou knoweſt not what euil
3 shal be vpon the earth: † If the cloudes be ful, they wil
powre out raine vpon the earth. If the tree shal fal to the
South, or to the North, in what place ſoeuer it shal fal, *c* there
4 shal it be. † He that obſerueth the winde, ſoweth not: and he

a Of al vertues, the workes of mercie, corporal and ſpiritual, moſt auaile for obtaining eternal felicitie: *Mat. 25.*

b So the ſame

be grounded in true faith, beleuing al that is written in the old and newteſtament ſignified by ſeuen & eight.
c After death none can either merite or demerite.
d Both in youth and old age do good workes.

that conſidereth the cloudes, ſhal neuer reape. † As thou art 5
ignorant which is the way of the ſpirite, & how the bones are
framed together in the wombe of her that conceiueth childe:
ſo thou knoweſt not the workes of God, who is the maker
of al. † In *d* the morning ſow thy ſeede, and in the euening 6
let not thy hand ceaſe: for thou knoweſt not which may ra-
ther ſpring, this or that: and if both together, it ſhal be the
better, † The light is ſweete: and it is delectable for the eyes 7
to ſee the ſunne. † If a man ſhal liue manie yeares, and ſhal 8
haue reioyced in them al, he muſt remember the darkeſome
time, and manie dayes: which when they ſhal come, the
thinges paſt ſhal be reproued of vanitie. † Reioyce therfore 9
yongman in thy youth, and let thy hart be in good, in the
dayes of thy youth, and walke in the wayes of thy hart, and in
the ſight of thyne eyes: and know that for al theſe God wil
bring thee into iudgement. † Take away anger from thy 10
hart, and remoue malice from thy fleſh. For youth and plea-
ſure are vaine.

CHAP. XII.

In youth is fitteſt time, and moſt meritorious to ſerue God. In age the ſame is more and more neceſſarie, but harder then to beginne, and leſſe gratful. 8. In this booke the preacher hath ſhewed, that al worldlie thinges are vanitie, 13. and that true felicitie is only procured by wiſdom, which conſiſteth in the feare of God; and obſeruation of his commandments.

∷ An admonition to al in general to liue wel in this world, remembring the day of general iudgement before which ſuch ſignes ſhal come as are deſcribed here, and by our Sauiour *Mat.* 24. And likewiſe euerie one is admoniſhed in particular to ſerue God dili-

REMEMBER thy Creator in the dayes ∷ of thy youth, 1
before the time of affliction come, & the yeares approch,
of which thou maiſt ſay: They pleaſe me not, † before the 2
ſunne, and light, and moone, and ſtarres be darke, and the
cloudes returne after the raine: † when the kepers of the 3
houſe ſhal be moued, and the ſtrongeſt men ſhal ſtagger, and
the grinders ſhal be idle in a ſmal number: and they ſhal waxe
darke that looke through the holes: † and they ſhal ſhut the 4
doores in the ſtreate, at the baſenes of the grinders voice, and
they ſhal riſe vp at the voice of the birde, and al the daughters
of ſong ſhal be deafe. † The high thinges alſo ſhal feare, and 5
they ſhal be afrayd in the way, the almondtree ſhal floriſh,
the locuſt ſhal be fatted, and the capertree ſhal be deſtroyed:
becauſe man ſhal goe into the houſe of his eternitie, and the
mourners ſhal goe round about in the ſtreate. † Before the 6
ſiluer coard be broken, and the golden headband recurre,
and

and the water pot be broken vpon the fountaine, and the
7 wheele be broken vpon the ceſterne, † and the duſt returne
into his earth, from whence it was, and the ſpirite returne to
8 God, who gaue it. † Vanitie of vanities, ſayd * Eccleſiaſtes,
9 and al thinges vanitie. † And wheras Eccleſiaſtes was moſt
wiſe, he taught the people, and declared the thinges that
he had done: and ſearching forth made manie parables.
10 † He ſought profitable wordes, and wrote wordes moſt
11 right, and ful of truth. † The wordes of wiſemen are as
prickes, and as nailes deepely ſtricken in, which by the
12 counſel of maiſters are geuen of one paſtour. † More then
theſe my ſonne require not. Of making manie bookes there
is no end: and often meditation is affliction of the fleſh.
13 † ∷ Let vs al heare together the end of ſpeaking. Feare God,
and obſerue his commandments: for this is euerie man:
14 † and al thinges that are done, God wil bring into iudgement
for euerie * errour, whether it be good, or euil.

* *The preacher.*

* *Hidden, or obſcure thing.*

gently whiles he hath time, before death come, when al his ſenſes & former helpes ſhal faile.

∷ This is the brife ſumme of al profitable doctrine: Feare God, & kepe his commandments.

THE ARGVMENT OF THE CANTICLE OF CANTICLES.

Proem. in Eccle.

SALOMON, *called alſo* Eccleſiaſtes, *and* Idida, *according to theſe three names (as S. Ierom noteth) writte three bookes of three particular arguments, directed to three degrees of people, with three diſtinct titles, al tending to one end, the true ſeruice of God, which bringeth to eternal felicitie. In the firſt he teacheth the principles of good life, to flee from vices, and folow vertues: belonging to ſuch as* beginne *to obſerue Gods law, wherin true wiſdom conſiſteth: and this booke is called the* Prouerbes, *or* Parables, *that is to ſay, Pithie, brief, ſentencious precepts; of* Salomon, *which ſignifieth* Pacificus, Peaceable, *or Pacifier*: the ſonne of Dauid, King of Iſrael. *In the ſecond he exhorteth to contemne this world, ſhewing that true felicitie conſiſteth not in anie worldlie or temporal thinges, but in the eternal fruition of God, which is obtayned by keping his commandments. And this booke he intitleth*: The wordes of Eccleſiaſtes, *which is Concionator, Preacher,* Sonne of Dauid, King of Ieruſalem, *becauſe he there exhorteth ſuch as haue made ſome progreſſe in vertues, called* Proficientes, *ſignified by the inhabitants of the Metropolitan citie Ieruſalem; whereas in the former he ſtiled himſelf king of Iſrael, propoſing precepts mete for al*

King Salomon according to his three names writte and intitled his three bookes.

Salomon Pacifier king of Iſrael.

Eccleſiaſtes, Preacher king of Ieruſalem.

Idida, Beloued.

This Canticle doth excel other Canticles.

Al are not mete to read it.

Heb. 5.

Beſt methode in lerning is to beginne with doctrine of good life, then ſtudie to know natural thinges: and finally contemplate diuine myſteries

A ſacred, dialogue or Enterlude.

* Forma dramatis

the twelue tribes, and al vulgar men deſirous and beginning to ſerue God. In both bookes, for more auctoritie ſake, making mention of his godlie renowmed father the Royal Prophet Dauid, with his owne title alſo of king. But in this third booke he only expreſſeth his proper name Salomon, whom God ſingularly loued, wherof he was called Idida. Becauſe this alone, without mention of father or king, was moſt conuenient for the Perfect, who not as ſeruants, or yong ſcholars are moued by feare of auctoritie, but as children are ſwetly drawne by loue. And this he writte in verſe, intitling it not ſimply a Canticle, but The Canticle of Canticles, as preeminent aboue other Canticles. The bridal ſongue for the Mariage, to be ſolemnized betwen God himſelf and his glorious ſpouſe. For though al holie Scriptures are the ſpiritual bread, and food of the faithful, yet al are not meate for al, at al ſeaſons. Some parts are not for ſinners, nor for beginners, nor for ſuch as are yet in the way towards perfection, but only for the perfect. According to the Apoſtles doctrine: Milke is for children, that are yet vnskilful of the word of iuſtice. But ſtrong meate is for the perfect, them that by cuſtom, haue their ſenſes exerciſed to the diſcerning of good and euil. With what moderation therfore, and humilitie, this Canticle of Gods perfect ſpouſe may be read, the diſcrete wil conſider, and not preſume aboue their reach, but be wiſe with ſobrietie. For here be very high and hidden Myſteries, as Origen teacheth in his lerned Commentaries (which S. Ierom tranſlated into Latin, and ſingularly commendeth) and ſo much harder to be rightly vnderſtood, for that the feruent ſpiritual loue, of the inward man, reformed in ſoule, and perfected in ſpirite, is here vttered in the ſame vſual wordes and termes, wherwith, natural, worldlie, yea and carnal loue of the outward man, old Adam, corrupted by ſinne, is commonly expreſſed: and are ſo much more dangerous to be miſtaken, as we are more addicted to proper wil, & priuate iudgement, or ſubiect to carnal, or paſſionate motions. Wherfore it ſemeth moſt mete to kepe the ſame order in reading theſe three bookes, which the auctor wiſe Salomon obſerued in writing them. And which Philoſophers alſo folow in their forme of diſcipline. For they firſt lerne and teach Moral Philoſophie, then Natural, & laſtly Metaphiſikes which is their Diuinitie. As Salomon had geuen them example: firſt teaching precepts of good life, and maners, in his Prouerbes: after, diſcourſing of natural thinges in Eccleſiaſtes, deduced thence a concluſion, which prophane Philoſophers wel vnderſtood not, to contemne this world: and finally cometh to high myſtical Diuinitie, in this ſupereminent Canticle: written in an other ſtile, in verſe, and in forme of a ſacred Dialogue betwen Chriſt and his ſpouſe: or as Origen calleth it, in forme of an * Enterlude, in reſpect of diuers ſpeakers & actors, & of diuers perſons, to whom the ſpeaches are directed, and of whom they are vttered. For by

the

the Spous or Bridgrome, *is not only vnderſtood Chriſt as Man, but alſo as God, and the whole Bleſſed Trinitie; to whom manie prayers, praiſes, and thankes are offered vp; and by whom manie benefites are geuen, praiſes returned, & promiſes made to his ſpouſe, Likewiſe by the* Spouſe *or* Bride, *the ancient fathers vnderſtand three ſortes of ſpouſes: al eſpouſed to Chriſt, and to God. towitt, his* General Spouſe, *the whole Church of the old and new Teſtaments; of al that are, and ſhal be perfect, making one myſtical bodie, free from ſinne, without ſpotte, or wrinkle, ſanctified in Chriſt. Alſo his ſpecial ſpouſe, which is euerie particular holie ſoule. And his ſingular ſpouſe, his moſt bleſſed & moſt immaculate Virgin Mother. This being the general ſumme of this excellent Canticle, remitting the reader, for explication therof to the lerned deuout Commenters, both of ancient and late writers, we ſhal alſo endeuour to gether the ſame contents more particularly, not before the chapters, becauſe we can not there ſo conueniently diſtinguiſh the ſame by verſes, but in the margent. Where we ſhal eſpecially note the ſpeakers, as ſemeth more probable of euerie parcel, according to the firſt ſenſe (not hauing rowme for more) perteyning to the General ſpouſe, the Catholique Church: which is the great, and euerlaſting holie Citie of God the eternal King.*

God & Chriſt the Spous, or Bridgrome.

Three ſpouſes

The General.

The ſpecial. and Singular.

The particular contents are ſette in the margent of euerie chapter.

Epheſ. 5.

Origen. S. Ierom. S. Aug. lib. 8. de Gen. ad li. S. Greg. S. Beda. S. Tho. Arbor. Geneb. Del Rio.

SALAMONS

1 CANTICLE OF CANTICLES,

WHICH IN HEBREW IS CALLED SIR HASIRIM.

CHAP. I.

2 LET *a* him kiſſe me with the kiſſe of his mouth:
3 becauſe thy breſtes are better then wine, † ſmelling fragrantly of the beſt ointments. Oile powred out is thy name: therfore haue yongmaydes
4 loued thee. † Draw me: we wil runne after thee in the odour of thine ointments. The king hath brought me into his cellars: we wil reioyce & be glad in thee, mindful of thy breſts aboue
5 wine: the righteous loue thee. † *b* I am blacke but beutiful, ô ye daughters of Ieruſalem, as the tabernacles of Cedar, as
6 the skinnes of Salomon. † Doe not conſider me that I am browne, becauſe the ſunne hath altered my colour: the ſonnes of my mother haue fought againſt me, they haue made me a keeper

a The Church of the old teſtament deſireth Chriſts coming in fleſh: and the Chriſtian Church prayeth for his coming in glorie.

b The Church outwardly afflicted, is inwardly fayre.

keeper

keeper in the vinyards: my vinyard I haue not kept. † Shew 7
me ô thou, whom my ſoule loueth, where thou feedeſt, where
thou lyeſt in the midday, leſt I beginne to wander after the
flockes of thy companyons. † *c* If thou know not thyſelfe, 8
ô moſt fayreſt among wemen, goeforth, and folow after the
ſteppes of the flockes, and feede thy kiddes byſide the taber-
nacles of the paſtours. † To my companie of horſemen, in 9
the chariotes of Pharao, haue I likened thee, ô my loue. † Thy 10
cheekes are beautiful as the turteldoues, thy necke as iewels.
† We wil make thee cheynes of gold, enamoled with ſiluer. 11
† *d* Whiles the king was at his repoſe, my ſpikenard gaue the 12
odour thereof. † A bundle of myrrhe my beloued is to me, 13
he ſhal abide betwen my breſtes. † A cluſtre of cypre my loue 14
is to me, in the vineyardes of Engaddi. † *e* Behold thou art 15
fayre, ô my loue, behold thou art fayre, thyne eyes are as of 16
doues. † *f* Behold thou art fayre my beloued, & comlie: *g* our 17
litle bed is floriſhing. † The beames of our houſes are of cedar,
our rafters of cypreſſe trees.

c Chriſt encorageth his ſpouſe the Church.
d She meditateth of his Paſſion, and Reſurrection.
e Chriſt praiſeth his ſpouſe
f She againe praiſeth him; *g* VVith thankes for her repoſe, and preſent conſolation.

CHAP. II.

I AM *a* the flower of the filde, and the lilie of the valley. 1
† *b* As the lilie among the thornes, ſo is my loue among 2
the daughters. † *c* As the apletree among trees of the woddes, 3
ſo is my beloued among the ſonnes. Vnder his ſhadow, whom
I deſired, I ſate: and his fruite was ſweete vnto my throte.
† He brought me into the wineceller, he hath ordered in me 4
charitie. † Stay me vp with flowers, compaſſe me about 5
with apples: becauſe I languiſh with loue. † His lefthand 6
vnder my head, and his righthand ſhal embrace me. † I ad-
iure you ô daughters of Ieruſalem, by the roes, and the hartes
of the fildes, *d* that you rayſe not, nor make the beloued to
awake, vntil herſelfe wil. † *e* The voice of my beloued, be- 8
hold he cometh leaping in the mountaines, leaping ouer the
little hilles: † my beloued is like vnto a roe, and to a fawne 9
of hartes. Behold he ſtandeth behind our walle, *f* looking
through the windowes, looking forth by the grates. † Be- 10
hold my beloued ſpeaketh to me: *g* Ariſe, make haſt my loue,
my doue, beautiful one, and come. † For winter is now paſt, 11
the rayne is gone, and departed. † The flowers haue appea- 12
red in our land, the time of pruning is come: the voice of the
turtledoue is heard in our land: † the figgetree hath brought 13
forth

a Chriſt profeſſeth himſelf the floure of mankinde: yea Lord of al creatures.
b The Church excelleth al other ſocieties: In the Church the godlie excel ſinners, Among the innocent and holie, the virgin Marie ſurpaſſeth al.
c The Church praiſing Chriſt reſteth ſecure vnder his protectiō.
d He for the weakes ſake

forth her greene figges: the floriſhing vineyards haue geuen
14 their ſauour. Ariſe my loue, my beautiful one, & come. † My
doue in the holes of the rocke, in the holow places of the wal,
ſhew me thy face, let thy voice ſound in mine eares: for thy
15 voice is ſweete, and thy face comely. † *h* Catch vs the litle
foxes, that deſtroy the vineyards: for our vineyard hath floriſhed.
16 † *i* My beloued to me, and I to him, who feedeth among
17 the lilies, † til the day breake, and the ſhadowes decline.
Returne: be like, my beloued, to a roe, and to the fawne of
hartes vpon the mountaynes of Bether.

permitteth her not to be moleſted, til ſhe be prepared to ſuffer vvith patience. *e* She feeling Chriſts aſſiſtance, confeſſeth, & preacheth boldly his Goſpel, & truth againſt al Paganes, and Heretikes. *f* VVho though he ſhew not himſelf viſibly: *g* yet encorageth her to approch vnto him: *h* commandeth his paſtors to deſtroy hereſies. *i* And ſo ſhe repoſeth in him.

CHAP. III.

1 IN *a* my litle bed in the nightes I haue ſought him, whom
my ſoule loueth, I haue ſought him, and haue not found.
2 † I wil riſe, and wil goe about the citie: by the ſtreates and
high waies, I wil ſeeke him whom my ſoule loueth: I haue
3 ſought him, and haue not found. † The watchmen which
kepe the citie found me; Haue you ſeene him, whom my ſoule
4 loueth. † When I had a litle paſſed by them, I found him
whom my ſoule loueth: I held him: neither wil I let him goe,
til I bring him into *b* my mothers houſe, and into the chamber
5 of her that bare me. † *c* I adiure you ô daughters of Ieruſalem
by the roes, and the hartes of the fildes, that you rayſe not
6 vp, nor make the beloued to awake, til herſelfe wil. † *d* What
is she, that aſcendeth by the deſert, as a litle rod of ſmoke of
e the aromatical ſpices of myrtrhe, and frankincenſe, & of al
7 powder of the apothecharie? † *f* Behold threeſcore valiants
of the moſt valiant of Iſrael, compaſſe the litle bed of Salomon:
8 † al holding ſwordes, and moſt cunning to battels: euerie
9 mans ſword vpon his thigh for feares by night. † King
Salomon hath made him a portable throne of the wood of
10 Libanus: † the pillers therof he hath made of ſiluer, the ſeate
of gold, the going vp *g* of purple: the middes he hath paued
11 with *h* charitie for the daughters of Ieruſalem. † *i* Goe forth
ye daughters of Sion, and ſee king Salomon in *k* the diademe,
wherewith his mother hath crowned him in the day of his
deſpouſing, and in the day of the ioy of his heart.

a The Church finding Chriſt not in darke ignorance nor in philoſophie but by his reueiling him ſelfe to her, holdeth him for euer: *b* euen til the Iewes ſhal at laſt alſo find him. *c* Chriſt ſpeaketh as before ch 2. v. 7 *d* The Church of Chriſt admireth her owne conuerſion from Gentilitie, *e* now ful of good workes. *f* She alſo profeſſeth that the aſcending to eternal reſt, is by fighting manfully, in obſeruing the ten commandments, in the ſix dayes of this life: *g* euen to bloud, if nede be, *h* which is the higheſt degree of charitie. *i* And inuiteth al others to come vnto Chriſt, *k* who in the fleſh which he tooke of his mother, was crowned in heauen after his Paſſion.

CHAP. IIII.

HOw *a* beautiful art thou my loue, how beautiful art 1
thou! thine *b* eies as it were of doues, beſides that,
which lyeth hid within. Thy *c* heares as the flockes of goates,
which haue come vp from mount Galaad. † Thy *d* teeth as 2
flockes of them that are ſhorne, which haue come vp from
the lauatorie, al with *e* twinnes, and there is no barren among
them. † Thy *f* lippes as a ſcarlet lace: and thy ſpeach ſweete. 3
As à peece of a pomegranate, ſo are alſo thy *g* cheekes, beſides
that which lyeth hid within. † Thy *h* necke is as the *i* towre 4
of Dauid, which is built with bulworkes: a thouſand targattes
hang on it, al the armour of the valiants. † Thy *k* two breaſtes 5
as two fawnes the twinnes of a roe, which feede among the
lilies, † til the day aſpire, and the ſhadowes decline. *l* I wil 9
goe to the mount of myrrhe, and to the little hil of franken-
cenſe. † Thou art al fayre ô my loue, and there is *m* not a 7
ſpotte in thee. † Come from Libanus my ſpouſe, come from 8
Libanus, come: thou ſhalt be crowned from the head of
Amena, from the toppe of Sanir & Hermon, from the dennes
of lions, from the mountaynes of leopardes. † Thou haſt 9
wounded my heart, my ſiſter ſpouſe, thou haſt wounded my
heart in one of thine eies, and in one heare of thy necke.
† How beautiful are thy breaſtes my ſiſter ſpouſe! thy breaſtes 10
are more beautiful then wine, and the odour of thine
ointmentes aboue al aromatical ſpices. † Thy lippes my 11
ſpouſe are as an honie combe diſtilling, honie and milke are
vnder thy tongue: and the odour of thy garments as the
odour of frankincenſe. † My ſiſter ſpouſe is a garden incloſed, 12
a garden incloſed, a fountaine ſealed vp. † Thy offſprings a 13
paradiſe of pomegranats with orchard fruites. Cypres with
ſpiknard, † ſpiknard, and ſafren, ſweete cane and cinnamon, 14
with al rhe trees of Libanus, myrrhe and aloes with al the
chiefe ointmentes. † The fountaine of gardens: the wel of 15
liuing waters, which runne with violence from Libanus.
† *n* Ariſe Northwinde, & come Southwinde, blow through 16
my garden, and let the aromatical ſpices therof flowe.

a Chriſt againe praiſeth the beautie of his Church.

b Sincere and ſimple intention.

c Al her temporal occupations directed to Gods glorie

d Paſtors who like nurces geue bread of good doctrine to litle ones.

e Faith and good workes.

f Preaching Chriſts paſſion.

g And not aſhamed to profeſſe Chriſt Crucified.

h Adminiſtration of Sacraments wherby the Church, Chriſts myſtical bodie, is ioyned to him her head,

i which is an inexpugnable fortreſſe.

k Both Iewes and Gentiles are fed with the principles of Chriſtian doctrin.

l Chriſt dwelleth in mortified, and deuout mindes. *m* The Church triumphant is without ſpotte, and euerie particular ſoule entring into heauen; the B. virgin mother was alſo in this life alwayes immaculate. *n* Al tentations, whether they be in manifeſt crueltie, or in flatering ſuteltie, make conſtant ſoules more gratful to God.

CHAP. V.

1 LET *a* my beloued come into his garden, and eate the
fruite of his appletrees. *b* I am come into my garden
ô my ſiſter ſpouſe, I haue reaped my myrrhe, with myne
aromatical ſpices: I haue eaten the honiecombe with mine
honie, I haue drunke my wine with my milke: *c* eate ô
2 frendes, and drinke, and be inebriated my deareſt. *d* I ſleepe,
and my hart watcheth: *e* the voice of my beloued knocking:
Open to me my ſiſter, my loue, my doue, mine immaculate:
f becauſe my head is ful of dew, and my lockes of the droppes
3 of the nightes. † I haue ſpoyled myſelfe of my robe, how
ſhal I be clothed with it? I haue waſhed my feete, how ſhal
4 I defile them? † My beloued put his hand through the hole,
5 and my bellie trembled at his touch. † *g* I aroſe, that I might
open to my beloued: my handes haue diſtilled myrrhe, and
6 my fingers are ful of moſt approued myrrhe. † I opened the
bolt of my dore to my beloued: but he had turned aſide, and
was paſſed. My ſoule melted, as he ſpake: I ſought, and found
7 him not: I called, and he did not anſwer me. † The keepers
that goe about the citie found me: they ſtroke me, and
wounded me: the keepers of the walles tooke away my cloke.
8 † *h* I adiure you ô daughters of Hieruſalem, if you ſhal finde
my beloued, that you tel him, that I languiſhe with loue.
9 † *i* What maner of one is thy beloued of the beloued, ô moſt
beautiful of wemen? What maner of one is thy beloued of
10 the beloued, that thou haſt ſo adiured vs? † My beloued is
11 white and ruddie, choſen of thouſands. † His head is as the
beſt gold: his heares as the branches of palmetrees, blacke as a
12 rauen. † His eies as doues vpon the litle riuers of waters,
which are waſhed with milke, and ſitte beſide the moſt ful
13 ſtreames. † His cheekes are as litle beddes of aromatical ſpices
ſet of the pigmentaries. His lippes are as lilies diſtilling principal
14 myrrhe. † His handes wrought round of gold, ful of
hyacinthes. His bellie of iuorie, diſtinguiſhed with ſapphires.
15 † His thighes as pillers of marble, that are vpon feete of gold.
16 His forme as of Libanus, elect as the cedars. † His throte moſt
ſweete, and he whole to be deſired: ſuch an one is my beloued,
17 and he is my frend, ô daughters of Hieruſalem. † *k* Whither is
thy beloued gone ô moſt beautiful of wemen? whither is
thy beloued turned aſide, and we wil ſeeke him with thee?

a The ſpouſe condeſcending to Gods vvil, is vvel content to ſuffer perſecution.

b Chriſt againe ſhevveth his good liking in his ſpouſes patience:

c and vvilleth the glorious Sainctes to congratulate vvith the patient.

d The ſpouſe deſireth to reſt in meditation. *e* but is called vpon to helpe others:

f and vrged by Chriſts ovvne example working for al mankind.

g And ſo ſhe imployeth herſelf alſo in actiue life.

h Stil conſeruing a deſire to returne vnto contemplation.

i The deuout confer together deſcribing the excellencies of Chriſt.

k And reſolue to ſeke him, wherſoeuer he be.

CHAP. VI.

a The Church teacheth her children that Chriſt is delighted with the godlie deſires, and fructful vvorkes of the faithful.

b Chriſt againe commendeth his Church, wel compoſed of diſtinct orders (ſome gouerning, ſome retired in cloiſters from this world, the reſt alſo exerciſing vvorkes of mercie, in the trubles of this life) al together making a complete armie, terrible to al enimies.

MY *a* beloued is gone downe into his garden, to the bed 1
of aromatical ſpices, to feede in the gardens, and to
gather lilies. † I to my beloued, and my beloued to me, who 2
feedeth among the lilies. † *b* Thou art fayre ô my loue, 3
ſweete, and comelie as Hieruſalem: terrible as the armie of
a campe ſet in aray. † *c* Turne away thine eies from me, 4
becauſe they haue made me flee away. Thy heares as a flocke
of goates, which haue appeared from Galaad. † Thy teeth as 5
à flocke of ſheepe, which haue come vp from the lauatorie, al
with twinnes, and there is no barren among them. † As the 6
barke of a pomegranate, ſo are thy cheekes beſide thy hidden.
† There are *d* threeſcore queenes, & *e* foureſcore concu- 7
bines, and of *f* yongmaydes there is no number. † My doue 8
is *g* one, my perfect one, she is the only to her mother, elect
to her that bare her. The daughters haue ſeene her, and decla-
red her to be moſt bleſſed ⁝ the queenes and concubines, and
haue prayſed her. † *h* What is she, that cometh forth as the 9
morning ryſing, fayre as the moone, elect as the ſunne, terrible
as the armie of a campe ſet in aray? † I came downe into the 10
garden of nuttes, to ſee the fruites of the valles, and to looke if
the vineyarde had floriſhed, and the pomegranats budded.
† I knew not: my ſoule trubled me for the chariotes of 11
Aminadab. † *i* Returne, returne ô Sulamiteſſe: returne, 12
returne that we may behold thee.

c The more anie contemplate Gods Maieſtie, the better they perceiue that he is incomprenſenſible. *d* Manie true paſtores, *e* more hyrelinges, that alſo preach truth, but for temporal commoditie. *f* And innumerable faithful ſoules in the Church. *g* Al vvhich are but one bodie in vnitie of faith *h* The voice of the old ſyuagogue, admiring the beautie of Chriſts Ghurch *i* The Church of Chriſt exhorteth the Synagogue of the Ievves to returne to Chriſt.

CHAP. VII.

a Chriſt interpoſeth his commendation of the Ievves, vvho at laſt shal returne to him vvith great feruoure of faith and deuotion.

VVHAT *a* shalt thou ſee in the Sulamiteſſe but the 1
companies of campes? How beautiful are thy
paſes in shoes, ô princes daughter! *b* the ioyntes of thy
thighes are as iewels, that are made by the hand of the arti-
ficer. † Thy nauel as à round bowle, neuer wanting cuppes. 2
Thy bellie as an heape of wheate, compaſſed about with
lilies. † Thy two breaſts, as two fawnes the twinnes of a roe. 3
† Thy necke as a towre of yuorie. Thine eies as the fiſhpooles 4
in Heſebon, which are in the gate of the daughter of the
multitude

multitude. Thy noſe as the towre of Libanus; that looketh
5 againſt Damaſcus. † Thy head as Carmelus: and the heares
6 of thy head as a kings purple tyed to cundite pipes. † How
beautiful art thou, and how comely my deareſt, in delightes!
7 † Thy ſtature is like to a palmetree, & thy breaſtes to cluſters
8 of grapes. † I ſayd: I wil goe vp into the palmetree, and wil
take hold of the fruites therof: and thy breaſts ſhal be as the
cluſters of a vineyard: and the odour of thy mouth as it were
9 of apples. † Thy throate as the beſt wine, *c* worthie for my
beloued to drinke, & for his lippes and his teeth to ruminate.
10 † I to my beloued, and his turning is toward me. † *d* Come
11 my beloued, let vs goe forth in to the filde, let vs abide in the
12 villages. † Let vs riſe earely to the vineyards, let vs ſee if the
vineyard floriſhe, if the flowers be readie to bring forth
fruites, if the pomegranates floriſh: there wil I giue thee my
13 breaſts. † The Mandragoraes haue geuen a ſmel. In our gates
al fruites: *e* the new and the old, my beloued, I haue kept
for thee.

b And ſo iointly praiſeth his Church conſiſting of both peoples.

c The Church, as it vvere taking the vvord out of Chriſts mouth vvhiles he praiſed her, ſhe returneth al the praiſe to him.

d Praying him to come and ſtil remaine vvith her,

e Acknovvleging him to be the only Sauiour of both old and nevv teſtament.

CHAP. VIII.

1 VVHo *a* ſhal giue to me thee my brother, ſucking the
breaſts of my mother, that I may finde thee with-
2 out, and kiſſe thee, and now no man deſpiſe me? † I wil take
hold of thee, and wil bring thee into my mothers houſe: there
thou ſhalt teach me, and I wil giue thee a cuppe of ſpiced
3 wine, and new wine of my pomegranats. † His left hand
4 vnder my head, and his right hand ſhal embrace me. † *b* I
adiure you ô daughters of Ieruſalem, that you rayſe not vp,
5 nor make the beloued to awake til herſelfe wil. † *c* Who is
this, that cometh vp from the deſert, flowing with delightes,
leaning vpon her beloued? Vnder the appletree I rayſed thee
vp: *d* there thy mother was corrupted, there ſhe vas defloured
6 that bare thee. † Put me as a ſeale vpon thy hart, as a ſeale vpon
thyne arme: becauſe loue is ſtrong as death: ielouſie is hard
7 as hel, the lampes thereof lampes of fyre and flames. † Manie
waters can not quench charitie, neither ſhal floudes ouer-
whelme it: if a man ſhal giue al the ſubſtance of his houſe for
8 loue, as nothing he ſhal deſpiſe it. † *e* Our ſiſter is litle, and
hath no breaſts. What ſhal we doe to our ſiſter in the day when
9 ſhe is to be ſpoken vnto? † If ſhe be a wal, let vs build vpon

a The Synagogue proſecuteth her prayer, deſiring Chriſts Incarnation.

b Chriſt admoniſheth vvordlie men not to moleſt thoſe that ſerue him in contemplation, & other ſpiritual vertues.

c Angels and other Saincts of the triumphant Church admire the beautie of the Gentiles conuerted; which

it bulwarkes of ſiluer: if ſhe be a doore, let vs ioyne it together
with bordes of ceder. † *f* I am a wal: and my breaſts are as a 10
towre, ſince I was made before him as one finding peace.
† The peacemaker had a vinyard, in that which hath peoples: 11
he deliuered the ſame *g* to keepers, a man bringeth for the
fruite thereof a thouſand peeces of ſiluer. † *h* My vineyard 12
is before me. A thouſand are thy peacemakers, and two
hundreth for them, that keepe the fruites thereof. † Thou 13
that dwelleſt in the gardens, the frends doe harken: make me
heare thy voice. † *i* Flee, ô my beloued, and be like to the roe, 14
and to the fawne of harts vpon the mountaines of aromatical
ſpices.

is alſo vnderſtood of euerie holie ſoule aſcending from this world into heauen, And more ſingularly of the moſt glorious virgin mother of God. *d* The Synagogue of the Iewes was corrupt vnder the tree of Chriſts Croſſe, when they cried: Crucifie him, Crucifie him. And againe: His bloud be vpon vs, and vpon our children. Againe: VVe haue no King but Cæſar. &c. *e* Chriſt againe ſheweth his affection towards his Church of the Gentiles: calling her his owne ſiſter, and the Synagogs ſiſter, promiſing and beſtowing on her manie excellent benefites. *f* The Church of Gentiles reioyceth in the ſtrong defence, vvhervvith her Sauiour hath eſtabliſhed her. *g* Keepers of this vinyard, vvere the Prophetes and Apoſtles, and their Succeſſors are ſtil the kepers therof. *h* Chriſt ſhevveth that together vvith the paſtors, himſelf eſpecially hath care of his Church, alvvayes aſſiſting the viſible gouerners therof vvith his inuiſible grace. *i* The vvhole Church militant vvel contented, yea deſiring Chriſts Aſcenſion into heauen, for the good of al that here ſerue him, prayeth him from thence to ſend abundance of his grace, that vve may aſcend the high mountaines of perfect charitie, and zele of Gods honour, that he vvil make our ſoules ſuch hilles, the garden of al vertues, & ſo voutſafe to dwel therin. Amen.

THE ARGVMENT OF THE BOOKE OF WISDOM.

Both the auctor & auctoritie of this booke were ſometimes doubtful.

AS wel of the auctor, as of the auctoritie of this booke, there haue bene diuers opinions among the lerned. But in proceſſe of time, the firſt is probably diſcuſſed, the other is clerly decided by the Church. For concerning the former doubt, Manie ancient Fathers alleage ſentences of this Booke, as the ſayinges of Salomon. *Namely S. Ireneus (apud Euſebium, lib. 5. c. 8. Hiſt.) S. Clement of Alexandria, li. 5. & 6. Stromat. Origen. ho. 12. in Leuit. & li. 8. in Epiſt. ad Rom. S. Athanaſius in Synopſi, & Orat. 2. cont. Arrian. S. Baſil li. 5. cont. Eunomianos. S. Epiphanius hereſi 67. S. Gregorie Nazianzen. lib. de Fide. S. Gregorie Niſſen. in Teſtimonijs ex vet. Teſtam. cap. de Natiuitate ex Virgine. S. Chriſoſt. hom. 33. & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Alſo S. Cyprian li. de exhortat.*

exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortalitate. S. Hilarie in Pſal. 127. S. Ambroſe, li. de Salomone. c. 1. and diuers others ſuppoſe Salomon to be auctor of this booke. To whom likewiſe ſome of them aſcribe the booke of Eccleſiaſticus. But S. Ierom Præfatione in libros Salomonis teſtifieth that ſome ancient writers affirme this booke to be written by Philo a Iew, and the other by Ieſus the ſonne of Sirach*. And* S. *Auguſtin very plainly (li. 17. c. 20. de ciuit.) ſaith,* cuſtom preuailed, that the bookes of Wiſdom, & Eccleſiaſticus, for ſome ſimilitude of ſpeach are called Salomons: but the more lerned aſſuredly iudge that they are not his. *What then shal we ſay, ſeing ſo manie other ancient lerned Doctors cite them as his. The anſwer is eaſie. And ſufficiently inſinuated by S. Auguſtin, that theſe two bookes being like vnto the other three, which are Salomons, were alſo called his. VVherto we may adde a like example in the two firſt bookes of Kinges, which are called the bookes of Samuel, though he writte not al the firſt, nor anie part of the ſecond. Moreouer al theſe* fiue *are called by one general title* Sapiential bookes. *In ſo much that the Church readeth in the ſacred Office before al Epiſtles, taken out of anie of theſe fiue bookes, not Lectio Prouerbiorum, or Eccleſiaſtæ, &c. but ſtil,* Lectio libri Sapientiæ. *The ſolution therfore is very probable, that this booke of wiſdom was written by Philo Iudeus, not he that liued after Chriſt, but an other of the ſame name, nere two hundred yeares before. And Eccleſiaſticus by Ieſus the ſonne of Sirach. Who not only imitated Salomon, but alſo compiled their bookes, for moſt part of Salomons ſentences; conſerued til their times by tradition, or in ſeparated ſcrolles of papers; yea they ſo vtter ſome ſentences in his perſon, as if himſelf had written them. As touching* the auctoritie of theſe two bookes, *and ſome others, it is euident that* the Iewes refuſe *them. And therfore manie ancient Fathers writing againſt them, ſpared ſometimes to vrge ſuch bookes, as they knew would be reiected. Eſpecially hauing abundant teſtimonies of other holie Scriptures, for deciding matters of faith againſt them. Euen as our Sauiour himſelf proued the Reſurrection of the dead againſt the Sadduces, out of the bookes of Moyſes, which they confeſſed for Canonical Scripture, denying other partes, where the ſame point might otherwiſe haue bene more euidently shewed. And ſo S. Ierom in reſpect of the Iewes ſaide theſe bookes were not Canonical. Neuertheles he did often alleage teſtimonies of them, as of other diuine Scriptures: ſometimes with this parentheſis* [ſi cui tamen placet librum recipere] *in cap. 8. & 12. Zachariæ; other times, eſpecially in his laſt writinges, abſolutly without ſuch reſtriction, as in cap. 1. & 56. Iſaiæ. & in 18. Ieremiæ. Where he profeſſeth to alleage none but Canonical Scripture. As for al the other ancient fathers here aboue mentioned, aſcribing this booke to Salomon, and manie others cited by Doctor Iodocus Coccius (To. 1. Theſauri. li. 6. art. 9.) they make*

no doubt

The ſame doubt is of Eccleſiaſticus.

It is moſt probable, that Philo a Iew writte this booke collecting manie ſentences of Salomons.

Argum. lib. Reg.

Fiue Sapiential bookes of the old teſtament.

Chap. 7. 8. 9.

The Iewes denie theſe bookes to be Canonical.

Mat. 22. Exo. 3.

They are iudged by very manie ancient

fathers, and afterwards defined by the Church to be Canonical Scriptures.

no doubt at al, but that it is Canonical Scripture, as appeareth by their expreſſe termes, Diuine Scripture, Diuine word, Sacred letters, Prophetical ſaying, the Holie Ghoſt ſaith, *& the like. Finally aswel ancient General counſels, namely that of Charthage, an. D. 419. With others, as the later of Florence, and Trent haue declared this booke to be Canonical. And that conformably to the moſt ancient, and lerned Fathers, as S. Auguſtin, not only iudgeth himſelf, but alſo plainly teſtifieth (li. de Prædeſtinat. Sanct. c. 14.) ſaying:* The ſentence of the booke of wiſdom ought not to be reiected *(by certaine inclining to Pelagianiſme)* Which hath bene ſo long publiquely read in the Church of Chriſt, and receiued of al Chriſtians, Byſhops, and others, euen to the laſt of the Laitie, Penitents, and Catecumes *(cum veneratione diuinæ auctoritatis)* With veneration of diuine auctoritie. Which alſo the excellent writers, next to the Apoſtles times, alleaging for witnes *(nihil ſe adhibere, niſi diuinum teſtimonium crediderunt)* thought they alleaged nothing but *diuine teſtimonie.*

Et li. 17. c. 20. ciui.

The contents.

The ſumme and contents of this booke is an Inſtruction, and Exhortation to Kinges and al Magiſtrates, to miniſter iuſtice in the comonwealth, teaching al ſortes of vertues vnder the general names of Iuſtice & Wiſdom. With frequent Prophecies of Chriſts Coming, Paſſion, Reſurrection, & other Chriſtian Myſteries.

Diuided into three parts.

Al may be commodiouſly diuided into three partes. In the ſix firſt chapters, the auctor admoniſheth al Superiors to loue and exerciſe iuſtice and wiſdom. In the next three, he teacheth that Wiſdom procedeth only from God, & is procured by prayer & good life. In the other tenne chapters, he ſheweth the excellent effects, and vtilitie of wiſdom and Iuſtice.

THE BOOKE OF WISDOM.

CHAP. I.

The I. part. An admonition to loue and practiſe iuſtice.

Superiors are admoniſhed to do iuſtice, ſincerely ſeking God. 7. Who being euery where ſeeth al thinges. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themſelues.

LOVE iuſtice, you that iudge the earth. Thincke 1
of our Lord in goodnes, and in ſimplicitie of hart
ſeeke him: † becauſe he is found of them, that 2
tempt him not: and he appeareth to them, that
haue faith in him. † For ∷ peruerſe cogitations ſeperate from 3
God: and proued powre chaſteneth the vnwiſe: † becauſe 4

3. Reg. 3. Iſa 56. 2. Par. 15.

∷ Mortal ſinnes are not

wiſdom wil not enter into a malicious ſoule, nor dwel in a
5 bodie ſubiect to ſinnes. † For the Holie Ghoſt of diſcipline,
wil flie from him that feyneth, and wil withdraw himſelfe
from the cogitations, that are without vnderſtanding, and he
6 shal be chaſtened of iniquitie enſewing. † For the ſpirite of
wiſdom is gentle, and wil not deliuer ∷ the curſer from his
lippes: becauſe God is witnes of his reynes, and he is a true
7 ſearcher of his hart, and an hearer of his tongue. † Becauſe
the Spirite of our Lord hath repleniſhed the whole world:
and that, which contayneth al thinges, hath the knowledge of
8 voice. † For this cauſe he that ſpeaketh vniuſt thinges, can
not be hid, neither shal the chaſtiſing iudgment paſſe him.
9 † For in the cogitations of the impious there shal be exami-
nation: and the hearing of his workes shal come to God, to
10 the chaſtiſing of his iniquities. † Becauſe the eare of ielouſie
heareth al thinges, and the tumult of murmurings shal not be
11 hid. † Kepe your ſelues therfore from murmuring, which
profiteth nothing, and refraine your tongue from detraction,
becauſe an obſcure ſpeache shal not paſſe in vaine: and the
12 mouth that lyeth, killeth the ſoule. † ∷ Zeale not death in
the errour of your life, neither procure ye perdition by the
13 workes of your handes. † Becauſe God made not death, nei-
14 ther doth he reioyce in the perdition of the liuing. † For he
created al thinges to be: and he made the nations of the earth
to health: and ∷ there is no medicine of deſtruction in them,
15 ∷ nor kingdome of hel in the earth. († For iuſtice is perpe-
16 tual and immortal.) † But the impious with handes & wordes
haue ∷ prouoked it: and eſteming it a freind, haue fallen to
decay, and haue made couenantes with it: becauſe they are
worthie to be of the part therof.

only committed in dedes & vvordes, but alſo in thoughtes.

Gal. 5. v. 21.

∷ He that maliciouſly curſeth is curſed of God.

∷ Be not cauſe of your owne eternal death by euil life.

∷ Deſperate death deliuereth not the wicked from calamities.

∷ Neither are anie damned vvhiles they are in this life;

∷ But ſinners not repenting bring eternal death to them ſelues.

CHAP. II.

Such as hope not of life to come, 6. addict themſelues to preſent pleaſures: 10. and perſecute the iuſt, eſpecially our Sauiour Chriſt, as contrarie to their wickednes. 23. Death came vpon man by the diuels enuie.

1 FOR they haue ſaid thinking with themſelues not wel:
∷ Little, and with tediousnes is the time of our life: and in
the end of a man there is no recouerie, and there is none
2 knowne that hath returned from hel? † becauſe of nothing
were we borne, and after this, we shal be as if we had not
bene: becauſe the breath is a ſmoke in our noſthrels: & ſpeach

∷ Carnal men thincking the ſoule to be mortal, and ſo neither paine nor reward to be after death,

a ſparke to moue our hart. † Which being extinguiſhed, our 3
bodie ſhal be aſhes, and the ſpirit ſhal be powred abrode as
ſoft ayre, and our life ſhal paſſe as the trace of a cloude, and
ſhal be diſſolued as a miſt, which is driuen away by the beames
of the ſunne, and oppreſſed with the heate therof: † and our 4
name in time ſhal be forgotten, and no man ſhal haue remembrance
of our workes. † For our time is the paſſing of a ſhadow, 5
and there is no returne of our end: becauſe it is ſealed,
and no man returneth. † :: Come therfore, and let vs enioy 6
the good thinges that are, and let vs quickly vſe the creature as
in youth. † Let vs fil ourſelues with precious wine, and oyntments: 7
and let not the flowre of the time paſſe vs. † Let vs 8
crowne ourſelues with roſes, before they wither: let there be
no medow, which our riote ſhal not paſſe through. † Let 9
none of vs be exempted from our rioteouſnes: euerie where
let vs leaue ſignes of ioy: becauſe this is our portion, and this
our lot. † Let vs :: oppreſſe the poore iuſt man, and not ſpare 10
the widow, nor reuerence the oldmans grey head of long
time. † But let our ſtrength be the law of iuſtice: for that 11
which is weake, is found vnprofitable. † :: Let vs therfore 12
circumuent the iuſt, becauſe he is vnprofitable to vs, and he is
contrarie to our workes, and reprochfully obiecteth vnto vs
the ſinnes of the law, and defameth in vs the ſinnes of our
diſcipline. † He boaſteth that he hath the knowlege of God, 13
and nameth himſelfe the ſonne of God. † He is made vnto 14
vs to the defaming of our cogitations. † He is greuous vnto 15
vs euen to behold, becauſe his life is vnlike to others, and his
wayes are changed. † We are eſtemed of him as triflers, and 16
he abſteyneth from our wayes as from vncleannes, and he
preferreth the later ends of the iuſt, and glorieth that he hath
God for his father. † Let vs ſee therfore if his wordes be true, 17
and let vs proue what thinges ſhal come to him, and we ſhal
know what ſhal be his later ends. † For if he be the true ſonne 18
of God, he wil defend him, & wil deliuer him from the hands
of the aduerſaries. † By contumelie and torment let vs examine 19
him, that we may know his reuerence, and proue his patience.
† To a moſt ſhameful death let vs condemne him: for 20
there ſhal be reſpect had vnto him by his wordes. † Theſe 21
thinges haue they thought, and haue erred: for their malice
hath blinded them. † And they haue not knowen :: the ſacraments 22
of God, nor hoped for the reward of iuſtice, nor
eſtemed

fal to theſe prophane thoughts and ſpeaches of infidelitie.

:: Of infidelitie touching paine or reward after death, procedeth the Epicures life.

:: Infidels are not content to liue in riote, but doe alſo enuie and perſecute the iuſt. vvhoſe good examples vexe their mindes, ſtirred therto by the diuel.

:: An euident prophecie of the Iewes malice perſecuting our Sauiour. Fulfilled by the chief Prieſtes, Scribes, and Ancientes, recorded by the Euangeliſts. Mat. 27. v. 41. Mar. 14. v. 53.

:: vvant of beleuing diuine Myſteries, namely the reward of the iuſt, & puniſhment of the wic

Mat. 27, v. 43.

23 eſtemed the honour of holie ſoules. † For God created man
incorruptible, and to the image of his owne likenes he made
24 him. † But by the enuie of the diuel, death entred into the
25 world: † and they folow him that are of his part.

ked, is cauſe of diſſolute life, and of hatred againſt the good.

CHAP. III

The iuſt contemned by the wicked, and proued by tentations are happie. 10. and the wicked vnhappie. 12. Chaſtitie ſhal be rewarded, & adulterous generations ſhal not proſper.

1 BVT :: the ſoules of the iuſt are in the hand of God, and
2 the torment of death ſhal not touch them. † :: They ſemed
in the eies of the vnwiſe to die: and their deceaſe was
3 counted affliction: † and that which with vs is the way, is
4 deſtruction: but they are in peace. † And though before men
they ſuffered torments, their hope is ful of immortalitie.
5 † Vexed in few thinges, in many they ſhal be wel diſpoſed of:
becauſe God hath tempted them, and hath found them worthie
6 of him ſelfe. † As gold in the furnace he hath proued
them, and as an hoſt of holocauſt he hath receiued them, and
7 in time there ſhal be reſpect of them. † The iuſt ſhal ſhine,
and as ſparkes in a place of reedes they ſhal runne abrode.
8 † They :: ſhal iudge nations, & haue dominion ouer peoples,
9 and their Lord ſhal reigne for euer. † They that truſt in him,
ſhal vnderſtand truth: and the faithful in loue ſhal reſt in him:
10 becauſe reſt and peace is to his elect. † But the impious according
to the thinges which they haue thought, ſhal haue correption
: which haue neglected the iuſt, & haue reuolted from
11 our Lord. † For he that reiecteth wiſdom, and diſcipline, is
vnhappie: and their hope is vaine, and labours without fruite
12 and their workes vnprofitable. † Their :: wiues are ſenſles,
13 and their children moſt wicked. † Curſed is their creature:
becauſe happie is the barren woman: and the vndefiled,
which hath not knowen bed in ſinne, ſhe ſhal haue fruite in
14 viſitation of holie ſoules: † and * the eunuch, that hath not
wrought iniquitie with his hands, nor thought moſt wicked
things againſt God: for the choſen gift of fayth ſhal be geuen
15 to him, and a moſt acceptable lot in the temple of God. † For
of good labour there is glorious fruite, and the roote of
16 wiſdom which falleth not. † But the children of adulterers
ſhal be in conſummation, and the ſede of the vnlawful bed

Chap. 5. v. 4

Mat. 13. v. 43.

* See S. Ierom. in Iſa. 56. v. 4.

:: Temporal death of the iuſt, is the way to eternal life. vvhere damnation (called here the tormẽt of death) ſhal not touch them.

:: For albeit Martyrs ſeme in the eyes of the vnwiſe to dye, or to be extinguiſhed, they paſſe in dede into eternal, and vnſpeakeable glorie.

:: Al the iuſt ſhal approue Gods iudgmẽt condemning the wicked.

:: Literally is vnderſtood, that the wiues of adulterers, often become adultreſſes, & their children wicked. Morally, their ſenſualitie & al their vvorkes are wholly corrupted.

ſhal be deſtroyed. † And if certes they be of long life, they 17
ſhal be reputed for nothing, & their laſt oldage ſhal be without
honour. † And if they dye quickly they ſhal haue no 18
hope, nor ſpeach of comfort in the day of acknowledging
† For of a wicked nation the endes are cruel 19

CHAP. IIII.

Great difference betwen chaſte, and adulterous generations. 7. Speedier death of the iuſt is recompenſed by Gods prouidence, 19. but the wicked incurre greater damnation by liuing long.

O HOW beautiful is :: the chaſte generation with glorie: 1
for the memorie therof is immortal: becauſe it is
knowen both with God, and with men † When it is preſent, 2
they imitate it, and they deſire it when it hath withdrawen itſelf,
and it triumpheth crowned for euer, winning the reward
of vndefiled conflictes. † But the multitude of the impious, 3
that hath manie children ſhal not be profitable, and baſtarde
plants ſhal not take deepe roote, nor lay ſure fundation.
† And if in the boughes for a time they ſhal ſpring being 4
weakly ſet, they ſhal be moued of the winde, and by the vehemencie
of the windes they ſhal be rooted out. † For the vnperfect 5
boughes ſhal be broken, and their fruites ſhal be vnprofitable,
and ſowre to eate, and meete for nothing. † For 6
the children that be borne of wicked ſleepes, are witneſſes of
wickednes againſt the parents in their examination. † But 7
:: the iuſt if he be preuented with death, ſhal be in a place of
refreſhing. † For venerable oldage is not that of long time, 8
nor accounted by the number of yeares: but the vnderſtanding
of a man are grey heares: † and an immaculate life is 9
old age. † Pleaſing God he is made beloued, and liuing among 10
ſinners he was tranſlated. † " He was taken away leſt malice 11
ſhould change his vnderſtanding, or leſt anie guile might deceiue
his ſoule. † For the bewitching of vanitie obſcureth 12
good thinges, and the inconſtancie of concupiſcence peruerteth
the vnderſtanding that is without malice. † Being conſummate 13
in ſhort ſpace he fulfilled much time: † for his ſoule 14
pleaſed God: for this cauſe he haſtened to bring him out of the
middes of iniquities: but the peoples that are ſeing, and not
vnderſtanding, nor putting ſuch thinges in their hartes:
† that the grace of God, and mercie is toward his ſaintes, and 15
reſpect toward his elect. † But the iuſt dead condemneth the 16
impious

:: Chaſtitie of the bodie is a ſingular great vertue, & ſpiritual chaſtitie of true faith and religion is greatter, and more generally commended, as the roote and fundation of al vertues. For vvithout faith it is vnpoſſible to pleaſe God.

:: VVhen ſoeuer the iuſt dieth it is profitable for him & dying yong his immaculate life is more commendable then old age in the wicked. v. 16.

impions aliue, and youth ſoone ended, the long life of the
17 vniuſt. † For they shal ſee the end of the wiſe, and shal not
vnderſtand what God hath thought of him, and why our Lord
18 hath fenſed him. † For they shal ſee and shal contemne him:
19 but our Lord shal laugh them to ſcorne, † and they shal fal
after this without honour, and in contumelie among the dead
for euer: becauſe he shal breake them puffed vp ∷ without
voice, and shal remoue them from the fundations, and they
shal be made deſolate vnto the higheſt degree: and shal be
20 moorning, and the memorie of them shal perish. † They shal
come fearful in cogitation of their ſinnes, and their iniqui-
ties on the contrarie shal conuince them.

∷ The damned ſhal be vvithout al excuſe vtterly confounded in their owne conſciences.

ANNOTATIONS CHAP. IIII.

11. *He vvas taken avvay*] By this place S. Auguſtin proueth that ſuch as died in good ſtate, might haue fallen into wickednes, if they had liued longer: and therefore it was a benefite to them, to dye ſooner. And that it is neuertheles certaine, that God both knew the poſſibilitie that ſuch might, yea would haue ſinned, if they had liued longer, and alſo knew that they ſhould die ſooner, and ſo eſcape that danger. VVhich aſſured foreknowlege of al thinges that shal be, or may be, ſtandeth wel with mans freewil: againſt certaine that inclined to Pelagianiſme, attributing too much to mans freewil; and detracting from Gods foreknowlege, and prouidence. VVhich he prouing by this place, his aduerſaries excepted againſt the auctoritie of this booke, and therfore he alſo proueth that it is Canonical Scripture. li. de Predeſt. Sanct. c.14.

Gods preſcience doth not preiudice mans freewil.

Etl. 17.c. 30.cmit.

CHAP. V.

In the general iudgement, the wicked ſeing the iuſt, whom they had contemned, to be in great honour, shal bewaile their owne miſerie, 9. conſidering that their pleaſure was short, 16. and the ioy of the bleſſed shal be for euer. 18. God wil arme himſelf, and al creatures, to punish the impious.

1 THEN shal the iuſt ſtand in great conſtancie againſt thoſe
that haue afflicted them, and ∷ taken away their labours.
2 † They ſeing shal be trubled with horrible feare, and shal
3 meruel at the ſodennes of vnexpected ſaluation, † ſaying with-
in themſelues, ∷ repenting, and ſighing for anguish of ſpirit:
These are they, whom we had ſometime in deriſion, and in a
4 parable of reproch. † We ſenſleſſe eſtemed their life madnes,
5 and their end without honour. † Behold how they are coun-
ted among the children of God, and their lot is among the
6 ſaints. † We therfore haue erred from the way of truth, and

Chap.3. v.2.

∷ VVicked men in their falſe conceipt iudge the trauels of the iuſt to be vaine & fructles.

∷ Repentance of the damned is only for the loſſe & paine whereinto they are fallen not of loue towards God, or vertue, nor of hate towards ſinne, & therfore is fructles bringing no comforte nor helpe at al, but euerlaſting torment and anguiſh of mind.

the light of iuſtice hath not ſhined to vs, and the ſunne of
vnderſtanding roſe not to vs. † We are weried in the way of 7
iniquitie and perdition, and haue walked hard wayes, but the
way of our Lord we haue not knowen. † What hath pride 8
profited vs? or what commoditie hath the vaunting of riches
brought to vs? † Al thoſe thinges are paſſed away as a ſhadow, 9
and as a meſſenger running before, † and as a ſhippe, that 10
paſſeth through the ſurging waters: wherof, when it is paſt,
the trace can not be found, nor the path of that ſhippes keele
in the waues: † or as a bird, that flyeth through in the ayre, 11
of which there is no token can be found of her paſſage, but
only a ſound of the winges beating the light winde: and by
vehemence of going cutting the ayre, mouing the winges ſhe
is flowen through, and afterward there is no ſigne found of
her way: † or as when an arrow is ſhotte forth to a ſette 12
marke, the diuided ayre is forthwith cloſed in itſelf againe, ſo
that the paſſage therof is not knowen: † ſo we alſo being 13
borne forthwith ceaſed to be: and of vertue certes haue bene
able to ſhew no ſigne: but in our naughtines we are conſumed.
† Such thinges :: ſayd they in hel, which ſinned: 14
† becauſe the hope of the impious is as duſt, which is taken 15
away with the winde: and as a thinne froth, which is diſperſed
by the ſtorme: and as ſmoke that is ſcatered abrode by the
winde: and as the memorie of a gheſt of one day that paſſeth.
† But the iuſt ſhal liue for euer, and their reward is with our 16
Lord, and cogitation of them with the Higheſt. † Therfore 17
ſhal they receiue a kingdom of honour, & a crowne of beautie
at the hand of our Lord: becauſe with his right hand he wil
couer them, and with in his holie arme he wil defend them.
† And :: his zele wil take armour, and he wil arme the creature 18
to the reuenge of the enemies. † He wil put on iuſtice 19
for a breſtplate, & wil take ſincere iudgement for an helmet:
† he wil take equitie for an inuicible ſhilde: † and he wil 20
ſharpen fierce wrath for a ſpeare, and the round world ſhal 21
fight with him againſt the ſenſleſſe. † The ſhottes of lightenings 22
ſhal goe directly, & as it were from a bow of the clouds
wel bent they ſhal be caſt forth, and ſhal light on a certaine
place. † And from rocked wrath ſhal thicke haile ſtones be 23
caſt, the water of the ſea ſhal rage againſt them, and the riuers
ſhal runne together roughly. † A ſpirit of powre ſhal ſtand 24
againſt them, and as a hurlewinde ſhal diuide them: and their

iniquitie

Pro. 30. v. 19.

:: For the certaintie of thinges that ſhal be, Prophetes do very often ſpeake in the pretertence, of thinges to come as if they vvere already paſt.

:: As the ioy of the bleſſed, ſo contrariwiſe the miſerie of the damned is meruelous great, & for euer vnchangeable.

iniquitie shal bring al the land to a deſert, and naughtines
shal ouerthrow the ſeates of the mightie.

CHAP. VI.

Kinges and al Magiſtrates are againe admoniſhed to exerciſe iuſtice: 7. otherwiſe they shal be more greuouſly puniſhed. 13. wiſdom may eaſely be found, 18. by thoſe that ſincerely deſire it. 22. And is very profitable (25. excepting the enuious, or il diſpoſed) 26. both to prince and people.

Eccle. 9. v. 18.

1 VVISEDOM is better then ſtrength: and a wiſeman
2 then a ſtrong. † Heare therfore ye kinges, & vnderſtand,
3 lerne ye iudges of the endes of the earth. † Geue eare ye,
that rule multitudes, and that pleaſe yourſelues in multitudes
4 of nations: † becauſe the :: powre is geuen you of our Lord,
and ſtrength by the Higheſt, who wil examine your workes,
5 and ſearch your cogitations: † becauſe when you were the
miniſters of his kingdom, you iudged not rightly, nor kept the
law of iuſtice, nor haue walked according to the wil of God.
6 † Horribly and quickly wil he appeare to you: becauſe moſt
7 ſeuere iudgement shal be done on them, that beare rule. † For
to the litle one mercie is granted: but :: the mightie shal mightely
8 ſuffer torments. † For God wil not except any mans perſon,
neither wil feare the greatnes of any man: becauſe he
9 made the litle and the great, & he hath equally care of al. † But
10 to the ſtronger more ſtrong torment is imminent. † To you
therfore ô kings are theſe my wordes, that you may lerne wiſdom,
11 and not fal. † For they that haue kept iuſt thinges iuſtly,
shal be iuſtified: and they that haue lerned theſe thinges, shal
12 find what they may anſwer. † Couet ye therfore my wordes,
13 and loue them, and you shal haue diſcipline. † Wiſdom is
cleere, and ſuch as neuer fadeth, and is eaſely ſene of them that
14 loue her, and is found of them that ſeeke her. † She preuenteth
them that couete her, that she firſt may shew herſelf vnto
15 them. † He that awaketh early to her, shal not labour: for
16 he shal find her ſitting at her doores. † To thinke therfore
of her, is perfect vnderſtanding: and he that watcheth for her,
17 shal quickly be ſecure. † Becauſe she goeth about ſeeking
them that be worthie of her, and in the wayes she wil shew
her ſelf to them cheerefully, and in al prouidence she wil
18 meete them. † For :: the beginning of her is the moſt true
19 deſire of diſcipline. † The care therfore of diſcipline, is loue:

Rom. 13. v. 1.

:: Al powre is from God: & therfore to be reſpected, though the magiſtrates ſometimes abuſe their auctoritie.

:: As euerie ones charge is more or leſſe, ſo his account is eaſier or harder, and the punishment (if he offend) ſmaller or greater. S. Gre. ho. 9. in Euang.

:: VViſdom is attained by

and

this gradation and ſo from firſt to laſt, a reſolute deſire ioyneth faithful ſoules to God. v. 21.

and loue, is the keeping of her lawes: and the keeping of the
lawes, is the conſummation of incorruption: † and incor- 20
ruption maketh to be next to God. † Therfore the deſire of 21
wiſdom leadeth to the euerlaſting kingdom. † If therfore 22
you be delighted with thrones, and with ſcepters ô ye kinges
of the people, loue wiſdom, that you may reigne for euer.
† Loue the light of wiſdom al ye that beare rule ouer peoples. 23
† But what wiſdom is, and how ſhe was made, I wil declare: 24
and I wil not hide from you the myſteries of God, but from
the beginning of her natiuitie I wil ſearch out, and ſette the
knowlege of her into light, and wil not let paſſe the truth:
† neither wil I goe with pyning enuie: becauſe ſuch a man 25
ſhal not be partaker of wiſdom. † But the multitude of the 26
wiſe is the health of the round world: and a wiſe king is the
ſtabilitie of the people. † Therfore take ye diſcipline by my 27
wordes, and it ſhal profite you.

CHAP. VII.

The ſecond part. VViſdom proceedeth from God, and is procured by prayer.

Wheras al men haue the like birth and death, 7. Wiſdom maketh great difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural thinges, 22. as moral. 25 Which heauenlie gift is a ſparckle, and participation of wiſdom increated, God himſelf.

:: The perfecteſt children are borne in the beginning of the tenth moneth.

:: Children in the mothers wombe are as in ſleepe.

:: Salomon (whoſe ſayinges are here recited) praied for wiſdom, & obtained it. 3. Reg. 3.

I alſo certes am a mortal man, like to al, and of the earthlie 1
kinred of him, that was made firſt, and in the wombe of
my mother was I faſhioned fleſh, † the time of :: ten mone- 2
thes was I brought together in bloud, of the ſeede of man, and
the delectation of :: ſleepe concurring. † And I being borne 3
receiued the common ayre, and fel vpon the earth, that is
made alike, and the firſt voice like to al men did I put forth
weeping. † I was nouriſhed in ſwadling clothes, and great 4
cares. † For none of the kinges had other begynning of nati- 5
uitie. † There is one entrance therfore into life to al men, 6
and like departure. † For this cauſe :: I wiſhed, and vnderſtan- 7
ding was geuen me: and I inuocated, and the ſpirit of wiſdom
came vpon me: † and I preferred her before kingdoms and 8
thrones, and riches I counted to be nothing in compariſon
of her. † Neither did I compare the precious ſtone to her: 9
becauſe al gold in compariſon of her, is a litle ſand, and ſiluer
in the ſight of her ſhal be eſtemed as clay. † Aboue health 10
and beautie did I loue her, and purpoſed to haue her for light:
becauſe her light can not be extinguiſhed. † And al good 11
thinges

thinges came to me together with her, and very much honeſtie
12 by her handes, † and I reioyced in al: becauſe :: this
wiſdom went before me, and I was ignorant that ſhe is the
13 mother of al theſe. † Which I lerned without fiction, and
doe communicate without enuie, and her honeſtie I hid not.
14 † For ſhe is an infinite treaſure to men: which who ſo haue,
are made partakers of the frenſhip of God, commended for
15 the gifts of diſcipline. † And to me God hath geuen to ſpeake
according to my minde, and to preſume thinges worthie of
thoſe, that are geuen me: becauſe he is the guide of wiſdom,
16 and the creator of the wiſe: † for in his hand are both we, &
our wordes, and wiſdom, and the knowlege and diſcipline
17 of workes. † For he gaue me :: the true knowlege of thoſe
thinges, which are: that I may know the diſpoſition of the
18 round world, and the vertues of the elements, † the beginning,
& end, & middes of times, the permutations of changeable
19 ſeaſons, and conſummations of times, † the courſes of
20 the yeare, and diſpoſitions of the ſtarres, † the natures of
beaſtes, and furies of wilde beaſtes, the force of windes, and
the cogitations of men, the differences of plantes, and vertues
21 of rootes, † and whatſoeuer are hid thinges and not forſene,
I haue lerned: for wiſdom the worker of al taught me.
22 † For in her is the ſpirite of vnderſtanding, :: holie, onlie, manifold,
ſubtil, eloquent, moueable, vndefiled, ſure, ſwete, louing
23 good, ſharpe, who nothing hindereth wel doing, † gentle,
benigne, ſtable, certaine, ſecure, hauing al powre, forſeing al
thinges, and that conteyneth al ſpirites: intelligible, cleane,
24 ſubtile. † For wiſdom is more moueable then al moueable
thinges: and reacheth euerie where becauſe of her cleannes.
25 † For ſhe :: is a vapour of the powre of God, & a certaine ſincere
emanation of the glorie of God omnipotent: and therfore
26 no defiled thing cometh vnto her. † For ſhe is the brightnes
of eternal light, & the vnſpotted glaſſe of Gods maieſtie,
27 and the image of his goodnes. † And wheras ſhe is one, ſhe
can doe al thinges: and permanent in herſelfe ſhe reneweth al
thinges, and by nations tranſporteth herſelf into holie ſoules,
28 ſhe maketh the frendes of God, and Prophetes. † For God loueth
29 none, but him, that dwelleth with wiſdom. † For ſhe is
more beautiful then the ſunne, and aboue al diſpoſition of
30 the ſtarres, being compared to light ſhe is found the firſt. † For
night ſuccedeth to it, but malice ouercometh not wiſdom.

:: God firſt gaue him grace to deſire wiſdom before al other thinges, as he explicateth plainly cap. 8. v. 21.

:: Salomon was a moſt excellent Philoſopher.

:: Proper Epithetons of the ſpirite of wiſdom.

:: See the Annotation, Prouerb. 1. v. 2.

Heb. 1. v. 3.

CHAP. VIII

VVisdom excelling al thinges, that can be deſired, 9. is worthely preferred as the cauſe of much eſtimation, 13. and of immortal glorie, 16. without moleſtation. 21. Al which is Gods gift.

SHE :: reacheth therfore from end vnto end mightely, and 1
diſpoſeth al thinges ſwetely. † Her haue I loued, and haue 2
ſought her out from my youth, and haue ſought to take her
for my ſpouſe, and I was made a louer of her beautie. † She 3
glorifieth her nobilitie, hauing conſociation with God: yea and
the Lord of al hath loued her. † For ſhe is the miſtreſſe of the 4
diſcipline of God, & the chooſer of his workes. † And if riches 5
be deſired in life, what is richer then wiſdom, which worketh
al thinges? † And if vnderſtanding doe worke: who is the 6
worker of thoſe things that are, more then ſhe? † And if a 7
man loue iuſtice: her labours haue great vertues: for ſhe teacheth
ſobrietie, and prudence, and iuſtice, and ſtrength,
then the which nothing is more profitable in life to men.
† And if a man deſire multitude of knowlege: ſhe knoweth 8
thinges paſt, & coniectureth of thinges to come: ſhe knoweth
the ſubtilities of wordes, and the ſolution of arguments: ſhe
knoweth ſignes and wonders before they be done, and the
euentes of times and ages. † :: I purpoſed therfore to bring 9
her to me to liue together: knowing that ſhe wil communicate
vnto me of good thinges, and wil be a comfort of my cogitation
& tediouſnes. † I ſhal haue for her ſake :: glorie with 10
the multitude, and honour with the ancient being yong:
† and I ſhal be found ſharpe in iudgement, and in the ſight 11
of the mightie I ſhal be meruelous, and the faces of princes
wil meruel at me. † Holding my peace they ſhal expect me, 12
and whiles I ſpeake manie wordes, they ſhal lay their hands on
their mouth. † Moreouer by her I ſhal haue :: immortalitie: 13
and I ſhal leaue an eternal memorie to them, that ſhal be after
me. † I ſhal diſpoſe peoples: and nations ſhal be ſubiect to 14
me. † Horrible kings hearing ſhal feare me: in the multitude 15
I ſhal ſeme good, and in battel ſtrong. † Entring into my 16
houſe, I ſhal reſt with her: for her conuerſation hath no bitternes,
nor her companie tediouſnes, but ioy and gladneſſe.
† Thinking theſe thinges with myſelfe, and recording in my 17
hart, that :: immortalitie is in the kindred of wiſedom, † and 18
good delectation in her frendship, and in the workes of her

:: God, the increated wiſdom is infinite and wiſdom created is alſo moſt excellent amongſt Gods giftes.

:: This is alſo the ſpeach of Salomon, recited by the writer of this booke.

:: Of Salomons wiſdom, riches, glorie & renowmed fame not only the bookes of Kinges & Paralipomenon, but alſo our Sauiour doth witnes. *Mat. 6. & 12.*

:: It is not certaine that Salomon hath immortal glorie, but rather by *immortalitie* is here vnderſtood that his glorious fame remaineth to the end of this world.

:: Neuertheles wiſdom of her

3. Reg. 3.

Prov. 3.

handes honeſtie without defect, and wiſdom in the diſputation
of her talke, and glorie in the communication of her
wordes: I went about ſeeking, that I might take her to me.
19 † And I was a wittie childe, and had gotten a good ſoule.
20 † And wheras I was more good, I came to ∷ a bodie vndefiled.
21 † And as I knew that I could not otherwiſe be continent,
vnleſſe God gaue it, this verie thing alſo was wiſdom, to
know whoſe this gift was: I went to our Lord, and beſought
him, and ſaid from my whole hart.

part, geueth life and glorie euerlaſting, to al that perſeuere to the end of this life.

∷ It is certaine that Salomon was ſometime innocent and holie, but was peruerted by wemen. 3. Reg. 11.

CHAP. IX.

A prayer (made by Salomon) for wiſdom, 9. wherby Superiors are able to gouerne: 13. Which by only humane wiſdom, they can not rightly performe.

3 Reg. 3. v. 9. 12.

1 GOD of my fathers, and Lord of mercie, which madeſt al
2 thinges with thy word, † and by thy wiſdom didſt appoint
man, that he ſhould haue dominion of the creature,
3 that was made by thee, † that he ſhould diſpoſe the roundworld
in equitie and iuſtice, and execute iudgement in direction
4 of hart: † geue me wiſdom the aſſiſtant of thy ſeates,
5 and repel me not from thy children: † becauſe I am thy ſeruant,
and the ſonne of thy handmaide, a weake man, and of
ſmal time, and leſſe to the vnderſtanding of iudgement and
6 lawes. † And if one be perfect among the children of men,
and thy wiſdom be abſent from him, he ſhal be counted for
7 nothing. † ∷ Thou haſt choſen me king to thy people, and
8 iudge of thy ſonnes, and daughters: † and badſt me build a
temple in thy holie mount, and an altar in the citie of thy habitation,
a ſimilitude of thy holie tabernacle, which thou didſt
9 prepare from the beginning: † and ∷ thy wiſdom with thee,
which knew thy workes, which then alſo was preſent when
thou madeſt the roundworld, and knew what was pleaſing
10 to thyne eyes, and what was direct in thy precepts. † ∷ Send
her from thy holy heauens, and from the ſeate of thy greatnes,
that ſhe may be with me, and may labour with me, that I may
11 know what is acceptable with thee: † for ſhe knoweth al
thinges, & vnderſtandeth, and ſhal conduct me in my workes
12 ſoberly, & ſhal keepe me with her might. † And my workes
ſhal be acceptable, and I ſhal gouerne thy people iuſtly, and
13 ſhal be worthie of the ſeates of my father. † For ∷ who of

1. Paral. 28. v. 5.

2. Par. 1. v. 9.

Prou. 8. v. 22.

∷ Here againe it is euident, that the Auctor reporteth Salomons ſpeaches.

∷ VViſdom increated is with God, yea is God him ſelfe.

∷ VViſdom vvhich is geuen to men proceedeth from God as a gift created.

∷ Mans wiſdom vvithout

men

ſpecial wiſdom from God is not ſufficient to gouerne our ſelues, much leſſe others.

men is able to know the counſel of God? or who can thinke
what God wil? † For the cogitations of mortal men be fear- 14
ful, and our prouidences vncertaine. † For the bodie, that 15
is corrupted burdeneth the ſoule, and the earthlie habitation
preſſeth downe the vnderſtanding that thinketh manie
thinges. † And we doe hardly coniecture the thinges that 16
are in the earth: and the thinges that are in ſight, we finde
with labour. But the thinges that are in the heauens who ſhal
ſearch out? † And thy ſenſe who ſhal know, vnles thou geue 17
wiſdom, and ſend thy holie ſpirit from on high: † and ſo the 18
pathes of them, that are on the earth may be corrected, and
men lerne the thinges that pleaſe thee? † For by wiſdom 19
they were healed, whoſoeuer haue pleaſed thee ô Lord from
the begynning.

CHAP. X.

The 3. part. The excellent effectes of wiſdom & iuſtice.

The benefites of wiſdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioſeph, 15. And the people of Iſrael.

:: Adam.

:: By this it is certaine that our firſt parẽt Adam truly repented, and had remiſſion of his ſinne.

:: Noe.

:: Abraham.

:: Lot.

SHE kept him, :: that was firſt made of God father of the 1
world, when he was created alone, † and ſhe :: brought 2
him out of his ſinne, and gaue him powre to conteyne
al thinges. † After the vniuſt departed in his anger from 3
her, by the furie of brothers manſlaughter periſhed. † For
whoſe cauſe, when water deſtroyed the earth, wiſdom hea- 4
led it againe, gouerning the :: iuſt by contemptible wood.
† She euen in the conſent of wickednes, when the nations 5
had confederated themſelues, knewe :: the iuſt, and preſerued
him without blame to God, and in his ſonnes mercie
kept the ſtrong. † She deliuered :: the iuſt, fleing from the im- 6
pious that periſhed, when the fyre came downe vpon Penta-
polis: † to whom for a witnes of their wickednes the deſert 7
land ſtandeth ſmoking, and :: trees hauing fruites at vncertain
ſeaſon; and the memorie of an incredulous ſoule a ſtanding
:: piller of ſalt. † For pretermitting wiſdom they did not only 8
ſlippe in this, that they were ignorant of good thinges, but
they left alſo vnto men a memorie of their fooliſhnes, that in
thoſe thinges, in which they ſinned in, they could not be hid
neither. † But wiſdom hath deliuered them, that obſerue her 9
from ſorowes. † And :: the iuſt fleing his brothers wrath, ſhe 10
conducted by the right wayes, and ſhewed him the kingdom
of God, and gaue him the knowlege of the holie, did honeſt
him

Gen. 1. v. 27.

Gen. 4. v. 8.

Gen. 6.

Gen. 19.

Gen. 28.

:: In al trees about Sodom there is only ſhew of fruite, which when it is touched falleth into duſt.

:: Lots wife an example of inconſtancie.

:: Iacob.

11 him in labours, and accompliſed his labours. † In the fraude
of the circumuenters of him ſhe was preſent with him, and
12 made him honorable. † She kept him from the enemies, and
from ſeducers ſhe defended him, and from ſeducers ſhe
defended him, and gaue him a ſtrong fight, thas he might
Gen.37. 13 ouercome, and know that wiſdom is mightier then al. † She
forſooke not :: the iuſt being ſold, but deliuered him from :: Ioſeph.
Gen.41. 14 ſinners: and ſhe went downe with him into the pitte, † and
in bands leaft him not, til ſhe brought him the ſcepter of a
kingdome, and might againſt them, that oppreſſed him: and
ſhewed them to be lyers, that ſpotted him, and gaue him eternal
15 glorie. † The :: iuſt people, and ſeede without blame :: Gods peculiar people.
Exo.1. 16 ſhe deliuered from the nations, that oppreſſed them. † She
Exo.3. entered into the ſoule of the ſeruant of God, and ſtood againſt
17 dreadful kinges in wonders and ſignes. † And ſhe rendred to
the iuſt the hope of their labours, and conducted them in a
meruelous way: and ſhe was vnto them for a couert in the
Exo.14. 18 day, and for the light of ſtarres by night: † and ſhe tranſported
them through the Redſea, and caried them ouer through
19 a great water. † But their enemies ſhe drowned in the ſea,
and from the depth of hel ſhe brought them out. Therfore
Exo.12. 20 the iuſt tooke the ſpoyles of the impious, † and they ſang thy
Exo.15. holie name ô Lord, and thy victorious hand they praiſed together:
21 † becauſe wiſdom hath opened the mouth of the
dumme, and the tongues of infants ſhe hath made eloquent.

CHAP. XI.

Other benefites of wiſdom, protecting the Iſraelites in the deſert; 3. ouerthrowing their enimies; 4. geuing them water out of a rocke; 8. plaguing the Ægyptians, 21. yet not al ſudenly, but by often admonitions, that they might haue repented if they would.

Exo.16. 1 SHE directed their workes in the handes of :: a holy prophet. :: Moyſes.
Exo.27. 2 † They made a iourney through the deſerts, that were not
3 inhabited: and in deſert places they pitched cottages. † They
ſtood againſt :: the aduerſaries, and reuenged themſelues of :: The Amalachites. Exo.17.
Num.20. 4 the enemies. † They thirſted, and inuocated thee, and water
was geuen them out of a moſt high rocke, and quenching of
5 their thirſt out of the hard ſtone. † For by the thinges wherby
their enemies ſuffered puniſhment, for defect of their drinke,
and therein, when the children of Iſrael abunded, they did
6 reioyce; † by theſe thinges, when others lacked the ſame, it

went wel with them. † For in ſteede of the fountaine of an 7
euerlaſting riuer, thou gaueſt mans bloud to the vniuſt. † Who 8
when they were diminiſhed in the deſtruction of the murde-
red infants, thou gaueſt them abundant vnlooked for: † ſhew- 9
ing by the thirſt, that then was, how thou didſt exalt thine,
& didſt kil their aduerſaries. † For when :: they were tempted, 10
and in deede with mercie taking diſcipline, they knew how
:: the impious being iudged with wrath did ſuffer torments.
† Theſe certes admoniſhing as a father thou didſt proue: but 11
them examining as a hard king thou didſt condemne. † For 12
the abſent and the preſent were tormented alike. † For duble 13
tediouſnes had taken them, and ſighing with the memorie of
good thinges paſt. † For when they vnderſtood :: by their 14
puniſhement that it went wel with them, they remembred
our Lord, merueling at the end of the euent. † For :: whom 15
before they derided, being caſt forth in that wicked laying out
to periſh, him they merueled at in the end of the euent: not
thirſting in like maner to the iuſt: † but for ſenſeles cogita- 16
tions of their iniquitie, for that :: ſome erring did worſhippe
dumme ſerpents, and ſuperfluous beaſts, thou didſt ſend vpon
them a multitude of dumme beaſts for reuenge: † that they 17
might know that by what thinges a man ſinneth, by the ſame
alſo he is tormented. † For thine omnipotent hand, which 18
made the world of inuiſible matter, was not vnable to ſend
vpon them a multitude of beares, or fierce lyons, † or vn- 19
knowen beaſts ful of anger of a new kind; or breathing the
vapour of fires, or caſting forth the ſauour of ſmoke, or ſhoo-
ting horrible ſparkes from their eies: † of which not onlie 20
their hurt was able to deſtroy them, but alſo their ſight to kil
them for feare. † Yea and without theſe with one ſpirit, they 21
might haue beene ſlaine ſuffering perſecution of their owne
factes, and diſperſed by the ſpirit of thy powre: but thou haſt
diſpoſed al thinges in meaſure, and number, and weight.
† For, to be of great force reſted alwaies in thee onlie: & who 22
ſhal reſiſt the powre of thyne arme? † Becauſe as the leaſt 23
weight of the balance, ſo is the round world before thee, and
as a droppe of the dewe before day, that falleth vpon the
earth. † But thou haſt mercie on al, becauſe thou canſt do al 24
thinges, and diſſembleſt the ſinnes of men for repentance.
† For thou :: loueſt al thinges that are, and hateſt nothing of 25
thoſe which thou haſt made: for thou didſt not ordaine, or

:: VVhen the Iſraelites wanted water God gaue them abundance out of rockes.

:: But turned the Ægyptians waters into blood.

:: After affliction the benefite of peace is more gratful.

:: Moyſes was reiected when he iudged betwen his bretheren *Exo.* 2. *v.* 14. but was afterwards the deliuer of the whole people *Act.* 7. *v.* 45.

:: Ægyptians ſeruing beaſts for goddes, were plaged by frogges, ſiniphes, flees, and locuſtes.

Leuit. 26. *v.* 22.

Iere. 8. *v.* 17.

:: God made no creature euil as the Ma-

26 make any thing hating it. † And how could any thing con-
tinew, vnles thou wouldeſt? or be preſerued which was not
27 called of thee? † But thou ſpareſt al: becauſe they are thine
ô Lord, which loueſt ſoules.

nichees fooliſhly imagined, neither is there any God but one who alone created al thinges.

Chap. XII.

Gods wiſdom and mercie in deſtroying the wicked inhabitants of Chanaan, by partes (10. that they might haue amended,) Whom he could haue ſlaine ſudenly. 15. In that God neuer condemneth the iuſt, 19. his people are inſtructed to confide in him, 25. and ſinners to turne vnto him.

1 O how good, and ſweete is thy ſpirit ô Lord in al! † And
2 therfore thoſe, that erre, by partes thou doeſt chaſtiſe:
and doeſt admonish, and ſpeake to them, concerning the
thinges wherin they ſinne: that leauing naughtines, they may
3 beleue in thee ô Lord. † For, thoſe old inhabitantes of thy
4 holie land, whom thou didſt abhorre, † becauſe they did
workes odious to thee by ſorceries, and vniuſt ſacrifices,
5 † and the murderers of their owne children without mercie,
and eaters of mens bowels, and deuourers of bloud from the
6 middes :: of thy ſacrament, † and the parents authors of
aydeleſſe ſoules, thou wouldſt deſtroy by the handes of our
7 parents, † that they might receiue a peregrination worthie of
the children of God, which is a land of al moſt deare to thee.
8 † But them alſo as men thou didſt ſpare, and didſt ſend fore-
runners of thine hoſt, waſpes, that by litle and litle they might
9 deſtroy them. † Not becauſe thou waſt vnable in battel to
ſubdewe the impious to the iuſt, or with cruel beaſtes,
or with a ſharpe word to deſtroy them together: † but
Exo. 23. Deut. 7. 10 iudging by partes thou gaueſt place of repentance, being
not ignorant, that the nation of them is wicked, and their
malice :: natural, & that their cogitation could not be changed
11 for euer. † For it was a curſed ſeede from the begynning:
neither fearing any, didſt thou geue pardon to their ſinnes.
12 † For who shal ſay to thee: what haſt thou done? or who shal
ſtand againſt thy iudgement? or who in thy ſight shal come
reuenger of the wicked men? or who shal impute it to thee,
13 if the nations perish, which thou haſt made? † For there is
no other God but thou, who haſt care of al, that thou mayſt
14 shew that thou doeſt not geue iudgement vniuſtly. † Neither
king, nor tyrant in thy ſight shal enquire of them, whom thou
15 haſt deſtroyed. † For ſo much then as thou art iuſt, thou
doeſt

:: From the land of Iurie called ſacred becauſe God was there rightly ſerued in the old teſtament, and mans redemption vvas wrought there by Chriſt.

:: By cuſtom malice became as it were natural, after that nature was corrupted.

doeſt diſpoſe al thinges iuſtly: thou alſo eſtemeſt it diſagreable
from thy powre, to condemne him, who ought not to be
puniſhed. † For thy powre is the begynning of iuſtice: and 16
for this that thou art Lord of al, thou makeſt thyſelf to ſpare
al. † For thou ſheweſt powre, which art not thought to be 17
abſolute in powre, and thou conuinceſt the boldnes of them,
that know thee not. † But thou dominatour of powre, 18
iudgeſt with tranquilitie, and with great reuerence diſpoſeſt
of vs: for :: it is in thy powre when thou wilt, to be able.
† And thou haſt taught thy people by ſuch workes, that 19
they muſt be iuſt and gentle, and haſt made thy children of
good hope: becauſe iudging thou geueſt in ſinnes place of
repentance. † For if thou didſt puniſh the enemies of thy ſeruants, 20
and that deſerued to die, with ſo great conſideration,
geuing time and place, whereby they might be changed from
their wickednes. † With what diligence haſt thou iudged 21
thy children, to whoſe parents thou gaueſt othes and couenants
of good promiſes? † Therfore when thou geueſt vs 22
diſcipline, thou ſcourgeſt our enemies very manie wayes, that
iudging we may thinke vpon thy goodnes: and when we
are iudged, we may hope for thy mercie. † Wherfore to 23
them alſo, which in their life haue liued fooliſhly & vniuſtly,
thou haſt geuen great torments by the ſame thinges, which
they did worſhipe. † For they wandered long in the way of 24 Rom. 1. v. 23.
errour, eſteming for goddes thoſe thinges, that in beaſts :: are
ſuperfluous, liuing after the maner of ſenſles infants. † For this 25
cauſe thou haſt geuen iudgement on them as on ſenſles
children to be in deriſion. † But they that were not amended 26
by ſcornes and reprehenſions, haue tried the worthie iudgement
of God. † For in what thinges they ſuffering tooke indignation, 27
by thoſe whom they thought goddes, when ſeing
they were deſtroyed in them, him, whom in time paſt they
denied that they knewe, they acknowleged the true God:
:: for the which cauſe the end alſo of their condemnation ſhal
come vpon them.

:: Gods powre being almightie is only limited by his wil.

:: Serpents, battes, moles, & like beaſtes, which ſeme not only ſuperfluous in the world, but alſo hurtful, yet were eſtemed as goddes.

:: Knowing him to be the only true God, by whom they ſaw their falſe goddes deſtroyed, yet they did not ſerue him as God.

CHAP. XIII.

Men folowing their phantaſies knew not God by his creatures, but honored the creatures for goddes. 10. Moſt ſottiſhly alſo worſhipped thinges faſhioned by mens handes, as goddes.

BVT

1 BVT al men be vaine, in whom there is not the knowlege
of God: and of theſe good thinges, which are ſene :: they
could not vnderſtand him :: that is, neither attending to the
2 workes haue they agniſed who was the workeman: † but
either the fyre, or the wind, or the ſwift ayre, or a circle of
ſtarres or exceding much water, or the ſunne and the moone,
3 they thought to be goddes rulers of the world. † With whoſe
beautie if being delighted, they thought them goddes: let
them know how much the Lord of them is more beautiful
then they. For the author of beautie made al thoſe thinges.
4 † Or if they merueled at their vertue, & operations, let them
vnderſtand by them, that he which made theſe, is ſtronger then
5 they: † for by the greatnes of the beautie, and of the creature
6 the creator of them may be ſene, to be knowen therby. † But
notwithſtanding there is yet in theſe leſſe complainte. For they
alſo perhaps erre, ſeeking God, and deſirous to finde him.
7 † For whereas they conuerſe in his workes, they enquire: &
they are perſwaded that the thinges be good which are ſeene.
8 † But againe neither ought theſe to be pardoned. † For if
9 they could know ſo much, that they were able to eſtimate the
world: how did they not more eaſely find the Lord therof?
10 † But they are vnhappie, & their hope is among the dead, who
haue called :: the workes of mens handes godds, gold & ſiluer,
the inuention of art, and the ſimilitudes of beaſtes, or an vnprofitable
11 ſtone the worke of an old hand. † Or if an artificer
a carpenter, cut ſtreight timber out of the wood, & pare of al
the barke therof cunningly, and vſing his art, diligently frameth
12 a veſſel profitable for the common vſe of this life, † and
13 vſeth the chippes of that worke to dreſſe his meate: † and
maketh that which is left therof, which is for no vſes, but
being a crooked peece of wood, and ful of knobes, carueth it
diligently in the holownes therof, and by the skil of his
art faſhioneth it, and maketh it like to the image of a man,
14 † or compareth it to ſome beaſt, ſtraking it ouer with redde,
and with paynting making the colour therof ruddie, and layeth
15 a colour ouer euerie ſpot that is in it: † and maketh a
worthie habitation for it, and ſetting it in a wal, and faſtening
16 it with yron, † leſt perhaps it fal, prouiding for it, knowing
that it can not helpe it ſelfe: for it is an image, and it nedeth
17 helpe. † And concerning his ſubſtance, & his children, & for
mariage, making a vow he ſeeketh to it. He is not aſhamed to

Rom. 1.
Deut. 4.
Iſa. 4.
Iere. 10.

:: Gods moſt proper name is HE WHICH IS. Exo. 3. v. 14.

:: Seing no creature how excellent ſoeuer, is or may be eſtemed a god, it is more fooliſh to thinke, an Image, or ſtatua, or anie thing framed by mans handes can be God.

ſpeake with him, that is without ſoule: † and for health certes 18
he beſecheth the weake, and for life asketh the dead, and for
helpe inuocateth him that is vnprofitable: † and for a iourney 19
asketh him, that can not walke: and for getting, and for
working, and for the euent of al thinges he asketh him, that
in al is vnprofitable.

ANNOTATIONS CHAP. XIII.

God is the beginning of al thinges, abſolute and independing.

1. *They could not vnderſtand him, that is.*] Philoſophers diſcuſſing the nature of manie creatures, ſaw that euerie creature proceded of ſome other thing, & ſo there muſt nedes be one beginning of al, abſolute of itſelfe, neither proceding nor depending of an other, nor a limited ſubſtance. As the thing that is a man, is not a beaſt; an oxe is not a horſe: &c. and telling what anie thing is, we exclude therby that it is not other thinges, but ſaying without addition, HE WHICH IS, we ſhew the beginning of al, in no ſorte limited: and this is God. VVhom ſome Philoſophers, by ſuch diſcourſe found, & knew, in general, & ſometimes confeſſed, but did not honour him as God, and therefore were inexcuſable, as S. Paule concludeth againſt them. *Rom. 1.*

CHAP. XIIII.

Fooliſh men intending to ſaile, honour woodden idols, in regard of the profite they receiue by ſhippes: 6. by which ſome were ſaued in the general diluge. 8. Idols, and idolmakers are curſed. 12. They were not from the beginning, 15. but were deuiſed for memorie of the dead, and worſhipped with diuine honour. 22. So men forgetting God, proceded in idolatrie, with other abominable, and cruel enormities.

AGAYNE an other thinking to ſayle, and begynning to 1
make a iorney through the fierce waues, inuocateth
wood ∷ more fraile then the wood that carieth him. † For 2
couetouſnes of getting inuented it, and the craftesman by his
wiſdom framed it. † But thy prouidence, ô Father, doth go- 3
uerne: becauſe thou haſt geuen a way euen in the ſea, and
among the waues a moſt ſure path, † ſhewing that thou art 4
able to ſaue out of al thinges, yea ∷ if a man goe to the ſea
without art. † But that thy workes might not be voyde of 5
wiſdom: for this cauſe alſo men commit their liues euen to a
litle wood, and paſſing ouer the ſea are deliuered by ſhippe.
† But from the begynning alſo when the prowde giants 6
periſhed, the hope of the world fleing to a ſhippe, rendered
to the world ſeede of natiuitie, which was gouerned by thy
hand. † For ∷ bleſſed is the wood, by the which ∷ iuſtice is 7
made. † But the idol that is made by handes, curſed is both it,
and

∷ Great madnes to inuocate a wodden idol more baſe & commonly more corruptible then the wood of a ſhippe.

∷ As the Iſraelites went through the redſea.

∷ The auctor prophetically alludeth to

and he that made it: becauſe he in deede wrought it: and the
9 ſame being fraile, was called god. † But to God the impious
10 and his impietie are odious alike. † For that which is made,
11 with him that made it, shal ſuffer torments. † For this cauſe
alſo in the idol of the nations there shal be no reſpect: becauſe
the creatures of God were made to hatred, and for tentation
to the ſoules of men, and for a ſnare to the feete of the vnwiſe.
12 † For the begynning ∷ of fornication is the deuiſing of idols:
13 and the inuenting of them is the corruption of life. † For
neither were they from the begynning, neither shal they be
14 for euer. † For this vanitie of men came into the world: and
15 therfore there is found a short end of them. † For " the father
being ſorowful with bitter moorning, made vnto himſelf the
image of his ſonne quickly taken away: and him, that then
was a dead man, now ∷ he began to worshipe as god, and
appointed holie thinges and ſacrifices among his ſeruants.
16 † ∷ Afterward by ſucceſſion of time, the wicked cuſtom pre-
uayling, this errour was kept as a law, and thinges grauen
17 were worshipped by the commandement af tyrants. † And
thoſe, whom openly men could not honour, for that they
were far of, their figure being brought from a far, they made
an euident image of the king, whom they would honour: that
by their carefulnes they might honour as preſent, him that
18 was abſent. † And to the worshipping of theſe, the excellent
diligence alſo of the artificer, holpe them forward, that were
19 ignorant. † For he willing to pleaſe him, that entertained him,
laboured by his art, to fashion the ſimilitude in better ſort.
20 † And the multitude of men caried away by the beautie of the
worke, him that a little before had bene honoured as a man,
21 now they eſtemed for a god. † And this was the deceyuing
of mans life: becauſe men ſeruing either affection, or kinges,
gaue the name that is ∷ not communicable to ſtones and
22 wood. † And it was not ſufficient that they erred about the
knowlege of God, but alſo liuing in a great battail of ignorance
23 ſo manie and ſo great euils they cal peace. † For ∷ either
ſacrificing their children, or making abſcure ſacrifices, or
24 hauing watches ful of madnes, † they now neither keepe
life, nor mariage cleane, but one killeth an other by enuie,
25 or playing the adulterer maketh him ſorowful: † and al
thinges are mingled together, bloud, manſlaughter, theft and
fiction, corruption, and infidelitie, truble, and periurie,

the wood of
the Croſſe, on
which our Sa-
uiour rede-
med mankind.

∷ From whoſe
death proce-
deth mans iu-
ſtification.

∷ Inuention
of Idols
brought men
to ſpiritual
fornications,
& corruption
of maners.

∷ This firſt
idolatrie was
only priuatly
exerciſed by
the father and
his ſeruants at
their maſters
cōmandment,
by which
occaſion pub-
lique idola-
trie came into
the world,
wicked cu-
ſtom in time
preuailing.

∷ The name
GOD in the
proper ſigni-
fication, can
not be geuen
to anie cre-
ature.

∷ Manie enor-
mous crimes
procede from
idolatrie.

diſquieting of the good, † forgetfulnes of God, inquination 26
of ſoules, immutation of natiuitie, inconſtancie of mariage,
diſorder of adulterie, and vnchaſtnes. † For the worſhippe 27
of idols not to be named, is the cauſe of al euil, and the begin-
ning and end. † For either when they reioyce, they are madde: 28
or certes prophecie falſe thinges, or liue vniuſtly, or quickly
forſweare themſelues. † For whiles they truſt in idols, which 29
are without ſoule, ſwearing amiſſe they hope not to be hurt.
† :: Two euil thinges therfore shal happen to them worthely, 30
becauſe they haue thought euil of God, attending to idols, and
haue ſworne vniuſtly, in guile contemning iuſtice. † For it is 31
not the powre of them, that are ſworne by, but the puniſh-
ment of them that ſinne, goeth alwayes through the trangreſ-
ſion of the vniuſt.

:: Two ſortes of periurie: ſwearing by falſe goddes, and ſwearing vntruthes.

ANNOTATIONS. CHAP. XIIII.

Caluin falſly chargeth this booke vvith error.

15. *The father made vnto himſelf the image of his ſonne.*] Caluin here chargeth this booke with error, in affirming that idolatrie begane by ſuperſtitiouſly honoring images of the dead. Againſt which he alleageth that Labans idoles, *Gen. 31.* and others more ancient, were before anie images of dead men were honoured. But he argueth vpon a falſe ground. For labans idols were images, as the Hebrew word Teraphim ſignifieth, and is ſo tranſlated in the Engliſh Bibles (1552. and 1577.) but becauſe they were images of falſe goddes, and for that Laban called them his goddes, a later Bible (1603.) tranſlateth it better, *idoles*, as the Latin and Greke haue *idola*. It is alſo certaine that Ninus king of Aſſirians long before Laban, yea before Abraham, ſette vp the image of his Father Belus (otherwiſe called Iuppiter) to be publikly honored by the people. as S. Cyril ſheweth. li. 3. in Iulianum, nere the end, and S. Ambroſe, or an other graue Auctor writeth the ſame, in cap. 1. ad Romanos. Likewiſe S. Cyprian li. de Idolorum vanitate. S. Chryſoſtom. ho. 87. in Matth. and Egeſippus, apud S. Ieronym. li. de Viris Illuſtrib. teſtifies, that the making of mens images, in memorie of the dead, was the occaſion, and beginning of idolatrie, according as this place reporteth, that a Father ſorovving for the death of his ſonne, made an image in his memorie, & begane to worſhippe him as a god, cauſing his ſeruants alſo to honour his dead ſonne, vvith rites and ſacrifices. VVhich priuate idolatrie vvas abſolutely the firſt, that is recorded in holie Scripture, or anie other good auctor. And the firſt publique is counted by moſt auctors, that of Ninus, vvorſhipping the image of his father Belus, vvith diuine honour, who alſo pardoned al offenders, how enormious ſoeuer their crimes were, that fled vnto that image. VVhich allurment together vvith ſo great a kinges auctoritie, drevv innumerable to publique idolatrie. VVherupon S. Ierom noteth (in cap. 2. Oſeę) that Ninus became ſo great and glorious, as to make his father to be honored as a god.

Images of falſe goddes are rightly called idols.

Idolatrie begane by vvorſhipping images of dead men vvith diuine honour.

Priuate idolatrie was before publique.

CHAP. XV.

The wiſe gratfully praiſe the ſweteness, and mercie of God, by whom they are delivered from idolatrie: 6. deteſting the makers, & worſhippers of idols.

1 BVT ô thou our God, art ſweete, and true, patient, and
2 diſpoſing al thinges in mercie. † For if we ſinne, we are
thine, knowing thy greatnes: and if we ſinne not we know
3 that we are counted with thee. † For to know thee, is abſo-
lute iuſtice: and to know iuſtice, and thy powre, is the roote
4 of immortalitie. † For mens inuention of euil art hath not
brought vs into errour, nor the ſhadow of a picture being a
labour without fruite, a ſhape grauen by diuerſe colours,
5 † the ſight wherof geueth concupiſcence to the ſenſles, and
6 and he loueth the ſhape without life of a deade image. † The
louers of euils, are worthie to haue their hope in ſuch thinges,
both they that make them, and that loue, and that worſhippe
7 them. † Yea and the potter preſſing ſofte earth, with labour
faſhioneth euerie veſſel to our vſes, and of the ſame clay ma-
keth the veſſels, that are cleane to vſe, and in like maner them,
that are contrarie to theſe: but what the vſe of theſe veſſels
8 is, the potter is iudge. † And with vaine labour he :: faſhio-
neth a god of the ſame clay: he which a litle before was made
of earth, and a litle after returneth backe whence he was ta-
9 ken, being exacted the debte of the life which he had. † But
his care is, not becauſe he ſhal labour, nor becauſe he hath a
ſhort life, but he contendeth with goldſmithes and ſiluer
ſmithes: yea and he imitateth the copper ſmithes, and coun-
10 teth it a glorie, becauſe he maketh vaine thinges. † For his
hart is aſhes, and his hope vaine earth, and his life viler then
11 clay: † becauſe he was ignorant who made him, and who in-
ſpired into him the ſoule which worketh, and who breathed
12 into him the vital ſpirite. † Yea and :: they eſtemed our life
to be a paſtime, and the conuerſation of life made for a gayne,
13 & that we muſt get euerie way euen of euil. † For he know-
eth that he offendeth aboue al men, which of the matter of
14 earth faſhioneth frayle veſſels, and ſculptils. † For al the vn-
wiſe, and vnhappie aboue meaſure of the ſoule, proude :: are
15 the enemies of thy people, and rule ouer them: † becauſe
they haue eſtemed al the idols of the nations for goddes,
which neither haue vſe of eies to ſee, nor noſthrels to take
breath, nor eares to heare, nor fingers of the hands to handle,
16 yea and their feete are ſlow to walke. † For a man made them:
and he that borowed breath, the ſame faſhioned them. For
17 no man can make God like to himſelf. † For wheras himſelf
is mortal, he maketh a dead thing with his wicked handes. For

:: Of the diuers ſortes of idols and idolaters ſee our brife Annotion vpon *the* 113. *Pſal.*

:: Idolaters hauing forſaken and forgot the onlie true God, become as Atheiſts, making their temporal gaine of falſe goddes.

:: And ſo waxing inſolent, contemne and perſecute the ſeruants of God.

he is better then they, whom he worſhippeth, becauſe he in
deede liued, though he were mortal, but they neuer. † But 18
:: they worſhip alſo moſt miſerable beaſts: for the ſenſleſſe
thinges compared to theſe, are worſe then they. † Yea neither 19
by ſight can any man ſee good of theſe beaſts. But they haue
fled from the prayſe of God, and from his bleſſing.

:: Some idolaters worſhipped brute beaſtes for goddes, as being better then ſenſles images: but al are abominable.

CHAP. XVI.

God plaguing the Ægyptians for idolatrie, and crueltie, deliuered the Iſraelites. 5. Chaſticed them alſo, but againe ſhewed them mercie; 20. and fedde them with Manna.

FOR :: theſe thinges, and :: by the like to theſe, they haue 1
worthely ſuffered torments, and were deſtroyed by a
multitude of beaſts. † For the which torments thou didſt wel 2
diſpoſe of thy people, to whom thou gaueſt the deſire of their
delectation a new taſte, preparing them the quaile for meate:
† that they in deede coueting meate, becauſe of thoſe thinges 3
which were ſhewed and ſent them, might be turned away
euen from neceſſarie concupiſcence. But they in ſhort time
being made needie, taſted a new meate. † For it behoued that 4
without excuſe deſtruction ſhould come vpon them exerciſing
tyrannie: :: but to theſe onlie to ſhew how their enemies
were deſtroyed. † For when the cruel wrath of beaſtes came 5
vpon them, they were deſtroyed with the bytings of peruerſe
ſerpents. † Howbeit thy wrath endured not for euer, but 6
for chaſtiſement they were trubled a ſhort time, hauing a
ſigne of ſaluation, for the remembrance of the commandment
of thy law. † For he that turned to it, :: was not healed 7
by that which he ſaw, but by thee the ſauiour of al: † and in 8
this thou didſt ſhew to our enemies, that thou art he which
deliuereſt from al euil. † For the bitings of locuſts, and flies 9
killed them, and there was found no remedie for their life:
becauſe they were worthie to be deſtroyed by ſuch thinges.
† But neither the teeth of venemous dragons ouercame thy 10
children: for thy mercie coming healed them. † For in 11
memorie of thy wordes they were examined, & were quickly
ſaued, leſt falling into deepe obliuion, they might not vſe thy
helpe. † For neither herbe, nor plaſter healed them, but thy 12
word, ô Lord, which healeth al thinges. † For it is thou, ô 13
Lord, that haſt powre of life and death, and bringeſt downe to
the

:: The Ægyptians were plagued for their idolatrie.

:: And that by beaſtes, becauſe they worſhipped beaſtes for goddes: and by death of their firſt begotten, for their crueltie againſt Gods people.

:: God puniſhed his owne people as a father, for their amendment.

:: The braſen ſerpent not by anie vertue inherent, but as a ſigne of Gods fauoure, vvas the meanes of curing the people. *Num. 21.*

14 the gates of death, and fetcheſt agayne: † but man certes
killeth by malice, and when the ſpirit is gone forth, it ſhal not
returne, neither ſhal he cal backe the ſoule that is receiued:
15 † but it is vnpoſſible to eſcape thy hand. † For the impious
16 denying to knowe thee, haue bene ſcourged by the ſtrength
of thine arme, ſuffering perſecution by ſtrange waters, and
17 haile, and rayne, and conſumed by fyre. † For that which
was meruelous in water, which extinquisheth al thinges,
:: fyre more preuayled: for the world is reuenger of the iuſt.
18 † For a certayne time, the fyre was mitigated, that :: the
beaſts which were ſent to the impious might not be burnt,
but that they ſeing might know that by Gods iudgement they
19 ſuffer punishment. † And at a certaine time the fyre aboue his
powre burnt :: in water on euerie ſide, that it might deſtroy
20 the nation of a wicked land. † For the which thinges thou
didſt nourish thy people with the meate of Angels, and bread
prepared thou gaueſt them from heauen without labour,
21 :: hauing in it al delectation, and the ſweetnes of al taſte. † For
thy ſubſtance did ſhew thy ſweetnes which thou haſt toward
thy children, and ſeruing euerie mans wil, it was turned to
22 that, that euerie man would. † Yea ſnow and yce ſuſteyned
the force of fyre, and melted not: that they might know that
fyre burning in hayle, and lightening in rayne deſtroyed the
23 fruites of the enemies. † And this againe, that the iuſt might
24 be nourished, it forgat alſo his owne ſtrength. † For the
creature ſeruing thee the Creatour, is fierce into torment
againſt the vniuſt: and is made more gentle to doe good for
25 them, that truſt in thee. † For this cauſe euen then being
transformed into al thinges they ſerued thy grace the nource
26 of al, at their wil that deſired thee: † that thy children might
know, whom thou louedſt ô Lord, that not the fruites of nati-
uitie doe feede men, but thy word preſerueth them, that
27 beleue in thee. † For that which could not be deſtroyed by
fyre, forthwith being :: heated with a litle beame of the ſunne
28 did melt: † that it might be knowen to al men, that we ought
to preuent the ſunne to bleſſe thee, and at the ryſing of light
29 to adore thee. † For the :: fayth of the vngratful ſhal melt as
winter yce, & ſhal perish as vnprofitable water.

:: VVith the plague of haile there vvas alſo fire mixed. *Exo. 9. v. 24.* VVhich deſtroyed the profitable cattle.

:: But burnt not other beaſtes, that plagued the Ægyptians.

:: Haile did not extinguish the fire, by Gods povvre aboue nature.

:: See the miracles of Manna. *Annot. Exod. 16.*

:: He ſpeaketh againe of Manna.

:: The vaine imagination of the vvicked that himſelf ſhal be ſaued vvil faile him.

CHAP. XVII.

Horrible darkenes falling in Ægypt. 19. the reſt of the world had ordinarie light.

FOR thy iudgements ô Lord are great, & thy wordes inexplicable, for this cauſe the ſoules lacking diſcipline haue
erred. † For whiles the wicked are perſwaded that they can 2
rule ouer the holie nation: fettered with the bands of darknes,
and :: long night, ſhut vp vnder roofes, they haue lyen fugitiues from the euerlaſting prouidence. † And whiles they 3
thincke that they lie hid in obſcure ſinnes, they were diſperſed
by the darke couert of obliuion, being horribly afrayd and
diſturbed with exceding admiration. † For neither did the 4
denne that conteyned them, keepe them without feare:
becauſe the ſound coming downe trubled them, and ſorowful
viſions appearing to them, put them in feare. † And no force 5
certes of the fyre could geue them light, neither could the
clere flames of the ſtarres lighten that horrible night. † But 6
there appeared to them ſoden fyre, ful of feare: and being
ſtroken with the feare of that face, which was not ſene, they
eſtemed the thinges that were ſene to be worſe: † and there 7
were added deriſions of the magical art, and contumelious
rebuke of the glorie of their wiſdom. † For they which pro- 8
miſed that they would expel feares and perturbations from
the languiſhing ſoule, theſe with deriſion languiſhed ful of
feare. † For although none of the monſters diſturbed them: 9
being moued with the paſſing by of beaſts, and hiſſing of ſerpents, they periſhed trembling: and denying that they ſaw
the ayre, which by no meanes any man could avoyde. † For 10
wheras wickednes is fearful, it geueth teſtimonie of condemnation: for :: a trubled conſcience doth alwayes preſume
cruel thinges. † For feare is nothing els but a bewraying of 11
the aydes of cogitation. † And whiles inwardly there is leſſe 12
expectation, the greater doth he count the ignorance of that
cauſe which maketh the torment. † But they that during the 13
night in deede impotent, and coming vpon them from the
loweſt and higheſt hel, ſlept the ſame ſleepe, † were ſometime 14
moleſted with the feare of monſters, ſometime fayled by
paſſing away of the ſoule: for ſoden feare and vnlooked for
came vpon them. † Moreouer if any of them had fallen 15
downe, he was kept ſhut vp in priſon without yron. † For if 16
one were a husbandman, or if a shepheard, or worker of the
labours in the filde were ſodenly taken, he ſuſteyned neceſſitie
ineuitable. † For with one chayne of darkenes they were al 17
tyed together. Whether it were the hiſſing winde, or among

:: Literally the Ægyptians had darknes three dayes together Exo. 10. v. 22. Morally they & other gentiles vvere in darknes vvithout faith in God, til Chriſts Reſurrection the third day.

Exo. 8 & 10.

:: A trubled conſcience is a great torment.

the

the thicke boughes of trees the ſweete ſound of birdes, or the
18 force of water running downward exceedingly, † or the
mightie ſound of rockes tumbled headlong, or the running
of playing beaſts, that were not ſene, or the mightie noyſe of
roaring beaſtes, or an Echo reſounding from the higheſt mountaynes:
19 they made them ſwoone for feare. † For :: al the world
was illuminated with a cleare light, & none was hindered in
20 their workes. † But ouer them onlie was layd an heauie night,
the image of darkenes, which was to come vpon them. They
therfore were vnto themſelues more heauie then the darknes.

:: This ſignified the conuerſion of al nations to Chriſt.

CHAP. XVIII.

In the Ægyptian darknes, the Iſraelites ſaw clerly, and were not ſene of their enimies. 5. For the Ægyptians crueltie againſt the Hebrewes infants, al their owne firſt borne were ſlaine, and their whole armie drowned in the red ſea. 20. But fire deuouring the rebellions in Chores ſchiſme, was quenched by Aarons interceſſion.

1 BVT to thy :: ſaincts there was very great light, and their
voyce in deede they heard, but figure they ſaw not. And
becauſe themſelues alſo did not ſuffer by the ſame thinges,
2 they magnified thee: † and they that before had bene hurt,
becauſe they were not hurt, gaue thankes: and that there
3 might be a difference, they asked a gift. † For the which
cauſe they had a burning pillar of fyre for a guide of the
vnknowen way, and thou gaueſt them the ſunne without
4 hurt of a good harbour. † They in deede worthie to lacke
light, and to ſuffer the priſon of darkenes, which kept thy
children ſhut vp, by whom the vncorrupt light of the law
5 began to be geuen to the world. † When they decreed to
kil the infantes of the iuſt: and :: one child being layd forth,
and deliuered, thou to the reprouing of them, didſt take away
a multitude of children, and deſtroyedſt them together in the
6 mightie water. † For that night was knowen before of our
fathers, that they knowing in deede what othes they had credited,
7 might be of better comfort. † And by thy people in
deede the health of the iuſt, was receiued, but deſtruction by
8 the vniuſt. † For as thou didſt hurt the aduerſaries: ſo vs alſo
9 thou didſt magnifie, prouoking vs. † For the iuſt children of
the good ſacrificed ſecretly, and diſpoſed the law of iuſtice in
concorde: that the iuſt ſhould receiue both good & euil alike,
10 ſinging now the prayſes of the fathers. † But there ſounded a

:: The Church is called holie becauſe it profeſſeth holines and hath alwayes ſome holie men, & without the Church there is no ſanctitie.

:: VVhen the Ægyptians drowned the Hebrews children, Moyſes was ſaued, and reſerued to guide the Iſraelites, when the Ægyptians were drowned.

diſagreing voyce of the enemies, and a lamentable moorning
was heard for the bewayled infants. † And the ſeruant with 11
the maſter was afflicted with like puniſhment, and a man of
the vulgar ſort ſuffered the like thinges to the king. † Al ther- 12
fore alike by one name of death had dead ones innumerable.
For neitheir did the liuing ſuffice to burie them: becauſe in
one moment, that which was the nobler nation of them, was
deſtroyed. † For concerning al thinges being incredulous 13
becauſe of the inchantments, but then firſt when there was
deſtruction of the firſt begotten, they promiſed to be the
people of God. † ∷ For when quiet ſilence conteyned al 14
thinges, and the night was in the midde way of her courſe,
† thy omnipent word ſalying out of heauen from the royal 15
ſeates, lighted as a ſeuere conquerour vpon the middes of the
land of deſtruction, † a ſharpe ſword carying thy vnfeyned 16
commandment, and ſtanding filled al with death, and reached
euen to heauen ſtanding on the earth. † Then incontinent 17
the viſions of naughtie dreames trubled them, and feares
vnlooked for came vpon them. † And one here an other 18
there, caſt forth halſe aliue, ſhewed for what cauſe of death
he died. † For the viſions, that trubled them, forewarned 19
theſe thinges, that they might not periſh as ignorant why
they ſuffered euils. † But then ∷ there touched the iuſt alſo a 20
tentation of death, and a diſturbance of the multitude was *Num 16.*
made in the wildernes: but rhy wrath did not long continew.
† For a man without blame haſting to pray for the people, 21
bringing forth the ſhilde of his miniſterie prayer, and by
incenſe alleaging ſupplication, reſiſted the wrath, and made
an end of the neceſſitie, ſhewing that he is thy ſeruant. † And 22
he ouercame the multitudes, not in ſtrength of bodie, nor with
might of armour, but with a word ſubdewed he him, that
vexed him, rehearſing the oathes of the parents, and the
teſtament. † For when they were now fallen dead by heapes 23
one vpon an other, he ſtood betwen, and cut of the violence,
and ſeperated that way which leadeth to the liuing. † For 24
in the veſture downe to the foote, which he had, was al the
world: and the glorious thinges of the fathers were grauen
in the foure iewels of ſtones & thy magnificence was written
in the diademe of his head. † And to theſe he that deſtroyed 25
gaue place, & theſe did he feare: for the proofe onlie of wrath
was ſufficient.

∷ A prophecie of Chriſt, comming into this world when there was temporal peace, but extreme darkenes of ignorance.

∷ An other example of difference in Gods punishing his people for their amendment, and of the obſtinate vnto their ruine. *Exo 14. v. 28. Num. 16. v. 46.*

CHAP.

CHAP. XIX.

Ægyptians perſecuting the Hebrewes were drowned, 10. hauing bene plagued before with flies, and frogges. 11. Quailes were geuen to the people of Iſrael. 13. The barbarous not receiuing, or euil intreating Gods people, were ſtrooken with blindnes. 17. And al creatures ſerue God in puniſhing the impious, and rewarding the godlie.

1 BVT vpon the impious euen to the later end there came
Exo. 14. wrath without mercie. For :: he foreknew alſo the
2 thinges that ſhould come vnto them: † becauſe when they
had permitted that they ſhould depart, and had ſent them
away with great diligence, they repenting purſued them.
3 For hauing as yet moorning betwen their hands, and lamenting
at the graues of the dead, they tooke to themſelues an
other cogitation of follie: and whom by intreating they had
4 caſt forth, them they purſued as fugitiues: † for worthie neceſſitie
brought them to this end: and they loſt the remembrance
of thoſe thinges, which had chanced, that puniſhment
5 might fulfil the thinges that wanted to the torments: † and
that thy people certes might paſſe through meruelouſly, but
6 they might finde a new death. † For euerie creature according
to his kind was faſhioned agayne from the begyning, ſeruing
thy precepts, that thy children might be kept without hurt.
7 † For a clowde ouer ſhadowed their campe, and out of the
water which was before, there appeared drie land, and
in the redſea a way without impediment, and of the great
8 depth a ſpringing filde: † through the which al the nation
paſſed, which was protected with thy hand, ſeing thy meruelous
9 thinges and wonders. † For euen as horſes they
fed on meate, and as lambes they reioyced, magnifying thee
10 ô Lord, which didſt deliuer them. † For they were mindful
of thoſe thinges, which had bene done in their ſeiourning,
how for the nation of beaſts the earth brought forth flies, and
11 for fiſhes the riuer yelded a multitude of frogges. † And laſt
of al they ſaw a new creature of birdes, when allured by concupiſcence
Exo. 16. 12 they deſired meates of deliciouſnes. † For in comfort
of their deſire, there came vp to them the quaile from the
ſea: and vexations came vpon the ſinners, not without thoſe
arguments, which were made before by the force of lightninges:
for they ſuffered iuſtly occording to their wickednes.

:: God foreſeing the Ægyptians malice, permitted them to perſecute his people, but was no way the cauſe nor auctor of their ſinne.

† For they inſtituted a more deteſtable inhoſpitalitie: ∷ ſome 13
certes receiued not the vnknowen ſtrangers, and other ſome
brought the good ſtrangers into ſeruitude. † And not onlie 14
theſe thinges, but in deede there was an other reſpect alſo of
them: for they againſt their wil receiued the ſtrangers. † But 15
they that receiued them with gladnes, did afflict them with
moſt cruel ſorowes, that vſed the ſame rightes: † but they 16
were ſtriken with blindnes: as they in the dores of the iuſt,
when they were couered with ſodaine darkenes, euerie man
ſought the paſſage of his doore. † For whiles the ∷ elements 17
are turned in themſelues, as in an inſtrument the ſound of the
qualitie is changed, and al keepe their ſound: wherfore it
may be certainly iudged by the very ſight. † For the thinges 18
of the fild were turned into thinges of the water: and what
ſoeuer were ſwimming thinges paſſed into the land. † The 19
fyre had force in water aboue his powre, and the water forgot
her quenching nature. † On the contrarie the flames vexed 20
not the fleſh of corruptible beaſts walking therewith, neither
did they melt that good meate, which was eaſely diſſolued
euen as yce. For in al thinges thou didſt magnifie thy people
ô Lord, and didſt honour them, and didſt not deſpiſe them, at
al time, and in euerie place aſſiſting them.

∷ The Amorrheites refuſed to grant them paſſage. *Num 21. v. 21.* The Ægyptians brought them into ſeruitude. *Exo. 1.*

God changing the natural properties of elementes, by them wrought iuſtice on ſinners. S. *Greg. ho. 35. in Euang.*

Exo. 9. v. 24.

Exo. 16. v. 21.

THE ARGVMENT OF
ECCLESIASTICVS.

IN what ſenſe this Booke is ſometimes called Salomons, we haue shewed in the argument before the Booke of wiſdom. As likewiſe that it is Canonical *Scripture. Wherto we might adde more teſtimonies of ancient Fathers: as* S. Clement *of Alexandria, li. 1. c. 8. Pedagogi,* Origen. *ho. 8. in Numer. & ho. 1. in Ezech.* S. Cyprian *de opere & eleemoſ.* S. Athanaſius *in Synopſi, & li. de virginitate.* S. Baſil *in regul. diſput. reſp.* 104. S. Gregorie Nazianzen. *Orat. 2. aduerſ. Iulian.* S. Epiphanius. *hær. 76. & in Ancorato,* S. Hilarie, *in Pſal.* 144. S. Ambroſe *de bono mortis. c. 8. & Ser. 22. in Pſal. 118.* S. Chryſoſtom *ho. 33. ad populum Antioch.* S. Auguſtin, *li. 2. ca. 8. Doct. Chriſt. & li. 17. c. 20. de Ciuit.* S. Gregorie the great. *in Pſal. 50. and manie others expreſly cite this booke as holie Scripture. But chiefly we relie vpon the auctoritie of the Church defining that it is Canonical.*

Particular teſtimonies that this booke is holie Scripture.

It was

It was written by Ieſus the ſonne of Sirach in Hebrew, *about the time of Simon Iuſtus, otherwiſe called Priſcus* : *and* tranſlated into Greke by the auctors Nephew, *as the ſame Tranſlator teſtifieth in his Prologue, but expreſſeth not his owne name. It is called* Eccleſiaſticus, *which ſignifieth* a Collector *or* Gatherer, *as a common title of euerie ordinarie preacher, inſtructing and exhorting the multitude gathered to a ſermon : with difference from* Eccleſiaſtes : *Which ſignifieth* The Preacher, *as a greater title of* the chief *or principal* Preacher of anie Church, Citie, or Prouince, *and agreeth moſt eminently to* Chriſt our Sauiour : *Who preached, and ſendeth preachers to the whole world. And for the excellent contents, it* may *alſo rightly* be called Panaretos, *that is, a* Receptacle, *or ſtorehouſe* of al vertues, *for the inſtruction of al in general, to cooperate with Gods grace in this life, and ſo enherite eternal glorie. In fourtie and three whole chapters, are mixtly the commendations, and precepts of al ſortes of vertues; ſometimes in particular, but more often vnder the general names of wiſdom and Iuſtice. In the other eight chapters are recited manie excellent examples of moſt renowmed holie men : with praiſes and thankes to God.*

It was written in Hebrew & tranſlated into Greke.

Difference betwen Eccleſiaſticus, and Eccleſiaſtes.

Panaretos.

The contents diuided into two partes.

THE PROLOGVE VPON

ECCLESIASTICVS OF IESVS THE SONNE OF SIRACH.

THE knowlege of manie and great thinges hath bene shewed vs by the Law, and the Prophetes, and others that folowed them : in which we ought :: to prayſe Iſrael for doctrine & wiſdom: becauſe not onlie they in ſpeaking muſt nedes be cunning, but ſtrangers alſo both lerning & writing, may become moſt lerned. My grandfather Ieſus, after he gaue himſelfe more amply to the diligence of reading the Law, and the Prophetes, and other Bookes, that were deliuered vs from our fathers : himſelf alſo would write ſome of thoſe thinges, which perteyne to doctrine and wiſdom : that ſuch as are deſirous to lerne, and to be made counning in the ſame thinges, may more and more be attent in minde, and be confirmed to the life that is according to the law. I exhort you therfore to come with beneuolence, and to read with attent ſtudie, and to pardon vs for thoſe thinges, wherein we ſeming to folow the image of wiſdom, may

By reaſon of a more perfect law the people of Iſrael were more renowmed then anie other nation in the world. *Deut.* 4.

ſayle in the compoſition of wordes: for the Hebrew wordes alſo :: ſayle when they ſhal be tranſlated to an other tongue. And not onlie theſe, but the Law alſo itſelf, and the Prophetes, and the reſt of other bookes, haue no ſmal difference, when they are ſpoken within themſelues. For in the eight and thirteth yeare, in the time of Ptolomee Euergetes the king, after I came into Ægypt: and when I had bene there much time, I found there bookes leaſt, of no ſmal nor contemptible doctrine. Therfore myſelf alſo thought it good, and neceſſarie to adde ſome diligence and labour to interprete this booke: and with much watching I brought forth this doctrin in ſpace of time, that men may lerne thoſe thinges which teach them, that wil applie their minde, how they ought to order their maners, them that purpoſe to lead their life according to the Law of our Lord.

:: Tranſlations into other languages hardly expreſſe the ſenſe of the original tongue.

ECCLESIASTICVS.

CHAP. I.

The 1. part. Praiſes and preceptes of vviſdom.

Wiſdom procedeth from God, appeareth in his creatures. 10. and is geuen in competent meaſure to al that feare God, 16. it bringeth al vertues, 27. excludeth al vices, 33. and is to be ſought in ſimplicitie of hart.

AL wiſdom is of our Lord God, & hath bene alwayes 1
with him, & is before al time. † The ſand of the ſea, 2
& the droppes of rayne, & the dayes of the world
:: who hath numbred? The height of heauen, and
breadth of the earth, & profunditie of the depth who hath meaſured?
† The wiſdom of God that goeth before al thinges who 3
hath ſearched out? † Wiſdom was created before al thinges, & 4
the vnderſtanding of prudence from euerlaſting. † A fountayne 5
of wiſdom the word of God on high, and the entrance
therof euerlaſting commandments. † The roote of wiſdom to 6
whom hath it bene reueled, & the ſubtilties therof who hath
knowen? † The diſcipline of wiſdom to whom hath it bene 7
reueled, and made manifeſt, and the multiplication of her
entrance who hath vnderſtood? † There is one moſt high 8
Creatour omnipotent, and mightie King, and to be feared
excedingly, ſitting vpon his throne and the God of dominion.
† He created her in the Holie Ghoſt, and hath ſene, and 9
nummbred, and meaſured her. † And he hath powred her 10
out vpon al his workes, and vpon al fleſh according to his
gift,

:: Mans vviſdom is not able to comprehend the vvorkes of God.

11 gift, and hath geuen her to them that feare him. † The feare
of our Lord is ∵ glorie, and gloriation, and ioy, and a crowne
12 of exultation. † The feare of our Lord shal delight the hart,
13 and shal geue ioy, gladnes in length of dayes. † With him
that feareth our Lord it shal be wel in the later end, and in
14 the day of his death he shal be bleſſed. † The loue of God is
15 honorable wiſdom. † But they to whom she shal appeare in
viſion, they loue her in the viſion, and in the agniſing of
16 her great workes. † The feare of our Lord, is the begynning
of wiſdom, and was created with the faythful in the wombe,
and goeth with the elect women, and is knowen with the iuſt
17 and faythful. † The feare of our Lord is religioſitie of know-
18 lege. † Religioſitie shal keepe and iuſtifie the hart, shal geue
19 ioy and gladnes. † With him that feareth our Lord it shal be
wel, and in the dayes of his conſummation he shal be bleſſed.
20 † The fulneſſe of wiſdom is to feare God, and fulneſſe is of
21 the fruites therof. † Al her houſe she shal fil with her gene-
22 rations, and the ſtorehouſes with her treaſures. † A crowne
of wiſdom, the feare of our Lord, replenishing place, and the
23 fruite of ſaluation: † and he hath ſene, and numbred her:
24 but both are the giftes of God. † Wiſdom shal diſtribute
knowlege, and vnderſtanding of prudence: and exalteth the
25 glorie of them that hold it. † The roote of wiſdom is to feare
26 our Lord: for the boughes therof are of long time. † In the
treaſures of wiſdom is vnderſtanding, & religioſitie of know-
27 lege, but to ſinners wiſdom is abomination. † The feare of
28 our Lord expelleth ſinne: † for he that is without feare, can
not be iuſtified: for the anger of his animoſitie, is his ſubuer-
29 ſion. † Vntil a time the patient shal ſuſteyne, and after shal
30 be rewarded of ioyfulnes. † A good vnderſtanding wil hide
his wordes vntil a time, and the lippes of manie shal shew
31 forth his vnderſtanding. † In the treaſures of wiſdom is ſigni-
32 fication of diſcipline: † but the worſhipe of God, ∵ is abomi-
33 nation to a ſinner. † Sonne, coueting wiſdom, keepe iuſtice,
and God wil geue her to thee. † For the feare of our Lord is
34 wiſdom and diſcipline: and that which wel pleaſeth him,
35 † is fayth, and meeknes, and he wil fil his tteaſures. † Be not
incredulous to the feare of our Lord: and come not to him
37 with a duble hart. † Be not an hypocrite in the ſight of men,
38 and be not ſcandalized in thy lippes. † Attend to them, leſt
39 perhaps thou fal, and bring dishonour to thy ſoule, † and God
reuele

Prou. 1. & 9.

∵ Eternal glorie is the fruicte of the feare of our Lord: not that this one vertue ſufficeth, but it is the beginning, grounded in true faith, and bringeth forth other vertues, diuine giftes vvith the fruites of the Holie Ghoſt, & a ioyful crowne in the end.

∵ Men drowned in ſinne thincke the ſeruice of God a moſt tedious & loathſome thing.

reuele thy ſecretes, and in the middes of the ſynagogue caſt
thee downe: † becauſe thou cameſt to our Lord wickedly, & 4
thy hart is ful of guile and deceite.

CHAP. II.

Whoſoeuer wil ſerue God muſt haue iuſtice, feare of God, and patien[illegible]; 6. with confidence in God. 14. Diſſemblers, incredulous, and impatient ſhal be miſerable; 18. but the godlie ſhal receiue more grace.

SONNE coming to the ſeruice of God, ſtand in iuſtice, and 1
in feare, & prepare thy ſoule to tentation. † Repreſſe thy 2
hart, & ſuſteyne: incline thine eare, & receiue the wordes of
vnderſtanding: ∷ and make no haſt in the time of * obduction.
† Suſteyne the ſuſtentations of God: be ioyned to God, and 3
ſuſteyne, that thy life may increaſe in the later end. † Al, that 4
ſhal be applied to thee, receiue: and in ſorow ſuſteyne, and
in thy humiliation haue patience: † for gold and ſiluer are 5
tryed in the fyre, but acceptable men in the fornace of humiliation.
† Beleue God, and he wil recouer thee: and direct 6
thy way, and hope in him. Keepe his feare, and grow old
therin. † Ye that feare our Lord expect his mercie: & decline 7
not from him leſt ye fal. † Ye that feare our Lord, beleue him, 8
and your reward ſhal not be voyde. † Ye that feare our Lord, 9
hope in him: and mercie ſhal come to you for your delectation.
† Ye that feare our Lord, loue him, & your hartes ſhal 10
be illuminated. † Children behold the nations of men: and 11
know ye that none hath hoped in our Lord, and hath bene
confounded. † For who hath continewed in his commandment,
and hath bene forſaken? or who hath inuocated 12
him, and he deſpiſed him? † Becauſe God is pitiful and merciful,
and wil forgeue ſinnes in the day of tribulation: and he 13
is protector to al that ſeeke him in truth. † ∷ Woe to them of 14
a duble hart, and to wicked lippes, and to the handes that doe
euil, and to the ſinner that goeth on the earth two wayes.
† Woe to them that be diſſolute of hart, which beleue not 15
God: and therefore they ſhal not be protected of him. † Woe 16
be to them, that haue loſt patience, and that haue forſaken
the right wayes, and haue declined into peruerſe wayes.
† And what wil they doe, when our Lord ſhal begynne to 17
looke on them? † They that feare our Lord, wil not be 18
incredulous to his word: and they that loue him, wil kepe
his

∷ Deſire not to dye, that thou maiſt therby be couered from vvorldlie miſeries, for that is a deſperate deſire, but haue patience in this life that thou maiſt finde reſt in God.

* Couering.

∷ As vertues are to be revvarded: ſo al ſinnes ſhal be puniſhed. Namely external pretence of holines, vvith ſecrete euil intention. Diſtruſt in God. Impatience, and the like.

19 his waye. † They that feare our Lord, wil ſeeke after the
thinges that are wel pleaſing to him: and they that loue him,
20 ſhal be filled with his law. † They that feare our Lord, wil
prepare their hartes, and in his ſight wil ſanctifie their ſoules.
21 † They that feare our Lord, kepe his commandements, and
22 wil haue patience euen vntil his viſitation, † ſaying: If we
doe not penance, we ſhal fal into the handes of our Lord, and
23 not into the handes of men. † For according to his greatnes,
ſo alſo his mercie is with him.

CHAP. III.

Honour of parents procureth Gods bleſſing, 11. diſhonoring them his curſe. 19. Mekenes and modeſtie auaile much: but curioſitie to know ſecret myſteries is dangerous. 27. A charitable, ſincere, and docile hart, 33. with workes of mercie merite reward.

1 THE children of wiſdom, are the Church of the iuſt: and
2 their ∷ nation, obedience and loue. † ∷ Heare your
fathers iudgement ô children, and ſo doe that you may be
3 ſaued. † For God hath honoured the father in the children:
and inquiring of the mothers iudgement, hath confirmed it
4 vpon the children. † He that loueth God, praying ſhal
obteyne for ſinnes, and ſhal refrayne himſelf from them, and
5 ſhal be heard in the prayer of dayes. † And as he that gathereth
6 treaſure, ſo he alſo that honoureth his mother. † He that
honoureth his father, ſhal haue ioy in children, and in the day
7 of his prayer he ſhal be heard. † He that honoureth his
father, ſhal liue the longer life: & he that obeyeth the father,
8 ſhal refreſh the mother. † He that feareth our Lord honoureth
his parents, and as his lordes he wil ſerue them, that begat
9 him. † In worke and word, & al patience honour thy father,
10 † that bleſſing may come vpon thee from him, & his bleſſing
may remayne in the later end. † The fathers bleſſing eſtabliſheth
the houſes of the children: but the mothers curſe
12 rooteth vp the foundation. † Glorie not in the contumelie of
13 thy father: for his confuſion is no glorie to thee. † For the
glorie of a man is by the honour of his father, and the father
14 without honour is the diſhonour of the ſonne. † Sonne
receiue the old age of thy father, and make him not ſorowful
15 in his life: † and if he fayle in vnderſtanding, pardon him,
and deſpiſe him not in thy ſtrength: for the almes to the
16 father ſhal not be in obliuion. † For good ſhal be reſtored

Exo. 20. Deut. 5.

Gen. 27. & 49.

∷ The progenie of Gods children bring forth the fruite of obedience and loue.

∷ Honour and eſtimation of parents is the chiefeſt obligation that man hath towardes his neighbour, & the firſt after his dutie to God.

:: Almes geuen, or prayer made, or ſacrifice offered for parents, doth merite reward at Gods hand.

:: Al greatnes in men proceding from God, bindeth them ſo much the more to humilitie. VVhich vertue God moſt ſpecially loueth, that ſo they may ſhew gratitude for his benefites.

:: Thoſe that dare liue in ſinful ſtate, tempting God euen to the laſt houre, commonly periſh therin.

thee :: for the ſinne of thy mother, † and in iuſtice it ſhal be 17
builded to thee, and in the day of tribulation there ſhal be remembrance
of thee: and as yce in the clere weather ſhal thy
ſinnes melt away. † Of what an euil fame is he, that forſaketh 18
his father: and he is curſed of God, that doth exaſperate his
mother. † Sonne doe thy workes in meekenes, and thou 19
ſhalt be beloued aboue the glorie of men. † The :: greater 20
thou art, humble thy ſelf in al thinges, and thou ſhalt finde Philip. 2.
grace before God: † becauſe the might of God onlie is great, 21
and he is honoured of the humble. † Seeke not thinges 22 Pro. 25.
higher then thy ſelf, and ſearch not thinges ſtronger then thy v. 2.
habilitie: but the thinges that God hath commanded thee,
thincke on them alwayes, and in manie of his workes be not
curious. † For it is not neceſſarie for thee, to ſee with thyne 23
eies thoſe thinges that are hid. † In ſuperfluous thinges 24
ſearch not manie wayes, and in manie of his workes thou
ſhalt not be curious. † For verie manie thinges are ſhewed 25
to thee aboue the vnderſtanding of men. † Manie alſo haue 26
their ſuſpicion ſupplanted, and haue held their ſenſes in vanitie.
† A hard hart ſhal fare il in the later end: and he :: that 27
loueth danger, ſhal periſh in it. † A hart that goeth two 28
wayes, ſhal not haue ſucceſſe, and the peruerſe of hart ſhal
be ſcandalized in them. † A wicked hart ſhal be laden with 29
ſorowes, and the ſinner wil adde to commit ſinne. † To the 30
ſynagogue of the proude there ſhal be no health: for the
ſhrubbe of ſinne ſhal be rooted vp in them, and it ſhal not be
perceiued. † The hart of the wiſe is vnderſtood in wiſdom, 31
and a good eare wil heare wiſdom with al deſire. † A wiſe 32
hart, and that which hath vnderſtanding wil abſteyne it ſelf
from ſinnes, and in the workes of iuſtice ſhal haue ſucceſſe.
† Water quencheth burning fyre, and almes reſiſteth ſinnes: 33 Dan. 4.
† and God is the beholder of him that rendreth grace: he remembreth 34 v. 24.
him afterward, and in the time of his fal he ſhal
finde a ſure ſtay.

CHAP. IIII.

An exhortation to practiſe workes of mercie. 12. With commendation of wiſdom: 23. (& obſeruing due times) not to omite for anie feare, or shamfaſtnes, to ſay the truth, 34. alſo to be diligent, meke, and liberal.

SONNE defraude not the almes of the poore, and turne 1
not away thyne eies from the poore. † Deſpiſe not the 2

hungrie ſoule: and exaſperate not the poore in his pouertie.
3 † Afflict not the hart of the needie, and deferre not the gift to
4 him that is in diſtreſſe. † Reiect not the petition of him that
is afflicted: and turne not away thy face from the needie.
5 † From the poore turne not away thine eies for anger: and
:: leaue not to them that aske of thee, to curſe thee behinde
6 thy backe. † For the prayer of him that curſeth thee in the
bitternes of his ſoule, :: ſhal be heard: and he that made him,
7 wil heare him. † Make thyſelf affable to the congregation of
the poore, and to the ancient humble thy ſoule, and to a great
8 man bow thy head. † Bow downe thyne eare to the poore
without ſadneſſe, and render thy debt, and anſwer him
9 peaceable wordes in mildenes. † Deliuer him that ſuffereth
iniurie out of the hand of the proud: and be not faynt harted
10 in thy ſoule. † In iudging be merciful to pupils as a father, &
11 as an husband to their mother: † and thou ſhalt be as the
obedient ſonne of the Higheſt, and he wil haue mercie on
12 thee more then a mother. † Wiſdom inſpireth life to her
children, and receaueth them that ſeeke after her, and wil
13 goe before them in the way of iuſtice. † And he that loueth
her, loueth life: and they that ſhal watch to her, ſhal embrace
14 her ſweetnes. † They that ſhal hold her, ſhal inherite life:
15 and whither ſoeuer he ſhal enter, God wil bleſſe him. † They
that ſerue her, ſhal be ſeruants to the holie: and them that
16 loue her God loueth. † He that heareth her, ſhal iudge nations:
17 and he that beholdeth her, ſhal remayne confident. † If he
beleue her, he ſhal inherite her, and her :: creatures ſhal be
18 in confirmation: † becauſe in tentation ſhe walketh with
19 him, and firſt of al ſhe chooſeth him. † Feare and dread, and
probation ſhe wil bring vpon him: and ſhe wil torment him
in the tribulation of her doctrine, til ſhe trie him in her cogitations,
20 and credite his ſoule. † And ſhe wil eſtabliſh him,
21 and make a direct way vnto him, and reioyce him, † and wil
diſcloſe her ſecretes to him, and wil heape vpon him as treaſures
22 knowlege and vnderſtanding of iuſtice. † But if he goe
amis, ſhe wil forſake him, and deliuer him into the handes
23 of his enimie. † Sonne obſerue time, and auoyd from euil.
24 For thy ſoule be not aſhamed to ſay the truth. † For there is
25 :: ſhame that bringeth ſinne, & there is :: ſhame that bringeth
26 glorie and grace. † Accept no face againſt thine owne face,
27 nor againſt thy ſoule a lie. † Reuerence not thy neighbour

:: Geue not occaſion by thy hard dealing with the poore, that they curſe thee.

:: For if thou geue cauſe, God who is their protector, wil reuenge them againſt thee.

:: They that folow wiſdom ſhal be ſafe.

:: Through ſhamfaſtnes to yeld vnto ſinne: or not to reproue ſinne, is vicious.

:: But to be aſhamed, and

in his offence: † nor kepe in a word in time of ſaluation. 28
Hide not thy wiſdom in the beautie thereof. † For by the 29
tongue wiſdom is diſcerned:and vnderſtanding, and knowlege,
and doctrine by the word of the wiſe, and ſteedfaſtnes
in the workes of iuſtice. † ∷ Doe not gayneſay the word of 30
truth by any meanes, and be aſhamed of the lie of thyne
vnskilfulnes. † Be not aſhamed to confeſſe thy ſinnes, and 31
ſubmite not thy ſelf to euerie man for ſinne. † Reſiſt not 32
againſt the face of the mightie, neither labour againſt the
ſtreame of the riuer. † For ∷ iuſtice contend for thy ſoule,and 33
vnto death ſtriue for iuſtice, and God wil ouerthrow thyne
enemies for thee. † Be not haſtie in thy tongue: and vnprofitable, 34
and remiſſe in thy workes. † Be not as a lion in thy 35
houſe, ouerthrowing them of thy houſhold, and oppreſſing
them that are ſubiect to thee. † Let not thine hand be ſtretched 36
out to receiue, and cloſed to geue.

to abhorre ſinne is very good and neceſſarie.

∷ Al men are bonde to ſay the truth at conuenient times, v 23. And euer bond to auoide vntruthes.

∷ Euerie one is bond rather to loſe his life, then to do againſt iuſtice, or to denie the truth.

CHAP. V.

Let not riches, youth, nor ſtreingth hold thee in ſinne: 5. but do penance for ſinnes remitted, and adde not ſinne vpon ſinne. 6. Neither preſume to ſinne, becauſe God is merciful. 10. Be not couetous, nor vnconſtant. 13. Be meeke in lerning, and careful in teaching. 16. not a batemaker, nor duble tongued.

ATTEND not to vniuſt poſſeſſions, and ſay not: I haue 1
ſufficient liuelihood: for it ſhal nothing profite in the
time of vengeance & affliction. † Folow not in ∷ thy ſtrength 2
the concupiſcence of thy hart: † and ſay not: How mightie 3
am I? and who ſhal bring me vnder for my factes? for God
reuenging wil reuenge. † Say not: I haue ſinned, and what 4
ſorowful thing hath chanced to me? For the Higheſt is a patient
rewarder. † ∷ Of ſinne forgeuen be not without feare, 5
neither adde thou ſinne vpon ſinne. † And ſay not: The 6
mercie of our Lord is great, he wil haue mercie on the multitude
of my ſinnes. † For mercie and wrath quickly approch 7
from God, and his wrath looketh vpon ſinners. † Slacke not 8
to be conuerted to our Lord, and differre not from day to day.
† For his wrath ſhal come ſodainly, and in the time of vengeance 9
he wil deſtroy thee. † Be not careful in vniuſt riches: 10
for they ſhal not profite thee in the day of * obduction and
vengeance. † Toſſe not thy ſelf into euerie winde, and goe 11
not

∷ Though thou be ſo potent, that no man can hinder thy euil deſignment; yet do it not becauſe God wil puniſh it.

∷ After that ſinne is forgeuen there remaineth oftentimes puniſhment for ſatisfaction.

* Couering, or death.

Prov 10. v. 4.

not into euerie way: for ſo euerie ſinner is proued by a duble
12 tongue. † ∵ Be ſtedfaſt in the way of our Lord, & in the truth
of thy vndeſtanding and in knowlege, and let the ∵ word of
13 peace and iuſtice accompanie thee. † Be milde to heare the
word, thou maiſt vnderſtand: and with wiſdom vtter thou
14 a true anſwer. † If thou haue vnderſtanding, anſwer thy
neighbour: but if not, let thine hand be vpon thy mouth,
leſt thou be taken in an vnſkilful word, and be confounded.
15 † Honour and glorie in the word of the wiſe, but the tongue
16 of the vnwiſe is his ſubuerſion. † Be not called a whiſperer
17 and be not taken in thy tongue, & confounded. † For vpon a
theefe is confuſion & repentance, and a verie euil condemnation
vpon the duble tongued, but to the whiſperer hatred,
18 and emnitie, and contumelie. † Iuſtifie thou the litle one, and
the great alike.

∵ Conſtancie in good purpoſe, meriteth ∵ the promiſed peace, and iuſt reward.

CHAP. VI.

Reproch, enuie, and ferocitie hinder from louing our neighbour, 5. ſwetenes noriſheth it. 6. A truſtie freind is much worth. 18. Seeke and kepe wiſdom, with al diligence. 35. Frequent the companie of the wiſe: and meditate in Gods law.

1 BE not for a frend made an enemie to thy neighbour: for
the euil man ſhal inherite reproch and contumelie, and
2 euerie ſinner enuious and duble tongued. † Extol not thyſelf
in the cogitation of thy ſoule as it were a bul: leſt perhaps thy
3 ſtrength be quaſhed, † and it eate thy leaues, and deſtroy thy
4 fruites, and thou be leaft as a drie tree in the wildernes. † For
a wicked ſoule ſhal deſtroy him that hath it, and it geueth him
to be a ioy to his enemies, and ſhal lead him into the lot of the
5 impious. † ∵ A ſweete word multiplieth frends, & appeaſeth
enemies, and a gratious tongue in a good man aboundeth.
6 † Let there be manie at peace with thee, and let one of a
7 thouſand be thy counſeler. † If thou poſſeſſe a frend, in tentation
8 poſſeſſe him, and not eaſely credite him. † For he is a
frend according to his owne time, and wil not abide in the
9 day of tribulation. † And there is a frend that is turned to
emnitie: and there is a frend that wil diſcloſe hatred, and
10 reproches. † And there is a frend companion at the table, and
11 he wil not abide in the day of neceſſitie. † A frend if he continew
ſtedfaſt, ſhal be to thee as an equal, and in them of thy
12 houſhold ſhal deale confidently: † if he humble himſelf

∵ So Gedeon pacified the Ephraimites, that were incenſed againſt him. *Iudic.* 8.

againſt thee, and hide himſelf from thy face, thou ſhalt haue
frendſhippe of one accord for good. † Be ſeperated from 13
thine enemies, & take heede of thy frends. † A faithful frend, 14
is a ſtrong protection: and he that hath found him, hath found
a treaſure. † To a faythful frend there is no compariſon, and 15
there is no poyſe of gold and ſiluer able to counteruaile the
goodnes of his fidelitie. † A faythful frend, is the medecine of 16
life & immortalitie: & they that feare our Lord, ſhal finde him.
† He that feareth God, ſhal likewiſe haue good frendſhipe: 17
becauſe according to him ſhal his frend be. † Sonne, from 18
thy youth receiue doctrine, and euen to thy hoare heares thou
ſhalt finde wiſdom. † As he that ploweth, and that ſoweth, 19
goe to her, and expect her good fruites. † For in her worke 20
thou ſhalt labour a litle, and ſhalt quickly eate of her generation.
† How exceding ſharpe is wiſdom to the vnlerned 21
men, and the vnwiſe wil not continew in her. † As the vertue 22
of a ſtone ſhe ſhal be a probation in them, and they wil
not ſtay to caſt her forth. † For :: the wiſdom of doctrine is 23
according to her name, and ſhe is not manifeſt to manie, but
to whom ſhe is knowen, ſhe contineweth euen to the ſight of
God. † Heare my ſonne, and take counſel of vnderſtanding, 24
and caſt not away my counſel. † Thruſt thy foote into her 25
fetters, and thy necke into her cheynes: † put vnder thy 26
ſhoulder, and carie her, and be not wearie of her bands.
† With al thy minde goe to her, and with al thy ſtrength keepe 27
her wayes. † Search her out, and ſhe ſhal be made manifeſt 28
to thee, and hauing obteyned her, forſake her not: † for in 29
the later end, thou ſhalt finde reſt in her, and ſhe ſhal be turned
vnto delectation. † And her fetters ſhal be to thee for a protection 30
of ſtrength, and foundation of powre, & her cheynes
for a ſtole of glorie: † For the beautie of life is in her, and her 31
bands are a healthful bynding. † Thou ſhalt put on her a ſtole 32
of glorie, and as a crowne of gratulation thou ſhalt ſet her
vpon thee. † Sonne, if thou attend to me, thou ſhalt learne: 33
and if thou wilt applie thy minde, thou ſhalt be wiſe. † If 34
thou wilt incline thine eare, thou ſhalt receiue doctrine: and
if thou loue to heare, thou ſhalt be wiſe. † Stand in the multitude 35
of wiſe ancients, and be ioyned to their wiſdom from
thy hart, that thou maiſt heare al the narration of God, and
the prayſe may not eſcape thee. † And if thou ſee a wiſe man, 36
watch after him, and let thy foote weare the ſteppes of his
doores.

:: Manie preferre lerning before pietie, which S. Auguſtin reproueth, preferring the godlie before the lerned that are leſſe vertuous: The vnlerned riſe (ſayth he) and take the kingdom of heauen, and we with our lernings without hart, loe how we tumble in the durt. *li. 8. c. 8. Confeſſ.*

27 doores. † Haue thy cogitation in the precepts of God, and in
his commandements moſt of al be dayly conuerſant: and he
wil geue thee hart, and the deſire of wiſdom ſhal be geuen
thee.

CHAP. VII.

Flie from al euil thinges, 4. as ambition, preſumption, ſcandal, puſillanimitie, lying, and babling. 16. Husbandrie of the ground, 21. a good wife, and good ſeruantes are to be cheriſed, 25. kepe children in diſcipline. 29. Honour parents, and elders, 36. & pittie the poore. 40. Memorie of the laſt thinges preſerueth from ſinne.

1 DOE ∷ not euils, and they ſhal not apprehend thee.
2 † Depart from the wicked, & euil ſhal fayle from thee.
Iob. 9. 3 † Sonne, ſow not euils in the furrowes of iuſtice, & thou ſhalt
Pſal. 142 4 not reape them ſeuenfold. † Seeke not of the lord chiefe
principalitie, nor of the king the chayre of honour. † Iuſtifie
Eccle. 7. not thyſelf before God, becauſe he is the knower of the hart:
6 and before the king deſire not to ſeme wiſe. † ∷ Seeke not
to be made a iudge, vnles thou be able by power to breake
iniquities: leſt perhaps thou feare the face of the mightie, and
7 put a ſcandal in thyne equitie. † Sinne not againſt the multitude
8 of a citie, neither thruſt thyſelf into the people, † nor
binde together duble ſinnes: for neither in one ſhalt thou be
9 free from puniſhment. † Be not fayntharted in thy minde:
10 † deſpiſe not to pray, and to geue almes. † Say not: In the
11 multitude of my giftes God wil haue reſpect, and when I
12 offer to God moſt high, he wil receiue my giftes. † Laugh
not a man to ſcorne in the bitternes of his ſoule: fot there is
13 that humbleth and exalteth, God the ouerſeer of al. † Plowe
not a lie agaynſt thy brother: neither doe thou likewiſe
14 agaynſt thy frend. † Be not willing to make any lie: for the
15 cuſtome therof is not good. † Be not ful of wordes in a multitude
of ancients, and ∷ iterate not a word in thy ſpeach.
16 † Hate not laborious workes, and husbandrie created of the
17 Higheſt. † Counte not thy ſelfe in the multitude of men
18 without diſcipline. † Be mindeful of wrath, becauſe it wil
19 not ſlacke. † Humble thy ſpirit very much: becauſe the vengeance
of the fleſh of the impious, is ∷ fyre and the worme.
20 † Doe not preuaricate againſt thy frend differring money, nor
21 deſpiſe thy deareſt brother for gold. † Depart not from a wiſe
and good woman, which thou haſt gotten in the feare of our
Lord:

∷ what ſoeuer anie ſoweth that he ſhal reape, and the wicked ſhal eate the fruites of his owne workes.

∷ Great prudence and fortitude are required in al Iudges ſpiritual and temporal.

∷ In hel are two puniſhments: fire burning, and the worme of conſcience vexing the ſoule, & both are eternal.

Lord: for the grace of her baſhfulnes is aboue gold. † Hurt 22 *Leuit. 19.*
not the ſeruant that worketh in truth, nor the hyred man that
geueth his ſoule. † Let a wiſe ſeruant be beloued of thee as 23
thy ſoule, defraude him not of libertie, nor leaue him needie.
† Haſt thou cattel? looke wel to them: and if they be profitable, 24
let them continew with thee. † Haſt thou children? 25
inſtruct them, & bowe them from their childehood. † Haſt 26
thou daughters? keepe their bodie, and ſhew not thy countenance
merrie towards them. † Beſtow thy daughter, and thou 27
ſhalt doe a great worke, and geue her to a wiſe man. † If thou 28
haue a wife according to thy ſoule, caſt her not of: and to her
that is hateful commit not thyſelf. With thy whole hart
† honour thy father, and forget not the gronings of thy 29 *Tob. 4.*
mother: † remember that thou hadſt not bene borne but by 30
them: and recompence them, as they alſo thee. † In al thy 31
ſoule feare our Lord, and ſanctifie his prieſtes. † With al thy 32
ſtrength loue him that made thee: & forſake not his miniſters.
Deut. 12.
† Honour God with al thy ſoule, and honour the prieſtes, and 33
purge thyſelf with the armes. † Geue them the portion, as it 34 *Leuit. 2.*
is commanded thee, of the firſt fruites and purgation: and of *Num. 18.*
thy negligence purge thy ſelf with few. † The gift of thyne 35
armes and the ſacrifice of ſanctification thou ſhalt offer to our
Lord, and the firſt of holie thinges: † and to the poore ſtretch 36
out thyne hand, that thy propitiation may be perfected, and
thy bleſſing. † The grace of a gift is in the ſight of al the 37
liuing, :: and from the dead ſtay not grace. † Want not in con- 38 *Rom. 12. v. 15.*
ſolation to them that weepe, and walke with them that
moorne. † Be not loth to viſite the ſicke: for by theſe thinges 39
thou ſhalt be confirmed in loue. † In al thy workes :: re- 40
member thy later ends, and thou wilt not ſinne for euer.

:: VVorkes of mercie are alſo profitable to the dead, as prayer, almes, and ſacrifice for ſoules in purgatorie.

:: A moſt eſpecial preſeruatiue from ſinne.

CHAP. VIII.

Contend not with a man of powre, rich, ful of tongue, or very ignorant. 6. Deſpiſe not the penitent, nor old folke. 8. Reioyce not at an enemies death. 9. Lerne of the elder. 13. Obſerue diſcretion in admoniſhing, lending, and in being ſuertie. 17. Reproue not Iudges. 18. Conuerſe not with the furious, fooliſh, nor with ſtrangers.

STRIVE not with a mightie man, leſt perhaps thou fal 1
into his handes. † Contend not with a rich man, leſt 2
perhaps he make an action againſt thee. † For :: gold and 3
ſiluer hath deſtroyed manie, and hath reached euen to the
hart

:: Briberie ſometimes corrupteth

4 hart of kinges, and hath turned them. † Striue not with a man
ful of tongue, and thou ſhalt not heape ſtickes vpon his fyre.
5 † Communicate not with the ignorant man, leſt he ſpeake
6 il of thy progenie. † Deſpiſe not a man that turneth himſelf
Gal 6. from ſinne, nor vpbrayde him therwith: remember that we
7 are al in ſtate to be blamed. † Deſpiſe not a man in his old
8 age: for we alſo ſhal become old. † Reioyce not of thine
enemie dead: knowing that we doe al die, and would not that
9 others ſhould ioy therat. † Deſpiſe not the narration of wiſe
10 ancients, and in their prouerbes be thou conuerſant. † For of
them thou ſhalt lerne wiſdom, and doctrine of vnderſtanding,
11 and to ſerue great men without blame. † Let not the narration of the ancients eſcape thee: for they lerned of their
12 fathers: † becauſe of them thou ſhalt lerne vnderſtanding, and
13 in time of neceſſitie to geue anſwer. † Kindle not the coles of
Prou. 26. ſinners rebuking them, and be not kindled with the flame of
14 the fire of their ſinnes. † Stand not againſt the face of a contumelious perſon, leſt he ſitte as a ſpie in wayte for thy mouth.
15 † Lend not to a man mightier then thyſelf, and if thou doeſt
16 lend, count it as loſt. † Be not ſuretie aboue thy power: and
17 if thou be ſuretie, thinke as if thou were to pay it. † Iudge
not agaynſt a iudge: becauſe he iudgeth according to that
18 which is iuſt. † With the audacious goe not on the way, leſt
perhaps he burden thee with his euils: for he goeth according
to his owne wil, and thou ſhalt periſh together with his
Prou. 22. v. 24. 19 follie. † With an angrie man make no brawle, and with the
audacious goe not into the deſert: becauſe bloud is as nothing
before him, and where there is no helpe, he wil ouerthrow
20 thee. † Conferre no counſel ∷ with fooles, for they can not
21 loue but ſuch thinges as pleaſe them. † Before a ſtranger doe
no matter of counſel: for thou knoweſt not what he wil
22 bring forth. † Make not thy hart manifeſt to euerie man:
leſt perhaps he repay thee falſe kindnes, and ſpeake reprochfully to thee.

kinges much more other inferior Iudges. And therfore it is better to ſuffer damage then to contend by law againſt the rich.

∷ In al conſultations conferre with the ſkilful; for the blinde can not iudge of colours, the deafe of muſike, the ſicke of taiſt: nor worldlie men of ſpiritual thinges.

CHAP. IX.

Great prudence is required in conuerſation betwen men and wemen. 14. Eſteme old freindes. 16. Emulate not ſinners. 18. Auoide the companie of malicious. 21. Conſult with the prudent, hauing God euer before thyne eyes.

∵ Seing ieloſie betwen man & wife is dangerous, much more vnneceſſarie conuerſation betwen other men and women, eſpecially probable occaſions of ſinne muſt be auoided.

∵ Conſtancie in good thinges namely in freindſhippe is very neceſſarie.

∵ A ſinner that proſpereth is like to a ſomer floure in the filde, that is quickly cut downe, and withereth,

Prou. 5.

BE ∵ not ielous ouer the wife of thy boſome, leſt ſhe ſhew 1
vpon thee the malice of wicked doctrine. † Geue not to 2
a woman the power of thy ſoule, leſt ſhe goe in thy ſtrength,
and thou be confounded. † Looke not vpon a woman that is 3
deſirous of manie: leſt perhaps thou fal into her ſnares.
† With her that is a dauncer be not daily conuerſant, nor 4
heare her, leſt perhaps thou periſh in her efficacie. † Behold 5
not a virgin, leſt perhaps thou be ſcandalized in her beautie.
† Geue not thy ſoule to harlottes in any poynt: leſt thou deſtroy 6
thyſelf, and thine inheritance. † Looke not round 7
about in the wayes of the citie, nor wander vp and downe in
the ſtreates therof. † Turne away thy face from a trimmed 8
woman, and gaze not about vpon an others beautie. † By the 9
beautie of a woman manie haue periſhed: and hereby concupiſcence
is inflamed as a fire. † Euerie woman, that is an 10
harlot, ſhal be troden vpon as dung in the way. † Manie 11
hauing admired the beautie of an other mans wife, haue become
reprobate. for her communication burneth as fire. † Sit 12
not at al with an other mans wife, nor repoſe vpon the bed with 13
her: † and ſtriue not with her at the wine, leſt perhapes thy hart
decline toward her, & with thy bloud thou fal into perdition.
† ∵ Forſake not an old frend: for the new wil not be like to 14
him. † A new frend, is as new wine: it ſhal waxe old, and 15
thou ſhalt drinke it with ſweetnes. † ∵ Doe not zelouſely 16
deſire the glorie, and the riches of a ſinner: for thou knoweſt
not what his ſubuerſion ſhal be. † Let not the iniurie of the 17
vniuſt pleaſe thee, knowing that euen to hel the impious ſhal
not pleaſe. † Be far from the man that hath power to kil, and 17
thou ſhalt not ſuſpect the feare of death. † And if thou come 18
to him, committe nothing, leſt perhaps he take away thy life.
† Know it to be communication with death; becauſe thou 20
ſhalt goe in the middes of ſnarres, and ſhalt walke vpon the
weapons of the ſorowful. † According to thy powre beware 21
thee of thy neighbour; and treate with the wiſe and prudent.
† Let iuſt men be thy gheſts, and let thy gloriation be in the 22
feare of God, † and let the cogitation of God be in thy vnderſtanding, 23
& al thine enarration in the precepts of the Higheſt.
† Workes ſhal be prayſed in the handes of artificers, and the 24
prince of the people in the wiſdom of his ſpeach, but the word
of the ancients in the ſenſe. † A man ful of tongue is terrible
in his citie, and he that is raſh in his word ſhal be odious.

CHAP.

CHAP. X.

Wiſe ſuperiors are very neceſſarie, becauſe the multitude folow their example. 6. Remitte and forget iniuries, deteſt pride, iniuſtice, contumelie, and auarice. 12. Life is ſhort. 14. Pride is the roote of al ſinnes. 23. Iuſt pouertie is better then ſinful riches. 31. Mekenes and modeſtie are neceſſarie in al men.

1 A wiſe iudge ſhal iudge his people, and the principalitie
Prou. 29. 2 of the wiſe ſhal be ſtable. † ∷ According to the Iudge
of the people, ſo alſo are his miniſters: and what maner of
man the ruler of a citie is, ſuch alſo are the inhabitants therein.
3 † An vnwiſe king ſhal deſtroy his people: and cities ſhal be
4 inhabited by the vnderſtanding of the prudent. † The powre
of the earth is in the hand of God, and he wil rayſe vp a profitable
5 ruler for a time ouer it. † The proſperitie of man is in
the hand of God, & vpon the face of the ſcribe he wil put his
6 honour. † Anie iniurie of thy neighbour remember not, and
Dan. 4. 7 doe nothing by workes of iniurie. † Pride is odious before
God and men: and al the iniquitie of the nations is execrable.
8 † A ∷ kingdome is tranſlated from nation vnto nation,
becauſe of iniuſtices, and iniuries, and contumelies, and diuerſe
9 deceites. † But ∷ nothing is more wicked then the
10 couetous man. Why is earth and aſhes proud? † Nothing is
more wicked then to loue money. For he hath his ſoule alſo
to ſel: becauſe in his life he hath caſt forth his moſt inward
11 thinges: † Al power is of ſhort life. Long ſicknes greueth the
12 Phyſicion. † Short ſicknes the Phyſicion cutteth of at the
firſt: ſo alſo the king is to day, & to morow he ſhal die. † For
13 when a man ſhal die, he ſhal inherite ſerpents, and beaſts, and
14 wormes. † The begynning of the pride of man, is to apoſtate
15 from God: † becauſe his hart is departed from him that
made him, for ∷ pride is the begynning of al ſinne: he that holdeth
it, ſhal be filled with curſes, & it ſhal ſubuert him in the
16 end. † Therfore hath our Lord diſhonoured the congregations
17 of the euil, & hath deſtroyed them euen to the end. † God hath
deſtroyed the ſeates of proud princes, and hath made the
18 meeke ſitte in their ſtead. † God hath made the rootes of the
proud nations to wither, and hath planted the humble of the
19 nations themſelues. † Our Lord hath ſubuerted the landes of
the gentiles, and hath deſtroyed them euen to the fundation.

∷ Example of rulers is of great efficacie.

∷ The cauſes of tranſlating kingdomes, & dominions.

∷ *Couetuoſnes is the roote of al euiles, 1. Tim. 6.* in that for lucre manie fal into al ſortes of ſinnes, euen into ſchiſme and hereſie, *erring from the faith. ibidem. v. 10.*

∷ Neuertheles pride is the beginning of al ſinne, as this text expreſly teſtifieth, and the reaſon is, for that mans inordinate ſelf loue is the cauſe of declining from Gods commandments. & they which runne on in that courſe, caſt themſelues headlong into the depth of al miſchief, and of eternal miſerie.

† He hath made of them to wither, and hath deſtroyed them, 20
and hath made the memorie of them to ceaſe from the earth.
† God hath deſtroyed the memorie of the proud, and hath left 21
the memorie of them that are humble in vnderſtanding.
† Pride was not created to men: nor wrath to the nation of 22
wemen. † That ſeede of men shal be honoured, which feareth 23
God: but that ſeede shal be dishonoured, which tranſgreſſeth
the commandments of our Lord. † In the middes of brethren 24
their ruler shal be in honour: and they that feare our Lord,
shal be in his eyes. † The glorie of the rich, of the honourable, 25
and of the poore, is the feare of God: † Deſpiſe not 26
the iuſt man that is poore, and magnifie not the ſinful man
that is rich. † The great one, and the iudge, and the mightie is 27
in honour, and there is none greater then he, that feareth
God. † Free men wil ſerue a ſeruant, that is wiſe: and a man 28 Prou. 17.
that is prudent and hath diſcipline, wil not murmur being rebuked,
and the ignorant shal not be honoured. † Extol not 29
thyſelf in doing thy worke, and linger not in the time of
diſtreſſe: † better is he that worketh, and abundeth in al 30 Prou. 12.
thinges, then he that glorieth, and lacketh bread. † Sonne in 31
mildenes keepe thy ſoule, and geue him honour according to
his deſert. † Him that ſinneth agaynſt his owne ſoule who 32
shal iuſtifie? and who shal honour him that dishonoureth
his owne ſoule? † The poore man is glorified by his diſcipline 33
and feare: & there is a man that is honoured for his ſubſtance.
† But he that is glorified in pouertie, how much more in 34
ſubſtance? and he that is glorified in ſubſtance, let him feare
pouertie.

CHAP. XI.

Wiſdom by humilitie meriteth exaltation. 7. Iudge not before examination. 16. Truſt not in riches. 14. God ſendeth both proſperitie and aduerſitie, for the good of his ſeruants. 31. Take heede of the deceiptful.

THE :: wiſdom of the humble shal exalt his head, & shal 1
make him ſitte in the middes of great men. † Prayſe not 2
a man in his beautie, neither deſpiſe a man by his looke. † The 3
bee is ſmal among fowles, and her fruite hath the beginning of
ſweetnes. † In apparel doe not glorie at any time, nor be 4
extolled in the day of thine honour, becauſe the workes of
the Higheſt onlie be meruelous, and his workes are glorious,
and

:: A wiſman humbling himſelf by penance as Daniel did, or being vniuſtly humbled by others, as Io-

5 and ſecrete, and not ſeene. † Manie tyrantes haue ſitte in the
throne, and he whom no man would thincke hath worne
6 the crowne. † Manie mightie men haue bene greatly oppreſſed,
and the glorious haue bene deliuered into the handes of
7 others. † Before thou enquire, blame no man: and when
8 thou haſt enquired, chaſten iuſtly. † :: Before thou heare,
anſwer not a word, and in the middes :: of ancients adde not
9 to ſpeake. † Striue not for that thing, which doeth not
moleſt thee: and conſiſte not in the iudgement of ſinners.
10 † Sonne let not thy doings be in manie thinges: and if thou
be rich, thou ſhalt not be free from ſinne. for if thou purſew,
thou ſhalt not attayne: and if thou runne before, thou ſhalt
11 not eſcape. † There is one that laboureth, and haſteneth, and
is a ſorowful impious man, and ſo much the more he ſhal
12 not abound. † There is a lither man that wanteth recouerie,
13 more fayling in ſtrength, and abunding in pouertie: † and
the eie of God hath reſpected him in good, and hath erected
him from his low eſtate, and hath exalted his head: and manie
14 haue merueled at him, and haue honoured God. † Good
thinges and euil, life and death, pouertie and honeſtie are of
15 God. † Wiſdom and diſcipline, and the knowlege of the
law are with God. Loue, and the wayes of good thinges are
16 with him. † :: Errour and darkenes are created with ſinners:
17 and they that reioyce in euils, waxe old in euil. † The gift of
God is permanent to the iuſt, and his proſpering ſhal haue ſucceſſe
18 for euer. † There is that is enriched by doing ſparingly,
19 and this is the portion of his reward † in that he ſayth: I
haue found me reſt, and now I wil eate of my goods alone:
20 † and he knoweth not that time paſſeth, & death approcheth,
21 and he muſt leaue al to others, and ſhal die. † Stand in thy
couenant, and commen therein, and grow old in the worke
22 of thy commandements. † Abide not in the workes of
ſinners. But truſt in God, and tarie in thy place. † For it is
eaſie in the eies of God ſodainly to enrich the poore man.
24 † The bleſſing of God haſteth to the reward of the iuſt, and
25 in a ſwift houre his proſpering fructifieth. † Say not: What
26 neede I, and what good ſhal I haue by this? † Say not: I am
ſufficient for my ſelf: and what ſhal I be made worſe by this?
27 † :: In the day of good thinges be not vnmindful of euils:
and in the day of euils be not vnmindful of good thinges:
28 † becauſe it is eaſie before God in the day of death to reward

Deut. 13.

Iob. 42.

ſeph was ſhal be exalted by God.

:: Expect the end of an other mans ſpeach, before you beginne to anſwer.

:: Expect alſo if anie that is elder, or better able wil anſwer firſt.

:: One puniſhment of ſinne is blindnes of hart. Eſpecially where is no remorſe of conſcience.

:: In proſperitie is feare, and in aduerſitie hope of change.

euerie one according to his wayes. † The malice of an houre 29
maketh obliuion of great voluptuouſnes, and in the end of a
man is the diſcloſing of his workes. † Before death prayſe no 30
man, becauſe a man is knowen in his children. † Bring not 31
euerie man into thine houſe: for there be manie traynes of the
deceitful man. † For as the ſtomakes belche of ſtinking breathes, 32
and as the partriche is brought in the cage, and as the
doe into the ſnare: ſo alſo the hart of the proude, and as a
watche man that ſeeth the fal of his neighbour. † For turning 33
good thinges into euil he lyeth in wayte, and on the elect he
wil lay a blot. † For of one ſparke fire is increaſed, and of a 34
deceitful man bloud is increaſed: and a ſinful man lyeth in
wayte for bloud. † Take heede to thy ſelf of the peſtiferous 35
perſon, for he forgeth euils: leſt perhaps he bring vpon thee
deriſion for euer. † Admitte a ſtraunger to thee, and he ſhal 36
ouerthrow thee in an hurlewind, & ſhal make thee an aliene
from thine owne.

CHAP. XII.

Vſe beneuolence towards good men. 10. Truſt not enemies ouer much.

IF thou wilt doe good, :: know to whom thou doeſt it, and 1
there ſhal be much thanke in thy good deedes. † Doe 2
good to the iuſt, and thou ſhalt finde great rewarde: and if
not of him, aſſuredly of our Lord. † For it is not wel with 3
him, that is euer occupied in euil thinges, and that geueth not
almes: becauſe the Higheſt both hateth ſinners, and hath
mercie on them :: that are penitent. † Geue to the merciful, 4
and receiue not the ſinner: both to the impious, & to ſinners
he wil repay vengeance, keping them vnto the day of vengeance.
† Geue to the good, and receiue not a ſinner. † Doe 5
good to the humble, and geue not to the impious: prohibite 6
to geue him bread, leſt therin he be mightier then thou: † for 7
thou ſhalt finde duble euils in al the good, whatſoeuer thou
ſhalt do to him: becauſe the Higheſt hateth ſinners, and wil
repay vengeance to the impious. † A freind ſhal not be 8
knowen in proſperitie, and an enimie ſhal not be hid in aduerſitie.
† In the proſperitie of a man, his enimies are in ſorow, 9
and in affliction a freind is knowne. † :: Credite not thyn 10
enemie for euer: for as a braſſe potte his wickednes ruſteth:
† and if humbling himſelf he goe crouching, be aduiſed in thy 11
mind, and beware of him. † Place him not by thee, neither 12
let

:: It is rather crueltie then mercie to nouriſh a wicked man perſiſting in ſinne: for ſo he runneth ſtil into more wickednes, and into eternal damnation, :: but the penitent is to be comforted and aſſiſted.

:: Euerie one is bond to loue his enemie of charitie; but in pru-

let him ſitte on thy right hand, leſt perhaps turning into thy
place, he ſeke after thy ſeate: and at the laſt thou know my
13 wordes, and be pricked in my ſayinges. † Who wil haue pittie
vpon the inchanter ſtricking of a ſerpent, or of anie that come
nere to beaſtes? ſo alſo he that kepeth companie with a
14 wicked man, and is wrapped in his ſinnes. † For one houre
he wil tarie with thee: but if thou decline, he wil not abide it.
15 † In his lippes the enimie ſpeaketh ſwetely, and in his hart he
lyeth in wayte, that he may ouerthrow thee into the pitte.
16 † In his eyes the enimie weepeth: and if he may finde a time,
17 he wil not be ſatisfied with bloud: † and if euils happen to
18 thee, thou ſhalt finde him there firſt † In his eyes the enimie
weepeth, and as it were helping thee, he wil vndermine thy
19 feete. † He wil ſhake his head, and clappe his hand, and
whiſpering manie thinges he wil change his countenance.

dence it behoueth not to credite him. According to our Sauiours rule: Be wiſe as ſerpents; and ſimple as dooues. *Mat.* 10

CHAP. XIII.

Conuerſation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe, 11. Beware of puſillanimitie, & of preſumption. 19. A meane is neceſſarie, and the companie of equals is moſt ſecure.

Deut. 7.

1 HE that toucheth pitch, ſhal be defiled with it: and he that
communicateth with the proud, ſhal put on pride.
2 † :: He ſhal take a burden vpon him that communicateth with
one more honorable then himſelf. And be not companion
3 with one richer then thyſelf. † What ſocietie ſhal the caudron
haue with the earthen potte? for when they ſhal knock one
4 againſt the other, it ſhal be broken. † The rich man hath done
vniuſtly, and he wil fume: but the poore man being hurt wil
5 hold his peace. † If thou geue, he wil take thee: and if thou
6 haue not, he wil forſake thee. † If thou haue, he wil liue
with thee, and wil emptie thee, and he wil not be ſorie for
7 thee. † If thou be neceſſarie for him, he wil ſupplant thee,
and ſmiling wil put thee in hope, telling thee good thinges,
8 and wil ſay: What wanteſt thou? † And he wil confound
thee in his meates, til he emptie thee twiſe, & thriſe, and at the
laſt he wil mocke thee: and afterward ſeeing he wil forſake
9 thee, and wil ſhake his head at thee. † Humble thyſelf to
10 God, and expect his handes. † Take heede leſt ſeduced into
11 follie thou be humbled. † :: Be not humble in thy wiſdom,
12 leſt hmbled thou be ſeduced into follie. † Being called of the
13 mightier depart: for by this he wil cal thee the more. † Be
not

:: He that conuerſeth with a greater man then himſelf (except it be with vertuous) is forced often to ſuffer much and to yeld to manie inconueniences.

:: Puſillanimitie in a ſuperior maketh him omitte his dutie, & committe errors, fearing to do that perteyneth to his office, & which his auctoritie requireth.

not importune, leſt thou be reiected: and be not farre from
him, leſt thou goe into obliuion. † Stay not to ſpeake felowlike 14
with him: neither credite his manie wordes. For by much
talke he wil proue thee, and ſmiling wil examine thee of thy
ſecretes. † His cruel mind wil kepe thy wordes: and he wil 15
not ſpare for malice, and for bandes. † Take heede to thyſelf, 16
and attend diligently to thyn hearing: becauſe thou walkeſt
with thy ſubuerſion. † But hearing thoſe thinges ſee as it were 17
in ſleepe, and thou ſhalt watch. † Loue God al thy life, and 18
inuocate him for thy ſaluation. † Euerie beaſt loueth the like 19
to it ſelf: ſo alſo euerie man the nereſt to himſelf. † Al fleſh 20
wil match with the like to it ſelf, and euerie man wil aſſociate
himſelf to his like. † If the woolf ſhal at anie time communicate 21
with the lambe, ſo the ſinner with the iuſt. † What fellowſhippe 22
hath an holy man with a dogge, or what part hath
the riche with the poore? † The wilde aſſe in the deſerte is 23
the lyons pray: ſo the poore are alſo the paſtures of the riche.
† And as humilitie is abomination to the proude: ſo alſo the 24
poore man is the execration of the riche. † The riche man 25
being moued is confirmed by his frendes: but the humble
when he is fallen, ſhal be thruſt out euen of his familiars. † To 26
the rich deceeued there are many recouerers: he hath ſpoken
proud wordes, and they haue iuſtified him. † The humble 27
was deceiued, he moreouer is rebuked alſo: he hath ſpoken
wiſely, and place was not geuen vnto him. † :: The rich man 28
ſpake, and al helde their peace, and they wil carry his worde
euen to the cloudes. † The poore man ſpake and they ſay: 29
Who is this? and if he ſtumble, they wil ouerthrowe him.
† Subſtance is good, to him that hath no ſinne in his conſcience: 30
and pouertie is moſt wicked in the mouth of the
impious. † The hart of a man altereth his countenance, either 31
into good, or into euil. † The token of a good hart, and a 32
good countenance thou ſhalt hardly finde, and with labour.

:: Acception of perſons hindereth manie good counſels: & promoteth manie euil thinges.

CHAP. XIIII.

Offence of the tongue is a frequent and dangerous ſinne. 3. Riches are hurtful to a couetous, and to an enuious mind. 11. workes of mercie neceſſarie. 22. and perſeuerance in Wiſdom.

BLESSED is the man that hath not offended in a worde 1 Iac. 3.
out of his mouth, and is not pricked with the ſorrow
of ſinne.

2 of ſinne. † Happie is he, that hath not had heauines of his
3 minde, and hath not fallen from his hope. † Subſtance is
without reaſon to the couetous man and niggard, and for
4 the ſpiteful enuious man to what purpoſe is gold? † He that
heapeth together from his hart vniuſtly, gathereth for others,
5 and in his goodes an other wil kepe riote. † He that is wicked
to himſelfe, to what other man wil he be good? and he shal
6 haue no pleaſure in his goodes. † ∷ He that enuieth himſelfe,
nothing is worſe then he, and this is the reward of his malice:
7 † and if he doe good, he doth yt ignorantly, and not willing:
8 and at the laſt he manifeſteth his malice. † The eye of the
enuious is wicked, and turneth away his face, and deſpiſeth
Prou. 27. v. 10. 9 his owne ſoule. † The eye of the couetous man inſatiable in
a portion of iniquitie, wil not be ſatiſfied til he conſume
10 his owne ſoule withering it. † An euil eye is towards euil
thinges: & he shal haue his fil of bread, needie & in heauines
11 shal he be at his table. † Sonne if thou haue it, doe good to
12 thyſelfe, and offer to God worthie oblations. † Be mindful
that death ſlacketh not, and that ∷ the couenant of hel hath
beene shewed thee: for the couenant of this world shal dye
13 the death. † Before death do good to thy freind, and accor-
ding to thine abilitie ſtretching out thy hand, geue to the
14 poore. † Be not defrauded of thy good day, and let not a litle
15 portion of a good gift ouerpaſſe the. † Shalt thou not leaue
to others thy ſorrowes, & labours in the deuiſion of the lotte?
16 17 † Geue and take, and iuſtifie thy ſoule. † Before thy death
18 worke iuſtice: for in hel there can not meat be found. † Al
Iſa. 40. v. 7. fleſh shal waxe olde as graſſe, and as the leafe fructifying on
19 a greene tree. † Some grow, and ſome are shaken of: ſo the
generation of fleſh and bloude, one is ended, and an other is
20 borne. † Al corruptible worke shal faile in the end: and he
21 that worketh it shal goe therwith. † And ∷ euerie excellent
worke shal be iuſtified: and he that worketh it, shal be
22 honoured therin. † Bleſſed is the man that shal continew
in wiſdom, and that shal meditate in his iuſtice, and in vnder-
23 ſtanding shal conſider the prouidence of God. † He that
conſidereth her wayes in his hart, and hath vnderſtanding
in her ſecrets, going after her as a ſearcher, and conſiſting in
24 her wayes: † He that looketh through her windowes, and
25 heareth in her gates: † He that reſteth by her houſe, & in her
walles faſtening a ſtake wil ſet vp his cotage beſide her handes,

∷ He that can not afforde nouriſhment to his owne bodie by ſuch meanes as he hath, ſinneth againſt God, abuſing his benefites, againſt himſelf whom he vniuſtly afflicteth and againſt his neighbour whom he ſcandalizeth.

∷ In the old teſtament al deſcended into ſome part of hel.

∷ There shal be particular reward of euerie good worke.

and good thinges ſhal reſt in his cottage for euer. † He ſhal 26
ſet his children vnder her couering, and ſhal abide vnder her
boughes: † he ſhal be protected vnder her couering from 17
the heate, and ſhal reſt in her glorie.

CHAP. XV.

The fruictes of fearing God; 7. Which fooles, and liers reape not, but the wiſe only. 11. God is no way auctor of ſinne, 14. but ſinners themſelues are the auctors, abuſing their freewil.

HE that feareth God, ſhal doe good thinges, and he that 1
hath ∷ iuſtice ſhal apprehend her, † and ſhe wil meete 2
him as an honourable mother, and as a wife from virginitie
ſhe wil receiue him. † She ſhal fede him with the bread of 3
life and vnderſtanding, and geue him the water of wholſome
wiſdom to drinke: and ſhe ſhal be made ſure in him, and he
ſhal not be bowed: † and ſhe ſhal hold him faſt, and he 4
ſhal not be confounded: and ſhe ſhal exalt him before his
neighbours, † and in the middeſt of the Chutch ſhe ſhal open 5
his mouth, and ſhal fil him with the ſpirite of wiſdom and
vnderſtanding, and ſhal clothe him with a ſtole of glorie.
† Ioy & exultation ſhe ſhal heape vpon him, & ſhal make him 6
inherite an euerlaſting name. † Foolish men ſhal not appre- 7
hend her, & wiſe men ſhal meete her, foolish men ſhal not ſee
her: for ſhe is far from pride and deceite. † Lying men ſhal not 8
be myndful of her: and true men ſhal be found in her, and ſhal
haue ſucceſſe, euen to the beholding of God. † ∷ Prayſe is not 9
comelie in the mouth of a ſinner. † Becauſe wiſdom proceded 10
from God. For prayſe ſhal be with the wiſdom of God, & ſhal
abound in a faithful mouth, & the dominator wil giue praiſe
to yt. † Say not: ∷ It is by God, that ſhe is abſent: for doe not 11
thou the thinges that he hateth. † Say not: He hath made me 12
erre: for impious men are not neceſſarie for him. † Our Lord 13
hateth al abomination of errour, and it ſhal not be amiable to
them, that feare him. † God from the beginning made man, 14 *Gen. 2.*
and left him in the hand of his owne counſel. † He added his 15
commandmentes and precepts. † If thou wilt keepe the 16 *Mat. 19. v. 17.*
commandment, and keepe acceptable fidelitie for euer, they
ſhal preſerue thee. † He hath ſet before thee water and fire: 17
to which thou wilt, ſtretch forth thine hande. † Before 18 *Ier. 2. v. 8.*
man there is life and death, good and euil: what pleaſeth him
ſhal be geuen him: † Becauſe the wiſdom of God is much, 19
and

∷ VVhoſoeuer ſhal reſolue with himſelf to liue iuſtly, ſhal be ſure to haue grace, for God preuenteth our weakenes and ſo continueth to helpe al that acccept his grace.

∷ He doth iniurie to God, & to his word, that preacheth wel and liueth euil.

∷ Beza ſayeth, God ordained Adams fall, but to a good end: and that God iuſtly decreed that which men vniuſtly haue done. *in refut. 2. calumnæ, ad Caſtel.* But this holie Scripture teacheth the contrarie, that God gaue man both freewil, and ſufficient grace, that he

and he is ſtrong in mighte, ſeing al men without inter-
20 miſſion. † The eies of our Lord are towards them that feare
21 him, and he knoweth al the worke of man. † He hath com-
manded no man to do impiouſly, and he hath geuen no man
22 ſpace to ſinne: † for he deſireth not a multitude of faithleſſe
and vnprofitable children.

might if he would haue kept his preceps. The ſame is alſo clerely taught. *Deut 7. 11. 30. and other places.*

CHAP. XVI.

A few good children, yea none at al, are better then manie wicked. 9. Gods wrath falleth vpon the euil, and his mercie on the good. 14. workes of mercie merite great reward. 15. Nothing is hid from God, 20. but manie thinges from men.

1 REIOICE not in impious children, if they be multiplied:
neither be delighted vpon them, if the feare of God be
2 not in them. † Credite not their life, and reſpect not their
3 labours. † For better is one fearing God, then a thouſand
4 impious children. † And it is more profitable to die without
5 children, rather then to leaue impious children. † By one
wiſe a countrie ſhal be inhabited, and the tribe of the impious
6 ſhal be made deſolate. † Manie ſuch thinges hath mine eie
ſene, and myne eare hath heard thinges of more force then
7 theſe. † In the ſynagogue of ſinners ∷ a fire ſhal flame, and in
8 an incredulous nation wrath ſhal waxe hotte. † The old
Gen. 6. giantes did not obteine for their ſinnes, who were deſtroied
9 truſting to their owne ſtrength: † and he ſpared not the pere-
grination of Lot, and he deteſted them for the pride of their
10 word. † He had not pitie on them, deſtroying the whole
Num. 16. 11 nation, and extolling themſelues in their ſinnes. † And as the
ſix huudred thouſand foote men, which were gathered toge-
ther in the hardnes of their hart: and if one had bene ſtiffe
12 necked, it is meruel if he had bene vnpuniſhed. † For there
is mercie and wrath with him. Mightie exoration, & powring
13 out wrath: † according to his mercie, ſo his chaſtiſement
14 iudgeth a man according to his workes. † The ſinner ſhal
not eſcape in robberie, and the ſufferance of him that doth
15 mercie ſhal not ſlacke. † Al mercie ſhal make a place to
Rom. 2. v. 6. euerie man according to ∷ the merite of his workes, & accor-
16 ding to the vnderſtanding of his peregrination. † Say not; I
ſhal be hid from God, and from on high who ſhal remember
17 me? † In a great people I ſhal not be knowen: for what is
18 my ſoule among ſo innumerable creatures? † Behold heauen,

∷ Fire of concupiſcence, if it be not ouercome in this life, wil procure the fire of Gods wrath, which ſhal neuer be extinguiſhed.

∷ Euen a diſh of colde water geuen in almes ſhal be rewarded. *Mat. 10.*

and the heauens of heauens, the depth, and al the earth, & the
thinges that are in them, in his ſight shal be moued, † the 19
mountaines together, and the litle hilles, & the fundations of
the earth: & when God shal behold them, they shal be shaken
with trembling. † And in al theſe thinges the hart is ſenſeles: 20
and euerie hart is vnderſtood of him: † and his wayes who 21
doth vnderſtand, and the ſtorme, which neither the eie of man
shal ſee? † For manie of his workes are in ſecretes: but the 22
workes of his iuſtice who shal declare? or who shal ſuſteine?
For the teſtament is far from ſome, and the examination of al
is in conſummation. † He that is leſſe of hart, thinketh vaine 23
thinges: and the vnwiſe, and erring man, thinketh folish
thinges. † Heare me my ſonne, and lerne the diſcipline of 24
vnderſtanding, and attend to my wordes in thy hart, † and I 25
wil ſpeake diſcipline in equitie, and wil ſearch to declare
wiſedom, and to my wordes attend in thy hart, and I ſpeake
in equitie of ſpirit the vertues, that God hath put vpon his
workes from the beginning, and in truth I shew forth his
knowlege. † In the iudgement of God are his workes from 26
the beginning, and from the inſtitution of them he diſtinguished
their partes, and their beginninges in their nations.
† He adorned their workes for euer, neither haue they hungred, 27
nor laboured, and they haue not ceaſed from their
workes. † Euerie one shal not vexe his neighbour for euer. 28
† Be not incredulous to his word. † After this God looked 29 30
vpon the earth, & filled it with his good thinges. † And ∷ the 31
ſoule of euerie liuing thing shal shew before the face thereof,
and into it againe is their returne.

∷ Reaſonable ſoules (if they folow reaſon) and al ſenſible ſoules doe (in their maner) praiſe the prouidence of God, in vſing al creatures to that end for which they were created.

CHAP. XVII.

God creating man to his owne image, gaue him giftes, 9. and precepts. 14. choſe the Iſraelites for his peculiar people. 18. Workes of mercie are commended to al men. 20. Repentance to ſinners. 28. mercie is offered to al.

GOD created man of the earth, and after his owne image 1
he made him. † And againe he turned him into it, and 2
conformable to himſelfe clothed him ∷ with ſtrength. † He 3
gaue him a number of daies and time, and gaue him power of
thoſe thinges, that are vpon the earth. † He put his feare ouer 4
al flesh, and he had dominion of beaſtes and fowles. † He 5
created of him an helper like to himſelf: he gaue them counſel,

∷ Man at firſt receiued original iuſtice, by loſing wherof we al fel into original ſinne.

and tongue, and eies, & eares, and hart to deuiſe: and he filled
6 them with the diſcipline of vnderſtanding. † He created in
them the knowlege of the ſpirit, he filled their hart with
7 vnderſtanding, and euil and good he ſhewed them. † He ſet
his eie vpon their hartes to ſhew them the great thinges of his
8 workes: † that they might praiſe the name of ſanctification:
and glorie in his meruelous workes, that thy might declare
9 the glorious thinges of his workes. † He added :: diſcipline
10 vnto them, and made them inherite the lawe of life. † He
made an euerlaſting teſtament with them, & he ſhewed them
11 iuſtice and his iudgementes. † And their eie ſaw the glorious
thinges of his honour, and their eares heard the honour of his
voice, and he ſaid to them: Beware of euerie vniuſt thing.
12 † And he gaue them commandment euerie one concerning
13 his neighbour. † Their wayes are before him alwaies, they
14 are not hid from his eies. † Ouer euerie nation he appointed
15 a ruler. † And Iſrael was made the manifeſt portion of God.
Rom. 13. 16 † And al their workes as the ſunne in the ſight of God: and
17 his eies without intermiſſion looking on their wayes. † The
teſtamentes were not hid by their iniquitie, and al their ini-
18 quities are in the ſight of God. † The almes of a man is as a
ſeale with him, and ſhal preſerue the grace of a man as the
19 apple of the eie: † And afterward he ſhal ariſe, and ſhal
render them reward, to euerie one vpon their head, and ſhal
20 turne into the inner partes of the earth. † But to the penitent
he hath geuen the way of iuſtice, and he hath confirmed them
that faile to ſuſteine, and hath appointed to them the lot of
21 22 truth. † Turne to our Lord, and forſake thy ſinnes: † pray
23 before the face of our Lord, and diminiſh offences. † Returne
to our Lord, and turne away from thine iniuſtice, and hate
24 excedingly abomination: † and know the iniuſtices and
iudgementes of God, and :: ſtand in the lot of thy purpoſe, and
25 :: of praier of the moſt high God. † Goe into the partes of the
holie world, with the liuing, and them that geue praiſe to
26 God. † Tarie not in the errour of the impious, before death
confeſſe. From the dead as nothing, confeſſion periſheth.
27 † Thou ſhalt confeſſe liuing, aliue and in health thou ſhalt
confeſſe, and ſhalt praiſe God, and ſhalt glorie in his mercies.
28 † How great is the mercie of our Lord, and his propitiation
29 to them that turne to him! † For al thinges can not be in men,
becauſe the ſonne of man is not immortal, and they haue

:: God gaue a precept to man to be obſerued for exerciſe of his obedience, & ſo to be rewarded, and vnder paine of puniſhment if he tranſgreſſed. Gen. 2.

:: Perſeuerance in vertue to the end is neceſſarie which none can merite:

:: But muſt ſtil pray for it.

delighted in the vanitie of malice. † What is brighter then the 30
ſunne? & it ſhal faile. Or what more wicked then that which
fleſh and bloud hath inuented? and this ſhal be reproued.
† He beholdeth the powre of the height of heauen: and al 31
men be earth and aſhes.

CHAP. XVIII.

Gods wonderful workes excede mans capacitie. 7. Our weaknes is ſtreingthened by grace. 15. wherto man muſt cooperate, 19. by purging his conſcience, 22. by prayer, 24. by meditating Gods iudgements, 30. and by mortifying his owne concupiſcence.

:: Al creatures according to their ſubſtantial forme in general, were created together, though they were afterwards formed in particular kindes, as they are diſtinctly recited in Geneſis, with the order & ornaments of the world. S. *Aug. li.* 4. *c.* 33 & 34. *de Gen. ad litter.* VVhere he expreſly affirmeth that this Scripture was written by inſpiration of the ſame ſpirite of truth, wherby Geneſis was written.

HE that liueth for euer, created al thinges :: together. God 1
onlie ſhal be iuſtified, and remaineth an inuincible king
for euer. † Who is ſufficient to declare his workes? † For 2 3
who ſhal ſearch out his glorious thinges? † and who ſhal 4
ſhew forth the powre of his greatneſſe? or who ſhal adde to
declare his mercie? † It is not poſſible to diminiſh, nor adde, 5
neither is it poſſible to finde the glorious workes of God:
† When a man ſhal haue done, then ſhal he beginne: and 6
when he ſhal reſt, he ſhal worke. † What is man, and what is 7
his grace? and what is his good, or what his euil? † The number 8 Pſal. 89. v. 10.
of the daies of men at the moſt an hundred yeares: as
droppes of the water of the ſea they are reputed: and as the
grauel ſtone of the ſand, ſo a few yeares in the day of eternitie.
† For this cauſe God is patient toward them, and powreth 9
out his mercie vpon them. † He hath ſenne the preſumption 10
of their hart that it is naught, and hath knowen their ſubuerſion
that it is euil. † Therefore hath he fulfilled his propitiation 11
toward them, and hath ſhewed them the way of equitie.
† Mans compaſſion is touching his neigbour: but the 12
mercie of God is vpon al fleſh. † He that hath mercie, teacheth, 13
and inſtructeth, as a paſtour his flocke. † He hath 14 3. Reg
mercie on him that receiueth the doctrine of compaſſion, and
he that haſteneth in his iudgementes. † Sonne in good deedes 15
geue no blame, and in euerie gift geue not the ſadnes of an
euil word. † Shal not the dew coole heate? ſo alſo a word 16 Ioſ. 22
better then a gift. † Is not a word aboue a good gift? but 17
both are with a iuſtified man. † A foole wil vpbraide bitterly: 18
and the gift of one vntaught maketh the eies to drie away.
† Before iudgement prepare thee iuſtice, and before thou 19
ſpeake lerne. † Before ſickenes take medicine, and before 20

1.Cor.11. iudgement examine thyſelf, and in the ſight of God thou ſhalt
21 finde propitiation. † Before ſickenes humble thy ſelf, and in
22 time of infirmitie ſhew thy conuerſation. † Be not hindered
Luc.18.1. :: to pray alwayes, & feare not to be iuſtified euen to death:
1.Theſ.5. 23 becauſe the reward of God abideth for euer. † Before praier
prepare thy ſoule: and be not as a man that tempteth God.
24 † Remember the wrath in the day of conſummation, and the
25 time of reward in conuerſation of the face. † Remember
pouertie in the time of abundance, and the neceſſities of
26 pouertie in the day of riches. † From morning vnto euening
time ſhal be changed, & al theſe are ſowne in the eies of God.
27 † A wiſe man in al thinges wil feare, & in the daies of offences
28 wil beware of ſloth. † Euerie ſubtile man knoweth wiſdom,
29 and to him that findeth her he wil geue prayſe. † The wiſe in
wordes, and they alſo haue done wiſely: and haue vnderſtood
truth and iuſtice, and haue rayned prouerbes & iudgementes.
30 † Goe not after thy concupiſcences, and turne away
31 from thy wil. † If thou geue to thy ſoule her concupiſcences,
32 ſhe wil make thee a ioy to the enemies. † Be not delighted
in multitudes, nor in few: for their concertation is continual.
33 † Be not poore in contention of borowing, and thou haſt
nothing in thy purſe: for thou ſhalt be enuious to thine
owne life.

:: They pray alwayes that pray at certaine conuenient times. And ſtil haue intention ſo to frequent the ſame exerciſe al their life. S. *Aug. Epiſt. 121. c. 9. ad Probam.*

CHAP. XIX.

An admonition againſt drunkennes, luxurie, 4. light ſuſpition, 7. and detraction. 13. Freindlie correption is neceſſarie, 23. and ſincere humilitie. 27. Exterior carege is a ſigne of internal diſpoſition.

1 A workman that is a drunkard ſhal not be rich: and he
:: that contemneth ſmal thinges, ſhal fal by litle and litle.
3.Reg.11. 2 † Wine and wemen make wiſemen to apoſtatate, and ſhal
3 reproue the prudent: † and he that ioyneth himſelf to harlotes,
ſhal be naught. Rottennes and wormes ſhal inherite
him, and he ſhal be lifted vp for a greater example, and his
4 life ſhal be taken out of the number. † He that geueth credite
Ioſ.22. quickly, is light of hart, and ſhal be leſſened: and he ſhal more
ouer be counted one that ſinneth againſt his owne ſoule.
5 † He that reioyceth in iniquitie, ſhal be reprehended, and he
that hateth chaſtiſement, ſhal be diminiſhed of life: and he
6 that hateth babling, extinguiſheth malice. † He that ſinneth
againſt his owne ſoule, ſhal repent: and he that is delighted in
naughtines,

:: The beſt remedie againſt great ſinnes is to auoide ſmal ones, and not to contemne the leaſt, but diligently to amend al.

naughtineſſe, ſhal be reprehended. † Iterate not a wicked 7
and hard word, and thou ſhalt not be leſſened. † To freind 8
and foe tel not thy minde: and if thou haue ſinne, ∷ diſcloſe it
not. † For he wil heare thee, and wil watch thee, and as it 9
were defending the ſinne he wil hate thee, and ſo wil he be
preſent with thee alwaies. † Haſt thou heard a word againſt 10
thy neighbour? let it die together in thee, truſting that it wil
not burſt thee. † At the preſence of a word the foole traueleth, 11
as the groning of the childbirth of an infant. † An arrow 12
ſtickt in the thigh of fleſh: ſo is a word in the hart of a foole.
† Rebuke a freind, leſt perhapes he hath not vnderſtood, and 13
ſay: I did it not: or if he did it, that he doe it not againe.
† Rebuke thy neighbour, leſt perhaps he ſaid it not: and if 14
he ſaid it, leſt perhaps he iterate it. † Rebuke thy freind: for 15
there is often a fault committed. † And beleue not euerie 16
word. There is that offendeth with the tongue, but not from
his hart. † For who is there that hath not offended in his 17
tongue? Rebuke thy neighbour before thou threaten. † And 18
geue place to the feare of the Higheſt: becauſe the feare of
God is al wiſedom, and to feare God is in it, & the diſpoſition
of the law is in al wiſdom. † And the diſcipline of wickednes 19
is not wiſedom: and the cogitation of ſinners is not prudence.
† There is wickednes, and in it execration: and there is a 20
foole that hath leſſe wiſedom. † Better is a man that hath leſſe 21
wiſdom, and lacketh vnderſtanding, in feare, then he that
abundeth in vnderſtanding, and tranſgreſſeth the law of the
Higheſt. † There is an aſſured ſubtilitie, & the ſame wicked. 22
† And there is that vttereth an exact word telling the truth. 23
There is that ∷ wickedly humbleth himſelfe, and his inner
partes be ful of deceite: † and there is a iuſt man ∷ that ſubmitteth 24
himſelfe ouermuch of great humilitie: and there is a
iuſt one ∷ that boweth his face, and feyneth himſelf not to
ſee that which is vnknowen: † and if he be forbidden to ſinne 25
for imbecillitie of power, if he ſhal finde a time to do euil, he
wil do euil. † A man is knowen by the ſight, and a wiſeman 26
is knowen by the ſhew of his face. † The clothing of the 27
bodie, and the laughing of the teeth, and the going of the
man tel of him. † There is a lying chaſtiſement in the anger of 28
a contumelious perſon: and there is a iudgement, that is not
allowed to be good: and there is that holdeth his peace, and
he is wiſe.

∷ That this document perteyneth to common conuerſation with worldlie men, appeareth by the next verſe. But to reuele ſecrete ſinnes to a ſpiritual father, in ſacramental confeſſion, is neceſſarie vvholeſome and ſecure. It is alſo very commendable and moſt lawful in holie religious Societies, vvhere they willingly for their owne ſpiritual good ſubmitte themſelues to ſuch a godlie rule.

∷ Falſe pretence of pietie is hypocriſie.

∷ And in a Superior, to oppen his ovvne ſecrete fault to his ſubiects is puſillanimitie.

∷ Diſcretion auoideth both: by concealing and reueling faultes as reaſon directeth and iuſtice requireth.

Leuit. 19.

Mat. 18.

Iac. 3.

CHAP. XX.

Correction ought to be without paſſion of anger. 5. much diſcretion is required in ſpeach, and in ſilence. 14. Alſo in geuing, 20. & promiſing, 29. and in vttering knowlege, where and when it behoueth.

1 HOw good a thing is it to rebuke, rather then to be an-
grie, and not to hinder him that confeſſeth in prayer!
2 † The concupiſcence of an eunuch shal defloure a young
3 maide: † ſo he that by violence doth vniuſt iudgement.
Eccle. 5. 4 How good a thing is it :: being rebuked to shew repentance!
5 for ſo thou shalt auoid wilful ſinne. † There is that holdeth
his peace, which is found wiſe: and there is that is odious, he
6 which is malepert to ſpeake. † There is that holdeth his peace
hauing not vnderſtanding to ſpeake: and there is that holdeth
7 his peace, knowing the time of fitte opportunitie. † A wiſe
man wil hold his peace vntil a time: but a wanton, and the
8 vnwiſe wil not obſerue time. † He that vſeth manie wordes,
shal hurt his owne ſoule: & he that taketh authoritie to him-
9 ſelf vniuſtly, shal be hated. † There is proceding in euils to a
10 man withont diſcipline, and there is finding to loſſe. † There
is a gift, that is not profitable: and there is a gift, the reward
11 whereof is duble. † There is debaſing becauſe of glorie: and
12 there is that from humilitie shal lift vp the head. † There is
that redemeth manie thinges for a ſmale price, and reſtoreth
13 the ſame ſeuen fold. † A man wiſe in wordes shal make him
ſelfe beloued: but the graces of fooles shal be powred out.
14 † The gift of the vnwiſe shal not be profitable for thee: for
15 his eies are :: ſeuenfold. † He wil geue few thinges, and vp-
braide manie: and the opening of his mouth is an inflamma-
16 tion. † To day a man lendeth, and to morow he asketh it a-
17 gaine: ſuch a man is odious. † A foole shal haue no freind,
18 and there shal be no thanke to his goodes. † For they that
eate his bread, are of a falſe tongue. How often, and how
19 manie wil laugh him to ſcorne? † For he doth not diſtribute
with right vnderſtanding, that which was to be had: in like
20 manner alſo that which was not to be had. † The ſlipping
of a falſe tongue, as he that falleth on the pauement: ſo the
21 falles of the euil shal come haſtely. † A man without grace
is as a vaine fable, it shal be continual in the mouth of them
22 that are without diſcipline. † A parable out of a fooles

:: He that taketh reprehenſion in good part when he is faulty meriteth pardon, and when he is not faultie he ſatiſfieth for his other ſinnes and meriteth reward.

:: His intention is ful of guile that flattereth by shew of loue and of praiſe, but he wil detract ſo much the more, & in the end reproch thee when he may gette probable aduantage againſt thee.

mouth ſhal be reiected: for he doth not ſpeake it in his time.
† There is that is forbid to ſinne for pouertie, and in his reſt 23
he ſhal be pricked. † There is thar wil deſtroy his ſoule for 24
ſhamfaſtnes, and by an vnwiſe perſon he wil deſtroy it: and by
acception of perſon he wil deſtroy himſelf. † There is that 25
for ſhamfaſtnes promiſeth to his freind, and hath gotten an
enemie of him for naught. † Lying is a wicked reproch in a 26
man, and in the mouth of men without diſcipline it ſhal be
continually. † Better is a theefe, then the continual cuſtome 27
of a lying man, but both ſhal inherite perdition. † The maners 28
of lying men are without honour: and their confuſion is with
them without intermiſſion. † A wiſeman in his wordes ſhal 29
vtter himſelf, and a prudent man ſhal pleaſe great perſons.
† He that tilleth his land, ſhal make an high heape of corne: 30
and who ſo worketh iuſtice, he ſhal be exalted: and he that
pleaſeth great men, ſhal avoide iniquitie. † Preſentes, & giftes 31
blind the eies of iudges, and as one dumbe in the mouth turneth away their chaſtiſementes. † :: Wiſdom hid, and treaſure 32
not ſene: what profit is there in both? † :: Better is he that 33
concealeth his fooliſhnes, then the man that hideth his
wiſdom.

Prou. 12.

Exo 23.
Deut. 16.

:: VViſdom is to be ſhewed in vvordes and deedes vvhen it may profite others.

:: To conceale faultes, ſo they be amended, is moſt conuenient.

CHAP. XXI.

An inuectiue againſt ſinne in general, 5. and diuers in particular.

SONNE haſt thou ſinned? doe ſo no more: but for the 1
old alſo pray that they may be forgeuen thee. † :: As from 2
the face of a ſerpent flee from ſinnes: and if thou approch to
them, they wil receiue thee. † The teeth of a lion the teeth 3
thereof, killing the ſoules of men. † Al iniquitie is as a two 4
edged ſword, there is no remedie for the wound thereof.
† Brawling and iniuries ſhal bring the ſubſtance to nothing: 5
and the houſe that is verie rich, ſhal be made nothing by
pride: ſo the ſubſtance of the proude ſhal be rooted out.
† The prayer of the poore out of the mouth ſhal come to his 6
eares, and iudgement ſhal come for him ſpedely. † He that 7
hateth chaſtiſement, is :: the trace of a ſinner: and he that
feareth God, :: wil turne to his owne hart. † The mightie in 8
a bold tongue is knowen a far of, and a wiſeman knoweth
himſelf to fal by him. † He that buildeth his houſe at other 9
menes charges, is as he that gathereth his ſtones :: in the
winter. † The ſynagogue of ſinners is as tow gathered toge- 10
ther,

:: As a ſerpent deceiptfully approcheth & ſtingeth the bodie, ſo al ſinnes inuegle and hurt the ſoule.

:: It is a ſigne that he is guiltie, who contemneth freindly admonition.

:: He that truly feareth God wil diligently examine his

11 ther, and their conſummation a flame of fire. † The way of
ſinners is paued with ſtones, & in their end, hel, & darkenes,
12 and paines. † He that keepeth iuſtice, ſhal conteine the
13 vnderſtanding therof. † The conſummation of the feare of
14 God wiſdom and vnderſtanding. † He ſhal not be taught, that
15 is not wiſe in good. † But there is wiſdom that abundeth in
16 euil: and there is no vnderſtanding where bitternes is. † The
knowlege of the wiſe ſhal abound as an inundation, and his
17 counſel is permanent as a fountaine of life. † The hart of a
foole is as a broken veſſel, and al wiſdom it ſhal not hold.
18 † A man of knowlege wil praiſe whatſoeuer wiſe word he
ſhal heare, and wil applie it to himſelf: the riotous man hath
heard it, and it ſhal diſpleaſe him, and he wil caſt it behind his
19 back. † The :: narration of a foole is as a burden in the way:
20 for in :: the lippes of the wiſe ſhal grace be found. † The
mouth of the prudent is ſought in the Church, and they wil
21 thinke vpon his wordes in their hartes. † As a houſe deſtroied,
ſo is wiſdom to a foole: & the knowlege of the vnwiſe inexplicable
22 wordes. † Fetters on the feete, doctrine to a foole,
23 and as manicles vpon the right hand. † A foole in laughter
exalteth his voice: but a wiſeman wil ſcarſe laugh ſecretly.
24 † Doctrine to the prudent is a golden ornament, and as it
25 were a bracelet on the right arme. † The foote of a foole
goeth eaſely into his neighbours houſe: & a cunning man wil
26 be abaſhed at the perſon of the mightie. † A foole wil looke
from the window into the houſe: but the nurtered wil ſtand
27 without. † It is the follie of a man to harken by the dore:
28 and a wiſeman wil be greued with the contumelie. † The
lippes of the vnwiſe ſhal tel fooliſh thinges: but the wordes
29 of the wiſe ſhal be pondered in balance. † The hart of fooles
is in their mouth: and the mouth of wiſemen is in their hart.
30 † Whiles :: the impious curſeth the diuel, he curſeth his
31 owne ſoule. † The whiſperer ſhal defile his ſoule, and ſhal be
hated in al: and he that ſhal abide with him, ſhal be odious:
the ſtil man and wiſe ſhal be honored.

ovvne actes, & defectes when he is vvarned.

:: As walles of ſtone built in the froſt, ſo riches or good name vniuſtly gotten wil not cōtinue long.

:: Senſeles, or bad talke is tedious to al good men.

:: VVordes that may edifie are gratful to al godlie eares.

:: VVicked men condemning the diuel or anie other wicked, do in dede condeme them ſelues. And to them agreeth that ſentence: of our Sauiour. By thyne owne mouth I iudge thee, naughtie ſeruant. *Luc. 19.*

CHAP. XXII.

An other admonition againſt ſlouth, 3. diſſolute children, 6. and mirth out of ſeaſon. 7. Fooles are hardly corrected, 10. more to be bewayled then the dead. 14. Much talke doth not profite them. 24. Offend not, nor feare not a freind. 33. Kepe alwayes guard of thy tongue.

:: Contempt & ignominie is the worldlie puniſhment of the ſlouthful, beſides his eternal damnation at the day of iudgement. Mat. 25. v. 30.

THE ſluggard is ſtoned :: with a durtie ſtone, & al men wil 1
ſpeake of his diſgrace. † The ſluggard is ſtoned with the 2
dung of oxen: and euerie one, that ſhal touch him, wil ſhake
his handes. † The coufuſion of the father is of a ſonne 3
without diſcipline: and the daughter ſhal be made of leſſe
account. † A wiſe daughter is an inheritance to her busband. 4
for ſhe that confoundeth, is made a contumelie to her father.
† She that is bold ſhameth father and huſband, and ſhal not 5
be inferiour to the impious: but of them both ſhe ſhal be
diſhonored. † Muſike in mourning is a tale out of time: 6
ſcourges and doctrine are at al time wiſdom. † He that teacheth 7
a foole, is as he that gleweth together a potſhard. † He 8
that telleth a word to him that heareth not, is as he that
raiſeth vp a man ſleepeing out of an heauie ſleepe. † He 9
ſpeaketh with him that ſleepeth, which vttereth wiſdom to a
foole: and in the end of the narration he ſaieth: Who is this?
† Weepe vpon the dead, for his light hath failed: and weepe 10
vpon :: a foole, for he faileth in vnderſtanding. † Weepe a 11
little vpon the dead, becauſe he is at reſt. † For the wicked 12
life of the very wicked, aboue the death of a foole. † The 13
moorning of the dead is ſeuen daies: but of a foole and of the
impious, al the daies of their life. † Speake not much with a 14
foole, and goe not with the vnwiſe. † Keepe thy ſelfe from 15
him, that thou haue no moleſtation, and thou ſhalt not be defiled
with his ſinne. † Turne aſide from him, and thou ſhalt 16
finde reſt, and ſhalt not be wearied with his follie. † What 17
ſhal be heauier then lead? and what other name hath it but
foole. † It is eaſier to beare ſand and ſalt, and a maſſe of yron, 18
then an vnwiſe man, and a foole, and impious. † A frame of 19
wood bound together in the fundation of a building, ſhal
not be diſſolued: ſo alſo the hart confirmed in the cogitation
of counſel. † The cogitation of the wiſe at al time, yea by 20
feare ſhal not be depraued. † As ſtakes in high places, and 21
plaiſteringes laid without coſt, ſhal not abide againſt the face
of the winde: † ſo alſo a feareful hart in the cogitation of a 22
foole ſhal not reſiſt againſt the violence of feare. † As a trembling 23
hart in the cogitation of a foole, al time wil not feare, ſo
alſo he that continueth alwaies in the preceptes of God.
† He that pricketh the eie, bringeth forth teares: and he that 24
pricketh the hart, bringeth forth feeling. † He that caſteth a 25
ſtone

::In this and other places is not vnderſtood a foole that by defect of natural vvitte is ignorant, or an ideote, but he that is voide of grace, ful of malice, and wickednes. For the wicked life of ſuch a one is worſe then his death. v. 12.

Gen 50.
Prou. 23.

Prou. 27.

ſtone at fowles, and ſhal throw them downe: ſo he that ſpea-
26 keth reprochefully to his freind, diſſolueth freindship. † :: Al
though thou droweſt a ſword at a freind, deſpaire not: for
27 there is returning to a freind. † If thou open a ſad mouth,
feare not. for there is agreement: :: except taunt, and reproch
and pride, and reuealing of ſecret, and a traiterous wound: in
28 al theſe thinges a freind wil flee away. † Poſſeſſe fidelitie
with a freind in his prouertie, that in his goodes alſo thou
29 maiſt reioyce. † In the time of his tribulation continew
faithful to him, that in his inheritance alſo thou maiſt be heire
30 with him. † Before the fire the vapour of the chimney, and
the ſmoke of the fire riſeth on high: ſo alſo before bloud euil
31 wordes, and contumelies, & threates. † I wil not be aſhamed
to ſalute a freind, from his face I wil not hide myſelf: and if
32 there chance euiles to me by him, I wil beare it. † Euerie one
33 that ſhal heare, wil beware of him. † Who wil geue a gard
to my mouth, and a ſure ſeale vpon my lippes, that I fal not
Pſ. 140. by them, and my tongue deſtroy me?

:: A true freind wil not be loſt for temporal damage nor danger.

:: But the vices of deriſion, reproch, and the like violate al freindſhipe with wiſe and good men.

CHAP. XXIII.

A prayer againſt pride, 6. gluttonie, and luxurie. 7. Beware of offending in ſpeach. 9. eſpeciallie of vnlawful ſwearing 15. blaſphemie, 17. irreuerent and reprocheful wordes. 21. Alſo of auarice, 24. fornication, and adultrie, 30. al which God ſeeth, and wil ſeuerly puniſh. 33. With other ſinnes that folow therof.

1 O Lord father, and dominatour of my life :: leaue me not
2 in their counſel: nor ſuffer me to fal in them. † Who
laieth on ſtripes in my cogitation, and in my hart the doctrine
of wiſdom, and in their ignorances they ſpare me not, and
2 their offences appeare not, † and my ignorances increaſe not,
and my offences be multiplied, and my ſinnes abound, and I
fal in the ſight of mine aduerſaries, & mine enemies reioyce.
4 † O Lord father, and God of my life, leaue me not in their co-
gitation. † Hautines of mine eies geue me not, and al deſire
6 turne away from me. † Take from me the concupiſcences of
the bellie, and let not the concupiſcences of copulation take
hold of me, and geue me not ouer to a ſhameleſſe and fooliſh
7 minde. † O children heare :: the doctrine of the mouth: and
he that wil keepe it, ſhal not periſh by his lippes, nor be ſcan-
8 dalized in moſt wicked workes. † A ſinner is taught in his

:: Man being weake and the enimie ſuttle & ſtrong, he is not able to reſiſt tentations without Gods ſpecial grace, for which the vviſman therfore prayeth, inſtructing al by his example to do the ſame.

:: Precepts how to gouerne the mouth, and tongue.

vanitie, and the proud and the euil ſpeaker shal be ſcandalized
in them. † Let not thy mouth be accuſtomed :: to ſwearing: 9
for there be manie falles in it. † But let not the naming of 10 *Mat. 5.*
God be vſual in thy mouth, and meddle not with the names
of Sainctes, becauſe thou shalt not ſcape free from them. † For 11
as a ſeruant daily examined, lacketh not the marke therof:
ſo euerie one that ſweareth, and nameth, shal not be wholy
purged from ſinne. † A man that ſweareth much shal be 12
filled with iniquitie, and plague shal not depart from his
houſe. † And if he fruſtrate it, his ſinne shal be vpon him: 13
and if he diſſemble, he offendeth duble: † and if he ſweare 14
in vaine, he shal not be iuſtified: for his houſe shal be filled
with retribution. † There is an other :: contrarie ſpeach, alſo 15
:: to death, be it not found in the inheritance of Iacob.
† For of the merciful al thoſe thinges shal be taken away, 16
and they wil not wallow in ſinnes. † Let not thy mouth be 17
accuſtomed to :: vnnurtered ſpeach: for there is in it a word
of ſinne. † :: Remember thy father and thy mother, for thou 18
ſitteſt in the middeſt of greate men: † leſt perhapes God 19
forget thee in their ſight, and being ſotted with thy dailie
cuſtome, thou ſuffer reproch, and hadſt better not haue bene
borne, and curſe the day of thy natiuitie. † A man accuſtomed 20
to the wordes of reproch, wil not be inſtructed in al his daies.
† Two ſortes abound in ſinnes, and the third bringeth wrath 21
and perdition. † An :: hote ſoule as a burning fire wil not be 22
quenched, til it ſwallow ſomewhat. † and a wicked man in 23
the mouth of his fleſh wil not ceaſe til he kindle a fire. † To a 24
man that is :: a fornicatour al bread is ſweete, he wil not be
wearie tranſgreſſing vnto the end. † Euerie man that paſſeth 25
:: beyond his owne bed, contemning againſt his owne ſoule,
and ſaying: Who ſeeth me? † Darkenes compaſſeth me, and 26 *Iſa. 29.*
the walles couer me, and no man beholdeth me: whom do
I feare? the Higheſt wil not be mindful of my ſinnes. † And 27
he vnderſtandeth not that his eye ſeeth al thinges, for that
ſuch feare of man expelleth from him the feare of God, & the
eies of men fearing him: † and he knoweth not that the eies 28
of our Lord are much more brighter then the ſunne, behol-
ding round about al the waies of men, and the botome of the
depth, and the hartes of men looking into the hidden partes.
† For al thinges were knowen to our Lord God, before they 29
were created: ſo alſo after it is perfected he beholdeth al
thinges.

:: Againſt raſh, vntrue, & vnlawful ſwearing. *Iere. 4.*

:: In oathes God is called to witnes as he that can not lie, but blaſphemie attributeth that to God which perteyneth not him, or attributeth to ſome creature that which only belongeth to God, and ſo is a contrarie ſinne to vnlawful ſwearing.

:: Both are mortal ſinnes.

:: Admonition againſt ſinnes, of the tongue.

:: Reproch to parents, and other neighboures.

:: Againſt couetouſnes.

:: Fornication.

:: Adultrie.

Leui 20.
Deut.22.

30 thinges. † ∷ Reuenge ſhal be taken on this man in the ſtreates
of the cittie, and as an horſecolt he ſhal be chaſed: and where
31 he expected not, he ſhal be apprehended. † And he ſhal be in
dishonour with al men, for that he vnderſtood not the feare
32 of our Lord. † So euerie woman alſo that forſaketh her
33 husband, & getteth inheritance by mariage of an other. † For
firſt ſhe hath bene vnfaithful in the law of the Higheſt: and
ſecondly ſhe hath ſinned againſt her busband: thirdly ſhe hath
fornicated in adulterie, and hath gotten her children of an
34 other man. † This woman ſhal be brought into the Church,
35 and vpon her children there ſhal be examination. † Her
children ſhal not take roote, and her boughes ſhal not yeld
36 fruite. † She ſhal leaue her memorie to be curſed, and her
37 dishonour ſhal not be wiped out. † And they that are left
ſhal know, that nothing is better then the feare of God: and
nothing ſweter, then to haue regard to the commandmentes
38 of our Lord. † It is great glorie to folow our Lord: for length
of daies ſhal be taken of him.

∷ Seing carnal adultrie ſhal be ſeuerely puniſhed, much more ſpiritual: as ſchiſme hereſie, and apoſtaſie from Catholique Religion.

CHAP. XXIIII.

True and laudable Wiſdom 5. proceding from God, 6. ſhineth in his workes: 12. eſpecially in his Church; where ſhe bringeth forth al vertues. 26. She inuiteth al vnto her. 44. and lighteneth her folowers with ſplendore of doctrine.

1 WISDOM ſhal praiſe ∷ her ſoule, & ſhal be honoured
in God, and ſhal glorie in the middes of her people,
2 † and ſhal open her mouth in the churches of the Higheſt, and
3 ſhal glorie in the ſight of his power, † and in the middes of her
people ſhe ſhal be exalted, and in the holie aſſemblie ſhe ſhal
4 be admired, † and in the multitude of the elect ſhe ſhal haue
praiſe, and among the bleſſed, ſhe ſhal be bleſſed, ſaying:
5 † I come forth from the mouth of the Higheſt, the firſt be-
6 gotten before al creatures. † I made that in the heauens there
ſhould riſe light that faileth not, and as a cloud I couered al
7 the earth. † I dwelt in the higheſt places, and my throne is in
8 the pillar of a cloude. † I alone haue gone round about the
compaſſe of heauen, and haue penetrated into the bottome
9 of the depth, and haue walked in the waues of the ſea, † and
10 ſtood in al the earth: and in al people, † and in euerie nation
11 I haue had the primacie; † and I haue by ſtrength troden

∷ Diuine wiſdom the Second Perſon of the B. Trinitie begotten not created praiſeth it ſelf. According to the phraſe of ſpeach *Iere. 51. v. 14. The Lord of hoſtes hath ſvvorne by his ſoule*, that is, by himſelf.

downe

downe the hartes of al the excellent, and the baſe; and in al
theſe thinges ∷ I ſought reſt, & I shal abide in the inheritance
of our Lord. † Then the creatour of al commanded, and ſaid 12
to me: & he that ∷ created me, reſted in my tabernacle, † and 13
he ſaid to me: Inhabite ∷ in Iacob, and inherite in Iſrael, and
take roote in myne elect. † From the beginning and before 14
the worlds was I created, and vnto the world to come I shal
not ceaſe, and in the holie habitation I haue miniſtred before
him. † And ſo in Sion was I eſtablished, and in the ſanctified 15
cittie likewiſe I reſted, and my power was in Ieruſalem. † And 16
I tooke roote in an honorable people, and in the portion of
my God his inheritance, and my abiding is in the ful aſſemblie
of ſaintes. † I am exalted as a cedar in Libanus, and as a cypres 17
tree in mount Sion. † As a palme tree in Cades am I exalted, 18
and as a roſe plant in Iericho: † As a faire oliue tree in the 19
fieldes, and as a plane tree by the water in the ſtreates am I
exalted. † I gaue an odour as cinnamon, & aromatical balme: 20
as choſen myrrhe haue I geuen the ſweetenes of odour:
† and as ſtorax, and galbanum, and onyx, and aloes, and as Li- 21
banus not cut, haue I perfumed myne habitation, and myne
odour is as baulme non mingled. † I haue ſpred out my 22
boughes as the terebinth, and my boughes are of honour and
grace. † I as a vine haue fructified ſweetenes of odour: and 23
my flowers are fruite of honour and honeſtie. † I am the mo- 24
ther of beautiful loue, and of feare, and of knowlege, and
of holie hope. † In me is al grace of way and truth, in me al 25
hope of life and vertue. † Paſſe to me al ye that deſire me, 26
and be filled of my generations. † For my ſpirit is ſweete a- 27 Pſa.18.
boue honie, and myne inheritance aboue honie and the honie
combe. † My memorie is vnto generations of worldes. 28
† They that ∷ eate me, shal yet hunger: and they that drinke 29
me, shal yet thirſt. † He that heareth me, shal not be con- 30
founded: and they that worke in me, shal not ſinne. † They 31
that explicate me, shal haue life euerlaſting. † Al theſe thinges 32
are the booke of life, and the teſtament of the Higheſt, & the
knowlege of truth. † Moyſes commanded a law in the pre- 33
ceptes of iuſtices, and an inheritance to the houſe of Iacob,
and the promiſes to Iſrael. † He appointed to Dauid his ſer- 34
uant for to raiſe vp a king of him moſt ſtrong, and ſitting in
the throne of honour ∷ for euer. † Who filleth wiſdom as 35
Phiſon, and as Tigris in the daies of new fruites. † Who 36
repleni-

∷ God offereth his grace, but forceth not anie to accept it.

∷ Creation is not here taken in the ſtrict ſignification, but for diuine production, in that God the Father by vnderſtanding begetteth God the Sonne. As likewiſe the Father and the Sonne by loue produce the Holie Ghoſt.

∷ in the Church only is effectual grace.

∷ The more grace any hath the more he deſireth and receiueth.

∷ In Dauids progenie God preſerued the

Ioſu. 3.

replenisheth vnderſtanding as Euphrates, who multiplieth it
37 as Iordan in the time of harueſt. † Who ſendeth diſcipline as
38 the light, and aſſiſting as Gehon in the day of vintage. † Who
firſt hath perfect knowledge of it, & a weaker ſhal not ſearche
39 it out. † For her cogitation ſhal abound aboue the ſea, and
40 her counſels aboue the greate depth. † I wiſdom haue
41 powred out riuers. † I as a ſluſe of a mightie water out of the
riuer, I as the riuer Dioryx, & as a water coundite I came out
42 of paradiſe. † I ſaid: I wil water my garden of plantes, and
44 wil inebriate the fruite of my medow. † And behold my
ſluſe was made aboundant, and my riuer came neere to a ſea.
44 † Becauſe I illuminated doctrine to al as the morning light,
45 & I wil declare it far. † I wil penetrate al the inferiour partes
of the earth, and wil behold al that ſleepe, and wil illuminate
46 al that hope in our Lord. † I wil yet powre out doctrine as
prophecie, and wil leaue it to them that ſeeke wiſdom, and
47 wil not ceaſe vnto their progenies euen to the holie age. † See
ye that I haue not laboured for myſelf only, but for al that
ſeeke out the truth.

kinglie ſtate til the captiuitie: and the eſtimation of the royal bloud vnto Chriſt But in al this Dauid was a figure of Chriſt. VVho ſitteth in the Throne of honour abſolutly for euer.

CHAP. XXV.

Concord betwen bretheren, neighboures, and man and wife, much pleaſeth God. 3. A poore man proud, a richman a lier, and an old man doting in carnal, or worldlie thinges, are very hateful. 9. He that ſeeth his children good; and his enimies ouerthrowne; hath a good wife; offendeth not in ſpeach; conſenteth not to ſinne; hath a true freind; teacheth good doctrine, hath ſacred; and humane knowlege: hath vndoubtedly nine happie thinges: but to feare God conteyneth 14. and excelleth al. 17. A wicked woman (hereſie) is very deteſtable, 30. and moſt vntolerable, if ſhe haue ſupreme dominion.

1 IN three thinges my ſpirit is pleaſed, which are approued
2 before God, and men: † ∷ The concord of bretheren, and
the loue of neighboures, and man and wife wel agreeing
3 together. † Three ſortes my ſoule hateth, and I am greatly
4 greeued at their life; † ∷ A poore man proud: & a rich man a
5 lyer: an old man a foole, and doting. † The thinges that thou
haſt not gathered in thy youth, how ſhalt thou find them in
6 thy old age? † How beautiful is iudgement for a grey head,
7 and for ancientes to know counſel! † How beautiful is
wiſdom for the aged, & vnderſtanding glorious, and counſel!
8 † Much cunning is the croune of old men, and the feare of

∷ Three very commendable thinges.

∷ Other three deteſtable.

:: Nine happie thinges in this life.

God is their glorie. † :: Nine thinges not to be imagined of 9
the hart haue I magnified, and the tenth I wil tel vnto men
with my tongue: † A man that hath ioy in his children; liuing 10
and ſeeing the ſubuerſion of his enemies. † Bleſſed is he that 11 Iac. 3.
dwelleth with a wiſe woman; & that hath not offended with
his tongue; and that hath not ſerued ſuch as are vnworthie of
him. † Bleſſed is he that findeth a true freind; and that decla- 12
reth iuſtice to an eare that heareth: † How great is he, that 13

:: Al happines in this life is grounded in the feare of God.

findeth wiſdom; and knowlege; but he is not aboue him :: that
feareth our Lord. † The feare of God hath ſet it ſelf aboue al 14
thinges: † bleſſed is the man, to whom is geuen to haue the 15
feare of God: he that holdeth it, to whom ſhal he be re-
ſembled? † The feare of God is the beginning of his loue: 16
and the beginning of faith is to be faſt ioyned vnto it. † The 17

:: The deſcription of hereſie vnder the figure of a wicked woman: whoſe malice is ſecretly couered vnder pretence of truth and pietie.

heauines of the hart is al plague: & al malice, :: the wickednes
of a woman. † And he wil ſee al plague, and not the plague of 18
the hart: † & al wickednes, & not the wickednes of a woman: 19
† and al obduction, and not the obduction of them that hate 20
him: † and al reuenge, and not the reuenge of the enemies. 21
† There is no head worſe then the head of a ſerpent: † and 22
there is no anger aboue the anger of woman. It ſhal be more 23 Prou. 21.
pleaſant to abide with a lyon and dragon, then to dwel with a
wicked woman. † The wickednes of a woman changeth her 24
face: and darkeneth her countenace as a beare: and wil ſhew
it as a ſacke. In the middes of her neighbours, † her huſband 25
groned, and hearing he ſighed a litle. † Al malice is ſhort to 26
the malice of a woman, the lot of ſinners fal vpon her. † As 27
the goeing vp a grauelie way in the feete of the aged, ſo a
woman ful of tongue to a quiet man. † Looke not vpon a 28
womans beautie, and deſire not a woman for beautie. † A 29
womans anger, and impudencie, and confuſion is great. † A 30

:: Layheadſhipe in ſpiritual cauſes is ſo vnreaſonable and abſurde, that few heretikes wil indure it.

woman :: if ſhe haue ſuperioritie, is contrarie to her huſband.
† An humbled hart, and heauie countenance, and plague of 31
hart, is a wicked woman. † Feeble handes, and diſiointed 32
knees, a woman that doth not make her huſband happie.
† From woman came the beginning of ſinne, and by her we 33
doe al die. † Geue not iſſue to thy water, no not a litle: nor 34
to a wicked woman leaue, to goe forth. † If ſhe walke not 35
at thine hand, ſhe wil confound thee in the ſight of thyn
enemies. † Cut her of from thy fleſh, leſt ſhe alwaies abuſe 36
thee.

CHAP.

CHAP. XXVI.

The praiſes of a good woman. 5. The betraying of a citie, mutenie of people, and falſe accuſation are terrible; but a ielous woman is more greuous. 10. Diuers il qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to ſee a valiant warier wanting liuelihood, a wiſeman not regarded, and greateſt griefe to ſee a iuſt man become wicked. 28. A man ful of buſines hardly careth for his ſoule: and an Inne keper often ſinneth in wordes.

1 THE husband of a good wife is happie: for the number of
2 his yeares is :: duble. † A ſtrong woman delighteth her
husband, and shal accomplish the yeares of his life in peace.
3 † A good woman is a good portion, in the good portion of
them that feare God shal she be geuen to a man for good
4 deedes: † And the hart of rich and poore is good, at al time
5 their countenance is merie. † Of three thinges my hart hath
6 bene afraid, and at the fourth my face hath trembled: † The
betraying of a citie, and a gethering together of the people:
7 8 † falſe calumnie, al more greuous then death. † A ielous
9 woman, is the ſorow and moorning of the hart. † In a ielous
woman is a ſcourge of the tongue, communicating with al.
10 † As :: a yoke of oxen, that is moued, ſo alſo a wicked woman:
he that holdeth her, is as he that taketh hold of a ſcorpion.
11 † A woman geuen to drunkennes is great anger: & her con-
12 tumelie and turpitude shal not be hid. † The fornication of a
woman shal be knowen in the lifting vp of her eies, and in
13 her eieliddes. † On thy daughter that turneth not away her
ſelf, ſet ſure watche: leſt occaſion found she abuſe herſelf.
14 † Take heede of the impudencie of her eies, and meruel not
15 if she contemne thee. † As a wayfaring man that thirſteth,
wil she open her mouth to the fountaine, and wil drinke of
euerie water that is next, and wil ſit againſt euerie hedge, and
16 open her quiuer againſt euerie arrow, vntil she faile. † :: The
grace of a diligent woman shal delight her husband, and shal
17 18 fatte his bones. † Her diſcipline is the gift of God. † A wiſe
and ſtil woman, there is no exchange for a ſoule inſtructed.
19 20 † A holie, and shamefaſt woman, is grace vpon grace. † And
21 al weight is not worthie a continent ſoule. † As the ſunne
ryſing to the world in the higheſt places of God, ſo is the
22 beautie of a good woman for an ornament of her houſe.

:: An vnquiet life depriueth a man of much comforth: and therfore continual peace is as a duble life.

:: As when oxen moue, the yoke on their neckes doth moue withal: so a wicked woman (to witte hereſie) can not reſt, nor let others reſt, quiet.

:: The Catholique faith is the ground al al vertues.

† A lampe ſhyning vpon the holie candleſticke,& the beautie 22
of the face vpon ſtayed age. † Pillars of gold vpon feete of 23
ſiluer, and ſtable feete vpon the ſoules of a ſtayed woman. 24
† Eternal fundations vpon a ſound rocke, and the commandments
of God in the hart of a holie woman. † At two thinges 25
my hart is greeued, and at the third anger is come vpon me:
† A man of warre decaying by pouertie: and a wiſe man contemned: 26
† and he that tranſgreſſeth from iuſtice to ſinne, 27
God hath prepared him to the ſword. † Two ſortes haue 28
appeared vnto me hard and dangerous, a merchant is hardly
rid of negligence: and :: a viteler ſhal not be iuſtified from the
ſinnes of the lippes.

:: Thoſe that kepe innes or ailehouſes are alwayes talking, as willing to pleaſe al, but in much talke wanteth not ſinne. *Prou.* 10. *v.* 19.

CHAP. XXVII.

For want, and deſire of riches, manie committe ſinne. 4. from which the feare of God preſerueth. 6. Tentation proueth, who is iuſt, 12. conſtant, and modeſt. 17. Freindes are bond to ſecreſie, 25. and fidelitie.

THROVGH pouertie manie haue offended: and he that 1 1.Tim.6.
ſeeketh to be made rich, turneth away his eie. † As a 2
ſtake is faſtened in the middes of ſtones compact together, ſo
alſo in the middes of ſelling and buying, ſinne ſhal be ſtraytened.
† Sinne ſhal be deſtroyed with the ſinner. † If thou 3
hold not thy ſelf inſtantly in the feare of our Lord, :: thy houſe 4
ſhal quickly be ſubuerted. † As in the ſhaking of a ſieue the 5
duſt wil remaine: ſo :: the perplexitie of a man in his cogitation.
† The fornace tryeth the potters veſſels, and the tenta- 6 Prou.27.
tion of tribulation iuſt men. † As the husbandrie about a tree 7
sheweth the fruite thereof, ſo a word out of the thought of
the hart of man. † Prayſe not a man before ful diſcourſe, for 8
this is the trial of men. † If thou folow iuſtice, thou ſhalt 9
apprehend it: and ſhalt put it on as a long robe of honour, and
thou ſhalt dwel with it: and it ſhal protect thee for euer, and
in the day of knowleging thou ſhalt finde ſtedfaſtnes. † The 10
foules flocke together to their like: and truth ſhal returne to
them, that worke it. † The lion alwayes lyeth in wayte for a 11
pray: ſo ſinnes for them that worke iniquities. † A holie man 12
continueth in wiſdom :: as the ſunne: for a foole is changed
as :: the moone. † In the middes of the vnwiſe keepe the word 13
til his time: but in the middes of deepe conſiderers be continually.
† The narration of ſinners is odious, & their laugther 14
is in the deligthes of ſinne. † Speach that ſweareth much 15
ſhal

:: The ſoule is kept in good ſtate by fearing God.

:: After that ſinne is purged there remaine reliques in the ſoule, as duſt in a ſieue, vvhen the chaffe is caſt out, til it be more purged or washed. *Pſal.* 50. *v.* 4.

VVhether the ſunne ſhineth forth or not, it is alvvayes light: ſo is a vviſman al-

ſhal make the heare of the head to ſtand vpright: and his
16 lacke of reuerence is the ſtopping of the eares. † Sheding of
bloud is in the brawling of the proud: and their curſing is a
17 greeuous hearing. † He that diſcloſeth the ſecrete of a freind,
loſeth credite, and he ſhal not finde a freind to his minde.
18 † Loue thy neighbour, and be ioyned with him in fidelitie.
19 † But if thou diſcouer his ſecrets, thou ſhalt not purſew after
20 him. † For as a man that loſeth his freind, ſo alſo he that
21 loſeth the freindſhipe of his neighbour. † And as he that
letteth a bird goe out of his hand, ſo haſt thou leaft thy
22 neighbour, & ſhalt not take him. † Folow him not, becauſe
he is far abſent, for he is fled, as a doe out of the ſnare: becauſe
23 his ſoule is wounded. † Thou canſt no more blinde him, and
24 of a curſe there is reconciliation: † but to diſcloſe the ſecrets
Prou.10. 25 of a freind, is the deſperation of an vnhappie ſoule. † He that
winketh with the eie, forgeth wicked thinges, and no man
26 wil caſt him of: † in the ſight of thyne eyes he wil ſweete his
mouth, and wil be in admiration vpon thy wordes: but at the
laſt he wil peruert his mouth, and in thy wordes he wil lay a
27 ſcandal. † I haue heard manie thinges, & haue not eſteemed
28 them equal to him, and our Lord wil hate him. † He that
:: caſteth a ſtone on high, it wil fal vpon his head: and :: the
29 deceitful ſtroke wil diuide the woundes of the deceitful. † He
Prou.26. that diggeth a pit, ſhal fal into it: and he that ſetteth a ſtone for
Eccle.10. his neighbour, ſhal ſtumble on it: & he that layeth a ſnare for
30 an other, ſhal periſh in it. † To a man that doth moſt wicked
counſel, it ſhal be turned vpon himſelf, and he ſhal not know
31 from whence it cometh to him. † Deriſion & reproch of the
proud, and vengeance as a lyon ſhal lie in waite for him.
32 † They ſhal periſh in a ſnare that are delighted with the fal of
the iuſt: and ſorow ſhal conſume them before they die.
33 † Anger and furie, both are execrable, and the ſinful man ſhal
be ſubiect to them.

vvayes vertuous, vvhether it appeare outvvardly or no.

:: A foole, or vvicked man, hath no light of vertue in himſelf (like the moone) but ſometimes ſemeth to haue more light, ſometimes leſſe, ſometimes none at al. S. *Bernard.*

:: He that expreſly doth iniurie to an other is iuſtly puniſhed alſo in this vvorld.

:: Hovv ſecretly ſoeuer anie hurteth an other, he vvoundeth his ovvne conſcience, and can not eſcape Gods iudgement.

CHAP. XXVIII.

Abſtaine from reuenge, 8. and ſtrife, 15. from making debate, 28. from hearing, and ſpeaking euil.

1 HE :: that wil be reuenged, ſhal finde reuenge of our
Mat.6. 2 Lord, and keepeing he wil keepe his ſinne. † :: Forgeue
Mar.11. thy neighbour hurting thee: & then ſhal thy ſinnes be looſed

:: He that ſeeketh reuenge contrarie to the

to

course of iuſtice, or of euil intention, or of rancor of mind, ſinneth greuouſly.

:: Charitie requireth that we remitte iniuries with three conditions, if the offender be truly penitent, if the remiſſion of puniſhment be not againſt iuſtice, nor againſt neceſſarie diſcipline.

to thee when thou prayeſt. † Man to man reſerueth anger, 3
and doth he ſeeke remedie of God? † He hath not mercie on 4
a man like vnto himſelf, and doth he intreate for his owne
ſinnes? † Himſelf whereas he is fleſh, reſerueth anger, and 5
doth he aſke propitiation of God? Who by prayer ſhal
obteyne for his ſinne? † Remember the laſt thinges, & ceaſe 6
to be at enmitie: † for conſumption and death are imminent 7
in his commandmentes. † Remember the feare of God, and 8
be not angrie with thy neighbour. † Remember the teſta- 9
ment of the High, & contemne the ignorance of thy neigbour.
† Refraine thyſelf from ſtrife, and thou ſhalt diminiſh thy 10
ſinnes: † for an angrie man kindleth ſtrife, and a ſinful man 11
wil truble his freindes, and in the middes of them that are at
peace he wil caſt in enmitie. † For according to the wood of 12 Prou. 26.
the foreſt, ſo the fire burneth: and according to the power of
a man, ſo ſhal his anger be, and according to his ſubſtance he
wil increaſe his anger. † Haſtie contention kindleth a fire: 13
and haſtie ſtrife ſhedeth bloud: and an il teſtifying tongue
bringeth death. † If thou blow vpon a ſparck, it wil burne as 14
a fire: and if thou ſpitte thereon, it ſhal be quenched: both
procede out of the mouth. † The whiſperer & duble tounged 15
is accurſt: for he hath trubled manie that were at peace. † A 16
:: third tongue hath moued manie, and diſperſed them from
nation into nation. † It hath deſtroyed the walled citie of the 17
rich, and hath digged downe the houſes of great men. † It 18
hath cut the forces of peoples, and vndone ſtrong nations.
† A third tongue hath caſt out manlie wemen, and depriued 19
them of their labours. † He that regardeth it, ſhal not haue reſt, 20
neither ſhal he haue a freind in whom he may repoſe. † The 21
ſtroke of a whippe maketh a blew marke: but the ſtroke of
the tongue wil breake the bones. † Manie haue fallen by 22
the edge of the ſword, but not ſo as they that haue periſhed by
their tongue. † Bleſſed is he that is couered from a wicked 23
tongue, that hath not paſſed into the anger therof, and that
hath not drawen the yoke therof, and hath not bene tyed in
the bandes therof: † for the yoke of it, is a yoke of yron: and 24
the band of it is a band of braſſe. † The death of it, is a moſt 25
wicked death: and hel is more profitable then it. † The conti- 26
nuance of it ſhal not be permanent, but it ſhal obteyne the
waies of the vniuſt: and it ſhal not burne the iuſt in the flame
therof. † They that forſake God, ſhal fal into it, and it ſhal 27

:: Vndiſcrete reporte to one what an other hath ſaide, is often cauſe of much diſcontentment, and of diſſention.

burne in them, and shal not be quenched, and it shal be ſent
in vpon them as a lion, and as a leopard it shal hurt them.
28 † :: Hedge thine eares with thornes, and heare not a wicked
29 tongue, and make doores to thy mouth, and locks. † Lay
together thy ſiluer, and make balance to thy wordes, and right
30 bridles to thy mouth: † and take heede leſt perhaps thou
ſlippe in thy tongue, & fal in the ſight of the enemies, that lie in
wayte for thee, and thy fal be vncurable vnto death.

:: To heare detraction is as bad as to ſpeake it.

Chap. XXIX.

Lend charitably, 3. and reſtore faithfully. 10. For the fault of il debters, omitte not to helpe the honeſt. 12. rather geue almes where nede is. 19. Be thankful for ſuretiship, 28. Liue frugally. 32. Goe not a gheſtning for delicate chere.

1 HE that :: lendeth to his neighbour, doth mercie: and
he that preuayleth with hand, keepeth the command-
2 ments. † Lend to thy neighbour in the time of his neceſſitie,
3 and :: againe repay thy neighbour in his time. † Confirme
thy word, and doe faithfully with him: & thou ſhalt ſinde at al
4 time, that which is neceſſarie for thee. † Manie haue eſteemed
a thing lent as a thing found, and haue geuen moleſtation to
5 them that did helpe them. † Til they receiue, they kiſſe the
handes of the lender, and in promiſes they humble their
6 voice: † and in the time of repaying they wil aske a time, and
wil ſpeake wordes of tediouſnes and murmurings, and wil
7 make the time an excuſe: † and if he be able to pay, he wil
reſiſt, he wil pay ſcarſe halfe of the whole, and wil accouut
8 it as a thing found: † but if not, he wil defraude him of his
9 money, and poſſeſſe him an enemie without cauſe: † and wil
repay him reproches and curſes, and for honour and benefite
10 wil repay him contumelie. † Manie haue not lent, not
becauſe of wickednes, but they were afraid to be defrauded
11 without cauſe. † But yet vpon the humble be ſtronger of
12 minde, & for almes differre him not. † Becauſe of the com-
mandment receiue the poore: and becauſe of his pouertie,
13 ſend him not away emptie. † Loſe money for thy brother and
14 thy freind: and hide it not vnder a ſtone vnto perdition. † Put
thy treaſure in the precepts of the Higheſt, :: & it shal profite
15 thee more then gold. † Shut vp almes in the hart of the poore,
16 and the ſame shal obteyne for thee againſt al euil. † Aboue the
17 shilde of the mightie, & aboue the ſpeare, it shal fight againſt
thyne

:: Lending is a worke of mercie, & a kinde of almes. To repay that is borowed is a worke of iuſtice, wittingly not to reſtore is as bad as theft.

Exo. 22. Deut. 14.

Tob. 4.

:: Great fruite of workes of mercie.

thyne enemie. † A good man becometh ſuretie for his 18
neighbour: and he that hath loſt ſhame, wil leaue him to
himſelf. † Forget not the kindnes of a ſuertie: for he hath 19
geuen his life for thee. † The ſinner and vncleane perſon 20
fleeth from his ſuretie. † A ſinner counteth the goodes of 21
his ſuretie to himſelf: and vnthankful in minde wil forſake
him that deliuered him. † A man is ſuretie for his neigbour: 22
and when he hath loſt ſhame, he ſhal be forſaken of him.
† Naughtie ſuretieſhippe hath vndone manie, that were 23
in good caſe, and hath toſſed them as a waue of the ſea.
† Whurling round about, it hath made mightie men to remoue, 24
and they haue wandred in ſtrange nations. † A ſinner 25
that trangreſſeth the commandment of our Lord, ſhal fal
into naughtie ſuretieſhippe: and he that endeuoureth to doe
manie thinges, ſhal fal into iudgement. † Recouer thy 26
neighbour according to thy power, and :: take heede to thy
ſelf that thou fal not. † The beginning of mans life water & 27
bread, and garment, and houſe couering his turpitude.
† Better is the poore mans fayre vnder a roofe of bordes, then 28
ſumptuous cheere in a ſtrange place without a houſe. † Let 29
the leaſt thing pleaſe thee in ſteede of a great, and thou ſhalt
not heare the reproach of peregrination. † It is a naughtie 30
life to change lodging from houſe to houſe: and where he
ſhal lodge, he ſhal not deale boldely, nor open his mouth.
† He ſhal lodge, and feede, and make the vnthanckful 31
drinke, and beſide theſe thinges he ſhal heare bitter wordes.
† Paſſe thou ſtranger, & furniſh the table, & with the thinges 32
thou haſt in thy hand, feede the reſt. † Depart from the 33
preſence of the honour of my freindes: for the neceſſitie of my
houſe my brother is to be lodged with me. † Theſe thinges 34
be greuous to a man that hath vnderſtanding: rebuke for the
houſe, and the reproch of the lender.

:: Prudence requireth that by helping an other, thou doeſt not ouerthrovv thyſelf.

CHAP. XXX.

Chaſtiſment of children is neceſſarie, and indulgence very dangerous.
14. Health is better then riches. 17. A trubleſome life is worſe then death.
22. Be not penſiue but chereful in mind.

HE that loueth his ſonne, doth accuſtome him to ſtripes, 1
that he may reioyce in his later end, and not grope after
the doores of his neighboures. † He that teacheth his ſonne, 2
ſhal be praiſed in him, & in the middes of them of his houſhold
he ſhal glorie in him. † He that teacheth his ſonne, doth caſt 3

Prou. 13. & 23.

the enemie into emulation, and in the middes of his freindes
4 he ſhal glorie in him. † His father is dead, & he is as it were
not dead: for he hath left behind him the like to himſelf.
5 † In his life he ſawe and reioyced in him: in his death he was
not made ſorie, neither was he confounded before the enemies.
6 † For he left a defender of his houſe againſt the enemies,
7 & one that ſhould render thanck to his freindes. † :: For the
ſoules of his ſonnes he wil binde vp his woundes, & at euerie
8 voice his bowels ſhal be trubled. † An vntamed horſe becometh
ſtubburne, and a diſſolute childe wil become headie.
9 † Pamper thy ſonne, and he wil make thee afraid: play with
10 him, and he wil make thee ſorowful. † Laugh not with him,
leſt thou be ſorie, and at the laſt :: thy teeth ſhal be on edge.
11 † Geue him not power in his youth, and contemne not his
12 cogitations. † Curbe his necke in youth, and knock his
ſides whiles he is a childe, leſt perhaps he be hardned, and
beleeue thee not, and he ſhal be ſorow of minde to thee.
13 † Teach thy ſonne, and worke in him, that thou offend not
14 in his diſhoneſtie. † Better is a poore man whole, and ſtrong
of force, then a rich man weake and ſcourged with miſerie.
15 † The :: health of the ſoule in holines of iuſtice, is better
then al gold and ſiluer: and a ſound bodie, then infinite reuenewes.
16 † There is no riches aboue the riches of the health
of the bodie: and there is noe delight aboue the ioy of the
17 hart. † Better is death then a bitter life: and euerlaſting reſt,
18 then continual ſicknes. † Good thinges hid in a mouth that
19 is ſhut, are as meſſes of meates ſet about a graue. † What ſhal
ſacrifice profite an idol? for neither ſhal he eate, nor ſmel:
20 † ſo he that is chaſed away of our Lord, beareth the rewardes
21 of iniquitie: † ſeing with his eies, & groning, as an eunuch
22 embracing a virgin and ſighing. † :: Geue not heuines to thy
23 ſoule, & afflict not thyſelf in thy counſel. † Ioyfulnes of the
hart, this is the life of a man, and a treaſure without defect of
24 holines: and the ioy of a man is long life. † Haue mercie on
thine owne ſoule, :: pleaſing God, and refraine: and comfort
25 thy hart in his holines: and expel ſorow far from thee. † For
ſorow hath killed manie, and there is noe profite in it.
26 † Enuie and anger diminiſh the daies, and thought wil bring
27 old age before the time. † A magnifical hart, is good in
bankettes: for his bankettes are made diligently.

Deut. 6.

Deut. 14.

Prou. 12. 15. & 17.

:: The eldeſt ſonne being heyre to his father, is to haue ſpecial care of the other children, euen to the aduenturing of his owne hurt for their liues.

:: Teeth on edge or gnaſhing of teeth, is a part of hel paines. Mat. 8. & 13. & ſometimes beginneth in this life.

:: Pietie is aboue al riches, and honour.

:: Suffer not vnneceſſarie penſiuenes to afflict thy mind, through puſillanimitie.

:: But relie wholly vpon Gods wil and prouidence, reſigning thy wil vnto his.

CHAP. XXXI.

By ſeeking vertue, and laboring for neceſſaries, the fleſh is ſubdued to the ſpirite. 8. Moderate riches are beſt, 12. with temperance in diette, 30. eſpecially in drinking.

VVATCHING :: after honeſtie shal pine the fleſh, & 1
the thought thereof :: taketh away ſleepe. † The 2
thought of foreknowlege turneth away the vnderſtanding,
& greuous infirmitie maketh a ſober ſoule. † The riche man 3
hath laboured in gathering of ſubſtance together, & in his reſt
he shal be replenished with his goodes. † The poore man 4
hath laboured in the diminishing of his liuing, and in the end
he is made poore. † He that loueth gold shal not be iuſtified: 5
& he that foloweth after corruption, shal be replenished of it.
† Manie haue bene geuen into falles for gold, and theit perdi- 6
tion hath come by the beautie thereof. † The gold of them 7
that ſacrifice is a wood of offence: wo to them, that folow
after it, and euerie vnwiſe man shal periſh in it. † Bleſſed is 8
the rich man that is found without ſpot: and that hath not
gone after gold, nor hoped in money and treaſures. † Who is 9
this, & we wil praiſe him, for he hath done meruelous thinges
in his life. † Who is proued therin, & perfect, shal haue eternal 10
glorie. He that :: could tranſgreſſe, and hath not tranſgreſſed:
and doe euils, and hath not done: † therfore are his good 11
thinges ſtabliſhed in our Lord, & al the church of ſaintes shal
declare his almes. † Art thou ſet at a great table? open not thy 12
iawe therevpon firſt. † Say not this: There be manie thinges 13
which are vpon it. † Remember that a naughtie eie is euil. 14
† What is created worſe then the eie? therefore shal it weepe 15
at euerie face. When it shal ſee, † ſtretch not out thy hand firſt, 16
and ſo contaminated with enuie thou be ashamed. † Be not 17
oppreſſed in a feaſt. † Vnderſtand by thyſelf what thy neigh- 18
bours thinges are. † Vſe as a frugal man thoſe thinges, that 19
are ſet before thee: leſt thou be hated when thou eateſt much.
† Leaue of firſt, for maners ſake, and exceede not, leſt thou 20 Prov. 23.
perhaps offend. † And if thou be ſet in the middes of manie, 21
ſtretch not forth thy hand before them: neither doe thou firſt
aske to drinke. † How ſufficient is a little wine for a man wel 22
taught, and in ſleeping thou shalt not be pained with it, and
thou shalt feele no griefe. † Watching, & choler, & torment to 23
an vnſatiable man: † ſleepe of health is in a man of ſpare diet: 24

:: They that imploy al their ſtudie to getre vertues, ſhal be more free from tentations of the fleſh.

:: And from drawſines of mind: whereupon S. Ierom admoniſheth: *Loue the ſtudies of holie Scriptures, and thou vvilt not loue the vices of the fleſh. Epiſt. ad Ruſticum Monach.*

:: It is in mans freewil to tranſgreſſe, & therfore they are happie, that through Gods grace do not breake his commandments.

he ſhal ſleepe vntil morning, and his ſoule with him ſhal be
25 deligted. † And if thou haſt bene forced with eating much,
riſe from the middes, and vomite, and it ſhal refreſh thee, and
26 thou ſhalt not bring infirmitie to thy bodie. † Heare me my
ſonne, and deſpiſe me not: and in the end thou ſhalt finde my
27 wordes. † In al thy workes be quicke, and al infirmitie ſhal
28 not chance vnto thee. † The lippes of manie ſhal bleſſe him
Prou.22. that is magnifical in breads, and the teſtimonie of his truth is
29 faithful. † In :: naughtie bread the cittie wil murmur, and the
30 teſtimonie of the naughtines thereof is true. † Prouoke not
them that loue wine: for wine hath deſtroyed very manie.
31 † Fire tryeth hard yron: ſo wine dronken in drunkennes
32 ſhal rebuke the hartes of the proud. † Equal life to al men,
wine in ſobrietie: if thou drinke it moderatly, thou ſhalt be
33 34 ſober. † What is the life that is diminiſhed with wine? † What
35 defraudeth life? death. † Wine was created for ioyfulnes, and
Pſa.103. 36 not for drunkẽnes from the beginning. † Wine drunken mo-
Prou 31. 37 derately is the ioy of the ſoule, and the hart. † Sober drink-
38 ing is health to ſoule and bodie. † Much wine drunken ma-
39 keth prouocation, & wrath, & manie ruines. † Much wine
40 drunken is bitternes of the ſoule. † The couragiouſnes of
drunkennes, is offence of the vnwiſe, leſſening the ſtrength,
41 and making woundes. † In a banquet of wine rebuke not
thy neighbour: and deſpiſe him not in his mirth. † Speake nor
42 to him wordes of repoch: and preſſe him not in demanding
againe.

:: As bread is the chiefe ſuſtenãce of the bodie, ſo doctrine is of the minde, which being good nouriſheth, & if it be bad corrupteth them that receiue it.

CHAP. XXXII.

Superiors muſt rule With mekenes, 4. teaching thoſe wiſdom that are capable thereof. 7. Be moderate in muſike, and in wine. 9. Let yongmen be diligent to heare, and ſparing to ſpeake. 13. eſpecially before their betters. 15. Be alwayes wel occupied. 17. Serue, and feare God. 21. admitte correction. 24. do nothing without counſel.

1 HAVE they made thee Ruler? :: be not extolled: be
2 among them as one of them. † Haue care of them, and
ſo ſitte thou ſtil, and al thy care being diſpatched, repoſe.
3 † That thou maiſt reioyce for their ſakes, & receiue a crowne
as an ornament of grace, and obteyne the dignitie of the con-
4 tribution. † Speake thou that art elder: for it becometh thee,
5 † the firſt word to him that loueth with knowlege, & hinder
Eccle.3. 6 not muſike. † Where there is no hearing, power not out

:: Humilitie is neceſſarie in al, but moſt eſpecially in men of auctoritie. The greateſt art in this life is to contemne vaine glorie in height of auctoritie. S. Greg. de cura paſtorali

ſpeache,

ſpeache, and extol not thyſelf out of time in thy wiſdom.
† A litle pearle of the carbuncle in an ornament of gold, and 7
the compariſon of muſicians in a banket of wine. † As a 8
ſignet of the emerauld is in the working of gold: ſo the melo-
die of muſike in ioyful and moderate wine. † Heare holding 9
thy peace, & for thy reuerence good grace shal come to thee.
† Yong man ſpeake in thine owne cauſe ſcarſely. † If thou 10 11
be asked twiſe, let thyne anſwer haue an head. † In manie 12
thinges be as it were ignorant, and heare holding thy peace
and withal asking. † In the middes of greate men preſume 13
not: and where ancients are, ſpeake not much. † Before 14
haile there shal goe lightning: & grace shal goe before sham-
faſtnes, & for thy reuerence good grace shal come to thee.
† And at the houre of ryſing ſlacke not thyſelf: but runne 15
before firſt into thy houſe, and there withdraw thyſelf, and
there play, † and doe thy conceites, and not in ſinnes and 16
proud word. † And aboue al theſe thinges bleſſe our Lord, 17
that made thee, & that doth replenish thee with al his goodes.
† He that feareth our Lord, shal receiue his doctrine: and 18
they that wil watch after him, shal finde bleſſing. † He that 19
ſeeketh the law, shal be replenished with it: and he that
doth deceitfully, shal be ſcandalized by it. † They that 20
feare our Lord, shal finde iuſt iudgement, and shal kindle
iuſtices as light. † A ſinful man wil flee reprehenſion, and 21
according to his wil, wil finde excuſe. † A man of counſel 22
wil not deſtroy vnderſtanding, an aliene and proud man wil
not dread feare: † Yea after he hath done with feare without 23
counſel, he shal be controwled euen by his owne purſuites.
† Sonne :: doe nothing without counſel, and after the fact 24
thou shalt not repent. † Goe not in the way of ruine, and 25
thou shalt not ſtumble at ſtones: commite not thyſelf to a
laborious way, leſt thou ſet a ſcandal to thy ſoule. † And 26
beware of thy children, and take heede of them of thy houſe-
hold. † In al thy worke beleue thy ſoule :: by faith: for this is 27
the keeping of the commandmentes. † He that beleueth God, 28
attendeth to the commandmentes: and he that truſteth in
him, shal not be leſſened.

:: God directeth mens reſolutions, and actions, when they vſe the meanes of conſultation, as he hath appointed: for vvhen two or three are gathered in his name, he is in middes of them. *Mat.* 18

:: **Do not againſt thy cōſcience.**

CHAP. XXXIII.

Feare of God defendeth from al aduerſaries. 5. Follie is vnconſtant. 8. God diſpoſeth al to the beſt. 13. Man is in Gods hand, as clay in the potters. 20. Superiors muſt keepe their auctoritie: and their ſubiectes in diſcipline.

To him

1 TO him that feareth our Lord euils ſhal not happen, but
in tentation God wil keepe him, and deliuer him from
2 euils. † A wiſe man hateth not the commandments and
iuſtices, and he ſhal not be ſhaken as a ſhippe in a ſtorme.
3 † A man of vnderſtanding beleueth the law of God, and the
4 law is ſure to him. † He that repeteth an interrogation,
ſhal better prepare his anſwer, and ſo ſhal be heard, and
5 ſhal keepe diſcipline. † :: The hart of a foole is as a wheele
6 of a carte: & his cogitation as a turning axeltree. † A ſtalion
horſe neyeth vnder euerie one that ſitteth vpon him, ſo
7 a freind that is a ſcorner. † Why doth one day excel an other,
and one light an other, and one yeare an other yeare of
8 the ſunne? † By the knowlege of our Lord they were ſepe-
9 rated, the ſunne being made, and keeping the precept. † And
he changed times, and the feſtiual daies thereof, and in the
10 ſame they celebrated the feſtiual daies at an houre. † Of
them God exalted and magnified, and of them he put into the
number of daies. And al men are of the ground, and of the
11 earth, from whence Adam was created. † In the multitude
of the diſcipline of our Lord he ſeparated them, and changed
12 their waies. † Of them he bleſſed, and exalted: and of them
he ſanctified, and applied to himſelf: and of them he curſed
and humbled, and conuerted them from their ſeparation.
Rom. 9. 13 † As potters clay is in his hand, to fashion and diſpoſe it.
14 † Al his wayes according to his diſpoſition: ſo man in the
hand of him, and he wil render to him according to his iudge-
15 ment. † Againſt euil is good, and againſt death life: ſo alſo
againſt a iuſt man a ſinner. † And ſo looke vpon al the workes
16 of the Higheſt. Two againſt two, and one againſt one. † And
I awaked laſt, and as he that gathereth bearies after the grape
17 gatherers. † In the bleſſing of God I alſo haue hoped: and as
18 he that gathereth grapes, haue I filled the wine preſſe. † See
that I haue not laboured for myſelf only, but for al that ſeeke
19 out diſcipline. † Heare me ye great men, and al peoples, and
20 ye rulers of the Church karken with your eares. † To ſonne
and wife, brother and freind, geue not power ouer thee in thy
life: and geue not thy poſſeſſion to an other: leſt perhaps
21 thou repent thee, and thou entreate for them. † Whiles thou
art yet aliue and takeſt breath, al fleſh ſhal not change thee.
22 † For it is better that thy children aske of thee, then that thou
23 looke toward the hands of thy children. † In al thy workes

:: Men ledde with paſſions runne from one vice into an other without ceaſing. Eſpecially heretikes runne into manie errors. Againſt which S. Paul preſcribeth this rule. *It is beſt that the hart be eſtabliſhed with grace. Heb. 13. v. 9.*

be exquiſite. † Geue no ſtaine to thy glorie. In the day of the 24
conſummation of the dayes of thy life, and in the time of thy
deceaſe diſtribute thine inheritance. † Fodder, and wande, 25
and burden for an aſſe: bread, and diſcipline, and worke for a
ſeruant. † He worketh in diſcipline, and ſeeketh to reſt: 26
releaſe him his handes, and he ſeeketh libertie. † The yoke 27
and the reyne bend a ſtiff necke, and continual workes do
bowe a ſeruant. † For a malicious ſeruant torment & fetters, 28
ſend him into worke, that he be not idle. † For idlenes hath 29
taught much naughtines. † Set him to worke: for ſo it be- 30
cometh him. And if he be not obedient, bow him with fet-
ters, and exceede not ouer al fleſh: but without iudgement
doe no greuous thing. † If thou haue a faithful ſeruant, let 31
him be vnto thee as thy ſoule: as a brother ſo entreate him: be-
cauſe in the bloud of thy ſoule thou haſt gotten him. † If 32
thou hurt him vniuſtly, he wil runne away: † if riſing vp he 33
depart: thou knoweſt not whom to aſke, and what way to
ſeeke him.

CHAP. XXXIIII.

Truſt not vaine dreames, ſouthſayinges, nor lies. 9. Much good is got by experience: 14. and more by fearing God. 21. God reiecteth the oblations of the wicked. 24. Defrauding the poore is like to manſlaughter. 28. Deſtroy not that an other buildeth. 30. Repentance without amendment is nothing worth.

:: Vaine dreames are not to be regarded: but ſome are good, & from God. *Gen* 37. 40. 41. *Dan.* 2. 4. *Mat.* 1.

:: Vvhatſoeuer is written in holy Scripture is vndoubtedly true: and no iote of the law ſhal periſh.

:: God alſo prouideth that alwayes there be ſome which truly explicate his lavv.

VAINE hope, & lying is to a fooliſh man: & :: dreames 1
extol the vnwiſe. † As he that apprehendeth a ſhadow, 2
and purſueth the winde: ſo is he alſo that attendeth to lying
viſions. † According to this is the viſion of dreames: as a 3
mans ſimilitude before the face of a man. † Of the vncleane 4
what ſhal be made cleane? and of a lyer what truth ſhal be
ſaid? † Diuination of errour, and lying ſouthſayinges, and the 5
dreames of them that do euil, are vanitie. † And as a woman 6
that traueleth thy hart ſuffereth phantaſies: vnleſſe it be a
viſion ſent forth from the Higheſt, ſet not thy hart vpon them.
† For dreames haue made manie to erre, and they that hoped 7
in them haue failed. † :: The word of the law ſhal be fulfilled 8
without lying, and :: wiſedom in the mouth of the faithful
ſhal be made plaine. † He that hath not bene proued, what 9
knoweth he? A man expert in manie thinges, ſhal thinck
manie thinges: and he that hath lerned manie thinges, ſhal
declare vnderſtanding. † He that is not tryed, knoweth 10

few thinges : and he that hath bene in manie things, multi-
11 plyeth wickednes. † He that hath not bene proued, what
maner of thinges knoweth he ? He that is deceiued, shal
12 abound with wickednes. † I haue ſeene manie thinges in
wandring to and fro, and very manie faſhions of words.
13 † Some times I haue bene in danger vnto death for theſe
14 thinges, and I was deliuered by the grace of God. † The ſpirit
of them that feare God is ſought, & at his ſight shal be bleſſed.
15 † For their hope is on him that saueth them, and the eies of
16 God vpon them that loue him. † He that feareth our Lord
17 shal tremble at nothing, and shal not dread: becauſe he is his
18 hope. † His ſoule is bleſſed that feareth our Lord. † To
19 whom doth he looke, and who is his ſtrength ? † The eies of
Pſa. 32. our Lord are vpon them that feare him, a protectour of might,
a ſtay of ſtrength, a couer from the heate, and shadow for the
20 noone time, † a ſauing from offence, and helpe from falling,
exalting the ſoule, and illuminating the eies, geuing health,
Prou. 21. v. 27. 21 and life, and bleſſing. † The oblation of him that immolateth
of an vniuſt thing is ſpotted, and the ſcorninges of the vniuſt
22 are not acceptable. † Our Lord is onlie theirs that expect him
Prou. 15. v. 8. 23 in the way of truth and iuſtice. † The Higheſt alloweth not
the giftes of the wicked : neither hath he regard to the oblations of the vniuſt, neither wil he be made propitious for
24 ſinnes by the multitude of their ſacrifices. † He that offereth
ſacrifice of poore mens ſubſtance, is as he that ſacrificeth the
25 ſonne in the preſence of his father. The bread of the needie, is
the life of the poore : he that defraudeth it, is a man of bloud.
26 † He that taketh away bread in ſwet, is as he that killeth
Leuit. 19. 27 his neighbour. † He that sheddeth bloud, and that defraudeth
28 the hired man, are bretheren. † :: One building, and an other
29 deſtroing : what profite haue they but the labour ? † One
praying, and an other curſing : whethers voice wil God heare?
30 † He that is washed from the dead, :: and toucheth him
31 againe, what doth his washing profit ? † ſo a man that
faſteth in his ſinnes: and doing the ſame againe, what doth he
profite in humbling himſelf? who wil heare his prayer?

:: He that deſtroyeth that an other buildeth bringeth tvvo mens labours to nothing.

:: Recidiuation into ſinne maketh the former repentãce fruſtrate. Mat. 18. v. 33.

CHAP. XXXV.

Obſeruation of the commandments, 4. and ſacrifice of the iuſt pleaſe God, 12. not the ſacrifice of the wicked. 14. God protecteth the poore and deſolate, 19. heareth the prayer of the humble, and rendereth to al as they deſerue.

He

HE :: that keepeth the law, multiplieth oblation. † It is 1
an holſome ſacrifice to attend to the commandments, 2
and to depart from al iniquitie. † To depart from iniquitie 3
is a thing that pleaſeth our Lord wel: and to depart from iniuſtice
is an intreating for ſinnes. † :: Thou ſhalt not appeare 4
before the ſight of our Lord emptie. † For al theſe thinges 5
are done becauſe of the commandment of God. † The oblation 6
of the iuſt maketh a fatte altar, and is an odour of
ſweetenes in the ſight of the Higheſt. † The ſacrifice of the 7
iuſt is acceptable, and our Lord wil not forget the memorie
thereof. † Render glorie to God with a good minde: and 8
diminiſh not the firſt fruites of thine handes. † In euerie gift 9
make thy countenance chereful, and in ioyfulnes ſanctifie thy
tithes. † Geue to the Higheſt according to his gift, and with 10
a good eie, doe according to the abilitie of thine handes:
† becauſe our Lord is a rewarder, and wil repay thee :: ſeuen 11
times ſo much. † Offer not wicked giftes, for he wil not 12
receiue them. † And looke not vpon an vniuſt ſacrifice, 13
becauſe our Lord is iudge, and there is not with him the
glorie of perſon. † Our Lord wil not accept perſon againſt 14
the poore, and he wil heare the prayer of him that is hurt.
† He wil not deſpiſe the prayers of the pupil: nor the widow, 15
if ſhe power out ſpeach of mourning. † Do not the widows 16
teares runne downe to the cheeke, & her exclamation vpon
him that cauſeth them to runne? † For from the cheeke they 17
goe vp euen to heauen, and our Lord the hearer wil not be
delighted in them. † He that adoreth God in delectation, ſhal 18
be receiued, & his petition ſhal approch euen to the cloudes.
† The prayer of him that humbleth himſelf, ſhal penetrate 19
the cloudes: and til it approch he wil not be comforted: and
he wil not depart til the Higheſt behold. † And our Lord wil 20
not be long, but wil iudge the iuſt, and wil do iudgement: and
the ſtrongeſt wil not haue patience in them, that he may cruſh
their backe: † and he wil repay vengeance to the Gentiles, til 21
he take away the multitude of the proude: & breake the ſcepters
of the vniuſt, † til he reward men according to their doings: 22
and according to the workes of man, and according to
his preſumption, † til he iudge the iudgement of his people, 23
and ſhal delight the iuſt with his mercie: † The mercie of God 24
is beautiful in the time of tribulation, as a cloude of raine in
the time of drught.

:: Sacrifices of penance, *Pſal.* 50. of iuſtice Pſal. 4. and of praiſe, Pſa. 49. are better then external ſacrifices.

:: Neuertheles external ſacrifice is alſo neceſſarie.

:: Often times ſo much. *As Prou. 24. Seuen times ſhal the iuſt fal, & ſhal riſe againe.*

1. Reg. 15. v. 22. Iere. 7.

Exo. 23. & 34. Deut. 16.

2. Cor. 9. Tob. 4.

Leuit. 22. Deut. 15.

2. Paral. 19. Rom. 2. Act. 10.

CHAP.

CHAP. XXXVI.

A prayer for conuerſion of al nations: 14. and for conſeruation of the Iſraelites. 20. Diſcretion is neceſſarie in al actions, and deſires.

1 HAve mercie vpon vs ô God of al, and reſpect vs, and
2 ſhew vs the light of thy mercies: † and ſend in thy feare
vpon :: the nations, that haue not ſought after thee, that they
may know that there is no God but thou, and that they may
3 ſhew forth thy glorious thinges. † Lift vp thy hand ouer the
4 ſtrange Nations, that they may ſee thy might. † For as in
their ſight thou art ſanctified in vs, ſo in our ſight thou ſhalt
5 be magnified in them, † that they may know thee, as we
6 alſo haue knowen, that there is no God beſide thee ô Lord.
7 † Renewe ſignes, and change meruels. † Glorifie thy hand,
8 and thy right arme. † Raiſe vp furie, and power out wrath.
9 † Take away the aduerſarie, and afflict the enemie. † Haſten
10 the time, and remember the end, that they may declare thy
11 meruels. † Let him that is ſaued be deuoured in the wrath of
flame: and let them that euil intreate thy people, finde perdition.
12 † Breake the head of princes of the enemies, that ſaie:
13 There is none other beſide vs. † Gather together al the tribes
of Iacob: and let them know that there is no God but thou,
that they may declare thy great workes: & thou ſhalt inherite
14 them as from the beginning. † Haue mercie on thy people,
Exo. 4. vpon which thy name is inuocated: and vpon Iſrael, whom
15 thou haſt made equal to thy firſt begotten. † Haue mercie on
the citie of thy ſanctification Ieruſalem, the citie of thy reſt.
16 † Repleniſh Sion with thy wordes that can not be vttered,
17 & thy people with thy glorie. † Geue the teſtimonie to them,
that are thy creatures from the beginning, and raiſe vp the
prophecies, which the former prophets ſpake in thy name.
18 † Geue reward to them that patiently expect thee, that thy
prophets may be found faithful: and heare the prayers of thy
19 ſeruants, † according to Aarons benediction of thy people,
Num. 6. and direct vs into the way of iuſtice, and let al knowe that
inhabite the earth, that thou art God the beholder of the
20 worldes. † The :: bellie wil eate al meate, and one meate is
21 better then an other meate. † The iawes taiſt veniſon, & :: the
22 wiſe hart lying wordes, † A peruerſe hart wil geue ſorow, and
23 a cunning man wil reſiſt it. † Some woman wil receiue euerie
man: and one daughter is better then an other daughter.

:: This prayer implieth alſo a prophecie of the conuerſion of the Gentiles, as the like very often in the Pſalmes. 58. 64. 65. &c.

:: As there is difference of meates: :: ſo there ought to be diſcretion in wordes, in chooſing a wife, & in al actions, and deſires.

† The beautie of a woman chereth the face of her husband, 24
and increaſeth the deſire aboue al mans concupiſcence. † If 25
there be a tongue of curing, there is alſo of mitigating and of
mercie: her husband is not according to the ſonnes of men.
† He that poſſeſſeth a good woman, beginneth riches: she 26
is an helpe like vnto him, & a piller as :: reſt. † Where there is 27
no hedge, the poſſeſſion shal be ſpoiled: and where there is no
wife, he mourneth wanting. Who doth credite him that hath
no neſt, and turning aſide whereſoeuer it waxeth darke, as a
robber girded, leaping from citie to citie.

:: In concord ſmal thinges increaſe, by diſcord al thinges goe to hauocke.

CHAP. XXXVII.

Beware of a feaned, & loue à ſure freind, 7. conſult with the wiſe, truſtie, 15. and vertuous, 19. eſpecially relying vpon God. 21. The tongue is cauſe of much good, or much euil. 30. Be temperate in diet.

EVERIE freind wil ſay: I alſo haue ioyned freindshipe: 1
:: but there is a freind, in name only a freind. Doth there
not ſorow remaine euen to death? † But a companion and 2
freind wil be turned to enmitie. † O moſt wicked preſumption, 3
whence waſt thou created to couer the drie land with malice,
and with the deceitfulnes thereof? † A companion is 4
pleaſant with his freind in delectations, and in the time of tribulation
he wil be an aduerſarie. † A companion is ſorie with 5
his freind for his bellies ſake, and he wil take a shield againſt
the enemie. † Forgete not thy freind in thy minde, and be 6
not vnmindeful of him in thy riches. † Conſult not with him 7
which betraieth, and hide thy counſel from them that enuie
thee. † Euerie counſeler vttereth counſel, but there is a counſeler 8
in him ſelſe. † From ſuch a counſeler keepe thy ſoule. 9
Firſt know what his neceſſitie is: for he wil deuiſe to his owne
minde: † leſt perhaps he thruſt a sharpe ſtake into the ground 10
and ſay to thee: † Thy way is good; and ſtand ouer againſt 11
thee to ſee what wil befal thee. † With an irreligious man 12
treate not of holines, and with the vniuſt of iuſtice, and with a
woman of the thing whereof she is ielous: with a feareful
man of warre, with a marchant of traficke, with a byer of
ſelling, with an enuious man of geuing thankes, † with the 13
impious of pietie, with the vnhoneſt of honeſtie, with the
field labourer of al worke, † with him that worketh by the 14
yeare of the ending of the yeare, with a ſlothful ſeruant of
much working: attend not to theſe in al counſel. † But be 15
continual

:: As freindſhippe is a moſt neceſſarie thing in humane life; ſo fained frẽdſhippe is moſt dangerous.

continual with a holie man, whomſoeuer thou ſhalt know to
16 obſerue the feare of God, † whoſe ſoule is according to thine
owne ſoule: and who when thou ſhalt ſtumble in the darke,
17 wil be ſorie for thee. † And eſtablish with thy ſelf an hart of
good counſel: for there is none other thing more worth to
18 thee then it. † The ſoule of a holie man vttereth ſometime
true thinges, more then ſeuen watchmen that ſitte in a high
19 place to watch. † And in al theſe :: beſeech the Higheſt, that
20 he direct thy way in truth. † Before al workes let a true word
21 goe before thee, and ſtable counſel before euerie act. † A
wicked word ſhal change the hart: out of which riſe foure
partes, good, and euil, life, and death: and the tongue is a continual
ruler of them. There is a ſubtile man teacher of manie,
22 and to his owne ſoule he is vnprofitable. † A cunning man
23 hath taught manie, and is ſwete to his owne ſoule. † He that
ſpeaketh ſophiſtically, is odious: in euerie thing he ſhal be
24 defrauded. † Grace is not geuen him of our Lord: for he is
25 defrauded of al wiſdom. † There is a wiſe man, wiſe to his
owne ſoule: and the fruite of his vnderſtanding is laudable.
26 † A wiſe man teacheth his people, and the fruites of his
27 vnderſtanding are faithful. † A wiſe man ſhal be filled with
28 bleſſinges, and they that ſee wil praiſe him. † The life of a man
is in the number of dayes: but the dayes :: of Iſrael are innumerable.
29 † A wiſe man in the people ſhal inherite honour,
30 and his name ſhal liue for euer. † Sonne in thy life :: proue
31 thy ſoule: & if it be wicked, geue it not power: † for al thinges
are not expedient for al, and euerie kinde pleaſeth not euerie
32 ſoule. † Be not greedie in al feaſting, and power not out thy
33 ſelf vpon al meate: † for in manie meates there ſhal be infirmitie,
34 and greedines ſhal approch euen to choler. † Becauſe
of ſurfet manie haue died: but he that is abſtinent, ſhal adde
life.

1.Cor. 6.

:: Man is bond to vſe al prudent endeuour & withal moſt eſpecially to pray for Gods direction.

:: The dayes of the Bleſſed in heauen, who ſee God, are eternal.

:: The ſame which S. Paul admoniſheth (1. Cor 11.) *let euerie one proue him ſelf*, by examining & rectifying his conſcience.

CHAP. XXXVIII.

God hath ordained corporal, 9. and ſpiritual medicines. 16. Vſe moderate, not exceſſiue ſorow for the dead. 26. Tradeſmen and artificers are neceſſarie, much more ſpiritual paſtors.

1 HONOVR the phiſition :: for neceſſitie: for the Higheſt
2 hath created him. † For al medicine is of God, & it ſhal
3 receiue gift of the king. † The knowlege of the phiſition ſhal
exalt his head, and in the ſight of great men he ſhal be praiſed.

:: Mans bodie naturally needeth ſuſtenãce & ſometimes phiſike, and ſo doth his ſoule; which as it is more excellent, ſo it ought to be more regarded.

† The Higheſt hath created medicines of the earth, and a wiſe 4
man wil not abhorre them. † Was not bitter water made 5 Exo. 15.
ſweete by wood? † The vertue of theſe thinges is come to 6
the knowlege of men, and the Higheſt hath geuen knowlege
to men, for to be honoured in his meruelous thinges.
† Curing with theſe thinges he shal mitigate paine, and the 7
apothecarie shal make confections of ſwetenes, and shal
make ointments of health; and his workes shal not be con-
ſummated. † For the peace of God is vpon the face of the 8 Iſa. 38.

:: Spiritual infirmitie requireth ſpiritual phiſike.

earth. † Sonne :: in thine infirmitie contemne not thy ſelf, 9
but pray our Lord, and he wil cure thee. † Turne away from 10
ſinne, and direct thy handes, and from al offence cleanſe thy
hart. † Geue ſweetenes and a memorial of fine floure, and 11
make a fat oblation, and geue place to the phiſition. † For 12
our Lord created him: and let him not depart from thee,
becauſe his workes be neceſſarie. † For there is a time when 13
thou maiſt fal into their handes: † and they shal beſeech our 14
Lord, that he direct their reſt, and healing; for their conuerſa-
tion. † He that ſinneth in his ſight, that made him, shal fal 15
into the handes of the phiſition. † Sonne vpon the dead 16
shed teares, and beginne to weepe as hauing ſuffered doleful
thinges, and according to iudgement couer his bodie, and

:: To auoide euil ſpeach, ſhew that thou art truly ſorie for the death of thy freind. But moderate thy ſorow, leſt it hurt thy ſelf.

neglect not his burial. † But :: for detraction beare bitterly 17
the mourning of him one day, and be comforted for the Prou. 15.
heauines, † and make mourning according to his deſert one 18 & 17.
day, or two, becauſe of detraction. † For by heauines death 19
haſteneth, and it couereth the ſtrength, and ſorow of the hart
boweth the necke. † In abſtraction ſorow is permanent: and 20
the ſubſtance of the poore is according to his hart. † Geue 21
not thine hart into heauines, but expel it from thee: and re-
member the latter endes, † and forget not: for neither is 21
there returne, and him thou shalt profit nothing, and thou
shalt hurt thy ſelf. † Be mindful of my iudgement: for thine 23
alſo muſt be ſo: to me yeſterday, and to thee to day. † In the 24

:: VVhen paſtores haue leyſure from preaching they may then profite others by writing. So S. Paul, not only

repoſe of the dead make the memorie of him to reſt, and com- 2.Reg.12
fort him in the departing of his ſpirit. † :: The wiſdom of 25
a ſcribe in the time of vacance: and he that is leſſe in action,
shal receiue wiſdom. † With what wiſdom shal he be reple- 26
nished, that holdeth the plough, and glorieth in the goade,
driueth oxen with the prickle, and conuerſeth in their
workes, and his talke is in the breede of bulles? † He wil 27
geue

geue his hart to turne vp furrowes, and his watching in the
18 feeding of kine. † So euerie craftſman and workemaſter that
paſſeth the night as the day, that maketh grauen ſeales, and
his continual diligence varieth the picture : he wil geue his
hart to the ſimilitude of the picture, and his watching wil
29 perfect the worke. † So the yronſmith ſitting by the anuil and
conſidering the worke of yron. The vapour of the fire wil
parche his fleſh, and he ſtriueth in the heate of the fournace:
30 † The noyſe of the hammer reneweth his eare, and his eye is
31 againſt the ſimilitude of the veſſel. † He wil geue his hart to
the finiſhing of the workes, and his watching wil poliſh to
32 perfection. † So the potter ſitting at his worke, turning the
wheele with his feete, who is alwayes ſet in carefulnes for his
33 worke, and al his working is in number: † With his arme
he wil faſhion the clay, and before his feete he wil bend
34 his ſtrength: † He wil geue his hart to finiſh the verniſhing
35 thereof, and his watching wil make cleane the fournace. † Al
theſe haue hoped in their handes, and euerie one is wiſe in his
36 owne art. † Without theſe a citie is not built. † And they
37 ſhal not inhabite, nor walke therein, and they ſhal not leape
38 high into the congregation. † Vpon the iudges ſeate they
ſhal not ſitte, and the ordinance of iudgement they ſhal not
vnderſtand, neither ſhal they declare diſcipline and iudge-
39 ment, and in parables they ſhal not be found: † but they
ſhal confirme the creature of the world, and their prayer ſhal
be in the worke of their art, applying their ſoule, & ſearching
in the law of the Higheſt.

preached, but alſo write. So likewiſe the Doctors of the Church and other holie Fathers.

CHAP. XXXIX.

Godlie knowlege, 16. puritie of ſoule, 20. humble conceipt of our ſelues, 27. and conſideration of eternal reward, are good diſpoſitions to ſpiritual contemplation.

1 THE ∷ wiſe man wil ſearch out the wiſdom of al the
2 ancientes, and wil be occupied in the prophetes. † He
wil keepe the narration of famous men, and wil enter withal
3 into the ſubtilities of parables. † He wil ſearch out the hidden
ſenſes of prouerbes, and wil conuerſe in the ſecretes of para-
4 bles. † In the middes of great men he wil miniſter, and in the
5 ſight of the preſident he ſhal appeare. † He ſhal paſſe into the
land of ſtrange nations: for he ſhal trie good and euil in men.
6 † He wil geue his hart to watch early vnto our Lord, that

∷ Beſides actiue life commended in the former chap. it is neceſſarie that vertuous men vſe alſo meditation, & cõtemplation. Vnto which foure diſpoſi-

made him, and he wil pray in the ſight of the Higheſt. † He 7
wil open his mouth in prayer, and wil entreate for his ſinnes.
† For if it shal pleaſe our great Lord, he wil fil him with ∷ the 8
ſpirit of vnderſtanding: † and he wil power forth the wordes 9
of his wiſdom as showres, and in prayer wil confeſſe to our
Lord. † And he wil direct his counſel, and diſcipline, and in 10
his ſecretes he wil conſult. † He wil open the diſcipline of 11
his doctrine, and wil glorie in the law of the teſtament of our
Lord. † Manie wil praiſe his wiſdom, and it shal not be 12
abolished for euer. † The memorie of him shal not depart, 13
and his name shal be required from generation to generation.
† Nations shal declare his wiſdom, and the church wil shew 14
forth his praiſe. † If he continew, he shal leaue a name more 15
then a thouſand: and if he reſt, it shal profite him. † I wil yet 16
conſult that I may declare: For as with furie I am repleniſhed.
† In voice he ſaith: Heare me ye diuine fruites, and as the 17
roſe planted vpon the riuers of waters fructifie ye. † As Li- 18
banus ∷ haue ye the odours of ſweetnes. † Floriſh ye 19
flowres, as the lilie, and geue forth an odour, and bring forth
leaues in grace, and praiſe with ſongue, and bleſſe our Lord in
his workes. † ∷ Geue magnificence to his name, and confeſſe 20
vnto him in the voice of your lippes, and in ſongues of the
lippes, and harpes, & thus shal ye ſay in confeſſion: † Al the 21
workes of our Lord are exceeding good. † At his word the 22 *Gen. 1.*
water ſtood as an heape: and at the word of his mouth as it *Exo. 14.*
were receptacles of waters: † becauſe in his commandment 23
placabilitie is made, and there is no diminishing of his ſalua-
tion. † The workes of al flesh are before him, and there is 24
nothing hid from his eyes. † From world to world he behol- 25
deth, and nothing is meruelous in his ſight. † It is not to be 26
ſaied: What is this, or what is that? for al thinges shal be
ſought in their time. † ∷ His bleſſing hath ouerflowed as a 27
ſtreame. † And as a flood hath watered the drie land, ſo his 28 *Gen. 7.*
wrath shal inherite the nations, that haue not ſought him:
† euen as he turned waters into drught, and the earth was 29
made drie: and his waies are direct to the waies of them: ſo to
ſinners ſtumbling blockes in his wrath. † Good thinges were 30
created for the good from the beginning, ſo for the wicked,
good thinges and euil. † ∷ The beginning of the thing ne- 31
ceſſarie for the life of men, water, fire, and yron, ſalt, milke,
and bread of flower, and honie, and the cluſter of grape, and
oyle,

tions are requiſite, deſcribed in this chapt.

1. True knowlege of holie Myſteries: without the which meditation wil be erronious.

2. ∷ Puritie of ſoule free frõ greuous ſinnes, and endowed vvith vertues.

3. ∷ Humilitie is eſpecially required in contemplatiue perſons.

4. ∷ Hope of eternal reward comforteth, & encoregeth the ſeruants of God.

∷ In the meane time God geueth neceſſaries for this

32 oyle, & clothing. † Al theſe ſhal be conuerted to ſaintes into
33 good, ſo alſo to the impious and to ſinners into euil. † There
are ſpirites, that were created ∷ for vengeance, and in their
34 furie they haue confirmed their tormentes: † in the time of
conſummation they ſhal power out ſtrength: and they ſhal
35 accompliſh the furie of him, that made them. † Fire, haile,
36 famine, and death, al theſe were created fot vengeance: † the
teeth of beaſtes, and ſcorpions, and ſerpentes, and ſword reuenging
37 the impious vnto deſtruction. † In his commandmentes
they ſhal make merrie, and on the earth they ſhal be
prepared when nede is, and in their times they ſhal not pretermitte
38 a word. † Therefore from the beginning I was confirmed,
and I haue conſulted, and thought, and left written.
39 † Al the workes of our Lord are good, & he wil geue euerie
40 worke in his houre. † It is not to be ſaid: This is worſe then
41 that: for al ſhal be approued in their time. † And now with
al hart and mouth praiſe ye, and bleſſe the name of our Lord.

life. VVhich the good vſe rightly to their merite & the wicked vſe euil to their damnation.

∷ Diuels were created in ſtate of grace, and of their owne wil fel from God, & conſequently are eternally puniſhed.

CHAP. XL.

The firſt matter of ſpiritual meditation may be mans miſerie, contracted by original ſinne, 4. and increaſed by actual, 17. relieued by Gods grace: 22. which geueth manie benefites, 27. man adding his voluntarie cooperation.

1 GREAT trauel is created to al men, and an heauie yoke
vpon the children of Adam, from ∷ the day of their
coming forth of their mothers wombe, vntil the day of their
2 burying, into the mother of al. † Their cogitations, and
feares of the hart, imagination of thinges to come, and the
3 day of their ending: † from him that ſitteth vpon the glorious
4 ſeate, vnto him that is humbled in earth & aſhes. † From
him that weareth hyacinth, and beareth the crowne, euen
to him, that is couered with rude linen: furie, enuie, tumult,
wauering, and the feare of death, anger perſeuering, and
5 contention, † and in the time of repoſe in bed, the ſleepe
6 of night changeth his knowlege. † A litle is as nothing
7 in reſt, and afterward in ſleepe, as in the day of watche.
† He is trubled in the viſion of his hart, as he that hath eſcaped
in the day of battel. In the time of his ſafetie he roſe vp, and
8 merueleth at noe feare: † With al fleſh, from man euen to
9 beaſt, and vpon ſinners ſeuenfold. † Beſide theſe thinges,
death, bloud, contention, and ſword, oppreſſions, famine,
and

∷ The penalties which al men euen new borne infants ſuffer, do ſhew that al in general are guiltie of original ſinne, for if they were not guiltie their puniſhment were not iuſt. That Chriſt alſo would be ſubiect to the ſame penalties was for the ſinnes of others. And though his B.

and contrition, and ſcourges: † for the wicked al theſe were 10
created, and for them the floud was made. † Al thinges that 11
are of the earth, ſhal turne into the earth, and al waters ſhal
returne into the ſea. † Al bribing, and iniquitie ſhal be cleane 12
taken away, and fidelitie ſhal ſtand for euer. † The riches of 13
the vniuſt ſhal be dried vp as a riuer, and they ſhal ſound as
great thunder in rayne. † In opening his handes he ſhal reioyce: 14
ſo tranſgreſſors ſhal pine away in conſumption. † The 15
nephewes of the impious ſhal not multiplie boughes, nor vncleane
rootes ſound vpon the toppe of a rocke. † Ouer al water 16
grennes, and at the brincke of the riuer it ſhal be plucked vp
before al graſſe. † Grace is as paradiſe in bleſſinges, and mercie 17
remayneth for euer. † The life of a workeman that is ſufficient 18
for himſelf ſhal be ſweete, and in it thou ſhalt finde a
treaſure. † Children, and building of a citie ſhal confirme the 19
name, and an vnſpotted woman ſhal be counted aboue this.
† Wine and muſicke make a ioyful hart: and the loue of wiſedom 20
is aboue both. † Shalmes, and Pſalterie make ſweete 21
melodie, and a ſweete tongue is aboue both. † Thine eye wil 22
deſire grace and beautie, and :: greene ſowen fieldes are aboue
this. † A freind and companion meeting together in 23
time, and aboue them both is a woman with her huſband.
† Bretheren are an helpe in the time of tribulation, and mercie 24
ſhal deliuer more then they. † Gold and ſiluer are the eſtabliſhing 25
of the feete: and counſel is wel accepted aboue them
both. † Riches and ſtrength exalt the hart, and aboue theſe is 26
the feare of our Lord. † There is no diminution in the feare 27
of our Lord, and in it there is no neede to ſeeke for helpe.
† The feare of our Lord is as a paradiſe of bleſſing, and they 28
haue couered it aboue al glorie. † Sonne in thy life time :: want 29
not: for it is better to die then to want. † A man that looketh 30
toward an other mans table, his life is as no life, thinking how
to liue, for he feedeth his ſoule with an other mans meates.
† But a man nurtered, and taught wil looke to him ſelfe. 31
† Pouertie wil be ſweete in the mouth of the vnwiſe, and in 32
his bellie a fire wil burne.

mother vvas preſerued from this ſinne yet ſhe vvas not exempted from the general penaltie of al mankinde.

Gen 7.

Eccle. 1.

:: The ſocietie of Chriſts Church floriſhing in al vertues excelleth the benefites of the old Teſtament.

:: Euerie one is bound to labour that he want not neceſſaries.

CHAP. XLI.

An other matter of meditation is death, 8. Wherof ſinne is the cauſe. 15. Care of a good fame is neceſſarie. 19. Let ſhamfaſtnes be a bridle to auoide fornication, 22. iniquitie, 24. theft, and other ſinnes.

1 O DEATH how bitter is thy memorie to a man that hath
2 peace in his riches: † to a man that is at reſt, and whoſe
wayes are proſperous in al thinges, and that is yet able to take
3 meate! † O death, thy iudgement is good to a needy man, and
4 him that is diminiſhed in ſtrength, † and fayleth in age, and
that is careful of al thinges, and to the incredulous, that loſeth
5 patience! † Feare not the iudgement of death. Remember
what thinges haue bene before thee, and what come after
6 thee: this is the iudgement from our Lord to al fleſh: † and
what ſhal come vpon thee by the good pleaſure of the
Higheſt? whether it be ten, or an hundred, or a thouſand
7 yeares. † For in hel there is no ∷ accuſing of life. † The
8 children of ſinners be come children of abominations, and
9 they that conuerſe neere the houſes of the impious. † The
inheritance of the children of ſinners ſhal periſh, and with
10 their ſeede ſhal be continuance of reproch. † The children
complaine of an impious father, becauſe for him they are in
11 reproch. † Woe to you ye impious men, which haue forſaken
12 the law of our Lord the Higheſt. † And if ye be borne, ye
ſhal be borne in malediction: and if ye die, in malediction
13 ſhal be your portion. † Al thinges that are of the earth, ſhal
returne into the earth: ſo the impious from malediction to
14 perdition. † The moorning of men is in their bodie, but the
15 name of the impious ſhal be cleane wyped out. † Haue care
of a good name: for this ſhal be more permanent to thee,
16 then a thouſand treaſures precious and great. † There is a
number of the daies of a good life: but a good name ſhal continew
17 for euer. † Children, keepe ye diſcipline in peace. For
wiſdom hid, and treaſure not ſeene, what profite is there in
18 them both? † Better is the man that hideth his follie, then
19 the man that hideth his wiſdom. † But yet ∷ haue reuerence
to theſe thinges, which proceede from my mouth.
20 † For it is not good to obſerue al ſhamfaſtnes: & ∷ al thinges
21 do not pleaſe al men in opinion. † Be aſhamed before father &
before mother, of fornication: and before the preſident and
22 before the mightie, of lying: † before the prince, and before
the iudge, of offence: before the ſinagogue and the people, of
23 iniquitie: before companion and freind, of iniuſtice: and
24 before the place where thou dwelleſt, † of theft, of the
truth of God, and his teſtament: of leaning on the bread, and
25 of reproofe for the thing geuen and taken: † before them that

∷ It is to no purpoſe after death to accuſe the ſhortnes, or length of life, pretending the ſame to haue bene cauſe of ſinne. For God doth al iuſtly, yea and for the beſt, if men would ſo vſe his benefites.

∷ It behoueth children, and ſcholars to eſteme that which their elders teach: ∷ though the ſame doth not ſeme reaſonable in their owne opinion.

ſalute thee, of ſilence: of beholding a woman that is an harlot:
and of turning away thy countenance from thy kinſman.
† Turne not away thy face from thy neighbour, & of taking 26
away part and not reſtoring. † Behold not an other mans 27
wife, and ſearch not his handmayde, neither ſtand by her bed.
† Before freindes of opprobrious wordes: and when thou 28
haſt geuen, vpbrayde not.

Mat 5. v. 28.

CHAP. XLII.

Further admonition to auoide ſinnes in wordes, and deedes. 6. with care that others offend not by our negligence. 15. An other matter of meditation is Gods excellencie, appearing in his workes.

:: It is not lawful to reueale that, which we iuſtly promiſe to conceale.

REPEATE not the word :: which thou haſt heard, neither 1
reueale thou of a ſecret word, & thou ſhalt in deede be
without confuſion, and ſhalt finde grace in the ſight of al
men: be not aſhamed for al theſe thinges, and accept not perſon
therby to ſinne. † Of the law of the Higheſt, and his 2
teſtament, and of iudgement to iuſtifie the impious, † of the 3
word of companions and wayfaring men, and of the geuing
of the inheritance of freindes, † of the equalitie of balance 4
and weightes, of the getting of manie thinges and few, † of 5
the corruption of bying, and of marchantes, and of much
diſcipline of thy children, and to make bloudie the ſide of a
wicked ſeruant. † Ouer a naughtie woman a ſeale is good. 6
† Where there are manie handes, shut vp, and what ſoeuer 7
thou ſhalt deliuer, number, and weigh it: and write euerie
thing geuen and receiued. † Of the diſcipline of the vnwiſe 8
and foolish, and of ancientes, that are iudged of young men:
and thou ſhalt be wel inſtructed in al thinges, and approued
in the ſight of al the liuing. † A daughter is the ſecret watch of 9
the father, and the care of her taketh away ſleepe, leſt perhaps
in her youth she become paſt age, & abiding with an husband
she become odious: † leſt at anie time she be corrupted in 10
her virginitie, and in her fathers houſe she be found with
childe: leſt perhaps abyding with her husband she tranſgreſſe,
or at the leaſt become barren. † Ouer a diſſolute daughter 11
keepe ſure watch: leſt at anie time she make thee come into
reprooche with thine enemies, becauſe of detraction in the
citie, and the obiection of the people, and she confound thee
in the multitude of the people. † Looke not on euerie bodie 12
for

Leuit 19. Deu. 1. 16 Prou. 24. Iacob. 2.

13 for beautie ſake:& among wemen tarie not. † For out of garments cometh forth the moth, and from a woman the iniqui-
14 tie of a man. † For :: better is the iniquitie of a man, then a
woman doing a good turne, and a woman shaming vnto
15 reproche. † I therefore wil be mindeful of the workes of our
Lord, and I wil shew forth which I haue ſeene. By the words
16 of our Lord are his workes. † The ſunne illuminating hath
looked through out al, and ful of the glorie of our Lord is his
17 worke. † Hath not our Lord made the ſaínctes to declare al
his meruelous thinges, which our Lord the omnipotent con-
18 firmed to be eſtabliſhed in his glorie? † He hath ſearched out
the depth, and the hart of men: and in their ſubtilitie he hath
19 conſidered. † For our Lord hath knowen al knowlege, and
hath beheld the ſigne of age, declaring what thinges are
paſt, and what are to come, reueling :: the tokens of ſecret
20 thinges. † No cogitation eſcapeth him, and no word hideth
21 it ſelf from him. † The glorious workes of his wiſdom he
hath beautified: who is before the world and world without
22 end, neither is there added, † nor diminiſed, and he needeth
23 not anie mans counſel. † How are al his workes to be deſi-
24 red, and which is as it were a ſparke to conſider! † Al theſe
liue, and remaine for euer, and in al neceſſitie al thinges obey
25 him. † Al thinges duble, one againſt one, and he hath made
26 nothing to want. † He hath confirmed the good thinges of
euerie one. And who ſhal be filled ſeeing his glorie?

:: There is leſſe danger in conuerſing familiarly with a wicked man, then with a freindlie woman. In which conuerſation, much prudence is required, as is before admoniſhed. chap. 9.

:: The excellencie of God, which can not be ſene with mortal eye (*Exo. 33.*) is propoſed to our meditation in his workes. The like in, *Iob.* 38. 39. 40. 41. and in manie places of holie Scripture.

CHAP. XLIII.

Gods incomparable excellencie appeareth in the heauens; 2. in the ſunne, 6. moone, 9. other ſtarres, 12. rainebow, 14. ſnow, 15. cloudes, 16. hayle, 17. winde, 18. thunder, 21. froſt, 22. chriſtal, 24. dew, 26. the ſea, and innumerable thinges therin. 29. No man is able to praiſe God ſufficiently.

1 THE firmament of height is his beautie, the beautie of
2 heauen is in the viſion of glorie. † The :: ſunne in ſight
declaring at his coming forth, a meruelous inſtrument, the
3 worke of the Higheſt. † At noone it burneth the earth, and
who can abide in the preſence of the heate thereof: kepeing
4 a fornace in the workes of heate: † the ſunne three times ſo
much burning the mountaines, caſting out fyrie beames, and
5 shining with his beames blindeth the eyes. † Great is our

:: Of al ſenſles creatures, yea & of ſenſible alſo, that haue not reaſon, the ſunne is moſt excellent. Of which al corporal crea-

Lord that made it, and by his wordes it hath haſtened his
courſe. † And the moone in al in her time, is the ſhewing of 6
ſeaſon and the ſigne of age. † By the moone is the ſigne of a 7
feſtiual day, a light that diminiſheth in conſummation. † The 8
moneth is according to her name, increaſing meruelouſly in
conſummation. † An inſtrument of the campe on high, 9
ſhining gloriouſly in the firmament of heauen. † The glorie 10
of the ſtarres is the beautie of heauen, our Lord illuminating
the world on high. † In the words of the holie one they ſhal 11
ſtand to iudgement, and ſhal not faile in their watches. † See 12
the bow, and bleſſe him that made it: it is very beautiful in his
brightnes. † It hath compaſſed heauen in the circuite of his 13
glorie, the handes of the Higheſt haue opened it. † But by 14
his commandement he hath haſtened ſnow, & he haſteth to
ſend forth the lightninges of his iudgement. † Therefore are 15
the treaſures opened, and the cloudes flie forth as birdes. † By 16
his greatnes he hath ſet the cloudes, and the haileſtones are
broken. † In his ſight the mountaines ſhal be moued, and at 17
his wil the ſouth winde hath blowen. † The noyſe of his 18
thunder ſhal beate the earth, the tempeſt of the northwind,
and the gathering together of wind: † and as the bird lighting 19
downe to ſitte, he ſcatereth ſnow, and the falling thereof, is
as the locuſt dyuing downeward. † The eye ſhal admire the 20
beautie of the whitenes thereof, and the hart quaketh at the
ſhower thereof. † He ſhal power out froſt vpon the earth as 21
ſalt: and when it freeſeth, it ſhal be made as the toppes of a
thiſtle. † The cold north winde blewe, & of water there froſe 22
chryſtal, vpon al gathering together of waters it ſhal reſt, & as a
breſt plate it ſhal put it ſelf vpon the waters. † And it ſhal deuoure 23
the mountaines, & burne the deſert, & extinguiſh that
which is grene as fire. † The remedie of al is in the haſtie coming 24
of a cloude, and a dew meeting it by the heate that cometh,
ſhal make it quaile. † At his word the wind was ſtil, and 25
with his thought he appeaſed the depth, and our Lord planted
Ilandes therein. † They that ſaile on the ſea, tel the perils therof: 26
& hearing with our eares we ſhal meruel. † There are 27
goodly workes, & meruelous: diuers kindes of beaſtes, & of al
cattel, & the creature of mightie beaſtes. † Through him is the 28
end of their iourney confirmed, and by his word al thinges are
ſet in order. † We ſhal ſay manie thinges, & ſhal faile in wordes; 29
but the ſumme of our wordes is, he is in al. † Glorifying 30
him

tures receiue their light: & by whoſe influence al generation of creatures proceedeth: wherof is this Maxime in Philoſophie, that *the ſunne and man begette a man*, And Ariſtotel calleth the ſunne the father of men and of goddes. *li. 2. de anima* But the faithful know it is a creature inferior to man, in reſpect of his reaſonable ſoule, and in them both & in al other creatures, acknowlege ſuperexcellent & infinite Maieſtie in God.

:: VVhich alſo appeareth euen in the leaſt creatures whoſe natural ſubſtances & qualities, with other accidents, the more anie man conſidereth the more he ſhal admire God, the onlie Creator of al.

him how far ſhal we be able? for the omnipotent himſelf is
31 aboue al his workes. † Our Lord is terrible, & exceeding great,
32 & his might is meruelous. † Glorifying our Lord as much as
euer you can, he ſhal yet ſurpaſſe, and his magnificence is
33 meruelous. † Bleſſing our Lord, exalt him as much as you
34 can: for he is greater then al praiſe. † Exalting him be ye repleniſhed with ſtrength. Labour not: for you ſhal not com-
35 prehend. † Who ſhal ſee him, and ſhal declare him? and who
36 ſhal magnifie him as he is from the beginning? † Manie
thinges hid are greater then theſe: for we haue ſeene few of
37 his workes. † But our Lord made al thinges, and to them that
liue piouſly he hath geuen wiſdom.

CHAP. XLIIII.

Praiſes of holie fathers in general: **16.** ***and in particular of Enoch,*** *17. Noe, 20. Abraham, 24. Iſaac, and Iacob.*

The 2. part. Examples and praiſes of holie men: with praiſe & thankes to God.

1 LET vs praiſe glorious men, and our fathers in their gene-
2 ration. † Much glorie hath our Lord made by his magni-
3 ficence from the beginning of the world. † Ruling in their
:: dominions, men great for force, and endued with their
wiſdom, declaring in the prophetes the dignitie of prophetes,
4 † and ruling in the people that was preſent, and by the vertue
5 of wiſdom moſt holie wordes to the peoples. † In their ſkil
ſeeking out muſical melodies, & vttering ſongnes of ſcriptures.
6 † Rich men in force ſtudying beautifulnes: liuing at peace in
7 their houſes. † Al theſe in the generations of their nation
8 haue obteyned glorie, and in their daies are praiſed. † They
that were borne of them haue leaſt a name to tel their praiſes:
9 † and there are ſome of whom there is no memorie: they are
periſhed, as they that neuer were; & are borne, as not borne at
10 al, & their children with them. † But they are men of mercie,
11 whoſe godlie deedes haue not failed: † good thinges con-
12 tinew with their ſeede, † their nephewes are an holie inheri-
13 tance, and their ſeede hath ſtoode in the teſtamentes: † and
their children becauſe of them abide for euer: their ſeede and
14 their glorie ſhal not be forſaken. † Their bodies are buried
in peace, and their name liueth vnto generation and genera-
15 tion. † :: Let peoples tel their wiſdom, and the Church de-
16 clare their praiſe. † Henoch pleaſed God, and was tranſlated
into paradiſe, that he may :: geue repentance to the nations.

:: Vertuous men are rightly called Lordes, and Princes; ſo the children of Heth ſayde to Abraham. *My Lord, thow art a prince of God among vs. Gen. 23.*

:: Enoch ſhal preach penance in the time of Antichriſt.

Gen 5.
Gen. 6.

:: Noe was perfect.

† Noe was found :: perfect, iuſt, and in the time of wrath he 17 *Gen. 9.*
was made a reconciliation. † Therefore was there a remnant 18
leaft to the earth, when the flood was made. † The teſtaments 19
of the world were made with him, that al fleſh should no
more be deſtroyed with the flood. † Abraham the great 20 *Gen. 12.*

:: Abraham father of al the beleeuers in Chriſt.

:: father of the multitude of the nations, and there was not
found the like to him in glorie, who kept the law of the
Higheſt, and was in couenant with him. † In his fleſh he 21 *Gen. 22. Heb. 11.*
made the couenant to ſtand, and in tentation he was found
faithful. † Therefore by an oath he gaue him glorie in his 22
nation, that he should encreaſe as an heape of earth, † and 23
that he would exalt his ſeede as the ſtarres, and they should
inherite from ſea to ſea, and from the riuer to the endes of the
earth. † And he did in like manner in Iſaac for Abraham his 24

:: Iſaac, and Iacob were bleſſed in Abraham.

father. † Our Lord gaue him the :: bleſſing of al nations, and 25
confirmed his couenant vpon the head of Iacob. † He knew 26
him in his bleſſinges, and gaue him an inheritance, & diuided
him his portion in twelue tribes. † And he preſerued vnto 27
him men of mercie, and found grace in the eies of al fleſh.

CHAP. XLV.

Praiſes of Moyſes, 7. Aaron, 16. and his prieſtlie progenie. 22. Againſt whom Chore with his complices rebelling, were deſtroyed.

MOYSES beloued of God, and men: whoſe memorie is 1 *Exo. 3.*
in benediction. † He made him like in the glorie of 2
ſaintes, and magnified him in the feare of his enemies. And
with his wordes he appeaſed monſters. † He glorified him in 3

:: Moyſes ſaw Gods workes more clerely then other Prophets, yet ſaw not his ſubſtance, *as is noted. Exo. 33.*

the ſight of kinges, and gaue him commandment before his
people, & shewed him his glorie. † In his faith and meekenes 4 *Num. 12.*
he made him holie, and choſe him of al fleſh. † For he heard 5
him, and his voice, and brought him into a cloude. † And 6
he gaue him precepts :: face to face, and a law of life and diſcipline, to teach Iacob his teſtament, and Iſrael his iudgements.
† He exalted Aaron his brother high, and like to himſelf of the 7

:: Aarons prieſthood continued ſo long as Moyſes law: that was til Chriſt. And now the prieſthood ac-

tribe of Leui. † He eſtablished vnto him :: an euerlaſting 8 *Exo. 28.*
teſtament, and gaue him the prieſthood of the nation, and
made him bleſſed in glorie, † and he girded him about with a 9
girdle, and put vpon him a robe of glorie, and crowned him in
furniture of power. † Garments to the feete, and breches, 10
and an Ephod he put vpon him, and compaſſed him with litle
belles

11 belles of gold very manie round about, † to geue a ſound in
his going, to make ſound heard in the temple for a memorie
12 to the children of his nation. † An holie robe, of gold, and
hyacinthe, and purple, a wouen worke, of a wiſeman,
13 indued with iudgement and truth: † Of twiſted ſcarlet the
worke of an artificer, with precious ſtones figured in the cloſure
of gold, and grauen by the worke of a lapidarie for a memorial,
14 according to the number of the tribes of Iſrael. † A
crowne of gold vpon his miter grauen with a ſeale of holines,
and the glorie of honour: a worke of power, and the adorned
15 deſires of the eies. † There were none ſuch ſo faire before
16 him, euen from the beginning. † No ſtranger was clothed
with them, but only his children alone, and his nephewes for
Leuit. 8. 17 euer. † His ſacrifices were conſumed with fire euerie day.
18 † Moyſes filled his handes, & anoynted him with holie oile.
19 † It was made vnto him for an euerlaſting teſtament, and to
his ſeede as the daies of heauen, to doe the function of
prieſthood, and to haue praiſe and to glorifie his people in his
20 name. † He choſe him of al that liued, to offer ſacrifice to
God, incenſe, and good odour, for a memorial to pacifie for
21 his people: † and he gaue them power in his preceptes, in the
teſtaments of his iudgementes, to teach Iacob his teſtimonies,
Num. 16. 22 and in his law to geue light to Iſrael. † Becauſe ſtrangers
ſtood againſt him, and for enuie men compaſſed him about in
the deſert, they that were with Dathan and Abiron, and the
23 congregation of Core in anger. † Our Lord God ſaw, and it
pleaſed him not, and they were conſumed in the violence of
24 wrath. † He did prodigious thinges vnto them, and conſumed
25 them in flame of fire. † And he added glorie to Aaron,
and gaue him an inheritance, and diuided vnto him the
26 firſt fruites of the increaſe of the earth. † He prepared them
bread in the firſt vnto ſatietie: for the ſacrifices alſo of our
Lord they ſhal eate, which he gaue to him, and to his ſeede.
27 † But :: he ſhal not inherite the nations in the land, and he
hath no part in the nation: for himſelf is his portion & inheritance.
Num. 25. 28 † Phinees the ſonne of Eleazar is the third in glorie,
29 in imitating him in the feare of our Lord: † and to ſtand in
the reuerence of the nation: in the goodnes and alacritie of
30 his ſoule he pacified God for Iſrael. † Therefore did he eſtabliſh
vnto him a couenant of peace, to be the prince of the
holies, and of his nation, that the dignitie of prieſthood ſhould
be to

cording to the order of Melchiſedech continueth to the end of the world.

:: The tribe of Leui had not a portion of inheritance ſeparate from the reſt, but had tithes, firſt fruites, and oblations for their temporal prouiſion.

:: King Dauid gaue ſpecial aſſiſtance to the Prieſtes, and greatly aduanced Gods ſeruice 1. Paral 23. &c.

be to him and to his ſeede for euer. † And the teſtament to 31
:: Dauid king, the ſonne of Ieſſe of the tribe of Iuda, and inheritance
to him and to his ſeede, that he might geue wiſdom
into our hart to iudge his nation in iuſtice, that their good
thinges might not be aboliſhed, & their glorie in their nation
he made euerlaſting.

CHAP. XLVI.

Praiſes of Ioſue, 9. Caleb, 13. the Iudges of Iſrael, 16. Namely of Samuel Iudge and Prophet.

:: Ioſue ſucceded in the temporal gouernment: for the ſpiritual perteyned to the ſucceſſors of Aaron. Num. 27.

STRONG in battel was Ieſus the ſonne of Naue, :: ſucceſſour 1
of Moyſes among the prophets, who was great accor-
ding to his name, † moſt great in the ſaluation of Gods elect, 2
to ouerthrow the enemies riſing vp, that he might get the inheritanc
of Iſrael. † What glorie obteyned he in lifting vp his 3
handes, and caſting ſwordes againſt the cities? † Who before 4
him did ſo reſiſt? for our Lord himſelf brought the enemies.
† Whether was not the ſunne hindered in his anger, and one 5 Ioſu. 10.
day was made as two? † He inuocated the mightie ſoueraine 6
in aſſaulting of the enemies on euerie ſide, and the great and
holie God heard him in haile ſtones of exceeding great force.
† He made violent aſſault againſt the nation of his enemies, 7
and in the goeing downe he deſtroyed the aduerſaries, † that 8
the nations might know his might, that it is not eaſie to fight
againſt God. And he folowed at the back of the mightie.
† And in the daies of Moyſes did mercie, and Caleb the ſonne 9 Num. 14.
of Iephone, did ſtand againſt the enemie, and ſtayed the nation
from ſinnes, and appeaſed the murmuring of malice. † And 10
they two being appointed, were deliuered out of danger from
among the number of ſix hundred thouſand footemen, to bring
them into their inheritance, into the land that yeldeth milke
and honie. † And our Lord gaue ſtrength to Caleb himſelf, 11 Ioſu. 14.
and his ſtrength continued euen vntil old age, ſo that he went
vp into the high place of the land, & his ſeede obteyned inheritance.
† That al the children of Iſrael might ſee, that it is 12
good to obey the holie God. † And :: al the iudges by their 13
name, whoſe hart was not corrupted: which were not turned
away from our Lord, † that their memorie might be bleſſed, 14 1. Reg 17
and their bones ſpring out of their place, † and their name 15
continew for euer, the glorie of the holie men remayning
vnto their children. † The beloued of our Lord his God 16
Samuel

:: Only Ioſue and Caleb remained of thoſe which came out of Ægypt, al the reſt dyed in the deſert, and their children entered into Chanaan. Num 14.

:: Though ſome of the Iudges were ſometimes great ſinners, yet they were finally iuſt &

Samuel the prophet of our Lord, renewed the empire, and
17 ∷ anoynted princes in his nation. † By the law of our Lord
he iudged the congregation, and the God of Iacob ſaw, and
18 in his fidelitie was proued a prophet. † And he was knowen
19 faithful in his wordes, becauſe he ſaw the God of light; † and
inuocated our Lord omnipotent, in aſſaulting the enemies
beſetting him on euerie ſide, in the oblation of an immaculate
1. Reg 7. 20 lambe. † And our Lord thundered from heauen, and in great
21 ſound he made his voice heard, † and he deſcomfited the
princes of the Tyrians, and al the dukes of the Philiſthiims:
1. Reg. 12 22 † and before the time of the end of his life, and the world, he
gaue teſtimonie before our Lord, and his Chriſt, money and
what ſoeuer beſides vnto the verie shoes he tooke not of al
23 flesh, and no man accuſed him. † And after this he ſlept, and
1. Reg. 28 ∷ he notified to the king, and shewed him the end of his
life, and he exalted his voice out of the earth in prophecie to
take cleane away the impietie of the nation.

for their good actes much renowmed.

∷ Samuel anointed Saul, and Dauid kinges.

∷ If Samuel himſelf had not appeared, (but ſome other ſpitite) it could not haue bene noted in his praiſes. *See. 1. Reg. 28.*

CHAP. XLVII.

Praiſes of Nathan, 2. Dauid, 14. and Salomon; in whoſe progenie (21. notwithſtanding his fal) 27. the royal ſcepter remained for Dauids ſake, though for his and the peoples ſinnes, tenne tribes were cut of, and fel into ſchiſme.

2. Reg 11 1 AFTER theſe thinges aroſe Nathan the Prophet in the
2 daies of Dauid. † And as the fatte ſeparated from the
1. Reg. 17 3 flesh, ſo was Dauid from the children of Iſrael. † He plaied
with lyons as it were with lambes: and with beares he did in
Ibidem. 4 like maner as with lambes of sheepe in his youth. † Did not
he kil the giant, and tooke away reproch from his nation?
5 † In lifting vp his hand, with a ſtone of the ſling he ouerthrew
6 the boaſting of Goliah: for he inuocated our Lord the omnipotent, and he gaue in his right hand, to take away the man
1. Reg 18 7 ſtrong in battel, and to exalt the horne of his nation. † So
in ten thouſand did he glorifie him, and praiſed him in the
bleſſinges of our Lord, in offering to him a crowne of glorie:
8 † for he deſtroyed the enemies on euerie ſide, and rooted out
the Philiſthijms the aduerſaries euen vntil this preſent day:
9 he brake their horne for euer. † In euerie worke he gaue
confeſſion to the Holie one, and to the Higheſt, in the word
10 of glorie. † From ∷ al his hart he praiſed our Lord, & loued

∷ Amongſt al the renoumed

God that made him: and gaue him might againſt his enemies:
† and he made ſingers to ſtand before the altar, and by their 11 1. Par. 25
ſound he made ſweete tunes. † And in the ſolennities he gaue 12
honour, and adorned the times euen to the end of his life, that
they ſhould praiſe the holie name of our Lord, and magnifie
the holines of God in the morning. † Our Lord purged his 13 2. Reg. 12
ſinnes, and exalted his horne for euer: and he gaue him a teſtament
of the kingdom, and the ſeate of glorie in Iſrael. † After 14
him aroſe a wiſe ſonne, and for ∵ him did he ouerthrowe al
the might of the enemies. † Salomon reigned in dayes of 15 3. Reg. 3.
peace, to whom God ſubdewed al his enemies, that he might
build an houſe in his name, and prepare holines for euer: as
∵ thou art inſtructed in thy youth. † And thou art repleniſhed 16 3. Reg. 4.
as a riuer with wiſdom, and thy ſoule diſcouered the earth.
† And thou didſt multiplie darke ſayinges in compariſons: 17
thy name was bruited to the ilandes far of, and thou waſt
beloued in thy peace. † The landes merueled at the ſonges 18
and prouerbes, and compariſons, and interpretations, † and 19
at the name of our Lord God, whoſe name is, God of Iſrael.
† Thou didſt gather gold as copper, and filledſt ſiluer as lead, 20 3. Reg. 10
† and bowdeſt thy thighes to wemen: thou haſt had power 21
on thy bodie, † thou ∵ haſt made a blotte in thy glorie, and 22 3 Reg. 11
profaned thy ſeede to bring wrath to thy children, and thy
follie to be kindled, † to make the kingdom diuided, and a 23
ſtubburne kingdom to reigne of Ephraim. † But God wil not 24 Pſal. 88. v. 34.
leaue his mercie, and he wil not corrupt, nor aboliſh his
owne workes, neither wil he deſtroy from the ſtocke the
nephewes of his elect: and he wil not corrupt the ſeede of
him, that loueth our Lord. † But he gaue a remnant to Iacob, 25
and to Dauid of the ſame ſtocke. † And Salomon had an end 26
with his fathers. † And he leaft after him of his ſeede, the follie 27
of the nation, † and Roboam hauing litle wiſedom, who 28 3 Reg. 12
turned away the nation by his counſel, † and Ieroboam the 29
ſonne of Nabat, who made Iſrael to ſinne, and made a way
of ſinning to Ephraim, and their ſinnes did abound very
manie. † They remoued them away from their land very far. 30
† And he ſought al iniquities, til there came defenſe vnto 31
them, and he rid them from al ſinnes.

actes of Dauid his pure and ſincere hart moſt pleaſed God.

∵ For Dauids ſake God gaue wiſdom to Salomon, and peace in his kingdom.

∵ By Apoſtrophe the auctor turneth his ſpeach to Salomon.

∵ Salomons ſinnes were punished, but Gods mercie continued in conſeruing his poſteritie. Pſal. 88.

CHAP. XLVIII.

Praiſes of Elias, 13. Eliſeus, 19. Ezechias, 23. and Iſaias.

And

3. Reg. 17

1 AND there aroſe Elias the prophet, as it were fire, and
2 his word burnt as a litle torche. † Who brought famine
vpon them, and they prouoking him in their enuie, were
made fewe. for they could not abide the preceptes of our
3 Lord. † By the word of our Lord he ſtayed heauen, and he
brought downe fire from heauen :: thriſe. † So was Elias
4 magnified in his meruelous workes. And who can ſo glo-
5 rie like vnto thee? † Who didſt rayſe vp the dead from hel,
from the lotte of death, in the word of our Lord God.
6 † Who didſt caſt downe kinges to deſtruction, and didſt
eaſily breake their might, and the glorious from their bed.
7 † Who heareſt iudgement in Sina, and in Horeb iudgementes
8 of defence. † Who anoynteſt kinges to repentance, and
9 makeſt prophetes ſucceſſoures after thee. † Who waſt re-
ceiued in a whirlewind of fire, in a chariot of fierie horſes.
10 † ″ Who art written in the iudgements of times, to appeaſe
the wrath of our Lord, to reconcile the hart of the father to
11 the ſonne, and to reſtore the tribes of Iacob. † Bleſſed are
they, that ſaw thee, and were honored in thy freindshipe.
12 † For we liue by life only, but after death our name shal not
13 be ſuch. † Elias was in dede hid in the whirlewind, & his ſpirit
was complete in Eliſeus: in his daies he feared not the prince,
14 and no man ouercame him by might. † Neither did any word
15 ouercome him, and his bodie :: prophecied being dead. † In
his life he did wonders, and in death he wrought meruelous
16 thinges. † In al theſe thinges the people repented not, and
they departed not from their ſinnes, til they were caſt out of
17 their land, and were diſperſed into al the earth. † And there
was leaft a verie ſmal nation, and a prince in the houſe of
18 Dauid. † Some of them did that which pleaſed God: but
19 others committed manie ſinnes. † Ezechias fenced his citie,
and brough in water into the middes thereof, and digged a
20 rocke with yron, and built a wel for water. † In his daies
came vp Sennacherib, and ſent Rabſaces, and lifted vp his
hand againſt them, and put forth his hand vpon Sion, and
21 became proude by his mightines. † Then were their harts,
and hands moued: and they were in ſorow as trauailing
22 wemen. † And they inuocated our merciful Lord, and ſpred-
ding their handes, they lifted them vp to heauen: and the
23 holie Lord God :: quickly heard their voice. † He was not
mindful of their ſinnes, neither did he geue them to their

3. Reg. 19
4. Reg. 2.

4. Reg. 13

4. Reg. 20
4. Reg. 18

:: Elias procured fire from heauen to burne his ſacrifice, 3. Reg. 18 and twiſe more to burne an hundred men which perſecuted him. 4. Reg. 1.

:: The miracle wrought by his dead bodie ſhewed that he was an holie prophet. 4. Reg. 13. See the miracles of Elias, and Eliſeus. To. 1. pag. 940.

:: Prayer preuailed, when forces were not ſufficient. See, 4. Reg. 19.

enemies, but purged them by the hand of Iſaie the holie pro-
phete. † He ouerthrew the campe of the Aſſirians, and the 24 4 Reg.19
Angel of our Lord deſtroyed them. † For Ezechias did that 25 Iſa. 37.
which pleaſed God, and went ſtrongly in the way of Dauid his
father, which Iſaie commanded him, the great prophet, and
faithful in the ſight of God. † In his daies the ſunne returned 26 4.Reg.20
backward, & added life to the king. † By a great ſpirite he ſaw 27 Iſa.38.
the laſt thinges, and comforted the mourners in Sion. † For 28
euer he ſhewed the thinges to come, & ſecret thinges before
they came to paſſe.

ANNOTATIONS. CHAP. XLVIII.

Not only this booke but alſo other holie ſcriptures witnes that Elias ſhal returne and preach before the end of the world.

S. Chryſoſtom Aretas, and other Doctors teſtifie the ſame. *See. Annot. Gen. 5.*

10 *VVho art vvritten.*] Amongſt other quarels, Proteſtantes except againſt the authentical auctoritie of this booke, becauſe the auctor ſaith, that Enoch and Elias ſhal come againe, to appeaſe the wrath of our Lord, to reconcile the father to the ſonne, and to reſtore the tribes of Iacob. But that this is no iuſt exception, is clere by other holie Scriptures, where the ſame vniforme doctrin of the whole Church, is no leſſe euident, then in this booke. For God himſelf ſaith the ſame alſo by the mouth of his prophet Malachie: Behold I wil ſend you Elias the prophet, before the day of our Lord come, the great and dreadful. *Mal. 4.* Chriſt alſo ſayth; Elias in deede ſhal come, and reſtore al thinges. *Mat. 17.* VVherupon S. Chryſoſtom, after he hath ſhewed how terrible Antichriſt ſhal be, by reaſon of his temporal powre, crueltie, and wicked lawes, he addeth: *In 2.Theſ 2.* Feare thou not; He ſhal only haue force in the reprobate, that periſh. For then alſo Elias ſhal come, to fortifie the faithful. Likewiſe the wordes in the Apocalips, I wil geue to my two witneſſes, & they ſhal prophecie a thouſand two hundred and three ſcore dayes, *Apoc. 11.* were euer inuariably vnderſtood by tradition, from the firſt preachers of Chriſt (as the ancient writer Aretas teſtifieth) that Enoch and Elias ſhal come, & admoniſh al, not to geue credite to the deceiptful wonders of Antichriſt: and that they ſhal trauel in this teſtimonie the ſpace of three yeares and a half. For 1260. dayes come very nere to that ſpace of time.

CHAP. XLIX.

Praiſes of Ioſias, who (like to Dauid, and Ezechias) tooke away occaſions of idolatrie. 8. Praiſes of Ieremie, 10. Ezechiel, 12. and the twelue Prophetes. 13. Alſo of Zorobabel, Ieſus the ſonne of Ioſedech, Nehemias, Enoch, Ioſeph, Seth, Sem, and Adam.

THE memorie of Ioſias is according to the confection of 1 4.Reg.22
perfume made by the worke of an apothecarie. † His 2
remembrance ſhal be ſweete as honie in euerie mouth, and as
muſick in banket of wine. † He was directed by God into the 3 2.Par.34
repentance of the nation, and he tooke away the abomina-
tions of impietie. † And he gouerned his hart toward our 4 4.Reg.23
Lord, and in the daies of ſinners he ſtrengthened pietie.
† Except

5 † Except Dauid, and Ezechias, and Ioſias, ∷ al committed
6 ſinne. † For the kinges of Iuda forſooke the law of the
7 Higheſt, and contemned the feare of God. † For they gaue
their kingdom to others, and their glorie to a ſtrange nation.
8 † They burnt the choſen citie of holines, and made the
9 waies thereof deſolate in the hand of Ieremie. † For they euil
intreated him, who was conſecrated a prophet from his mothers
wombe, to ouerthrow, and pluck vp, and deſtroy, and
10 to build againe, and renewe. † Ezechiel who ſaw the ſight
of glorie, which he shewed him in the chariote of Cherubs.
11 † For he made mention of the enemies in rayne, to doe good
12 vnto them, that haue shewed right waies. † And the bones
of the twelue prophets wel may they ſpring out of their
place: for they haue ſtrengthened Iacob, and haue redeemed
13 themſelues in the fidelitie of power. † How may we magnifie
Zorobabel, for he alſo was as a ſignet on the right
14 hand, † and ſo Ieſus the ſonne of Ioſedec? who in their daies
built the houſe, and erected the holie temple to our Lord,
15 prepared to euerlaſting glorie. † And Nehemias in the memorie
of much time, who erected vs our walles ouerthrowen,
16 and ſet vp the gates and lockes, who built our houſes. † No
man hath bene borne in the earth like to Henoch: for ∷ he
17 alſo was taken vp from the earth. † Neither as Ioſeph who was
a man borne prince of his bretheren, the ſtay of the nation, the
18 ruler of his bretheren, the ſtay of the people: † and his bones
19 were viſited, and after death ∷ they prophecied. † Seth, and
Sem obteyned glorie with men: and aboue euerie ſoule, in
the beginning Adam.

4.Reg.25
Iere.1.
Ezech.1.
Agge.2.
1.Eſd.3.
3.Eſd.5.
Zach.3.
2.Eſd.2.
Gen.5.
Gen.39.
40.&c.

∷ Manie other kinges of Iuda refrained alwayes from committing idolatrie, but theſe three deſtroyed al places of idolatrie in their kingdom, which the others did not.

∷ See the Annotation. *ch.* 38 *v.* 10.

∷ Ioſeph prophecying that the people should depart from Ægypt, willed them to carie his bones with them. *Gen.* 50. So by carying his bones they profeſſed, that he had truly prophecied.

CHAP. L.

Praiſes of Simon the High Prieſt. 27. Deteſtation of certaine perſecuting aduerſaries. 29. With concluſion that the obſeruers of this doctrine shal be wiſe and happie,

1 SIMON ∷ the ſonne of Onias, the high prieſt, who in his life
held vp the houſe, and in his daies ſtrengthned the temple.
2 † The height alſo of the temple was founded by him, the
3 duble building and high walles of the temple. † In his daies
the welles of waters flowed out, and they were filled as the
4 ſea aboue meaſure. † Who had care of his nation, and deliuered
5 it from perdition. † Who preuailed to amplifie the citie,

Ioſephus li.12. Antiqui

∷ This Simon called Iuſtus, and Priſcus, was high prieſt when this booke was written (in the time of Ptolomie the

firſt, king of
Ægypt) a very
holie man, and
dead before it
was tranſlated
into Greke.
about the
time of Ptolomie the third
called Euergetes, nere
300. yeares
before Chriſt.

who obteyned glorie in conuerſing with the nation : and
amplified the entrance of the houſe, and the court. † As the 6
morning ſtarre in the middes of a cloude, and as the ful moone
he shineth in his dayes. † And as the ſunne shining, ſo did 7
he shine in the temple of God. † As the rainbow that shineth 8
among the cloudes of glorie, and as a flower of roſes in the
daies of the ſpring, and as the lilies that are in the paſſage of
water, and as frankenſence ſmelling in ſummer daies. † As 9
fire gliſtering, and frankenſence burning in the fire. † As 10
a maſſie veſſel of gold, adorned with euerie precious ſtone.
† As an oliue tree budding, and a cypreſſe tree aduancing it 11
ſelf on high, when he tooke the robe of glorie, and was reueſted to the conſummation of ſtrength. † In going vp to the 12
holie altar, he made the veſture of holines, glorie. † And in 13
receiuing the portions out of the hand of the prieſtes, himſelf
alſo ſtanding by the altar. About him was the ring of his
bretheren : and as the ceder plant in mount Libanus, † ſo 14
ſtoode they about him as boughes of the palme tree, & al the
children of Aaron in their glorie. † And the oblation of our 15
Lord in their handes, before al the ſynagogue of Iſrael: and
executing the conſummation on the altar, to amplifie the
oblation of the high king, † he ſtretched forth his hand 16
in * oblation of moiſt ſacrifice, and offered of the blood of
the grape. † He powred out on the fundation of the altar a 17
diuine odour to the high prince. † Then cried out the chil- 18
dren of Aaron, they ſounded with beaten trumpets, and made
a great voice to be heard for a remembrance before God.
† Then al the people together made haſt, and fel on their face 19
vpon the earth, to adore our Lord their God, and to make
prayers to God omnipotent the Higheſt. † And the ſingers 20
amplified in their voices, and in the great houſe the ſound was
encreaſed ful of ſweetenes. † And the people in prayer deſired 21
our Lord the Higheſt, vntil the honour of our Lord was perfected, and they finished their office. † Then coming downe, 22
he lifted vp his handes ouer al the congregation of the children of Iſrael, to geue glorie to God from his lippes, and to
glorie in his name, † and he repeated his prayer, willing to 23
shew the power of God. † And now pray ye the God of al, 24
who hath done great thinges in al the land, who hath encreaſed our daies from our mothers wombe, and hath done with
vs according to his mercie: † geue he vnto vs ioyfulnes of 25
hart

Libatione.

Num. 6. v. 23.

:: Three nations; the Idumeans, Philiſtijmes, and
Samaritanes,
did moſt perſecute the
Iſralites: the
Samaritanes
were not one
pure nation,
but mixt of
Aſſirians and

26 euerlaſting: † that Iſrael may beleue that the mercie of God
27 is with vs, to deliuer vs in his dayes. † Two nations my ſoule
28 hateth: and the third is :: no nation, which I hate: † they that
ſitte in mount Seir, and the Philiſthijms, and the :: fooliſh
29 people that dwel in Sichem. † Ieſus the ſonne of Sirach, a
man of Ieruſalem, wrote the doctrine of wiſdom and diſcipline in this booke, who renewed wiſdom from his hart.
30 † Bleſſed is he, that conuerſeth in theſe good thinges: and
31 he that layeth them in his hart, shal be wiſe always. † For
if he doe them, he shal be able to doe al thinges: becauſe his
ſteppes are in the light of God.

Iewes: and ſo here called *no nation.*

:: They are alſo called *a fooliſh people,* becauſe they knowing true religion, mixed idolatrie therwith, according to diuers ſectes, as appeareth 4. *Reg.* 17. *v.* 29.

CHAP. LI.

The auctor rendereth praiſes and thankes to God; 18. *and inuiteth others to do the ſame, by his owne example,* 31. *and by earneſt exhortation.*

1 THE prayer of Ieſus the ſonne of Sirach. :: I wil confeſſe
to thee ô Lord king, and wil praiſe thee God my ſauiour.
2 † I wil confeſſe to thy name: becauſe thou art become my
3 helper and protectour, † and haſt deliuered my bodie from
perdition, from the ſnare of an vniuſt tongue, and from the
lippes of them that worke lying, and in the ſight of them that
4 ſtoode vp thou art become my helper. † And thou haſt deliuered me according to the multitude of the mercie of thy
5 name from them that did roare, prepared to deuoure, † out
of the handes of them that ſeeke my ſoule, and from the gates
6 of tribulations which haue compaſſed me: † from the oppreſſion of the flame, which hath compaſſed me, and in the
7 middes of fire I was not burnt. † From the depth of the bellie
of hel, and from a defiled tongue, and from the word of lying,
8 from a wicked king, and from an vniuſt tongue: † my ſoule
9 shal praiſe our Lord euen to death, † and my life was appro-
10 ching to hel beneth. † They haue compaſſed me on euerie
ſide, & there was none that would helpe. I looked toward the
11 helpe of men, & there was none. † I remembred thy mercie
ô Lord, and thy operation, which are from the beginning of
12 the world. † Becauſe thou deliuereſt them that patiently
expect thee ô Lord, and saueſt them out of the handes of the
13 nations. † Thou haſt exalted my habitation vpon the earth,
14 and I haue prayed for death to paſſe away. † I haue inuocated
our Lord the father of my Lord, that he leaue me not in the
day

:: VVhere we are not able to render recompence to benefactors; eſpecially to God, we are the more bond to acknowlege his manie great benefites, altogether vndeſerued by vs.

day of my tribulation, and in the time of the proude without
helpe. † I wil praiſe thy name continually, and wil collaude 15
it in confeſſion, and my prayer was heard. † And thou haſt 16
deliuered me from perdition, and haſt reſcued me from the
wicked time. † Therfore wil I confeſſe, & ſay praiſe to thee, 17
and bleſſe the name of our Lord. † When I was yet :: young, 18
before I erred, I ſought for wiſdom openly in my prayer.
† Before the temple I prayed for it, and vnto the later end I 19
wil ſeeke after it, and it ſhal flouriſh as the grape timely ripe,
† my hart hath reioyced in it, my foote hath walked the right 20
way, from my youth I ſearched after it. † I bowed mine eare 21
a litle, and receiued it. † I found much wiſdom in myſelf, & 22
I haue much profited therein. † To him that geueth me 23
wiſdom, wil I geue glorie. † For I haue conſulted to doe it: 24
I haue had a zele to good, and ſhal not be confounded. † My 25
ſoule hath wreſtled in it, and in doing it I was confirmed. † I 26
ſtretched forth my handes on high, & I lamented fooliſhnes.
† I directed my ſoule to wiſdom, and in knowlege I found 27
it. † I poſſeſſed with it an hart from the beginning: for this 28
cauſe I ſhal not be forſaken. † My bellie was trubled in ſeeking 29
it: therefore ſhal I poſſeſſe a good poſſeſſion. † Our 30
Lord hath geuen me a tongue for my reward: and with the
ſame I wil praiſe him. † Approch vnto me ye vnlerned, and 31
gather yourſelues together into the houſe of diſcipline. † Why 32
ſlacke ye yet? and what ſay you herein? your ſoules are exceeding
thirſtie. † I haue opened my mouth, and haue ſpoken: 33
Bye it for you without ſiluer, † and ſubmit your necke to the 34
yoke, and let your ſoule receiue diſcipline: for it is very neere
to finde it. † See with your eyes that I haue laboured a litle, 35
and haue found much reſt to myſelf. † Take ye diſcipline :: in 36
a great ſumme of ſiluer, and poſſeſſe abundance of gold in it.
† Let your ſoule reioyce in his mercie, and you ſhal not be 37
confounded in praiſe. † Worke your worke :: before the 39
time, and he wil geue you your reward in his time.

:: VVhen ſenſes are moſt ripe, and the ſoule moſt free from great ſinnes, is the apteſt time to ſerue God, & to get al vertues, and true knowlege. *Eccle. 12.*

:: In ſtead of riches labour to get wiſdom for it is much better then al gold & ſiluer.

:: Merite is in this life, and reward in the next.

The end of the Sapiential Bookes.

THE FOVRT PART OF THE OLD TESTAMENT CONTEINING PROPHETICAL BOOKES.

The argument of Prophetical bookes in general.

AMongſt manie great benefites, which God beſtowed vpon his peculiar people in the old Teſtament, one principal, and very excellent was, that beſides their ordinarie Paſtors, and gouerners in ſpiritual cauſes, the Prieſtes of Aarons progenie, and other clergie men of the ſame tribe of Leui, in Ierarchical ſubordination of one chief, with other ſuperiors and ſubiectes, diſpoſed in ſacred functions; he alſo gaue them other extraordinarie Prophetes of ſundrie tribes, as admonitors and guides, to reduce them from errors of ſinne, into the right way of vertue. Which office the ſame Prophetes performed, as wel by threatning the offenders with Gods wrath, and puniſhment, as by exhorting them to repentance, and ſo to truſt in Gods aſſured mercie, that he would geue them better times, and reliefe from their miſeries. But moſt eſpecially theſe holie Prophetes did foreſee, and foretel the happie times of Grace in the New Teſtament. The coming of Meſſias, Chriſt our Redemer and Sauiour: With the myſteries of his Incarnation, Birth, Paſſion, Death, Reſurrection, Aſcenſion, Coming of the Holie Ghoſt, Fundation, Propagation, perpetual Stabilitie of his Church; and finally the General Iudgement, Eternal Glorie of the bleſſed, and Euerlaſting paine of the damned. For albeit they preached and prophecied manie thinges, properly and immediatly perteyning to the particular ſtate, and people of the Iewes, and other nations, where they conuerſed, yet the principal ſumme of al the prophetical bookes, is of Chriſt and his Church. Yea al the old Teſtament is a general prophecie, and forſhewing of the New. Which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuertheles ſpeaking more diſtinctly of the proper arguments, or contents of the foure partes of the old

Gods ſpecial benefite of ſending Prophetes to the people.

The function of Prophetes, to exhorte to repentance with hope of Gods mercie by Chriſt.

Foure greatter Prophetes, and twelue leſſer were auctors of the prophetical bookes folowing. Baruchs booke being inſerted *in Ieremies.*

Prophecies are called viſions, for their certaintie.

Light of prophecie is next to the light of glorie, and more clere then the light of faith.

Teſtament, the former three more peculiarly ſetforth the Law, the Hiſtorie, and Sapiential precepts: and this laſt part chiefly conteyneth Prophecies of thinges to come. Of which the greateſt part is now come to paſſe, or dayly fulfilled, and the reſt shal likewiſe be performed in due time. So now in order after the Legal, Hiſtorical, and Sapiential bookes, folow the Prophetical: and are theſe, according to the names of the Prophetes that writte them. Iſaie, Ieremie *with* Baruch, Ezechiel, *and* Daniel, *commonly called the greatter Prophetes: and the twelue leſſer are* Oſee, Ioel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie: *and* Malachie. *Who were al ſingularly inſpired, and gouerned in their preachings and writinges, by the Holie Ghoſt, that they could not erre. Yea they were ſo illuminated in their vnderſtanding, that they clerly ſaw that, which they vttered. And therfore their Prophecies are called* Viſions, *for the aſſured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowlege then that, which we ſee with our corporal eyes, and therfore of al witneſſes the eye witnes is eſtemed the ſureſt: and as in al natural knowlege, that is moſt certaine, which is ſene by diſcourſe of reaſon: ſo in ſupernatural knowlege nothing is more aſſured then that, which is ſene by ſupernatural light. Whereof there be three ſortes: the light of Faith, of Prophecie, and of Glorie. Al three certaine, and vndoubted; but moſt clere and manifeſt is the viſion by light of glorie: wherby God is ſene in himſelf, and al thinges in him, that perteyne to the ſtate of euerie glorious Sainct. Next therto is the viſion by light of prophecie, wherwith God illuminateth the vnderſtanding of the Prophet by a ſpecial, extraordinarie, and tranſitorie light of grace, that either he clerly ſeeth the reueled truthes, or at leaſt perfectly knoweth, that he is moued by the Holie Ghoſt, though he vnderſtand not al, that the Holie Ghoſt intendeth; and ſo when, and where it is Gods wil, he vttereth the ſame, for inſtruction of others. The laſt, which is alſo certaine, but more obſcure, is the ſupernatural knowlege, which al Catholique Chriſtians haue by light of faith, aſſuredly beleuing al thinges which God reueleth by his Church.*

Prophecies are hard to be vnderſtood for diuers cauſes.

Concerning therfore this excellent diuine gift of Prophecie, granted to few, for the benefite of al Gods ſeruants, we are here to informe the vulgar reader, that wheras theſe prophecies are for moſt part hard to be vnderſtood, and as S. Peter teacheth, not knowen by priuate interpretation, but muſt be interpreted by the ſame Spirite, wherwith they were written, *our purpoſe is not to explicate them, nor yet to produce large explications of the godlie lerned Fathers, but rather fewer and briffer notes then hertofore. and for the reſt we remitte the more lerned and ſtudious readers, according to their capacities, to ſearch the ſame, in the commentaries of ancient and late Expoſiters: wiſhing others to content themſelues, with the more eaſie partes of*

2. Pet. 1.

of holie Scriptures, and other godlie bookes, and daylie inſtructions of ſpiritual teachers. And ſuch as do alſo read theſe, may obſerue with vs, theſe (amongſt other) ſpecial cauſes of the hardnes of the Prophetes. One cauſe is the frequent interruption of ſentences, with ſuddaine change from one perſon, or matter to an other, without apparent coherence. Which S. Ierom noteth in ſundrie places. As Iſaie. 7. after that the Prophet hath ſeuerely reprehended king Achab, for his diſtruſt of Gods aſſiſtance againſt his temporal enimies (v. 13.) in the next wordes he prophecieth, that a Virgin ſhal conceiue, and beare a ſonne, *Chriſt our Sauiour, and the like in other places. An other cauſe is, that the Prophetes ſpeake thinges of ſome perſons, which are to be fulfilled in others, either of their progenie, or prefigured by them. As the prophecie of the Iewes and Gentiles, compriſed in the hiſtorie of Eſau & Iacob. Likewiſe that which Iacob prophecied (Gen. 49.) of Simeon an Leui, not fulfilled in themſelues but in the Scribes, and Prieſtes deſcending of their ſtock. Alſo much of that which Dauid ſemeth to ſpeake of Salomon, Pſal. 88. can only be vnderſtood of Chriſt. Other examples wil occurre in the Prophetes enſuing. Briefly, for we can not here expreſſe al the cauſes in few wordes, prophecies are often times vttered in figuratiue ſpeaches, and often not in wordes, but in factes; other times ſo mixed with hiſtories, and temporal thinges with ſpiritual, againe ſome thinges perteyning to the old Teſtament, ſo ioyned with myſteries of the new, and the like, that moſt hard it is to diſcerne, nay not poſſible without ſpecial reuelation, or inſtruction of others to know, to what purpoſe or thing euerie part perteyneth, or is to be applied: for ſome thinges are ſpoken only of the hiſtorie, ſome thinges of miſteries, manie thinges of both. And the reaſon why the Holie Ghoſt doth ſo vtter theſe prophecies is noted by S. Ierom (in Nahum. 3.) that the proud and malicious enimies of Religion may not vnderſtand them :* leſt (*ſayth he*) a holie thing ſhould be geuen to dogges, pearles caſt to ſwine, moſt ſacred myſteries laide oppen before prophane perſons. *S. Gregorie alſo alleageth an other reaſon (ho. 17. in Ezech.) that occaſion of humilitie* may be geuen vs by thoſe thinges, which are hidden in holie Scriptures. *And increaſe alſo of merite by beleuing more then we vnderſtand,* becauſe faith hath not merite, where reaſon geueth experiment.

S. Ierom. in c. 2. & 3 Nahum

S. Chryſ. ho. 8. in Math. 2.

S. Aug. de catech. rudibus. c. 3.

Et cont. Mend. c. 10.

Entym. in Pſal. 117.

Suddaine tranſition from one thing to an other.

That which is ſpoken of certaine perſons is ment of others

Prophecies are often vttered in figuratiue ſpeaches. Some conſiſt in thinges done, others are mixt with hiſtories, and temporal thinges with ſpiritual.

VVhy God would haue them obſcure.

THE ARGVMENT OF THE PROPHECIE OF ISAIE.

ISaie *the ſonne of Amos, and nephew (as S. Ierom inſinuateth) to king Amaſias, prophecied in the times of Oſias, Ioathan, Achaz, Ezechias, and in the beginning of Manaſſes, Kinges of Iuda; in al aboue three ſcore*

Prefat. ad Paul. & Euſto.

Iſai of noble lineage and a martir prophecied a long time.

Is called the Euangelical Prophet.
Hewritte in a high ſtile

yeares and was cruelly put to death, ſawed into partes by commandment of Manaſſes. He is commonly called the Euangelical Prophet, *for his ample and particular ſpeaches of Chriſt, more large and more plaine then in anie other of the old Prophetes. His ſtile is high and eloquent, according to his liberal education being of the royal bloud. For ſo it pleaſeth the Holie Ghoſt, to vtter his diuine prophecies diuerſly according to the qualities, and conditions of the perſons, by whom he ſpeaketh: by Iſaie in a loftie, and by Amos in a meane ſtile: as a muſitian ſoundeth the ſame ſongue, by a ſimple pipe, & by a cornet, trumpet or other muſical inſtrument. Which S. Paul alſo witneſſeth, ſaying,* Diuerſly and by diuers meanes, God ſpake to the fathers in the Prophetes. *Iſaie therfore conuerſing in the kingdom of Iuda, eſpecially in the Emperial and Metropolitan citie of Ieruſalem, preached & propheciedmanie thinges perteyning to the Tribes of Iuda and Beniamin, as alſo to the tribe of Leui. Which after the ſchiſme of Ieroboam, repayred in maner al to the kingdom of Iuda, where God was rightly ſerued. He prophecied alſo of the tenne Tribes, the kingdom of Iſrael: & of the future captiuities of them both, and of the reduction of Iuda. Alſo he prophecied of other nations, and peoples, with whom the Iewes had either emnitie, or freindlie conuerſation: and of al the world. But moſt eſpecially of the coming of Chriſt, to redeme, and deliuer mankind from captiuitie of ſinne.*

S. Iero. Epiſt. ad Paulin. Et in com Iſai. S. Aug. li. 18. c. 27. ciuit. & lib 9. c. 5. confeſſ.
Heb. 1.

Liued in the kingdom of Iuda.

The contents, diuided into two general partes.
and into eight particular.

The whole prophecie conteyneth two general partes. First more principally
the Prophet admoniſheth, and threatneth the people, that they ſhal be pu-
niſhed for their manifold ſinnes. in the 39. former chapters. In the other 27.
he comforteth them, ſignifying that God of his mercie, wil after chatiſment,
& their repentance, deliuer them from their aduerſaries. Yet ſo that ech part
participateth of the principal contents with the other. More particularly the
1. *whole booke may be diuided into eight partes. In the twelue firſt chapters, the*
Prophet admoniſheth al ſortes in the kingdom of Iuda, of their ingratitude
towards God, with manie other ſinnes and of iuſt puniſhment, but mixt
2. *with conſolation of Gods mercie, and thankſegeuing for the ſame. In eleuen*
chapters folowing, he directeth his ſpeach to other Nations, aduerſaries to the
3. *Iewes. In foure more he extendeth his admonitions to al the world, ſtil in-*
4. *termixing ſome conſolations. In other foure he reprehendeth both the*
5. *kingdoms, of Iſrael and Iuda, for ſeeking helpe of ſtrange nations. In the*
next eight chapters he prophecieth of diuers dangers imminēt to the kingdom
of Iuda, of their captiuitie in Babylon, of Gods benignitie deliuering them, &
6. *very much in euerie part of Chriſt, and his Church. Then in fiue chapters he*
prophecieth very particularly of the comfortable deliuerie from ſinne by
7. *Chriſt. In other foure from temporal captiuitie by Cyrus King of Aſſirians.*
8. *And finally in the laſt eightene chapters, he prophecieth largely of the perfect*
deliuerie by Chriſt, conuerſion of al Nations, reiection of the Iewes, til nere the
end of the world, when they ſhal alſo returne to Chriſt.

THE PROPHECIE OF ISAIE

CHAP. I.

Iſaie propheciyng in the dayes of foure kinges of Iuda, 2. admoniſheth both princes and people of their ingratitude, and other ſinnes againſt God. 7. for which they ſhal be led captiue. 11. Neither ſhal ſacrifices, nor prayers ſaue them, 16. except they cleanſe their ſoules from ſinnes. 20. which they not doing ſhal be ſeuerely puniſhed. 26. Wherby the reliques ſhal be purged, and the Church ſhal flouriſh.

1 THE viſion of Iſaie the ſonne of ∷ Amos, which he ſawe
concerning Iuda and Ieruſalem in the dayes of Ozias,
2 Ioathan, Achaz, and Ezechias kinges of Iuda. † Heare ye
heauens, & geue eare ô earth, becauſe our Lord hath ſpoken.
I haue brought vp children, and exalted them: but they haue
3 deſpiſed me. † The oxe hath knowen his owner, and the
aſſe his maſters crib: but Iſrael hath not knowen me, and my
4 people hath not vnderſtood. † Woe to the ſinful nation, the
people loden with greeuous iniquitie, the wicked ſeede, vngracious
children: they haue forſaken our Lord, they haue
blaſphemed the holie one of Iſrael, they are reuolted backewards.
5 † For what ſhal I ſtrike you anie more, which adde
preuarication? ∷ euerie head is ſicke, & euerie hart in heauines.
6 † From the ſole of the foote vnto the toppe of the head, there
is no health therein: wound, and wayle, and ſwelling ſtroke:
it is not bound vp, nor cured with medicine, nor mollified
7 with oile. † Your land is deſolate, your cities burnt with
fire: your countrie ſtrangers deuoure before your face, and it
8 ſhal be made deſolate as in the ſpoile of enemies. † And ∷ the
daughter of Sion ſhal be left as a vineyard, and as a cottage in
9 a place of cucumbers, and as a citie that is waſted. † ∷ Vnleſſe
Rom. 9. the Lord of hoſtes had lefte vs ſeed, we had beene as Sodom,
10 and we ſhould be like to Gomorrha. † Heare the word of our
Lord ye princes of Sodom, geue eare to the law of our God ye
11 people of Gomorrha. † To what purpoſe do you offer me
the multitude of your victimes, ſaith our Lord? I am ful. the
holocauſt of rammes, and the fatte of fatlings, and the bloud
of calues, and lambes, and buck goates I haue not deſired.
12 † When you ſhould haue come before my ſight, who ſought

The firſt part. The kingdom of Iuda ſhal be captiue in Babylon, for their ingratitude towards Gods, and other ſinnes.

∷ Not Amos the third of the leſſe prophetes, for this name is written in other letters in Hebrew: but one of the royal bloud as *S. Ierom.* teſtifieth.

∷ Prince, Prieſt, and people are al ſicke of ingratitude againſt God, & other iniquities.

∷ Ieruſalem defaced and deſtroyed.

∷ God continually preſerueth ſome holie ſeede, that his Church neuer faileth.

for theſe thinges at your handes, that you ſhould walke in my
courtes? † Offer ſacrifice no more in vaine: incenſe is abo- 13
mination to me. The Newe moone, and the Sabbath, and
other feſtiuities I wil not abide, your aſſemblies are wicked.
† My ſoule hateth your Calendes, and your ſolemnities: they 14
are become tedious to me, I haue laboured in ſuſteyning.
† And when you ſhal ſtreach forth your hands, I wil turne 15
away mine eies from you: & when you ſhal multiplie prayer,
I wil not heare: for your handes are ful of bloud. † Wash 16
you, be cleane, take awaỹ the euil of your cogitations from
mine eies: ceaſe to doe peruerſely. † Lerne to doe good: 17
ſeeke iudgement, ſuccour the oppreſſed, iudge for the pupil,
defend the widow. † And come, and accuſe me, ſayth our 18
Lord: if your ſinnes shal be as ſcarlet, they ſhal be made
white as ſnow: and if they be red as vermelon, they ſhal be
white as wooll. † If you be willing, and wil heare me, you 19
ſhal eate the good thinges of the earth. † But if you wil not, 20
and wil prouoke me to wrath: the ſword ſhal deuoure
you, becauſe the mouth of our Lord hath ſpoken. † How is 21
the faythful citie, ful of iudgement, :: become an harlot?
iuſtice hath dwelled in it, but now mankillers. † Thy ſiluer is 22
turned into droſſe: thy wine is mingled with water. † Thy 23
princes are vnfaithful, companions of theues: al loue giftes,
folow rewardes. They iudge not for the pupil: and the wi-
dowes cauſe goeth not in to them. † For this cauſe ſayth our 24
Lord the God of hoſtes the mightie one of Iſrael: Alas, I wil
comfort myſelfe vpon mine aduerſaries: and wil be reuenged
of mine enemies. † And I wil turne mine hand to thee, and 25
I wil boyle out thy droſſe til it be pure, & wil take away al thy
tinne. † And I wil reſtore :: thy iudges as they haue beene 26
before, and thy counſelers as of old. After theſe thinges thou
ſhalt be called the iuſt, a faithful citie. † Sion ſhal be redemed 27
in iudgement, and they ſhal bring her backe in iuſtice. † And 28
he ſhal deſtroy the wicked, and the ſinners together: and they
that haue forſaken our Lord, ſhal be conſumed. † For they ſhal 29
be confounded for the idols, to which they haue ſacrificed:
and you ſhal be aſhamed of the gardens, which you choſe.
† When you ſhal be as an oke the leaues falling of, and as a 30
garden without water. † And your ſtrength ſhal be, as the 31
iſles of towe, and your worke as a ſparke: and both ſhal be
ſet on fire together, and there ſhal be none to quench it.

CHAP.

:: Much wickednes reigned in Ieruſalem before their captiuitie in Babylon: but much more at Chriſts paſſion, when they perſecuted him euen to the Croſſe: and his diſciples, and al chriſtians, til their citie was taken by the Romanes and the whole nation diſperſed.

:: The Rabbins vnderſtand thoſe Iudges and Prieſtes that gouerned the people after their deliuerie from captiuitie: but S. Ierom expoundeth this and the like places of the Apoſtles, and their ſucceſſors.

CHAP. II.

Al nations shal come to the Church of Chriſt; which shal beginne in Ieruſalem. 6. And the Iewes shal be reiected for their idolatrie, auarice, and other ſinnes. 11. Proud men shal be humbled, & Gods glorie shal increaſe, 18. Idolatrie shal be deſtroyed.

1 THE word, that Iſaie the ſonne of Amos ſaw vpon Iuda
2 and Ieruſalem. † And in ∷ the later dayes the montaine
of the houſe of our Lord shal be prepared, in the toppe of
montaines, and it shal be eleuated aboue the little hilles: and
3 al nations shal flowe vnto it. † And manie peoples shal goe,
& shal ſay, come and let vs goe vp to the mount of our Lord,
and to the houſe of the God of Iacob, and he wil teach vs his
wayes, and we shal walke in his pathes: becauſe the law shal
come forth from Sion, and the word of our Lord from Ieru-
4 ſalem. † And he shal iudge the Gentiles, and rebuke manie
peoples: and they shal turne their ſwordes into culters, and
their ſpeares into ſiethes: nation shal not lift vp ſword againſt
nation, neither shal they be exerciſed any more to battel.
5 † Houſe of Iacob come ye, and let vs walke in the light of our
6 Lord. † For thou haſt ∷ reiected thy people, the houſe of
Iacob: becauſe they are filled as in times paſt, and haue had
ſouthſayers as the Philiſthijms, and haue ſtucke faſt to ſtrange
7 children. † The land is replenished with ſiluer and gold: and
8 there is no end of their treaſures. † And their land is reple-
nished with horſes: and their chariotes are innumerable. And
their land is ful of idoles: they haue adored the worke of their
9 handes, which their fingers made. † And man bowed himſelf,
10 and man was humbled: therfore forgeue them not. † Enter
thou into the rocke, and be hid in a pitte, in the ground from
the face of the feare of our Lord, & from the glorie of his ma-
11 ieſtie. † The loftie eies of man are humbled, and the height of
men shal be made to ſtoupe: & our Lord onlie shal be exalted
12 in that day. † Becauſe the day of the Lord of hoſtes shal be
vpon al the proude and loftie, and vpon euerie one that is
13 arrogant, and he shal be humbled. † And vpon al the ceders of
14 Libanus high, & eleuated, & vpon al the okes of Baſan. † And
vpon al the high mountaines, and vpon al little hilles eleuated.
15 † And vpon euerie high towre, and euerie fenſed wal. † And
16 vpon al the shippes of Tharſis, and vpon al, that is fayre to
behold.

∷ It is not only certaine, but alſo euident that the prophet ſpeaketh here, and in innumerable other places, of the Church of Chriſt, which is the citie ſet vpon a mountaine. *Mat 5.* vnto which al nations are gathered, and al the time of the new Teſtament is called the laſt houre, 1. *Ioan.* 2. becauſe no time shal folow after this, but al eternitie.

∷ The Iewes were reiected after Chriſts death: before which they were ſtil conſerued: though often ſeuerely punished. And ſo now the Church of Chriſt shal neuer be reiected, nor

behold. † And the loftines of men shal be bowed, and the 17
height of men shal be humbled, and our Lord onlie shal be
exalted in that day. † And idols shal :: vtterly be deſtroyed. 18
† And they shal enter into the caues of rockes, and into the 19
pittes of the earth from the face of the feare of our Lord, and
from the glorie of his maieſtie, when he shal riſe vp to ſtrike
the earth. † In that day shal a man caſt away the idols of his 20
ſiluer, and the idols of his gold, which he had made him to
adore, mowles and battes. † And he shal goe into the clefts 21
of rockes, and into the caues of ſtones from the face of the
feare of our Lord, and from the glorie of his maieſtie, when
he shal riſe vp to ſtrike the earth. † Ceaſe therfore from the 22
man, whoſe ſpirit is in his noſthrels, becauſe he is reputed high.

:: It is moſt abſurde, and contrarie to this and other Scriptures, that Proteſtants feyne of great idolatrie in the Chriſtian world, for a thouſand or more yeares together, profeſſing Chriſts name & Religion, and yet continually committing (as theſe new maſters imagine) groſſe idolatrie.

CHAP. III.

The Iewes shal be depriued of wiſe men, 4. and be ſubiect to childish, and effeminate gouerners, 8. for their greuous ſinnes. 16. The proud, curious, and laſciuious attyre of their wemen, 24. shal be turned into ignominie, and ſorow.

FOR behold the dominatour the Lord of hoſtes :: shal take 1
away from Ieruſalem, and from Iuda the valiant and the
ſtrong, al ſtrength of bread, and al ſtrength of water. † The 2
ſtrong, and the man of warre, the iudge, and the prophete,
and ſouthſayer, and the ancient. † The prince ouer fiftie, and 3
the honorable of countenance, and the counſeler, and the
wiſe of workemaſters, and the skilful of myſtical ſpeach.
† And I wil geue children to be their princes, and the effeminate 4
shal rule ouer them. † And the people shal rush violently, 5
man againſt man, and euerie one againſt his neighbour:
the childe shal make tumult againſt the ancient, and the baſe
againſt the noble. † For a man shal take hold of his brother, 6
one of the houſe of his father: Thou haſt a garment, be thou
our prince, and let this ruine be vnder thy hand. † He shal 7
anſwer in that day, ſaying: I am no phyſicion, & in my houſe
there is no bread, nor garment: do not appoint me prince of
the people. † For Ieruſalem is gone to ruine, and Iuda is 8
fallen: becauſe their tongue, & their inuentions were againſt
our Lord, to prouoke the eyes of his maieſtie. † The knowlege 9
of their face hath anſwered them: and they haue proclaimed
their ſinne as Sodom, neither haue they hid it: woe to their
ſoule,

:: This was fulfilled firſt in the captiuitie of Babylon and more notoriouſly after Chriſts paſſion, in the deſtruction of Ieruſalem, and diſperſion of the Iewes: euen to this day: and yet forward, til nere the end of this world.

10 ſoule, becauſe euils are rendered to them. † Say to the iuſt
that it is wel, becauſe he ſhal eate the fruite of his inuentions.
11 † Woe to the impious vnto euil: for the reward of his handes
12 shal be made to him. † My people their exactours haue ſpoy-
led, & wemen haue ruled ouer them. My people, ∷ they that cal
thee bleſſed, the ſame deceiue thee, and diſſipate the way
13 of thy ſteppes. † Our Lord ſtandeth to iudge, and he ſtandeth
Apoc. 1. 14 to iudge peoples. † Our Lord shal come to iudgement with
the ancients of his people, and his princes: for you haue
deuoured the vineyard, and the ſpoile of the poore is in your
15 houſe. † Why do you conſume my people, and grinde the
16 faces of the poore, ſayth our Lord the God of hoſtes? † And
our Lord ſayd: for that ∷ the daughters of Sion are haughtie,
and haue walked with ſtretched out necke, and went with
twinglings of eies, and clapped their handes, walked on their
17 feete, and ietted in a ſet pace. † Our Lord ſhal make balde the
crowne of the daughters of Sion, and our Lord ſhal diſcouer
18 their haire. † In that day ſhal our Lord take away the orna-
19 ment of shoes, and litle moones. † And cheynes, and ouches,
20 and bracelettes, and bonnettes. † And the sheading combes,
and ſloppes, and tablettes, and ſweete balles, and earlets.
21 † And ringes, and pearles hanging on the forehead. † And
22 changes of apparel, and shorte clokes, and the fine linen, and
23 nedles, † and loking glaſſes, and launes, and headbands, and
24 bonegraces. † And for ſwete ſauour there ſhal be ſtinke, and
for a girdle a corde, and for friſled haire baldnes, and for
25 ſtomacher hairecloth. † Thy fayreſt men alſo ſhal fal by the
26 ſworde, and thy ſtrong ones in battle. † And her gates ſhal
lament and moorne, and she ſhal ſit deſolate on the ground.

∷ An Eccleſiaſtical preacher muſt not flatter the people. He muſt moue teares (*ſayth S. Ierom*) not laughter.

∷ By the metaphor of wemen, S. Ierom vnderſtandeth the cities of Iurie, of which Ieruſalem was the head, and Sion the chiefe place thereof, al which were defaced, by the Babylonians, but more fully deſtroyed by Titus and Veſpatian, fourtie yeares after Chriſts Paſſion.

CHAP. IIII.

After the deſtruction of the Iewes, manie wemen ſhal ſeeke to marie with one man, 2. but the reliques, repenting of their ſinnes, ſhal returne to God, 5. and floriſh vnder his protection.

1 AND ∷ ſeuen wemen ſhal take hold of one man in that
day, ſaying: We wil eate our owne bread, and be co-
uered with our garments: only let thy name be called vpon
2 vs, take away our reproch. † In that day the bud of our Lord
ſhal be in magnificence, and glorie, and the fruite of the
earth high, and exultation to them, that ſhal be ſaued of
3 Iſrael. † And it ſhal be: Euerie one that ſhal be leaſt in Sion,

∷ After the reduction of heathniſh or heretical people to catholique religion, there wil be great want of ſpiritual paſtors.

and ∵ ſhal remaine in Ieruſalem, ſhal be called holie, euerie
one that is written in life in Ieruſalem. † If our Lord ſhal 4
cleanſe the filth of the daughters of Sion, and ſhal waſh the
bloud of Ieruſalem out of the middes thereof in the ſpirit of
iudgement, and ſpirit of heate. † And our Lord ſhal create 5
vpon euerie place of mount Sion, and where he is inuocated,
a clowde by day, and ſmoke, and the brightnes of flaming fyre
in the night: for vpon al glorie protection. † And there ſhal 6
be a tabernacle for a place of ſhadow in the day from the
heate, and for ſecuritie, and couert from the whyrlewind,
and from rayne.

∵ Not al the Iewes that eſcaped temporal death in the deſtruction of Ieruſalem, but thoſe only ſhal be eternally ſaued, that beleuing ſhal be baptized and liue wel.

CHAP. V.

Vnder the figure of a barren vineyard, is prophecied the reiection of the Iewes, 7. for their ſinnes of auarice, 11. intemperance, & other wickednes, 18. one iniquitie drawing an other, 20. iudging good to be euil, and euil good. 25. for which the Gentiles of diuers nations ſhal afflict them.

I wil ſing to my beloued ∵ the canticle of my coſin concerning 1
his vinyard. A vineyard was made to my beloued in
horne the ſonne of oile. † And he hedged it, and choſe ſtones 2
out of it, and planted it elect, and built a towre in the middes
thereof, and ſet vp a preſſe therein: and looked that it
ſhould yeld grapes, and it yelded wilde grapes. † Now therfore 3
ye inhabitants of Ieruſalem, and men of Iuda, iudge
betwen me and my vineyard. † What is there that I ought to 4
doe more to my vineyard, and haue not done to it? Whether
that I looked, it ſhould yeld grapes, and it hath yelded
wilde grapes? † And now I wil ſhew you what I wil doe 5
to my vineyard. ∵ I wil take away the hedge therof, and it
ſhal be into ſpoile: I wil throw downe the wal thereof, and
it ſhal be to be troden vpon. † And I wil lay it waiſt: it 6
ſhal not be pruned, and it ſhal not be digged: and bryers and
thornes ſhal ouergrowe it: and I wil command the cloudes
that they rayne no ſhower vpon it. † For the vineyarde of 7
the Lord of hoſtes, is the houſe of Iſrael: and the man of Iuda,
his delectable bud: & I looked that it ſhould doe iudgement,
and behold iniquitie: and iuſtice, and behold clamour. † Woe 8
to you that ioyne houſe to houſe, and lay filde to filde, euen to
the end of the place: why ſhal you alone dwel in the middes
of the earth? † Theſe thinges are in my eares, ſayth the Lord 9
of

∵ Iſaie of the tribe of Iuda here prophecieth the doleful ſongue which Chriſt vttered weeping ouer Ieruſalem, foreſeeing & foretelling their deſtruction. *Luc. 19. v. 41.*

∵ Al this ſheweth that God only ſubtracting his protection, no man nor people is able to ſtand; of whoſe ruine God is not the auctor, but only permitteth that they fal into ſinnes, and ſo into other miſeries.

Mat. 21.

Rom.

of hoſtes: vnles manie great and fayre houſes become deſolate,
10 without an inhabiter. † For ten acres of the vineyards
shal yeld one litle flagon, and thirtie busheles of ſeede shal
11 yeld three busheles. † Woe to you that riſe vp earely to folow
drunkennes, and to drinke euen vntil euening, that you
12 may be inflamed with wine. † Harpe, and viole, & timbrel,
and shalme, and wine in your feaſtes: and :: the worke of our
Lord you regard not, nor conſider the workes of his handes.
13 † Therfore is my people led away captiue, becauſe they had
not knowlege, and their nobles died with famine, and the
14 multitude thereof dried away with thirſt. † Therfore hath
hel dilated his ſoule, and opened his mouth without anie
limite, and their ſtrong ones, and their people, and their high
15 and glorious ones shal deſcend into it. † And man shal be
bowed, and man shal be humbled, and the eies of the loftie
16 shal be brought law. † And the Lord of hoſtes shal be exalted
in iudgement, and the holie God shal be ſanctified in iuſtice.
17 † And the lambes shal feede according to their order, and
18 ſtrangers shal eate the deſerts turned into frutefulnes. † Woe
to you that draw iniquitie in cordes of vanitie, & ſinne as the
19 linke of a wayne. † Which ſay: let him make haſt, & let his worke
come quickly, that we may ſee it: & let the counſel of the holie
20 one of Iſrael come, and we shal know it. † Woe vnto you that
cal euil good, and good euil: putting darknes light, and light
21 darknes: putting bitter for ſwete, & ſwete for bitter. † Woe
Rom. 12. to you that are wiſe in your owne eies, and prudent before
22 yourſelues. † Woe to you that are mightie to drinke wine, &
23 ſtout men in drunkennes. † Which iuſtifie the impious for
24 giftes, and take away the iuſtice of the iuſt from them. † For
this, euen as the tongue of fire deuoureth ſtuble, and the
heate of the flame burneth it vp: ſo shal their roote be as
iſles, and their bud shal riſe vp as duſt, for they haue caſt away
the law of the Lord of hoſtes, and haue blaſphemed the word
25 of the holie one of Iſrael. † Therfore is the furie of our Lord
wrath againſt his people, and he hath ſtretched out his hand
vpon them, and ſtriken them: and the mountaines were
trubled, and their carcaſſes were made as dung in the middes
of the ſtreates. In al theſe thinges his furie is not turned away,
26 :: but yet is his hand ſtretched forth. † And he shal lift vp a
ſigne in the nations a farre, and shal whiſtle to him of the ends
27 of the earth: and behold he shal come in haſt ſpedely. † There

:: An admonition to celebrate feſtiual dayes with holy religious exerciſes, and not to folow drunkennes nor other wicked or vaine thinges.

:: Greuous ſinnes muſt be greuouſly puniſhed. Such

is none that faynteth, nor that laboreth in them, he wil not
ſlumber, nor ſleepe, neither ſhal the girdle of his reines be
looſed, neither ſhal the latchet of his ſhoe be broken. † His 28
arrowes ſharpe, and al his bowes bent. The hooſes of his
horſes as the flint, & his wheeles as the violence of a tempeſt.
† His roaring as a lions, he ſhal roare as lions whelpes: and 29
he wil gnash, and hold the praye, and claſpe it, and there ſhal
be none to plucke it away. † And it ſhal ſound vpon him in 30
that day, as the ſound of the ſea: we ſhal looke towards the
earth, and behold darkenes of tribulation, and the light is
darkened in the miſt therof.

CHAP. VI.

The prophet after a glorious viſion, 5. lamenteth his former ſilence; 6. his lippes being puriſied by an Angel, with a hote coal, 8. he is willingly ſent & ſo prophecieth that the peoples hart wil be hardned; their cities ſhal be deſtroyed, but good reliques ſhal be conſerued.

IN the yeare that king Ozias died, I ſaw our Lord ſitting 1 *4. Reg. 15* *2. Par. 26*
vpon an high throne and eleuated: and thoſe thinges that
were vnder him filled the temple. † Seraphims ſtoode vpon 2
the ſame: ſix winges to one, and ſix winges to the other: with
two ∷ they couered his face, and with two they couered his
feete, and with two they flewe. † And they cried one to an 3
other, and ſayd: Holie, holie, holie, the Lord God of hoſtes, al *Apoc. 4.*
the earth is ful of his glorie. † And the lintels of the dores 4
were moued at the voice of him that cried, and the houſe was *Rom. 11.*
filled with ſmoke. † And I ſaid: Woe is me becauſe I haue 5
held my peace, becauſe I am a man of polluted lippes, and
I dwel in the middes of a people that hath polluted lippes, and
the king the Lord of hoſtes I haue ſene with mine eies. † And 6
one of the Seraphims flewe to me, and in his hand an hote
cole, which he had taken with tonges from the altar. † And 7
he touched my mouth, and ſaid: Behold this hath touched
thy lippes, and thine iniquitie ſhal be taken away, & thy ſinne
ſhal be cleanſed. † And I heard the voice of our Lord ſaying: 8
Whom ∷ ſhal I ſend? and who ſhal goe for vs? And I ſayd: Loe
I am here, ſend me. † And he ſayd: Goe, and thou ſhalt ſay 9
to this people: Heare ye that heare, and vnderſtand not: and
ſee viſion, and knowe it not. † Blinde the hart of this people, 10 *Mat. 21.*
and make their eares heauie, and ſhut their eies: leſt perhaps
they may ſee with their eies, and heare with their eares, and
vnderſtand

as was the ſinne of the Ievves perſecuting Chriſt.

∷ Neither Iſaie, nor Moyſes, nor anie other mortal man did euer ſee God in himſelfe but only ſhadowed. Yet the wicked calumniouſly accuſed, condemned, and put Iſaie to cruel death, vpon pretence of blaſphemie, for ſaying that he ſaw God. VVhich he otherwiſe ſaid not, but *couered by the vvinges of the Seraphimes. Origen in hunc locum. & S. Ierom. Tradi. Hebraicis in Paral.*

∷ Iſaie was not only an Euangelical but alſo an Apoſtolical prophet, with whom God here treateth and proceedeth, as with an *Apoſtle*, ſaying: *VVhom ſhal I ſend?* and the prophet

vnderſtand with their hart, and be conuerted and I heale
11 them. † And I ſaid: How long Lord? And he ſaid: Vntil the
cities be made deſolate without inhabiter, and the houſes
12 without man, and the land ſhal be leaſt deſert. † And our
Lord ſhal make men goe farre of, and he ſhal be multiplied
13 that was leaſt in the middes of the earth. † And yet there
ſhal be tithing in it, and ſhe ſhal be conuerted, and ſhal be to
the ſhew as a terebinth, and as an oke, that ſpreadeth his
boughes: that which ſhal ſtand in it, ſhal be an holie ſeede.

anſwering: *Send me.* God ſent him, ſaying: *Goe.* &c. S. *Ierom in Proœmio Iſaiæ.*

CHAP. VII.

Ieruſalem being beſeeged, 3. *the prophet telleth the king, that the enemies ſhal not preuaile* (8. *but the kingdome of Iſrael ſhal be deſtroyed)* 10. *geueth for a ſigne that a Virgin ſhal conceiue and bare a Sonne.* 17. *prophecieth alſo the captiuitie, and deſolation of the kingdom of Iuda.*

4.Reg.16 1 AND it came to paſſe ∷ in the dayes of Achaz the ſonne of
Ioathan, the ſonne of Ozias king of Iuda, there came
vp Raſin the king of Syria, and Phacee the ſonne of Romelia
the king of Iſrael to Ieruſalem, to fight againſt it: and they
2 could not ouercome it. † And they told the houſe of Dauid,
ſaying: Syria hath reſted vpon Ephraim, & his hart was moued,
and the hart of his people, as the trees of the woodes are
3 moued at the face of the winde. † And our Lord ſayd to
Iſaie: Goe forth to meete Achaz, thou, and Iaſub thy ſonne
that is leaſt, to the conduite of the vpper poole, in the
4 way of the Fullers filde. † And thou ſhalt ſay to him: See
thou be ſtil: feare not, and let not thine hart be afrayd of the
two tailes of theſe ſmoking fyrebrands, in the wrath of the
furie of Raſin the king of Syria, and of the ſonne of Romelia.
5 † For that Syria hath taken counſel againſt thee, vnto the euil
6 of Ephraim, and the ſonne of Romelia, ſaying: † Let vs goe
vp to Iuda, and rayſe it vp, and plucke it away to vs, and make
7 the ſonne of Tabeel king in the middes therof. † Thus ſayth
8 our Lord God: It ſhal not ſtand, & this ſhal not be. † But the
head of Syria Damaſcus, & the head of Damaſcus Raſin: and
yet threeſcore and fiue yeares, and Ephraim ſhal ceaſe to be a
9 people: † And the head of Ephraim Samaria, and the head
of Samaria the ſonne of Romelia. If you wil not beleue, you
10 ſhal not be permanent. † And our Lord added to ſpeake to
11 Achaz, ſaying: † Aske a ſigne for thee of the Lord thy God
12 vnto the depth of hel, or vnto the height aboue. † And Achaz

∷ Before this, the kinges of Syria and of Iſrael had taken king Achaz in battel and caried avvay great ſpoyles, 2. *Paral.* 28. But preſuming, to do the like againe, God ſuffered them not to preuaile. Myſtically this ſignified that heretikes of diuers ſectes conſpire together, to impugne the Catholike Church. VVhich they do much afflict, and terrifie, but can neuer ouerthrow is. *S. Ierom in hunc locum.*

:: Though Achaz vvas very vvicked and committed idolatrie, 4. *Reg.* 16. 2. *Par.* 28. yet he beleued in God Almightie, knovving that he ought not to tempt him. :: Vpon occaſion of Gods mercie promiſed vvithout mans deſert, which king Achaz hardly beleued, to confirme the ſame with a farre greatter example, God inſpired the Prophet alſo to forſhevv the greater myſterie of Chriſts Incarnation, his conception & birth of a virgin, for the redemption of al mankind.

ſaid : I wil not aſke, and :: I wil not tempte our Lord. † And 13
he ſaid : Heare ye therfore ô houſe of Dauid: Is it a ſmal thing
for you, to be greuous to men, that you are greuous to my
God alſo? † Therfore ſhal our Lord himſelfe :: geue you a 14
ſigne. Behold a virgin ſhal conceiue, and beare a ſonne, & his
name ſhal be called Emmanuel. † He ſhal eate butter and 15
honie, that he may know to refuſe euil, and chooſe the good.
† For before the childe know to refuſe euil, and chooſe good, 16
the land which thou doeſt deteſt ſhal be forſaken of the face
of her two kinges. † Our Lord wil bring vpon thee, & vpon 17
thy people, and vpon the houſe of thy father, daies that came
not ſince the daies of the ſeparation of Ephraim from Iuda,
with the king of the Aſſirians. † And it ſhal be in that day: our 18
Lord ſhal hiſſe to the flie, that is in the vtter moſt part of the
riuers of Ægypt, and to the bee, that is in the land of Aſſur.
† And they ſhal come, and ſhal reſt al in the torrentes of val- 19
leis, and in the caues of rockes, and in al ſhrubbe places, and
in al holes. † In that day our Lord ſhal ſhaue with a raſer, 20
hyred by them, that are beyond the riuer, by the king of the
Aſſirians, the head, and the haires of the feete, and the whole
beard. † And it ſhal be in that day : a man ſhal nouriſh a 21
young cowe, and two ewes. † And for the abundance of 22
milke he ſhal eate butter : for butter and honie ſhal euerie
one eate, that ſhal be leaft in the middes of the land. † And it 23
ſhal be in that day: euerie place where there ſhal be a thouſand
vines, for a thouſand peeces of ſiluer, they ſhal be into thornes
and bryers. † With arrowes and bow they ſhal goe in thither: 26
for bryers and thornes ſhal be in al the land. † And al moun- 25
taines, that ſhal be weeded with a weeding hooke, the terrour
of thornes and bryers ſhal not come thither, and it ſhal be for
the oxe to feede on, and cattle to treade vpon.

Luc. 1.

4. *Reg.* 19.

CHAP. VIII.

Vnder the figure of a new name, Chriſts birth of a virgin is againe propheſied. 4. but firſt the kingdomes of Syria, and Iſrael ſhal be deſtroyed: and Iuda ſore afflicted: 8. yet conſerued with loſſe of manie. 16. Which is a myſterie hidden from the Iewes. 21. Great euils hang ouer them, that depart from the law.

:: The myſterie here propheſied is of

AND our Lord ſayd to me : Take thee :: a great booke, & 1
write in it with the pen of man. Take away the ſpoiles
ſpedely, quickly take prayes. † And I tooke to me faithful 2
witneſſes,

witneſſes, Vrias the prieſt, & Zacharias the ſonne of Barachias.
3 † And I went to the propheteſſe, and ſhe conceiued, and bare
a ſonne. And our Lord ſayd to me: Cal his name, ∷ Haſten to
4 take away the ſpoiles: make haſt to take prayes. † For before
the childe know to cal his father and his mother, the ſtrength
of Damaſcus ſhal be taken away, and the ſpoiles of Samaria
5 before the king of the Aſſirians. † And our Lord added yet
6 to ſpeake vnto me, ſaying: † For that ∷ this people hath caſt
away the waters of Siloé, that runne with ſilence, and rather
7 taken Raſin, and the ſonne of Romelia: † for this cauſe
behold our Lord wil bring vpon them the waters of the riuer
ſtrong and manie, the king of the Aſſirians, and al his glorie:
and he wil aſcend ouer al their riuers, and wil flowe ouer
8 al their bankes. † And wil goe through Iuda, ouerflowing,
and paſſing through ſhal come euen to the necke. And the
ſtretching out of his winges ſhal fil the bredth of thy land ô
Emmanuel. † Gather ye together ô peoples, and be ouer-
come, and heare al ye landes far of: Take courege, and be
10 ouercome, gird yourſelues, & be ouercome. † Take counſel
and it ſhal be defeated: ſpeake a word, and it ſhal not be
11 done: becauſe God is with vs. † For thus ſayth our Lord to
me: As in a ſtrong arme he hath taught me, that I ſhould not
12 walke in the way of this people, ſaying: † Say not: Conſpi-
racie: for al thinges that this people ſpeaketh, is conſpiracie:
13 and feare ye not their feare, neither dread ye. † The Lord of
hoſtes him ſanctifie ye: be he your dread, and he your terrour.
Luc. 2. Rom. 9. 1. Pet. 2. 14 † And he ſhal be a ſanctification to you. But for a ſtone of
offence, and for a rocke of ſcandal to the two houſes of Iſrael,
15 for a ſnare and a ruine to the inhabitants of Ieruſalem. † And
verie manie of them ſhal ſtumble and fal, and ſhal be broken
16 in peeces, and ſhal be ſnared, and taken. † Binde the teſtimo-
17 nie, ſeale the law in my diſciples. † And I wil expect our
Lord, who hath hid his face from the houſe of Iacob, and I
18 wil wayte for him. † Behold I and my children, whom our
Lord hath geuen me for a ſigne, and for a wonder in Iſrael
from the Lord of hoſtes, which dwelleth in mount Sion.
19 † And when they ſhal ſay to you: Aske of Pythones, and of
diuiners, which whiſper in their inchantments: ſhal not the
people aske viſion of their God, for the liuing of the dead?
26 † To the law rather, and to the teſtimonie. And if they ſpeake
not according to this word, they ſhal not haue the morning
light.

ſo great importance, as would require a very great booke for ful explication therof.

∷ Chriſt the Sonne of God and virgins child quickly taketh the pray from the diuel, who before poſſeſſed almoſt al the world.

∷ The prophet ſpeaketh of the tenne tribes, vvhich ioyned forces with the king of Syria againſt Ieruſalem, but them ſelues vvere firſt brought into captiuity by the Aſſyrians, God protecting Ieruſalem for that time, and long after.

light. † And he ſhal paſſe by it, ſhal fal, and be hungrie : and 21
when he ſhal be hungrie, he wil be angrie, and curſe his king,
and his God , and ∷ wil looke vpwards. † And he wil looke 22
∷ to the earth , and behold tribulation and darknes, diſſolution and diſtreſſe, and miſt perſecuting, and he can not flie
away from his diſtreſſe.

∷ VVheter they ſeke to God in their extreme diſtreſſe, not ſincerely, but coacted, ∷ or ſeke worldlie helpe, they ſhal not eſcape miſerie.

CHAP. IX.

Theglath Phalaſar carieth ſome Iſraelites captiue , and Salmanaſar manie more; in figure of a few diſciples conuerted to Chriſt in Gallilee , and al Iewrie , but manie more in the whole world. 7. Whoſe Impyre ſhal be great, and durable : 8. but the Iewes glorie, eſpecially of the tenne tribes, ſhal be obſcured, for their pride, hypochriſie, and other ſinnes.

AT ∷ the firſt time was the land of Zabulon alleuiated: 1 Mat. 4.
and the land of Nepthali : and at ∷ the laſt was aggrauated the way of the ſea beyond Iordan of Galilee of the Gentiles. † The people that walked in darknes, hath ſene great 2
light: to them that dwelt in the countrie of the ſhadow of
death, light is riſen. † Thou haſt multiplied the nation , 3
and not magnified the ioy. They ſhal reioyce before thee , as
they that reioyce in harueſt , as conquerors reioyce after a
pray is taken, when they diuide the ſpoiles. † For the yoke of 4
their burden, and the rod of their ſhoulder, and the ſcepter
of their exactour thou haſt ouercome, as in the day of Madian. Iudic. 7.
† Becauſe al violent taking of pray with tumult, and garment 5
mingled with bloud , ſhal be to be burnt, and foode for the
fyre. † For ∷ A LITLE CHILD IS BORNE TO VS, and a 6 Luc. 2.
ſonne is geuen to vs, and principalitie is made vpon his ſhoulder : and his name ſhal be called, Meruelous, Counſeler, God,
Strong, Father of the world to come, the Prince of peace.
† His empire ſhal be multiplied, and there ſhal be no end of 7
peace: he ſhal ſit vpon the throne of Dauid, and vpon his kingdom : that he may confirme it, and ſtrengthen it in iudgement
and iuſtice, from this time & for euer : the zeale of the Lord of
hoſtes ſhal doe this. † Our Lord hath ſent a word into Iacob, 8
and it is fallen in Iſrael. † And al the people of Ephraim ſhal 9
know , & the inhabitans of Samaria, ſaying in pride & greatnes of hart : † Brickes are fallen, but we wil build with ſquare 10
ſtones : they haue cut downe ſycomores , but we wil change
them into ceders. † And our Lord ſhal lifte vp the enemies 11
of Raſin

∷ S. Mathew expoundeth this prophecie of Chriſt, firſt preaching in Galilee. VVhere his diſciples beleued in him & folowed him. ∷ But after his paſſion few Iewes beleued in him, in compariſon of the Gentiles.

∷ He that is great, yea omnipotent God, is borne a litle one in this vvorld, and vvithout violence conquereth & ruleth al the vvorld.

of Raſin ouer him, and shal turne his enemies into tumult.
12 † Syria from the Eaſt, and the Philiſthims fromthe Weſt: and
they shal deuoure Iſrael with ful mouth. In al theſe thinges
his ∷ furie is not turned away, but his hand is yet ſtretched
13 forth. † And the people is not returned to him, who hath
ſtrooken them, and haue not ſought after the Lord of hoſtes.
14 † And our Lord shal deſtroy from Iſrael the head & the tayle,
15 the peruerter and reſtrayner in one day. † The aged and hono-
rable, he is the head, & the prophet that teacheth a lie, he is the
16 tayle. † And they that cal this people bleſſed, ſeducing them:
17 and that are called bleſſed, shal be throwen headlong. † For
this cauſe our Lord shal not reioyce vpon their yong men: and
on their pupilles, and widowes he shal not haue mercie: be-
cauſe euerie one is an hypocrite & wicked, and euerie mouth
hath ſpoken follie. In al theſe thinges his furie is not turned
18 away, but his hand is yet ſtretched forth. † For impietie is
kindled as a fyre, it shal deuoure bryer and thorne: and it shal
be kindled in the thicket of the foreſt, and it shal be wrapped
19 vp together in the pride of ſmoke. † In the wrath of the
Lord of hoſtes the earth is trubled, and the people shal be
20 foode for the fyre: man shal not spare his brother. † And he
shal decline to the right hand, and shal be hungrie: and shal
eate on the left hand, and shal not be filled: euerie one shal
eate the flesh of his arme: Manaſſes Ephraim, and Ephraim
21 Manaſſes, they together againſt Iuda. † ∷ In al theſe thinges his
furie is not turned away, but his hand is yet ſtretched forth.

∷ God puniſhing ſinners, and they not repenting, his iuſt furie ſtil increaſeth: puniſhing eternally al thoſe that neuer repent.

∷ VVhere is no repentance, there can be no remiſſion. *As v.* 12. 17. *& ch.* 10. *v.* 4. *&c.*

CHAP. X.

Makers of wicked lawes are curſed. 3. For which the Iſraelites shal be afflicted by the Aſſirians. 5. The Aſſirians ouerthrowne by extraordinarie meanes ſent from God: 21. and the Iewes deliuered from imminent danger: with diuers myſteries of Chriſt intermixed.

1 VVOE to them that make ∷ wicked lawes: and wri-
2 ting, haue written iniuſtice. † That they might
oppreſſe the poore in iudgement, & doe violence to the cauſe
of the humble of my people: that widowes might be their
3 praye, and they might ſpoile pupilles. † What wil you doe in
the day of viſitation, and of calamitie coming from farre? to
whoſe helpe wil ye flee? and where wil ye leaue your glorie?
4 † That you be not bowed vnder the bond, and fal with the
ſlaine? In al theſe thinges his furie is not turned away, but his
hand

∷ VVheras good lawes are the ſtabilitie of the cõmonwealth wicked are the ruine therof. Such as Ieroboam made forbidding to goe to Ieruſa-

hand is yet ſtretched forth. † Woe to Aſſur, he is the rod of 5
my furie, and the ſtaffe, myne indignation is in their handes.
† I wil ſend him to :: a deceitful nation, & I wil geue him commandment 6
againſt the people of my furie, that he take away
ſpoiles, and catche the praye, and put them to be troden vpon,
as the mire of the ſtreates. † But he ſhal not ſo thinke, and his 7
hart ſhal not eſteme it ſo: but his hart ſhal be ſet to deſtroy,
and to the deſtruction of no few nations. † For he ſhal ſay: 8
† Are not my princes with al kinges? Is not as Charcamis, ſo 9
Calano: and as Arphad, ſo Emath? Is not as Damaſcus, ſo
Samaria? † Euen as my hand hath found the kingdomes of 10
the idol, ſo alſo their idols of Ieruſalem, & of Samaria. † Shal 11
I not as I haue done to Samaria and her idols, ſo do to Ieruſalem
and her idols? † And it ſhal be: when the Lord ſhal haue 12 4 Reg. 19
accompliſhed al his workes in mount Sion, and in Ieruſalem,
I wil viſite ouer the fruite of the magnifical hart of the king
of Aſſur, and ouer the glorie of the hautines of his eyes. † For 13
he hath ſaid: In the ſtrength of mine owne hand haue I done
it, and in mine owne wiſdome haue I vnderſtood: and I haue
taken away the borders of peoples, and haue ſpoiled their
princes, and haue pulled downe as a mightie man, them that
ſate on high. † And my hand hath found the ſtrength of 14
peoples as a neſt: and as egges be gathered, that are leaft, ſo
haue I gathered together al the earth: and there was none that
moued wing, and opened mouth, and once muttered. † Shal 15
:: the axe glorie againſt him, that cutteth with it? or ſhal the
ſaw exalt itſelfe againſt him, by whom it is drawen? As if a
rod ſhould lift vp itſelf agaynſt him, that lifteth it vp, and
a ſtaffe exalt itſelf which is certes but wood. † For this cauſe 16
the Dominatour the Lord of hoſtes ſhal ſend leannes in his
fat ones: and vnder his glorie ſhal burne as it were the burning
of fyre kindled. † And the light of Iſrael ſhal be in fyre, and 17
the Holie one therof in flame: and his thorne ſhal be kindled,
and be deuoured, and the briars in one day. † And the glorie 18
of his foreſt, and of his carmelus ſhal be conſumed, from the
ſoule euen to the fleſh, and he ſhal be a fugitiue for feare.
† And the remaynes of the woode of his foreſt, for the 19
fewnes ſhal be numbred, and a child ſhal write them. † And 20
it ſhal be in that day, the reſidue of Iſrael, and they that ſhal
eſcape of the houſe of Iacob, ſhal not adde to leane vpon him,
that ſtriketh them: but they ſhal leane vpon our Lord the
holie

lem and ſetting vp golden calues in Bethel and Dan: cauſing the people to ſerue them as the goddes of Iſrael. 3. *Reg* 12. *v*. 16. Such alſo as the Scribes and Phariſes made deuiſing wicked traditions, contrarie to Gods commandments. *Mat*. 15. *v*. 5.

:: The Iewes are called a deceiptful nation becauſe they broke their promiſe made to God, that they would ſerue him and kepe his commandments. *Exo*. 19. *v*. 8.

:: Senacharib not by his owne powre but as Gods inſtrument & miniſter afflicted the Iſraelites. Neuertheles he perſecuted them of his owne free wil, which God vſed for the puniſhment of his people. In general therfore euil

21 holie one of Iſrael in truth. † The remnant ſhal be conuer-
22 ted, the remnant I ſay of Iacob, to the ſtrong God. † For if
thy people ô Iſrael ſhal be as the ſand of the ſea, the remnant
therof ſhal be conuerted, conſumnation abbridged ſhal make
23 iuſtice ouerflow. † For our Lord the God of hoſtes ſhal make
conſummation, and abbridgement in the middes of al the
24 earth. † For this cauſe, thus ſayth our Lord the God of hoſtes:
O my people inhatiter of Sion, be not afrayd of Aſſur: he ſhal
ſtrike thee with his rod, and ſhal lift vp his ſtaffe ouer thee in
25 the way of Ægypt. † For yet a litle and a very litle, and mine
indignation and furie vpon their wickednes ſhal be conſum-
26 mate. † And the Lord of hoſtes ſhal rayſe vp a ſcourge vpon
him, according to the plague of Madian in the Rocke Oreb, *Iudi. 7.*
and his rod vpon the ſea, and he ſhal lift it vp in the way of
27 Ægypt. † And it ſhal be in that day: his burden ſhal be taken
away from of thy shoulder, and his yoke from of thy necke,
28 and the yoke ſhal putrifie at the face of oile. † He ſhal come
into ∷ Aiath, he ſhal paſſe into Magron: at Machmas he
29 ſhal commend his veſſels. † They haue paſſed in haſt, Gaba is
30 our ſeate: Rama was aſtonied, Gabaath of Saul fled. † Neay
with thy voice ô daughter of Gallim, attend Laiſa, ſeelie
31 poore Anathoth. † Medemena is remoued: ye inhabitants
32 of Gabin take courege. † Yet there is day, to ſtand in Nobe:
he ſhal ſhake his hand ouer the mountaine of the daughter of
33 Sion, the litle hil of Ieruſalem. † Behold the dominatour
the Lord of hoſtes ſhal breake the litle flagon in terrour, and
the high of ſtature ſhal be cut downe, and the loftie ſhal be
34 humbled. † And the thicke places of the foreſt ſhal be
ouerthrowen with iron, and Libanus with the high ones
ſhal fal.

men are like to inſtruments without ſenſe, but differ in that mens actions are voluntarie, & vnreaſonable, and ſenſles creatures haue no wil at al, but only natural aptnes, and inclination.

∷ By theſe places Senacherib paſſed with his armie from Ægypt to Ieruſalem.

CHAP. XI.

Chriſt borne of the ſtock of Ieſſe, replenished with ſeuen giftes of the Holie Ghoſt, 4. ſhal haue a ſpiritual kindom, moſt iuſt, and potent. 10. Wherto al nations wil repayre.

Act. 13. 1 AND a ∷ rod ſhal come forth of the roote of Ieſſe, and a
2 ∷ flowre ſhal riſe vp out of his roote. † And the Spirite
of our Lord ſhal reſt vpon him: the ſpirit of wiſdom, and vn-
derſtanding, the ſpirit of counſel, and ſtrength, the ſpirit of
3 knowlege, and pietie, † and the ſpirit of the feare of our
Lord ſhal repleinsh him. He ſhal not iudge according to
the ſight of the eies, nor rebuke according to the hearing of

∷ The bleſſed virgin.

∷ Chriſt our Sauiour repleniſhed with the ſeuen giftes of the Holie Ghoſt, of whoſe infinite plenitude his ſeruantes participate as it pleaſeth his diuine ſpirite to impert.

the eares. † But he shal iudge the poore in iuſtice, and shal 4
rebuke in equitie for the milde of the earth: and he shal ſtrike
the earth with the rod of his mouth, and with the ſpirit of his
lippes he shal kil the impious. † And iuſtice shal be the girdle 5
of his loynes: and fayth the girdle of his reines. † The woolfe 6
shal dwel with the lambe: and the leopard shal lie with the
kid: the calfe, and lion, and sheepe shal abide together, a litle
child shal leade them. † The calfe, and the beare shal feede: 7
their yong ones shal reſt together: and the lion shal eate
ſtrawe as it were an oxe. † And the infant from the breſt shal 8
be delighted vpon the hole of the aſpe: & he that is weyned,
shal thruſt his hand into the hole of the cockatrice. † They 9
shal not hurt, and they shal not kil in al my holie mountayne,
becauſe the earth is replenished with the knowlege of our
Lord, as the couering waters of the ſea. † In that day the 10
roote of Ieſſe, that ſtandeth for a ſigne of peoples, him the
nations shal beſech, & :: his ſepulchre shal be glorious. † And 11
it shal be in that day: our Lord shal put to his hand the ſecond
time to poſſeſſe the remnant of his people, which shal be leaſt
of the Aſſirians, and of Ægypt, and of Phethros, and of
Æthiopia, and of Ælam, and of Sennaar, and of Emath, and of
the ilands of the ſea. † And he shal lift vp a ſigne vnto the 12
nations, and shal aſſemble together the fugitiues of Iſrael,
and shal gather the diſperſed of Iuda from the foure quarters
of the earth. † And the emulation of Ephraim shal be taken 13
away, and the enemies of Iuda shal perish: Ephraim shal
not enuie Iuda, & Iuda shal not fight againſt Ephraim. † And 14
they shal flie vpon the shoulders of the Philiſthims by the ſea,
they together shal ſpoile the children of the Eaſt: Idumea,
and Moab the precept of their hand, and the children of
Ammon shal be obedient. † And our Lord shal make deſolate 15
the tongue of the ſea of Ægypt, and shal lift vp his hand ouer
the riuer in the ſtrength of his ſpirit: and he shal ſtrike him
in his ſeuen ſtreames, ſo that they may paſſe through it with
showes. † And there shal be a way to the remnant of my 16
people, which shal be leaſt of the Aſſirians: as there was to
Iſrael in the day, that he came vp out of the Land of Ægypt.

2.Theſ.2.

Rom. 15.

:: Christ after his death, which to the vvorld was ignominious, vvould be glorioufly buried, by very honorable perſons, Ioſeph and Nicodemus, with abundance of moſt precious ſpices, vvrapped in finne linnen, and laide in a nevv monument: to ſhew that the glorie of the iuſt beginneth from their death: where the glorie of the vvicked endeth. Chriſts ſepulchre ſtil alſo remaineth glorious, honored euen by the Turkes; much more by Catholique Chriſtians.

CHAP. XII.

A Canticle of thankes for the benefites of Chriſt.

AND

1 AND thou ſhalt ſay in that day: I WIL confeſſe to thee
ô Lord, becauſe thou waſt angrie with me: thy furie is
turned away, and thou haſt comforted me.
2 † Behold God is my ſauiour, I wil doe confidently, and wil
not feare: becauſe our Lord is my ſtrength, and my praiſe,
and he is become my ſaluation.
3 † You ſhal drawe waters in ioy out of the ſauiours fountaines.
4 † And you ſhal ſay in that day: Confeſſe ye to our Lord, and
inuocate his name: make his inuentions knowen among the
peoples: remember that his name is high.
5 † Sing ye to our Lord becauſe he hath done magnifically:
ſhew this forth in al the earth.
6 † Reioyce, and prayſe ô habitation of Sion: becauſe great in
the middes of thee, is the holie one of Iſrael.

Exo. 15. Pſal. 117.

:: The Iewes gaue thankes for their deliuerie from captiuitie of Babylon; & much more the Church of Chriſt rendereth thankes for her deliuerie from al ſinnes.

CHAP. XIII.

The Prophet fortelleth the calamitie, and ruine of Babylon.

1 THE :: burden of Babylon, which Iſaie the ſonne of
2 Amos ſaw. † Vpon the darke mountaine lift vp a ſigne,
exalt the voice, lift vp the hand, and let the dukes enter the
3 gates. † I haue commanded my :: ſanctified, and haue called
my ſtrong ones in my wrath, them that reioce in my glorie.
4 † The voice of a multitude in the mountaines, as it were of
manie peoples, a voice of the ſound of kinges, nations
gathered together: The Lord of hoſtes hath commanded the
5 hoſt of battel. † Coming from a countrie far of, from the
end of heauen: our Lord, and the inſtruments of his furie, to
6 deſtroy the whole land. † Howle ye, becauſe the day of our
7 Lord is nere: it ſhal come as deſtruction from our Lord. † For
this cauſe ſhal al handes be diſſolued, and euerie hart of man
8 ſhal melt, † and be broken. Gripings and paines ſhal hold
them, they ſhal be in paine as ſhe that trauaileth. Euerie one
ſhal be aſtonied at his neighbour, their countenances as faces
9 burnt. † Behold the day of our Lord ſhal come, cruel, and ful
of indignation, and of wrath, and furie to bring the land to a
10 wildernes, and to deſtroy the ſinners therof out of it. † Becauſe
the ſtarres of heauen, and their brightnes ſhal not diſplay
their light: the ſunne is darkened in his ryſing, and the moone
11 ſhal not ſhine in her light. † And I wil viſite ouer the euiles
of the world, and againſt the impious their iniquitie, and I wil
make the pride of infidels to ceaſe, and wil humble the arrogancie
12 of the ſtrong. † A :: man ſhal be more precious then

Ezech. 32. Ioel. 3. Mat. 24. Mar. 13. Luc. 21.

The 2 part. Tenne prophetical comminations againſt ſo manie peoples The 1. againſt Babylon.

:: Nemrod began the kingdom of Babylon (Gen. 10.) his ſonne Belus did much augment it: and his ſonne Ninus brought it to be a very great Empire, & Monarchie. But at laſt, after 1240. yeares, it was ouercome by Cyrus king of Perſia.

:: Medes and Perſians were called ſanctified in that they were the miniſters of Gods iuſtice, in the ruine

gold,& :: man then pure fine gold. † For this I shal truble hea- 13
uen: & the earth shal be moued out of her place, for the indi-
gnation of the Lord of hoſtes,& for the day of the wrath of his
furie. † And it shal be as a yong doe fleing, and as a sheepe: 14
and there shal be none to gather them together: euerie man
shal turne to his owne people, and euerie one shal flee to his
owne land. † Euerie one that shal be found, shal be ſlaine: 15
and euerie one that shal come to ayde, shal fal by the ſword.
† Their infants shal be dashed in peeces before their eies: 16 Pſal 136.
their houſes shal be ſpoiled, and their wiues shal be rauished.
† Behold I wil rayſe vpon them the Medes, which shal not 17
ſeeke ſiluer, nor deſire gold. † But with arrowes they shal kil 18
the litle ones, and shal haue no pitie vpon the ſucklings of the
wombe, and vpon the children their eie shal not ſpare. † And 19
that Babylon glorious in kingdoms, noble in the pride of the
Chaldees, shal be euen as our Lord ſubuerted Sodom and Go- Gen. 19.
morrha. † It shal not be inhabited for euer, & it :: shal not be 20
founded vnto generation & generation: neither shal the Ara-
bian pitch his tents there, nor shepeheardes reſt there. † But 21
beaſtes shal reſt there, and their houſes shal be filled with dra-
gons, and oſtreches shal dwel there, and Satyrs shal daunce
there: † And the Syrach owles shal anſwer there in the 22
houſes therof, and mermaides in the temples of pleaſure.

of Babylon: which the Prophet foretelling calleth it *The burden of Babylon.*

:: After the ſlaughter there shal be ſo few Babylonians, or Chaldeans left aliue, that one man shal be more rare and precious then much fine gold.

:: An other citie was built by the ſame name, but much leſſe, & in an other place of Chaldea.

CHAP. XIIII.

The Iewes shal be releaſed from the captiuitie of Babylon. 12. Nabuchodonoſor moſt proud and mightie, shal be throwne into extreme miſerie. 24. In the meane time the Aſſirians beſeging Ieruſalem shal be defeated. 28. Neither shal the Philiſtims preuaile againſt the Iewes, as they preſume.

IT :: is neere that the time therof shal come, and the daies 1
therof shal not be porlonged. For our Lord wil haue mer-
cie on Iacob, and wil yet chooſe out of Iſrael, and wil make
them reſt vpon their owne ground: the ſtranger shal be ioyned
to them, & shal ſticke to the houſe of Iacob. † And peoples 2
shal hold them, and bring them into their place: and the
hourſe of Iſrael shal poſſeſſe them vpon the land of our Lord
for ſeruants and handmaides: and they shal lead captiue thoſe
that had taken them, & shal ſubdewe their exactours. † And 3
it shal be in that day, when God shal geue thee reſt from thy
labour, and from thy vexation, and from the ſore ſeruitude,
which thou didſt ſerue before. † Thou shalt take this parable 4
againſt

:: Iſaie prophecied the deſtruction of Babylon aboue 100. yeares before the Iewes were caried thither captiue, and their captiuitie indured 70. yeares. VVhich was releaſed by

againſt ehe king of Babylon,and ſhalt ſay:How hath the exactour
5 ceaſed, the tribute reſted: † Our Lord hath broken the
6 ſtaffe of the impious,the rodde of the rulers, † that did beate
peoples in indignation with vncurable wound,ſubdewing nations
7 in furie, perſecuting cruelly. † Al earth is quiet and ſtil,is
8 glad & hath reioyced. † The firre trees alſo haue reioyeed ouer
thee, and the ceders of Libanus: ſince thou haſt ſlept, there
9 hath none come vp to hewe vs. † Hel beneath is trubled to
meete thy coming, it hath rayſed vp the giants for thee. Al
the princes of the earth are riſen vp from their thrones, al the
10 princes of nations. † Al ſhal anſwere, and ſay to thee: Thou
11 alſo art wounded euen as we, made like vnto vs. † Thy
pride is drawen downe to hel, thy carcaſſe is fallen: vnder
thee ſhal the mothe be ſtrawed, and wormes ſhal be thy couering.
12 † :: How art thou fallen from heauen Lucifer, which
didſt riſe in the morning? art thou fallen to the earth, that
13 didſt wound nations? † Which didſt ſay in thy hart: I wil
aſcend into heauen, aboue the ſtarres of God wil I exalt my
throne, I wil ſitte in the mount of the teſtament, in the ſides
14 of the North. † I wil aſcend aboue the height of the cloudes,
15 I wil be like to the Higheſt. † But yet thou ſhalt be drawen
16 downe to hel, into the depth oh the lake. † They that ſhal ſee
thee, ſhal turne toward thee, & behold thee: Is this the man,
17 that trubled the earth, that ſhaked kingdomes, † that made
the world a deſert, & deſtroyed the cities therof, opened not
18 the priſon to his priſoners? † Al the kinges of the nations
euerie one haue ſlept in glorie, eche man in his owne houſe.
19 † But thou art caſt forth out of thy ſepulchre, as an vnprofitable
branche polluted, and wrapped vp with them that were
ſlaine by the ſword, and are gone downe to the fundations of
20 the lake, as a rotten carcaſſe. † Thou ſhalt not keepe companie
with them, neither in burial, for thou haſt deſtroyed thy
land, thou haſt ſlaine thy people: the ſeede of the wicked ſhal
21 not be named for euer. † Prepare his children to ſlaughter in
the iniquitie of their fathers: they ſhal not riſe vp, nor inherite
22 the land, nor fil the world with cities. † And I wil riſe ouer
them, ſayth the Lord of hoſtes: & I wil deſtroy the name of Babylon,
23 and the remaynes, and bud, and progenie: ſayth our
Lord. † And I wil make it the poſſeſſion of the hedgehog, &
marrices of waters, & I wil ſweepe it with beſome wearing it,
24 ſayth the Lord of hoſtes. † The Lord of hoſtes hath ſworne,
ſaying;

Cyrus, after he had ouercome the Babylonians. Yet this ſpace of nere 200. yeares, is counted a ſhort time in reſpect of ſo great a Monarchie as this was, which had now continued aboue a thouſand yeares, from the time of Ninus, yea was begunne by Nemrod. *Gen. 10. v. v.*

:: As Lucifer the greateſt diuel, ſo Nabuchodonoſor king of Babylon fel through pride into extreme miſerie.

ſaying: If it ſhal not be, as I haue thought: and ſo fal out, as
I haue in mind conſulted: † That I :: deſtroy the Aſſirian in 25
my land, and in my mountaines tread vpon him: and his yoke
ſhal be taken away from them, and his burden taken of from
their ſhoulder. † This is the counſel, that I haue deuiſed vpon 26
al the earth, and this is the hand ſtretched forth vpon al
nations. † For the Lord of hoſtes hath decreed, and who can 27
weaken it? and his hand is ſtretched out: and who ſhal turne
it away? † :: In the yeare, that king Achaz died, was this bur- 28 4 Reg 16
den made. † Reioyce not thou whole Philiſtæa, that :: the rod 29
of thy ſtriker is broken in peeces: for from the roote of the
ſerpent ſhal iſſue forth a cockatrice, and his ſeede ſwalowing
the bird. † And the firſt borne of the poore ſhal be fed, & the 30
poore ſhal reſt confidently: and I wil make thy roote to periſh
in famine, and wil kil thy remnant. † Howle thou gate, crie 31
out ô citie: al Philiſthæa is throwen downe: for a ſmoke ſhal
come from :: the North, and there is none that ſhal eſcape
his troupe. † And what ſhal be anſwered to the meſſengers 32
of nations? That our Lord hath founded Sion, and the poore
of his people ſhal hope in him.

CHAP. XV.

Vnexpected ruine ſhal fal vpon the Moabites: 5. Wherof the Prophet hath compaſſion.

THE burden :: of Moab. Becauſe Ar-Moab was waſted in 1
the night, :: he hath held his peace: becauſe the wal of
Moab is deſtroyed in the night, he hath held his peace. † The 2
houſe is gone vp, & Dibon to the high places to moorne vpon
Nabo, and vpon Medaba ſhal Moab howle: on al the heades
therof baldnes, and euerie beard ſhal be ſhauen. † In the 3 *Iere. 48. Ezech. 7.*
high wayes therof they are girded with ſackcloth: vpon the
roofes therof, and in the ſtreates therof al howling, goeth
downe to weepe. † Heſebon ſhal crie, & Elealé, their voice is 4
heard euen to Iaſa. For this ſhal the wel appoynted of Moab
howle, his ſoule ſhal howle to himſelf. † :: My hart ſhal crie to 5
Moab, the barres therof vnto Segor an heifer aſtoniſhing: for
by the aſcent of Luith he ſhal goe vp weeping: & in the way of
Oronaim they ſhal lift vp a crie of contrition. † For the 6
waters of Nemrim ſhal be made deſolate, becauſe the graſſe is
withered, the ſpring is faded, al grennes is periſhed. † Accor- 7
ding to the greatnes of the worke, is alſo their viſitation:
they

:: The miraculous deſtruction of the Aſſirians armie beſeging Ieruſalem is recorded. 4. *Reg.* 19.

:: The ſecond commination is againſt the Philiſtians.

:: Though Achaz was dead whom the Philiſtims feared, yet Ezechias a better king did afflict them more then the other had done. 4. *Reg.* 18. *v.* 8. Much more Ozias. 2. *Par.* 26

:: From Ieruſalem which is ſituated on the north of Philiſtea.

:: The third commination was againſt the Moabites.

:: Deſtruction made in the night, preuented that they feared not the imminent danger, but ſo much the more they were afflicted, being ſodainly oppreſſed vvith extreme miſerie.

:: Miſerie, euen of enimies,

8 they ſhal lead them to the torrent of willowes. † Becauſe the
crie ſhal goe round about the border of Moab: vnto Gallim
the howling therof, and vnto the Pit-Elim the crie therof.
9 † Becauſe the waters of Dibon are repleniſhed with bloud:
for I wil put additions vpon Dibon: the lion for them that
ſhal flee of Moab, and for the remmant of the land.

moueth a charitable hart to compaſſion. So the Prophet lamenteth the Moabites afflictiõ.

CHAP. XVI.

The prophet prayeth for, and prophecieth Chriſts coming: 6. adding more of the affliction of the Moabites for their pride.

1 SEND forth ô Lord :: the lambe the dominatour of the
earth, from the :: Rocke of the deſert, to the mount of the
2 daughter of Sion. † And he ſhal be as a bird fleing, and the
yong flying out of the neſt, ſo ſhal the daughters of Moab be
3 in the paſſage of Arnon. † Take counſel, gather a councel:
ſet thy ſhadow in the midday as it were night: hide them that
4 flee, and them that wander bewray not. † My fugitiues ſhal
dwel with thee: Moab be thou their couert from the face of
the deſtroyer: for the duſt is ended, the wretch is come to
5 naught: he hath failed, that trode downe the earth. † And
a throne ſhal be prepared in mercie, and there ſhal ſit vpon it,
in truth in the tabernacle of Dauid, he that iudgeth and ſeketh
6 iudgement, and quickly rendereth that which is iuſt. † We
haue heard the pride of Moab, he is proud excedingly: his
pride and his arrogancie, and his indignation is more then his
7 ſtrength. † Therfore ſhal Moab howle to Moab, al ſhal howle:
to them, that reioyce vpon the walles of baqued bricke,
8 tel ye their plagues. † Becauſe the ſuburbes of Heſebon are
deſolate, and the vineyard of Sabama the lords of the Nations
haue cut of: the branches therof haue reached to Iazer: they
wandered in the deſert, the branches therof are leaft, they
9 paſſed ouer the ſea. † For this I wil lament in the weeping of
Iazer the vineyard of Sabama: I wil inebriate thee with my
teare ô Heſebon, and Eleálé: becauſe the voice of the treaders
10 is rusht in vpon thy vintage, and vpon thy harueſt. † And
gladnes and ioy ſhal be taken away from Carmelus, and it
ſhal not reioyce nor make iubilation in vineyards. He ſhal not
treade wine in the preſſe that was wonte to treade: the voice
11 of the treaders I haue taken away. † For this my bellie ſhal
ſound as an harpe to Moab, & my bowels to the wal of baqued
12 bricke. † And it ſhal be: when it ſhal appeare that Moab

:: In the great miſerie of the Moabites, the Prophet ſaw one ſpecial cauſe of conſolation, that Chriſt the lambe of God which taketh away the ſinnes of the world, ſhould be borne of their lineage, by one of thier progenie.

:: Of Ruth a Moabite, who was maried to Booz, and ſo was Dauids great grandmother. *Ruth. 4. See the argument of Ruth.*

:: The vvarres againſt Moab continued three yeares, :: In vvhich it was brought into ſeruitude.

hath laboured for his excelſes, he shal goe in to his ſanctuaries
to pray,& shal not preuaile. † This is the word,that our Lord 13
ſpake to Moab from that time : † and now our Lord hath 14
ſpoken, ſaying: :: In three yeares, as the yeares of :: an hired
ſeruant, the glorie of Moab shal be taken away vpon al the
multitude of people, and it shal be leaſt litle and ſmal, not
much.

CHAP. XVII.

Damaſcus with other Syrians shal be afflicted, 4. likewiſe the tenne tribes of Iſrael. 7. Of which ſome few perſons wil returne to God. 12. And finally their enimies the Aſſirians shal be ouerthrowne.

The fourth prophetical commination vvas againſt the Syrians.

THE burden of Damaſcus. Behold Damaſcus shal ceaſe 1
to be a citie, and shal be as an heape of ſtones in ruine.
† The forſaken cities of Aroer shal be for flockes, and they 2
shal reſt there, and there shal be none to terrifie them. † And 3
ayde shal ceaſe from Ephraim, and the kingdom from Damaſ-
cus : and the remnant of Syria shal be as the glorie of the chil-
dren of Iſrael : ſayth the Lord of hoſtes. † And it shal be in 4
that day : the glorie of Iacob shal be diminished, and the fatnes
of his flesh shal become leane. † And it shal be as one gathe- 5
ring in harueſt that which remayneth, and his arme shal gather
the eares of corne : and it shal be as he that ſeketh eares in the
vale of Raphaim. † And the fruite therof shal be leaſt, 6
as it were a cluſter of grapes in it, and as the shaking of the
oliue tree, of two or three oliues in the toppe of a bough, or
foure or fiue in the toppes therof, ſayth our Lord the God of
Iſrael. † In that day man shal incline himſelfe to his maker, 7
and his eies shal looke to the holie one of Iſrael. † And he 8
shal not incline to the altars, which his handes made : and the
things that his fingers wrought he shal not regard, as groues
and temples. † In that day the cities of his ſtrength shal be 9
leaſt, as the ploughes, and the corne that were leaſt before the
face of the children of Iſrael, and thou shalt be deſolate.
† Becauſe thou haſt forgotten God thy ſauiour, and haſt not 10
remembred thy ſtrong helper : therfore shalt thou plant a
faythful plant, & shalt ſow a ſtrange ſeede. † In the day of thy 11
planting shal be the wilde grape, & in the morning thy ſeede
shal florish: the harueſt is taken away in the day of inheritance,
and he shal be vehemently ſorie. † Woe to :: the multitude of 12
manie

Ioſue 10. 11. &c.

:: After that the Aſſirians

manie peoples, being as the multitude of the ſounding ſea: &
the tumult of multitudes, as the ſound of manie waters.
13 † Peoples ſhal ſound as the ſound of waters ouerflowing,
and he ſhal rebuke him, and ſhal flee far of: and he ſhal be
violently taken away as the duſt of the mountaines at the face
14 of the wind, and as a whirlewind before a tempeſt. † In
the euentide, and behold truble: in the morning, and he ſhal
not be. this is the portion of them, that haue waſted vs, & the
lot of them that ſpoiled vs.

had afflicted the Iſraelites, and their confederates, them ſelues were alſo afflicted.

CHAP. XVIII.

The Ægyptians, for alluring the two tribes to their confederacie, ſhal be afflicted, 7. and the Iewes returne to more ſincere ſeruice of God.

1 VVOE to the land the cymbal of winges, which is
2 beyond the riuers of Æthiopia, † which ſendeth
legates into the ſea, and in the veſſels of * bulruſhes vpon
the waters. Goe ye ſwift :: angels to a nation ſhaken a
ſunder, and torne in peeces: to a terrible people, after
which there is none other: to a nation expecting and
troden vnder foote, whoſe land the floodes haue ſpoiled:
3 † :: Al ye inhabitants of the world, which abide in the earth,
where the ſigne ſhal be lifted vp in the mountaines, you ſhal
4 ſee, and ſhal heare the ſound of the trumpet: † becauſe thus
ſayth ourd Lord to me: I wil reſt, and conſider in my place, as
the noone light is cleere, and as a cloud of dew in the day of
5 harueſt. † For before harueſt it hath wholly floriſhed, and
vnripe perfection ſhal ſpring forth, and the boughes therof
ſhal be cut of with hookes: and the thinges that are leaſt, ſhal
6 be cut of, and ſhaken out. † And they ſhal be left together to
the birdes of the mountaynes, and beaſtes of the earth: and
the foules ſhal be vpon it the whole ſummer, and al the
7 beaſtes of the earth ſhal winter vpon it. † In that time ſhal a
gift be brought to the Lord of hoſtes, of a people plucked aſunder
and rent in peeces: of a terrible people, after which
there hath bene none other, of a nation expecting, expecting
and troden vnder foote, whoſe land the floudes haue ſpoiled,
to the place of the name of the Lord of hoſtes, mount Sion.

* Or paper boates.

The fiſt was againſt the Æthiopians and Ægyptians.

:: The Ægyptians bid their meſſengers goe ſwiftly, & tel the Iewes that they ſhal haue preſent helpe according as they require & expect.

:: But the prophet ſhevveth that the Ægyptians them ſelues ſhal be ouerthrowne by the Aſſirians.

CHAP. XIX.

Further deſcription of the Ægyptians puniſhment, 17. With their conuerſion to Chriſt in the new Teſtament.

:: VVhen our B. Sauiour was caried in his infancie by his mother into Ægypt the idoles of that countrie loſt their powre. And the inhabitantes vvere ſpecially bleſſed, & afterwards very manie beleued in Chriſt, and ſincerely ſerued him.

THE burden of Ægypt. Behold :: our Lord wil aſcend vpon 1
a ſwift cloude, and wil enter into Ægypt, and the idols
of Ægypt shal be moued at his preſence, & the hart of Ægypt
shal melt in the middes therof. † And I wil make the Ægyp- 2
tians to runne together againſt the Ægyptians: and a man shal
fight againſt his brother, and euerie man againſt his freind,
citie againſt citie, hingdom againſt kingdom. † And the ſpirit 3
of Ægypt shal be broken in the bowels therof, and I wil
ouerthrow their counſel headlong: and they shal aske their
idols, and their diuiners, and Pythons, and Southſayers.
† And I wil deliuer Ægypt into the hand of cruel maſters, and 4
a ſtrong king shal rule ouer them, ſayth our Lord the God of
hoſtes. † And the water of the ſea shal be dried vp, and the 5
riuer shal be made deſolate, and drie. † And the riuers shal 6
faile: the riuers of the ramppiers shal be diminished, & dried
vp. The reede and bulrush shal wither: † the chanel of the 7
riuer shal be ſpoiled of his fountayne, and al ſowne corne filde
that is watered shal be dried vp, it shal wither, and shal not
be. † And the fishers shal lament, and al that caſt angle into 8
the riuer shal moorne, and they that ſprede net vpon the face
of the water shal pine away. † They shal be confounded that 9
wrought twiſting flaxe, kombing and weauing fine thinges.
† And the watred places therof shal be drie, al they that made 10
pooles to take fishes. † The princes of Tanis are fooles, the 11
wiſe counſelers of Pharao haue geuen vnwiſe counſel: how
ſay ye vnto Pharao: I am the ſonne of the wiſe, the ſonne of
the ancient kinges? † Where are now thy wiſe men? let them 12
tel thee, and shew what the Lord of hoſtes hath thought con-
cerning Ægypt. † The princes of Tanis are become fooles, 13
the princes of Nemphis are withered away, they haue decei-
ued Ægypt, the corner of the peoples therof. † Our Lord 14
hath mingled in the middes therof the ſpirit of gladnes: and
they haue made Ægypt to erre in euerie worke therof, as he
erreth that is drunke and vomiteth. † And Ægypt shal haue 15
no worke, to make the head and the taile the peruerter, and
reſtrayner. † In that day Ægypt shal be as wemen, and they 16
shal be aſtonied, and shal be afrayd at the face of the mouing
of the hand of the Lord of hoſtes, which he shal moue ouer it.
† And the land of Iuda shal be a feare to Ægypt: euerie one, 17
that shal remember it shal quake at the face of the counſel of
the Lord of hoſtes, which he hath thought concerning it.

18 † In that day there ſhal be fiue cities in the land of Ægypt,
ſpeaking tongue the of Chanaan, and ſwearing by the Lord of
19 hoſtes: one ſhal be called the citie of the ſunne. † In that day
there ſhal be ∷ an altar of our Lord in the middes of the land
20 of Ægypt, and a title of our Lord by the border therof † it ſhal
be for a ſigne, and for a teſtimonie to the Lord of hoſtes in the
land of Ægypt. For they ſhal crie to our Lord at the preſence
of the afflicter, and he ſhal ſend them a ſauiour and defendet
21 to deliuer them. † And our Lord ſhal be knowen of Ægypt,
and the Ægyptians ſhal knowe our Lord in that day, and ſhal
worſhipe him in hoſtes and in giftes: and they ſhal vow
22 vowes to our Lord, and pay them. † And our Lord ſhal ſmite
Ægypt with a ſtrooke, and heale it, and they ſhal returne to
our Lord, and he ſhal be pacified towards them, and heale
23 them. † In that day there ſhal be a way from Ægypt to the
Aſſirians, and the Aſſirian ſhal enter into Ægypt, and the
Ægyptians to the Aſſirians, and the Ægyptians ſhal ſerue
24 Aſſur. † In that day ſhal Iſrael be a third to the Ægyptian and
25 the Aſſirian: a bleſſing in the middes of the earth, † which
the Lord of hoſtes hath bleſſed, ſaying: Bleſſed be my people
of Ægypt, and the worke of my hands to the Aſſirian: but
Iſrael is mine inheritance.

∷ Both Iewes and Chriſtians vnderſtand this prophecie of the conuerſion of the Ægyptians to Chriſt. But the Ievves expect it as yet to come, vve know that it is already fulfilled. At leaſt in part. For there vvere ſometimes manie Chriſtians in that countrie, yea manie moſt excellent Sainctes. S. Paul. S. Antonie. S. Hilarion, and innumerable others.

CHAP. XX.

The ignominious captiuitie of Ægyptians, and Æthiopians is againe foreſhewed by the Prophet going naked. 5. wherat the Iewes are aſtonied and afeard, ſeing their confederates ſo confounded.

1 IN the yeare, that Tharthan entred into Azotus, when Sargon the king of the Aſſyrians had ſent him, and he had
2 fought againſt Azotus, and had taken it: † at that time our
Lord ſpake in the hand of Iſaie the ſonne of Amos, ſaying:
Goe, and looſe the ſackcloth from of thy loynes, and take of
thy ſhooes from thy feete. And he did ſo ∷ going naked, and
3 barefoote. † And our Lord ſaid: As my ſeruant Iſaie hath walked, naked & barefoote, it ſhal be a ſigne & a wonder of three
4 heres vpon Æghpt, and vpon Æthiopia, † ſo ſhal the king
of the Aſſyrians leade the captiuitie of Ægypt, and the tranſmigration of Æthiopia, yong and old, naked and vnſhod,
their buttockes vncouered to the ignominie of Ægypt.
5 † And they ſhal feare, & be aſhamed of Æthiopia their hope,

∷ The holie prophet, of noble bloud, vvas not diſobedient, nor aſhamed to goe naked, because nothing is more honeſt then to obey Gods commandment. S. *Ierom. in hunc locum.*

and of Ægypt their glorie. † And the inhabitant of this ile 6
shal ſay in that day:" Loe this was our hope, to whom we fled
for helpe, that they ſhould deliuer vs from the face of the king
of the Aſſyrians: and how shal we be able to eſcape?

ANNOTATIONS. CHAP. XX.

Gods prouidence in puniſhing al that truſt in men & not in him.

Examples of mutations in kingdomes.

6. *Loe this vvas our hope.*] God to ſhew the vanitie of al hope, that is repoſed in men, or in wordlie thinges, layeth the meruelous and miſerable mutations of temporal great kingdoms, before the eyes of his people. That we may ſee, and admire his merciful prouidence, and our owne follie, when we truſt in the helpe of our ſelues, or of other men, who can not defend them ſelues from ruine and ignominie: and much leſſe can they ſaue vs, or we our ſelues. As theſe examples make manifeſt. The kingdom of Iſrael (or tenne tribes) truſted in Damaſcus, which could not defend it ſelf, but was ouerthrowne. The kingdom of Iuda (or two tribes) truſted in Ægypt. The Ægyptians truſted in the Ethiopians, and both were ouerthrowne by the Aſſirians. The Aſſirians glorying in their victories and triumphes, attributing al to their owne ſtreingth, were ouercome by the Babylonians. The Babylonians, likewiſe inſolent and proud, were oppreſſed by the Medes and Perſians. The Medes and Perſians were ſubdued by Alexander the great. VVho was ſhortly taken away in his youth by poyſon; and his great Monarchie diuided amongſt his ſeruantes. And ſo other peoples, and kingdomes, much more particular perſons, and families are turned like a whele. And therfore our only refuge muſt be to God: in whom is al true hope, helpe, ſafetie, and happines, temporal and eternal.

CHAP. XXI.

The deſtruction of Babylon by the Medes and Perſians is againe prophecied, 11. The like of the Idumeans; 13. and of Arabians.

The ſixt commination was againſt the Aſſirians, & ſpecially the Babylonians.

THE burden of the deſert ſea. As whirlewinds come 1
from the South, it cometh from the deſert, from an horrible
land. † A ſore viſion was told me: he that is incredu- 2
lous doth vnfaithfully: & he that is a ſpoiler, waſteth. Come
vp Aelam, beſiege ô Mede: I haue made al the moorning therof
to ceaſe. † Therfore are my loines filled with ſorow, anguish 3
hath poſſeſſed me, as the anguish of a woman that trauaileth:
I fel downe when I heard it, I was trubled when I ſaw it.
† Mine hart fayled, darkenes made me aſtonied: Babylon my 4
beloued is made a miracle vnto me. † Lay the table, looke 5
about in the watch towre the eaters and drinkers: ariſe ye
princes, take shield. † For thus hath our Lord ſayd to me: 6
Goe, and ſet a watchman: and what ſoeuer he shal ſee, let
him tel. † And he ſaw a chariote of two horſemen, a rider 7
vpon an ∷ aſſe, and a rider vpon a camel: and he beheld them

∷ Cyrus king of the Perſians

diligently

a people of ſmal powre, & of the Medes, of great ſtreingth.

8 diligently with much looking. † And a lion cried: I am vpon
the watch towre of our Lord, ſtanding continually by day:
9 and I am vpon my watch, ſtanding whole nights. † Behold
this man cometh, the rider vpon the chariot of two horſemen,
and he anſwered, and ſaid: Fallen, fallen is Babylon, and al the
10 ſculptils of the gods therof are broken to the ground. † O
my threſhing, and children of my flore, the thinges that I haue
heard of the Lord of hoſtes the God of Iſrael, I haue ſhewed
11 vnto you. † ∷ The burden of Duma crieth to me out of Seir:
Watchman what of the night? watchman what of the night?
12 † The watchman ſaid: morning is come & night: if you ſeeke,
13 ſeeke: returne, come. † ∷ The burden in Arabia. In the
foreſt at euen you ſhal ſleepe, in the pathes of Dedanim.
14 † Meeting the thirſtie bring water, you that inhabite the land
15 of the South, with bread meete him that fleeth. † For they
are fled from the face of the ſwordes, from the face of the
ſword hanging ouer, from the face of the bow bent, from the
16 face of a greuous battel. † Becauſe thus ſayth our Lord to
me: Yet in one yeare, as in the yeare of an hyred man, and al
17 the glorie of Cedar ſhal be taken away. † And the remnant
of the number of the ſtrong archers of the children of Cedar
ſhal be diminiſhed: for our Lord the God of Iſrael hath
ſpoken it.

Iere. 51.
Apoc. 14

∷ The ſeuenth prophetical commination was againſt the Idumeans.

∷ The eight againſt the Iſmaelites Arabiam.

CHAP. XXII.

For the ſinnes eſpecially of chiefe officers, Sion and the temple ſhal be deſtroyed. 15. Sobna a wicked ruler ſhal be remoued, 20. and Eliacim put in his place.

1 THE ∷ burden of the ∷ vale of viſion. What aileth thee,
that thou art alſo wholly gone vp into the houſe
2 toppes? † ful of clamour, a populous citie, reioycing: thy
3 ſlaine are not ſlaine by the ſword, nor dead in battel. † Al
thy princes are fled together, and are bound hard: al that were
4 found, are bound together, they are fled far of. † Therfore
haue I ſayd: Depart from me, I wil weepe bitterly: labour not
to comforte me, for the deſtruction of the daughter of my
5 people. † For it is a day of ſlaughter, and conculcation, and
weepings to our Lord the God of hoſtes in the vale of viſitation, ſearching the wal, and magnifical vpon the mountaine.
6 † And Aelam tooke quiuer, chariote of the horſman, and the
ſhielde

∷ The ninth againſt the cheefe rulers of Ieruſalem.

∷ Sion ſituated on a hil, and often called a montaine is here called a vale, for the afflicted ſtate wherin it was in the captiuitie.

ſhilde hath made the wal naked. † And thy principal valleis 7
ſhal be ful of chariots, and the horſmen ſhal place them ſelues
in the gate. † And the couering of Iuda ſhal be diſcouered, 8
and thou ſhalt ſee in that day the armourie of the houſe of the
foreſt. † And you ſhal ſee the breaches of the citie of Dauid, 9
becauſe they are multiplied; and you haue gathered together
the waters of the lower poole, † and haue numbred the houſes 10
of Ieruſalem, and deſtroyed houſes to fortifie the wal. † And 11
you haue made a lake betwen the two walles to the water of
old poole: and you looked not vp to him, that made it, and
the worker therof long before you ſaw not. † And our Lord 12
the God of hoſtes ſhal cal in that day to weeping, and to
moorning, to baldnes, and to girdle of ſackcloth: † and 13
behold ioy and gladnes, to kil calues, and to ſlea rammes, to
eate fleſh, and to drinke wine: Let vs eate, and drinke: for
to morow we ſhal die. † And the voice of the Lord of hoſtes 14
was reuealed in mine eares: If this iniquitie ſhal be forgeuen
you vntil you die, ſayth our Lord the God of hoſtes. † Thus 15
ſayth our Lord the God of hoſtes: Goe, get thee in to him, that
dwelleth in the tabernacle, to ∵ Sobna the prouoſt of the temple,
and thou ſhalt ſay to him: † What doeſt thou here, or as if 16
thou wert ſome bodie here? becauſe thou haſt cut thee out a
ſepulchre here, thou haſt cut out a memorial diligently in an
high place, a tabernacle for thee in a rocke. † Behold our Lord 17
wil cauſe thee to be caried away, as a cocke is caried, and he
wil lift thee vp as a garment. † Crowning he wil crowne thee 18
with tribulation, he wil caſt thee as a bal into a brode and large
countrie: there ſhalt thou die, and there ſhal the chariot of
thy glorie be, the ignominie of the houſe of thy Lord. † And 19
I wil expel thee from thy ſtanding, and depoſe thee from thy
miniſterie. † And it ſhal be in that day: I wil cal my ſeruant 20
Eliacim the ſonne of Helcias, † and wil cloth him with thy 21
coate, and wil ſtrengthen him with thy girdle, and wil geue
thy powre into his hand: and he ſhal be as a father to the
inhabitants of Ieruſalem, and to the houſe of Iuda. † And I 22
wil geue the key of the houſe of Dauid vpon his ſhoulder: &
he ſhal open, and there ſhal be none to ſhut: and he ſhal ſhut,
and there ſhal be none to open. † And I wil faſten him as a 23
pinne in a ſure place, & he ſhal be for a throne of glorie to the
houſe of his father. † And they ſhal hang vpon him al the 24
glorie of his fathers houſe, diuerſe kindes of veſſels, euerie

∵ This Sobna had ſome office about the Temple, but by craftie intruſion and vniuſt vſurpation, rather then by lawful induction, was very couetous & ambicious: & ſo by Gods iudgement fel into miſerie.

litle veſſel from veſſels of cuppes euen to euerie inſtrument of
25 muſike. † In that day ſaith the Lord of hoſtes, shal the pinne
be taken away, that was faſtened in the ſure place: and that
which hong theron, shal be broken, and fal, and periſh, becauſe
our Lord hath ſpoken.

CHAP. XXIII.

The deſtruction of Tyrus by the Chaldees, 15. and reparation therof after ſeuentie yeares.

1 THE burden of Tyre. Howle ye shippes of the ſea, becauſe
the houſe is deſtroyed, from whence they were
wont to come: from the land of Cethim it is reueled to them.
2 † Hold your peace ye that dwel in :: the ile: the trafickers of
3 Sidon paſſing ouer the ſea, haue replenished thee. † The ſeede
of Nilus in manie waters, the harueſt of the riuer was her
4 fruites: & she was made the trafike of the nations. † Be ashamed
Sidon, for the ſea ſayth, the ſtrength of the ſea, ſaying: I
haue not trauailed, and I haue not brought forth, and I haue
not nourished yong men, nor brought virgins to their growth.
5 † When it shal be heard in Ægypt, they wil be ſorie when
6 they shal heare of Tyre: † Paſſe ouer the ſeas, howle ye that
7 dwel in the ile. † Is not this your citie, which glories from
ancient dayes in her antiquitie? her feete shal leade her afarre
8 to ſeiourne. † Who hath thought this againſt Tyre, that was
ſome time crowned, whoſe merchants were princes, her
9 chapmen the nobles of the earth? † The Lord of hoſtes hath
thought it, that he might plucke downe the pride of al glorie,
10 and bring al the glorious of the earth to ignominie. † Paſſe
thy land as a riuer, ô daughter of the ſea, thou haſt a girdle no
11 more. † He hath ſtretched forth his hand vpon the ſea, he
hath trubled kingdomes: Our Lord hath geuen commandment
12 againſt Chanaan, to deſtroy the ſtrong therof, † and he
ſaid: Thou shalt adde no more to glorie, ô Virgin daughter of
Sidon ſuſteyning calumnie: riſing vp ſaile ouer to Cethim,
13 there alſo thou shalt haue no reſt. † Behold the land of the
Chaldees was not ſuch a people, Aſſur founded it: they led
away the ſtrong therof into captiuitie, they vndermined the
14 houſes therof, they brought it to ruine. † Howle ye shippes
15 of the ſea, becauſe your ſtrength is deſtroyed. † And it shal
be in that day: thou shalt be in obliuion ô Tyre, :: ſeuentie

The tenth commination was againſt the Tyrians.

:: Tyrus was an iland, as Ezechiel alſo deſcribeth it (*ch. 27.*) *in the entrance, yea ſituated in the hart of the ſea*: but not farre diſtant, for king Alexander filled vp that paſſage of water and made it continent.

:: The Tyrians reioyced in

the Iewes captiuitie & therfore God puniſhed them with like captiuitie of 70. yeares.

yeares, as the daies of one king: but after ſeuentie yeares, there
ſhal be to Tyre as it were the ſong of an harlot. † Take an 16
harpe, goe about the citie thou harlot forgotten: ſing wel,
multiplie ſong, that there may be remembrance of thee.
† And it ſhal be after ſeuentie yeares: our Lord wil viſite Tyre, 17
and wil bring her backe againe to her merchandiſe: and ſhe
ſhal fornicate againe with al the kingdoms of the earth, vpon
the face of the earth. † And the martes, and rewards ſhal be 18
ſanctified to our Lord: they ſhal not be kept in ſtore, nor layd
vp: becauſe her merchandiſe ſhal be for them, that ſhal dwel
before our Lord, that they may eate vnto ſatietie, and be clothed vnto continuance.

CHAP. XXIIII.

Al this world ſhal be deſtroyed, 7. wherof manie ſignes ſhal come before, 18. and general iudgement ſhal folow.

The third part. Prophecies perteyning to the whole world.

:: Diuerſitie of ſtates which is now in the world, ſhal ceaſe at the general iudgement, and al men ſhal receiue according to their deſertes.

Oſee. 4.

BEHOLD our Lord ſhal diſſipate the earth, and make it 1
naked, and afflict the face therof, and diſperſe the inhabitants therof. † And :: as the people, ſo ſhal the prieſt be: & 2
as the ſeruant, ſo his maſter: as the handmayde, ſo her miſtreſſe: as the byer, ſo he that ſelleth: as the lender, ſo he that
boroweth: as he that asketh his dewe, ſo he that oweth. † With 3
diſſipation ſhal the earth be diſſipated, and with ſpoile it ſhal
be ſpoiled: for our Lord hath ſpoken this worde. † The earth 4
hath mourned, and fallen away, and is weakened: the world
is fallen away, the height of the people of the earth is weakened. † And the earth is infected by the inhabitants therof: 5
becauſe they haue tranſgreſſed the lawes, changed right, diſſipated the euerlaſting couenant. † For this cauſe ſhal male- 6
diction deuoure the earth, & the inhabitants therof ſhal ſinne:
and therfore the dwellers therein :: ſhal be madde, & few men
ſhal be leaft. † The vintage hath mourned, the vine is weake- 7
ned, al haue ſighed that reioyced in hart. † The ioy of tymbrels 8
hath ceaſed, the ſound of them that reioyce is leaſt of, the
ſweetnes of the harpe is ſilent. † They ſhal not drinke wine 9
with ſong: the drinke ſhal be bitter to them that drinke it.
† The citie of vanitie is broken downe, euerie houſe is ſhut, 10
no man goeth in. † There ſhal be crying for the wine in the 11
ſtreetes: al mirth is left: the ioy of the earth is caried away.
† Deſolation is left in the citie, and calamitie ſhal oppreſſe 12

:: Nere the end of the world, manie forgetting the law of God, & nature, wil rage in extreme furie againſt others, perſecuting & murthering one an other,

13 the gates. † Becauſe theſe thinges ſhal be in the middes of the
earth, in the middes of peoples, in like maner as if a few oliues,
which are remayning, ſhould be ſhaken out of the oliue tree;
14 and grapes, when the vintage is ended. † Theſe ſhal lift vp
their voice, and prayſe: when our Lord ſhal be glorified, they
15 ſhal make a ioyful noiſe from the ſea. † For this cauſe in doctrines
glorifie our Lord: ∴ in the iles of the ſea the name of our
16 Lord the God of Iſrael. † From the endes of the earth we haue
heard praiſes, the glorie of the iuſt one. And I ſayd: My ſecrete
to me, my ſecrete to me, woe is me: the preuaricatours haue
preuaricated, and by the preuarication of trangreſſors they
17 haue preuaricated. † Feare, and pitte, and ſnare vpon thee,
18 that art inhabiter of the earth. † And it ſhal be: He that ſhal
Iere. 48. flee from the voice of feare, ſhal fal into the pitte: and he
that ſhal rid him ſelfe out of the pitte, ſhal be held in the ſnare:
becauſe the fludgates from on high are opened, and the fundations
19 of the earth ſhal be ſhaken. † With breaking ſhal
the earth the broken, with bruiſing ſhal the earth be bruiſed,
20 with mouing ſhal the earth be moued, † With ſhaking ſhal
the earth be ſhaken as a drunken man, and ſhal be taken away
as the tabernacle of one night: and the iniquitie therof ſhal
be heauie vpon it, and it ſhal fal, and not adde to riſe againe.
21 † And it ſhal be: In that day our Lord wil viſite vpon the
hoſte of heauen on high, and vpon the kinges of the earth,
22 that are vpon the earth. † And they ſhal be gathered together
as the gathering of a bundel into the lake, and ſhal be
ſhut there in priſon: and after manie daies they ſhal be viſited.
23 † And the moone ſhal be confounded, when the Lord of
hoſtes ſhal reigne in mount Sion, and in Ieruſalem, & ſhal be
glorified in the ſight of his ancients.

eſpecially the wicked afflicting the good: which our Sauiour deſcribeth (*Mat. 24*) ſaying: *Nation ſhal riſe againſt nation. You ſhal be odious to al nations for my ſake. Iniquitie ſhal abound. &c.*

∴ This ioyful propagation of Gods glorie and name, is either vnderſtood to be prophecied of the Church in general, which is as an iland of the whole world: or properly and particularly (amongſt other gentiles) of ilandes conuerted to Chriſt: as great Britannie & others.

CHAP. XXV.

The Prophet geueth thankes to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away ſinnes, and geuing grace, and eternal glorie.

1 O LORD thou art my God, I wil exalt thee, and confeſſe
to thy name: becauſe thou haſt done meruelous
2 thinges, the old cogitations faithful, ∴ Amen. † Becauſe thou
haſt brought the citie into a heape, the ſtrong citie into ruine,
the houſe of ſtrangers: that it be no citie, & that it be not built

∴ The prophet and faithful people confeſſing Gods benefites, and perfect performance of whatſoeuer he promiſeth, or determineth, conforming their deſires to his pleaſure, ſay: *Amen*: as wel in proſperitie, when he deliuereth, and bleſſeth them, as in aduerſitie, when he punisheth: by the deſtruction of Ieruſalem, which is here prophecied, and the like.

∷ After the reiection of the Iewes al Gentiles shal be conuerted to Chriſt.

for euer. † For this shal ſtrong people prayſe thee, the citie of 3
ſtrong nations shal feare thee. † Becauſe thou art become a 4
ſtrength to the poore, a ſtrength to the needie in his tribulation: an hope againſt the whirlwinde, a shadow againſt the
heate. For the ſpirit of the ſtrong is as a whirlwinde beating
againſt a wal. † As heate in thirſt, shalt thou humble the tu- 5
mult of ſtrangers: and as with heate vnder a burning cloude
thou shalt make the branch of the ſtrong to wither. † And 6
the Lord of hoſtes shal make to ∷ al peoples in this mount, a
feaſt of fat thinges, a feaſt of vintage, of fat thinges ful of marrow, of vintage purified from the dregges. † And he shal in 7
this mount throw downe headlong the face of the bond, tied
together vpon al peoples, and the webbe that he hath begune
vpon al nations. † He shal caſt death downe headlong for euer: 8
and our Lord God shal take away teare from al face, and the
reproch of his people he shal take away out of the whole
earth: becauſe our Lord hath ſpoken it. † And he shal ſay in 9
that day: Loe this is our God, we haue expected him, and he
wil ſaue vs: this is our Lord, we haue patiently wayted for
him, we shal reioyce and be ioyful in his ſaluation. † Becauſe 10
the hand of our Lord shal reſt in this mount: and Moab shal
be treshed vnder him, as ſtraw is broken with the wayne.
† And he shal ſtretch forth his handes vnder him, as he that 11
ſwimmeth ſtretcheth forth to ſwimme: and he shal humble
his glorie with dashing of his handes. † And the munitions 12
of thy high walles shal fal, and be humbled, & shal be plucked
downe to the grownd euen to the duſt.

Apoc. 7. & 21.

CHAP. XXVI.

A Canticle of thankes for changing the old Synagogue into the Church of Chriſt: Which hath more light of true faith, 12. and more patience in tribulations: 19. Which in the general reſurrection shal be made manifeſt.

∷ In the time of grace geuen by Chriſt his whole Church ſingeth this and other like canticles of praiſes.

∷ Other peo-

IN ∷ THAT day shal this ſong be ſung in the land of Iuda. 1
∷ Sion the citie of our ſtrength a Sauiour, therin shal be put
∷ a wal and bulworke.
† Open ye the gates, and let the iuſt nation enter in, that kee- 2
peth truth.
† The old errour is gone: thou wilt keepe peace: peace, 3
becauſe, we haue hoped in thee.
† You haue hoped in our Lord in worldes euerlaſting, in our 4
Lord God ſtrong for euer.

† Becauſe

5 † Becauſe he wil bowe downe them that dwel on high, the high citie he wil abaſe. He wil abaſe it euen to the ground, he wil plucke it downe euen to the duſt.

6 The foote ſhal treade it downe, the feete of the poore, the ſteppes of the needie.

7 † The path of the iuſt is right, the path of the iuſt is right to walke in.

8 † And in the path of thy iudgements ô Lord, we haue patiently expected thee: thy name, and thy memorial are in the deſire of the ſoule.

9 † My ſoule hath deſired thee in the night: yea and with my ſpirit in my hart I wil watch to thee in the morning.
When thou ſhalt doe thy iudgments in the earth, the inhabitants of the world ſhal learne iuſtice.

10 † Let vs haue mercie on the impious, and he wil not learne iuſtice: in the land of the holie he hath done wicked thinges, and he ſhal not ſee the glorie of our Lord.

11 † Lord thy hand be exalted, and let them not ſee: let the enuious people ſee, and be confounded: and let fyre deuoure thine enimies.

12 † Lord thou wilt geue peace to vs: for al our workes thou haſt wrought to vs.

13 † O Lord our God, there haue lordes beſides thee poſſeſſed vs, onlie in thee let vs remember thy name.

14 † Let not the dead liue, let not the giants riſe againe: therfore haſt thou viſited and deſtroyed them, & haſt deſtroyed al their memorie.

15 † Thou haſt bene fauorable to the nation ô Lord, thou haſt bene fauourable to the nation: waſt thou glorified? thou haſt made al the endes of the earth far of.

16 † Lord in diſtreſſe they haue ſought after thee, in tribulation of murmur thy doctrine was to them.

17 † As ſhe that conceiueth, when ſhe draweth neere to be deliuered, being ſorowful crieth in her paines: ſo are we become at thy preſence ô Lord.

18 † We haue conceiued, and as it were traueled, and brought forth the ſpirit: ſaluations we haue not done in the earth, therfore the inhabitants of the earth haue not fallen.

19 † Thy :: dead ſhal liue, my ſlaine ſhal riſe againe: awake, and prayſe ye that dwel in the duſt: becauſe :: the dew of the light is thy dew; & :: the land of the giants thou ſhalt plucke downe into ruine.

ples haue their peculiar proper cities: Babylon, Damaſcus, Tyrus, Sidon, &c. but al Chriſtians haue one citie the Catholique Church ſignified by Sion.

:: Fenſed vvith vval, and bul vvorke, of faith & good vvorkes.

S. Ierom here noteth that the ſenſe of this Canticle is hard, by reaſon of often and ſudaine interlocutions of diuers perſons conſiſting in queſtions and anſvvers. To vvhoſe lerned commentaries vve remitte the ſtudious readers.

:: A prophecie of the general reſurrection of al men. :: Some in glorie. :: Some in miſerie.

† Goe my people, enter into thy chambers, shut thy doores 20
vpon thee, be hid a litle for a moment, til the indignation
paſſe.
† For behold our Lord wil come out of his place, to viſite the 21
iniquitie of the inhabitant of the earth againſt him: and the Mich. 1
earth shal reuele her bloud, and shal couer her ſlaine no more.

CHAP. XXVII.

God comforteth the faithful, promiſing to deſtroy the wicked. 3. Chriſts coming is againe prophecied, with propagation of his Goſpel, and conuerſion of al nations.

:: Tyrants are called ſerpents for their ſuttle poyſenful malice, and barres becauſe they hold men faſt incloſed in bondage. And for the ſame reaſons the diuel is called a ſerpent, and a barre.

IN that day our Lord wil viſite with his ſore, and great, and 1 Iob. 40.
ſtrong ſword vpon Leuiathan :: the ſerpent, :: the barre,
and vpon Leuiathan the crooked ſerpent, and shal kil the
whale that is in the ſea. † In that day the vineyard of pure 2
wine shal ſing to it. † I the Lord that keepe it, I wil ſodenly 3
drinke to it: leſt perhaps there be viſitation agaynſt it, night
and day I kepe it. † There is no indignation in me: who wil 4
geue me to be thorne and bryer in battel: to goe vpon it, to
ſet it on fyre together? † Or rather shal he hold my ſtrength, 5
shal he make peace with me, shal he make peace with me?
† They that goe in with violence to Iacob, Iſrael shal floriſh 6
and ſpring, and they shal fil the face of the world with ſeede.
† Hath he ſtriken him according to his ſtroke that ſtroke 7
him? or as he killed his ſlaine, is he killed? † In meaſure 8
againſt meaſure, when it shal be caſt of, thou shalt iudge it.
He hath meditated in his hard ſpirite during the day of heate.
† Therfore vpon this shal the iniquitie be forgeuen to the 9
houſe of Iacob: and this is al the fruite that the ſinne therof
be taken away, when he shal haue layd al the ſtones of the
altar, as ſtones of ashes broken, the groues & temples shal not
ſtand. † For the defenſed citie shal be deſolate, the beautiful 10
citie shal be forſaken, and shal be left as a deſert, there shal the
calfe feede, and there he shal lie, and shal conſume the toppes
therof. † The harueſts therof shal be deſtroyed in drught, 11
wemen coming and teaching it: for it is not a wiſe people,
therfore shal not he that made it, haue mercie on it: and he
that formed it, shal not ſpare it. † And it shal be, in that day 12
our Lord wil ſtrike from the chanel of the riuer, euen to the
torrent of Ægypt, and you shal be gathered together one and

13 one ô children of Iſrael. † And it ſhal be: in that day a ſound
ſhal be made with a great trompet, and they that were loſt,
ſhal come from the land of the Aſſirians, and that were caſt
out, from the land of Ægypt, and ſhal adore our Lord in the
holie mount in Ieruſalem.

CHAP. XXVIII.

Tribulations are threatned to the tenne tribes of Iſrael, for their pride, and voluptuoſnes. (5. God ſtil protecting ſome who ſerue him ſincerely) 7 and for contempt of Religion. 16. But God wil lay a ſure fundation in Sion, 20. Wil puniſh the wicked, 24. and comforth the good.

1 VVOE to the crowne of pride, to the drunkards of
:: Ephraim, and to the flowre falling downe from
the glorie of his exultation, which were in the toppe of the
2 moſt fatte valley, erring by wine. † Behold our Lord is valiant
and ſtrong, as the violence of hayle: a whirlewind breaking,
the violence of manie waters ouerflowing, & ſent forth
3 vpon a large ground. † The crowne of pride of the drunkards
4 of Ephraim ſhal be troden vnder feete. † And the
flowre of the glorie of his exultation, which is vpon the toppe
of the valley of fatte ones, ſhal be falling as a timely fruite before
the ripeneſſe of autumme: which when he that ſeeth
it ſhal behold, as ſoone as he taketh it in his hand, he wil deuoure
5 it. † :: In that day the Lord of hoſtes ſhal be a crowne
of glorie, and :: a garland of exultation to the reſidue of his
6 people: † and :: a ſpirit of iudgement to him that ſitteth in
iudgement, and :: ſtrength to them that returne out of battel
7 to the gate. † But theſe alſo haue bene ignorant becauſe of
wine, and by drunkennes haue erred: the prieſt and the prophete
haue bene ignorant becauſe of drunkennes, they are
ſwalowed vp with wine, they haue erred in drunkennes, they
haue not knowne him that ſeeth, they haue bene ignorant of
8 iudgement. † For al tables were filled with vomiting and
9 filth, ſo that there was no more place. † Whom ſhal he teach
knowledge? and whom ſhal he make to vnderſtand the
thing heard? them that are weyned from the milke, that are
10 plucked away from the breaſts. † For command recommand,
command recommand; expect reexpect, expect reexpect;
11 a litle there, a litle there. † For in the ſpeach of lippe, and in
12 an other tougue he wil ſpeake to his people. † To whom
he ſayd:

The fourt part. Prophetical admonitions to both the kingdomes of Iſrael and Iuda.

:: By Ephraim is vnderſtood the kingdom of Iſrael, whoſe firſt king Ieroboam was of that tribe.

:: After that the tenne tribes were caried captiues (4 *Reg.* 17.) God deliuered the two tribes out of imminent danger. (4. *Reg* 18. 19)

:: geuing peace to their people:

:: ſpirite of iudgement to king Ezechias:

:: and victorie to the ſouldiars.

he ſayd : This is my reſt, refresh the wearie, and this is my
refreshing : & they would not heare. † And the word of our 13
Lord shal be to them ; ∷ command recommand, command
recommand ; expect reexpect, expect reexpect ; a litle there
a litle there : that they may goe, and fal backward, and be
deſtroyed, and ſnared, and taken. † For this cauſe heare the 14
word of our Lord ye ſcorneful men, which rule ouer my
people, that is in Ieruſalem. † For you haue ſayd : We haue 15
ſtroken a league with death, and with hel we haue made a
couenant. The ſcourge ouerflowing when it shal paſſe, shal
not come vpon vs : becauſe we haue made lying our hope,
and with lying we are protected. † Therfore thus ſayth our 16
Lord God : Behold I wil ſend in the foundations of Sion a
ſtone, an approued ſtone, a corner ſtone, pretious founded in
the foundation. He that beleueth, let him not make haſt.
† And I wil put iudgement in weight, and iuſtice in meaſure : 17
and haile shal ouerthrow the hope of lying : and waters shal
ouerflow the protection. † And your league with death shal 18
be abolished, and your couenant with hel shal not ſtand :
when the ſcourge ouerflowing shal paſſe, you shal be troden
downe of it. † Whenſoeuer it shal paſſe through, it shal take 19
you away : becauſe in the morning early it shal paſſe through,
in the day and in the night, and vexation alone shal geue
vnderſtanding in the hearing. † For the bed is ſtreitened, ſo 20
that one muſt fal out, and a short mantel can not couer both.
† For our Lord shal ſtand as in the mount of diuiſions : as in 21
the valley, which is in Gabaon, shal he be angrie : that he may
doe his worke, his ſtrange worke : that he may worke, his
worke is ſtrange from him. † And now mocke not, leſt per- 22
haps your bonds be tied ſtrayte. For I haue heard of our Lord
the God of hoſtes conſummation and abridgement vpon al the
earth. † Harken with your eares, and heare my voice, attend, 23
and heare my ſpeach. † Wil ∷ the ploughman plowe al the day 24
to ſow, wil he cut and harrow his ground? † Wil he not when 25
he hath made euen the face therof, ſprinkle cummine, and
place the wheate by order, and the barley, and millet, and
vetche, in their bondes? † And his God wil inſtruct him in 26
iudgement : he wil teach him. † For ∷ gith shal not be thre- 27
shed with inſtruments that haue teeth, neither shal the wayne
wheele turne about vpon cummine : but gith shal be beaten
out with a rodde, and cummine with a ſtaffe. † But bread 28
corne

∷ Becauſe Iſaias & other holie prophetes often and much vrged, not only the people, but alſo prieſtes (vvhich had rule ouer the people) to kepe Gods commandments, and to expect his mercie and goodnes, they ſcornfully repete the ſame wordes, deriding ſuch exhortations & deſperatly geuing themſelues to al wickednes, as if they neither feared death nor hel. v. 15.

Mat. 21. v. 42. Act. 4. 1. Pet. 2. Rom. 9.

2. Reg. 5. 1. Par. 14 Ioſue, 10

∷ As husbanmen diſpoſe their workes in order : ſo God ſometimes worketh miracles, ſometimes geueth benefites, ſometimes ſendeth afflictions : ∷ and greater to ſome then to others.

corne shal be broken ſmal : :: but the thresher shal not thresh
it for euer, neither shal the wayne wheele vexe it, nor breake
29 it with the teeth therof. † And this is come forth from our
Lord the God of hoſtes, that he might make his counſel meruelous, and magnifie iuſtice.

:: But none are continually afflicted without intermiſſion.

CHAP. XXIX.

The Prophet bewaleth the Iewes deſtruction, 9. *for their blinde obſtinacie;* 17. *prophecying the Gentiles conuerſion.*

2.Reg 5.
1 Par.11
Luc. 19.

1 VVOE to :: Ariel, Ariel the citie, which Dauid ouercame : yeare is added to yeare : the ſolemnities are
2 at an end. † And I wil make a trench about Ariel, and it shal
3 be ſorowful & moorning, and it shal be to me as Ariel. † And
I wil compaſſe as a ſphere round about thee, and wil caſt a
rampier againſt thee, and place munitions to beſiege thee.
4 † Thou shalt be humbled, thou shalt ſpeake out of the earth,
and out of the gronnd thy ſpeach shal be heard: and thy voice
shal be out of the earth as the Pythons, and out of the ground
5 thy ſpeach shal mutter. † And the multitude of them that
fanne thee shal be as ſmal duſt : and as iſſles paſſing away, the
6 multitude of them, that haue preuailed agaynſt thee. † And it
shal be ſodenly forthwith. It shal be viſited of the Lord of hoſtes in thunder, and earth quake, and with great voice of
whirlewind and tempeſt, and with flame of deuouring fyre.
7 † And the multitude of al nations, that haue fought agaynſt
Ariel, shal be as the dreame of a viſion in the night, and al
8 that haue waried, and beſeged & preuailed agaynſt it. † And as
he that is hungrie dreameth, & eateth, but when he is awake,
his ſoule is emptie : & as he that is thirſtie dreameth, and drinketh, and after he is awake, faint as yet thirſteth, and his ſoule
is emptie: ſo shal the multitude be of al the Gentiles, that haue
9 fought agaynſt mount Sion. † Be aſtonied, and meruel, wauer,
and ſtagger : be ye drunke, and not of wine : be moued, & not
10 of drunkenes. † Becauſe our Lord hath mingled vnto you the
ſpirit of drowſines, he wil shut your eyes, he wil couer your
11 prophetes and princes, that ſee viſions. † And the viſion of al
shalbe vnto you as the wordes of a booke ſealed: which when
they shal geue to him that knoweth letters, they shal ſay :
Read this : and he shal anſwer, :: I can not, for it is ſealed.
12 † And the booke shal be geuen to one that knoweth not letters, and it shal be ſayd to him : Reade : and he shal anſwer :

:: *Ari* ſignifieth a lion, *El* God: So Ieruſalem called the lion of God, to witte a ſtrong citie, is threatned with deſtruction, which happened firſt by the Babylonians. 4. *Reg.* 25. againe more miſerably by Titus & Veſpaſian, 40. yeares after Chriſts death.

:: Scribes and Phariſes pretending knowlege of Scrip-

∷ I know not letters. † And our Lord ſayd: Becauſe this 13
people approcheth with their mouth, and with their lippes
glorifieth me, but their hart is far from me, and they haue
feared me by the commandement and doctrines of men:
† therfore behold I wil adde to make admiration to this 14
people, by a great and wonderful miracle: for wiſdom ſhal
periſh from their wiſe men, and the vnderſtanding of their
prudent ſhal be hid. † Woe vnto you that are deepe of hart, 15
to hide your counſel from our Lord: whoſe workes are in
darkenes, and they ſay: Who ſeeth vs, and who knoweth vs?
† This your cogitation is peruerſe: as if the clay ſhould thinke 16
againſt the potter, and the worke ſhould ſay to the maker
therof: Thou madeſt me not: or the thing formed ſhould ſay
to the faſhioner therof: Thou vnderſtandeſt not. † Shal not 17
yet within a litle while, and in a ſhort time Libanus be turned
into Charmel, & Charmel reputed for a foreſt? † And in that 18
day the deafe ſhal heare the wordes of the booke, and out of
the darkenes and miſt the eies of the blinde ſhal ſee. † And 19
the meeke ſhal adde ioyfulneſſe in our Lord, and the poore
men ſhal reioyce in the holie one of Iſrael. † Becauſe he hath 20
fayled that did preuaile, the ſcorner is conſumed, and they are
al cut downe that watched vpon iniquitie: † that made men 21
ſinne in word, and ſupplanted him that reproued them in the
gate, and declined in vayne from the iuſt. † For this cauſe, 22
thus ſayth our Lord to the houſe of Iacob, he that redemed
Abraham: Iacob ſhal not now be confounded, neither ſhal
now his countenance be aſhamed: † but when he ſhal ſee his 23
children, the workes of mine handes in the middes of him
ſanctifying my name, and they ſhal ſanctifie the holie one of
Iacob, and ſhal preach the God of Iſrael, † and they that 24
erre in ſpirit, ſhal know vnderſtanding, and the mutteters ſhal
learne the law.

tures, can not read Chriſt in the Prophets, becauſe theſe bookes are ſealed (or locked) and they haue not the key. *Apoc. 3.* ∷ The Gentiles could not read Chriſt in theſe bookes, becauſe they knew not letters of the holie Scriptures. *S. Ierom Præmio. in Iſaiam.*

Mat. 15. *Mar. 7.*

1. Cor. 1.

Eccli. 29.

CHAP. XXX.

The Iewes are blamed for ſeeking counſel, and helpe of the Ægyptians. 18. but if they repent, they ſhal find releefe, and ſpiritual riches of the ſoule. 27. Gods iudgement wil be ſtrict: 33. and hel is moſt horrible.

VVOE ∷ vnto * renegate children, ſayth our Lord, that 1
you would take counſel, and not of me: & would
beginne a webbe, and not by my ſpirite, that you might adde
ſinne vpon ſinne: † which walke to goe downe into Ægypt, 2
and

∷ You that truſt in your owne counſels and forces, or in other mens

* *Apoſtatæ. or, denyers.*

& haue not asked my mouth, hoping for helpe in the ſtrength
of Pharao, and hauing confidence in the ſhadow of Ægypt.
3 † And the ſtrength of Pharao ſhal be a confuſion to you, and
4 the confidence of the ſhadow of Ægypt an ignominie. † For
thy princes were in Tanis, and thy meſſengers came euen to
5 Hanes. † Al were confounded vpon the people, that could
not profite them: they were no helpe, nor to any profite, but
6 to confuſion and to reproch. † The burden of the beaſtes of
the South. In a land of tribulation and diſtreſſe, the lioneſſe,
and the lion of them, the viper & the flying baſiliſcus carying
their riches vpon the ſhoulders of beaſts, and their treaſures
vpon the bunch of camels to a people, that can not be able to
7 profite them. † For Ægypt ſhal helpe in vaine, and to no
purpoſe: therfore haue I cried vpon this: It is pride onlie,
8 ceaſe. † ∷ Now therfore going in write to her vpon boxe,
and drawe it diligently in a booke, and it ſhal be in the latter
9 day for a teſtimonie for euer. † For it is a people prouoking
to wrath, and lying children, children that wil not heare the
10 law of God. † Which ſay to the ſeers: See not: and to them
that behold: Behold vs not thoſe thinges that are right: Speake
11 vnto vs pleaſant thinges, ſee errours vnto vs. † Take from me
the way, turne away the path from me, let the holie one of Iſrael
12 ceaſe from our face. † Therfore thus ſayth the holie one
of Iſrael: For that you haue reiected this word, & haue hoped
13 in calumnie and tumult, and haue leaned therevpon: † therfore
ſhal this iniquitie be vnto you as a breach that falleth, and
is found lacking in an high wal, becauſe ſodenly, whiles it
14 is not hoped, ſhal come the deſtruction therof. † And it ſhal
be broken ſmal, as the potters veſſel is broken with mightie
breaking: & there ſhal not a ſhread be found of the fragments
therof, wherein a litle fyre may be caried from the burning,
15 or a litle water be drawen out of the pitte. † Becauſe thus
ſayth our Lord the God of Iſrael: If you returne and be quiet,
you ſhal be ſaued: in ſilence and in hope ſhal your ſtrength be.
16 And you would not: † and you haue ſayd: No, but we wil
flee to horſes: therfore ſhal you flee. And we wil mount vpon
ſwift ones: therfore ſhal they be ſwifter, that ſhal perſecute
17 you. † A thouſand men at the face of the terrour of one: and
at the face of the terrour of fiue ſhal you flee, til you be leaſt
as the maſt of a ſhippe in the toppe of a mountaine, and as a
18 ſigne vpon a litle hil. † Therfore our Lord expecteth that he

and not in God, ſhal finde the miſerable euent of your follie, as is before noted. *chap.* 20.

∷ Either Iſaias was commanded to write this which should be fulfilled manie yeares after; or els he ſpeaketh prophetically to Ieremie, nere 200. yeares before he prophecied; ſignifying that he ſhould then write it, as in dede he did. *Iere.* 41. *&c.*

may haue mercie on you: and therfore shal he be exalted ſpa-
ring you: becauſe our Lord is the God of iudgment: bleſſed Pſal. 13.
are al they that expect him. † For the people of Sion shal dwel 19
in Ieruſalem: weeping thou shalt not weepe, pitying he wil
pitie thee: at the voice of thy crie as ſoone as he shal heare,
he wil anſwer thee. † And our Lord wil geue you ſtraite 20
bread, and short water: and wil not make thy doctor to flee
away from thee any more: and thine eies shal ſee thy maſter.
† And thine eares shal heare the word of him, that behinde 21
thy backe admonisheth thee: This is the way, walke in it:
and decline ye not neither to the right hand, nor to the left.
† And thou shalt contaminate the plates of the ſculptils of thy 22
ſiluer, and the garment of the molten of thy gold, and shalt
ſcatter them as the vncleannes of a menſtruous woman. Thou
shalt ſay to it: Get thee hence. † And rayne shal be geuen to 23
thy ſeede, whereſoeuer thou shalt ſow in the land: and the
bread of the corne of the land shal be moſt plentiful, and
fatte. The lambe in that day shal feede at large in thy poſſeſ-
ſion: † and thyne oxen, as the aſſe coltes, that til the ground, 24
shal eate mingled prouender as it was fanned in the floore.
† And there shal be vpon euerie high mountayne, and vpon 25
euerie litle hil eleuated, riuers of running waters in the day
of the killing of manie when the towres shal fal. † And :: the 26
light of the moone shal be as the light of the ſunne, and the
light of the ſunne shal be ſeuenfold, as the light of ſeuen
daies in the day, when our Lord shal bind vp the wound of
his people, & shal heale the ſtroke of their wound. † Behold 27
the name of our Lord commeth from farre, his :: burning
furie, and heauie to beare: his lippes are filled with indigna-
tion, and his tongue as a deuouring fire. † His ſpirite as a 28
torrent ouerflowing euen to the middes of the necke, to
deſtroy the nations to nothing, and the bridle of errour,
that was in the iawes of peoples. † There shal be a ſong 29
vnto you as the night of a ſanctified ſolemnitie, and ioy of
hart as he that goeth with a shaulme, to enter into the mount
of our Lord to the ſtrong one of Iſrael. † And our Lord 30
shal make the glorie of his voice to be heard, and shal shew
the terrour of his arme, in threatening of furie, and flame of
deuouring fyre: he shal dashe to peeces in whirlwinde, and
in haile ſtone. † For at the voice of our Lord shal Aſſur 31
feare being ſtroken with the rod. † And the paſſage of the 32

:: This claritie in ſunne and moone shal be after the general reſurrection.

:: Chriſt wil exerciſe his ſeuere iuſtice in the general iudgement, when he shal bid the damned goe into euerlaſting fire. *Mat. 25.*

rod ſhal neuer ceaſe, which our Lord ſhal make to reſt
vpon him in :: tymbrels and harpes: and in principal battels
*Hel. 33 he ſhal ouerthrow them. † For * Topheth is prepared ſince
yeſterday, prepared of the king, deepe, and wide. The nou-
riſhments therof, fyre & much wood: the breath of our Lord
as a torrent of brinſtone kindling it.

CHAP. XXXI.

The prophet further bewayleth the Iewes calamitie, into which they ſhal fal for their confederacie with the Ægyptians. 5. *Yet God wil protect Ieruſalem:* 8. *and ouerthrow Senacharib.*

Iere. 42. 1 WOE to them that goe downe into Ægypt for helpe,
hoping in horſes, and hauing confidence vpon
chariots, becauſe they be manie: and vpon horſemen, becauſe
they be very ſtrong: and haue :: not truſted vpon the holie
2 one of Iſrael, & haue not ſought after our Lord. † But he that
is the wiſe one hath brought euil, and hath not taken away his
wordes: and he wil riſe vp againſt the houſe of the wicked,
3 & againſt the ayde of them that worke iniquitie. † Ægypt, a
man, and not God: and their horſes, fleſh, and not ſpirite: and
our Lord ſhal bowe downe his hand, and the helper ſhal fal,
and he that is holpen ſhal fal, and they ſhal al be confounded
4 together. † Becauſe thus ſayth our Lord to me: As if a lion
should roare, and the lions whelpe vpon his praye, & when a
multitude of ſhepheards ſhal come againſt him, he wil not
feare at their voice, and of their multitude he wil not be
afrayd: ſo ſhal the Lord of hoſtes deſcend, :: to fight vpon
5 mount Sion, and vpon the litle hil therof. † As birdes that
flie, ſo wil the Lord of hoſtes protect Ieruſalem, prote-
6 cting and deliuering, paſſing and ſauing. † Returne as you
7 reuolted deeply ô children of Iſrael. † For in that day man
Iſai. 2. shal caſt away the idols of his ſiluer, and the idols of his gold,
8 which your handes haue made you into ſinne. † And Aſſur
ſhal fal by the ſword not of man, and the ſword not of man
ſhal deuoure him, & he ſhal flee not at the face of the ſword:
9 and his yong men ſhal be tributaries: † and his ſtrength ſhal
paſſe away at the terrour, & his princes fleing ſhal be afrayd:
our Lord hath ſayd it: whoſe fyre is in Sion, & his fornace in
Ieruſalem.

:: If often happeareth that when euil men ſeme moſt ſecure, they ſal into ſodaine calamities.

:: Both this Prophet, and afterwards Ieremie admoniſhed the Iewes not to truſt in the Ægyptians, but they contemning this admonition ſhewed in their deedes that they diſtruſted God, not beleuing nor obeying his prophetes: & for the ſame were at laſt puniſhed.

:: In the meane time God deſtroyed the armie of Senacarib beſeging Ieruſalem. 4 *Reg.* 19. But they forgote this and manie other exam ples of Gods powre and loue.

CHAP. XXXII.

The prophet conforteth the Iewes, foreshewing that their king Ezechias wil rule wel, and proſper; but moſt eſpecially prophecieth of Chriſt. 9. That they ſhal be reiected for perſecuting him, 15. and his Church ſhal proſper.

The fiſt part. Of the captiuitie, and relaxation of the kingdom of Iuda: with other afflictions and comfortes; but eſpecially of Chriſt and his Church.

BEHOLD " the king ſhal " reigne in iuſtice, & the princes 1
ſhal rule in iudgement. † And a man ſhal be as he that 2
is hid from the wind, and hideth himſelfe from a tempeſt, as
riuers of waters in drought, and the ſhadow of a rocke that
ſtandeth out in a deſert ground. † The eies of them that ſee, 3
ſhal not be dimme, and the eares of them that heare, ſhal harken
diligently. † And the hart of fooles ſhal vnderſtand 4
knowlege, and the tongue :: of maſſlers ſhal ſpeake readely
and plaine. † He that is vnwiſe ſhal no more be called prince: 5
neither ſhal the deceitful be called the greater man: † for the 6
foole ſhal ſpeake foolish thinges, and his hart ſhal doe iniquitie,
that he may worke ſimulation, and ſpeake to our Lord
deceitfully, and make emptie the ſoule of the hungrie, and
take away drinke from the thirſtie. † The veſſels of the de- 7
ceitful are moſt wicked: for he hath framed deuiſes to vndoe
the meeke, with the word of lying, when the poore man
ſpake iudgement. † But the prince wil thinke theſe thinges, 8
that are worthie of a prince, & he ſhal ſtand aboue the dukes.
† Ye * riche wemen ariſe, and heare my voice: ye confident 9
daughters geue eare to my ſpeach. † For after dayes, & a yeare 10
you ſhal be trubled that haue confidence: for the vintage is at
an end, the gathering wil no more come. † Be aſtonied ye 11
riche wemen, be trubled ye confident: ſtrippe you, and be
confounded, gird your loynes. † Moorne vpon your breaſts, 12
vpon the countrie worthie to be deſtroyed, vpon the fruitful
vineyard. † Vpon the ground of my people ſhal thornes and 13
bryars come vp: how much more vpon al the houſes of ioy, of
the citie reioycing? † For the houſe is forſaken, the multitude 14
of the citie is leaſt, darkeneſſe and palpableneſſe are made
vpon the dennes for euer. † The ioy of wilde aſſes the paſtu- 15
res of flockes, vntil the ſpirit be powred out vpon vs from
on high: and the deſert ſhal be as charmel, and charmel ſhal
be reputed for a foreſt. † And iudgement ſhal dwel in the 16
wildernes, and iuſtice ſhal ſit in charmel. † And the worke of 17
iuſtice ſhal be peace, and the ſeruice of iuſtice ſilence, and ſe-
curitie for euer. † And my people ſhal ſitte in the beautie of 18

:: Albeit manie thinges in this and other places perteyne firſt and literally to the old teſtament: yet al are in figure, and ſome thinges haue no other literal ſenſe but of the new teſtament. As this prophecie of maſſling, or vnperfect tongues, to ſpeake readily, is fulfilled in the Church of Chriſt; plainly and diſtinctly confeſſing al Myſteries of Catholique faith and religion: and the like, which can not be verified in the Iewish people.

* *Noble cities of Iuda.*

peace,

peace, and in the tabernacles of confidence, and in wealthie
19 reſt. † But haile in falling vpon the foreſt, and the citie shal
be humbled with lowneſſe. † Bleſſed are ye, that ſow vpon
al waters, ſending in the foote of the oxe and the aſſe.

ANNOTATIONS. CHAP. XXXII.

This & manie other prophecies perteyne to the old teſtament as in figure, alluding to the hiſtorie, but principally to Chriſt, and his Church.

1. *The king shal reigne.*] Some expound this whole paſſage of Ezechias, or Ioſias kinges of Iuda, and of the chiefe princes vnder them: but ſo great effectes, as be here prophecied, were not fully verified in them, but as in figure only of a more excellent king, and his principal ſeruantes, that ſhould folovv aftervvards. For albeit theſe vvere very good kinges, and had good and vviſe counſelers, & gouerners vnder them: yet they had not that perfect iudgement, nor performed that complete iuſtice, vvherby the ſubiectes enioyed ſuch peace, reſt, ſafetie, and conſolation, as be here deſcribed, by the metaphores, and ſimilitudes of men hid from vvinde, ſafe from tempeſt, refreſhed vvith waters in their heate, and ſhadovved by a rock from the burning ſunne in the deſert, vvith the like. And therfore S Ierom, and other Chriſtian Doctors vnderſtand it of Chriſt, vvho hath moſt perfect iudgement and iuſtice; and of his Apoſtles, and other Paſtors of his Church, vvho by vnction of the Holie Ghoſt, participate more abundantly of Chriſts grace, then did the prieſtes, & other rulers in the old teſtament. And ſo Chriſtian people receiue theſe benefites of peace, reſt, protection, refreſhing in ſoule, & conſcience, & other ſpiritual comfortes in Chriſt, by the myſteries of the nevv Teſtament, vvhich the faithful of the old Teſtament could not receiue, by their kinges & princes, nor by prieſtes and prophets of that time. The ſame vve might deduce of innumerable other places of this & other Prophetes: but it is not our * purpoſe to explicate much in this Edition.

Pref. of prophetical bookes.

1. *Reigne in iuſtice: and rule in iudgement.*] Here alſo to auoide prolixitie, vve may once note that theſe vvordes: *Iudgement*, and *Iuſtice*, haue a farre other higher and more excellent ſignification in holie Scriptures (vvhere they moſt frequently occurre) then in prophane vvritings, and natural or moral philoſophical diſcourſes. For Philoſophers, ſuch as Plato and Ariſtotel, could reach no further then to natural reaſon, vvhich they called right iudgement: and to moral equitie, vvhich in general they named iuſtice. But the Holie Ghoſt by theſe vvordes reueleth moſt high ſpiritual myſteries, knovven by faith, moſt comfortable to mens ſoules, releeuing and refreſhing the conſciences of penitents in this life, & repleniſhing the iuſt vvith vnſpeakable gladnes in eternal glorie. Therfore in the ſenſe vſual in holy Scripture, Iudgement is the act of the mind, or vnderſtanding, diſcerning what is right, iuſt, & agreing to reaſon: And Iuſtice is the rectitude of the vvil, doing conformably to right direction of the mind, or vnderſtanding. And ſo theſe wordes are applied to ſignifie both Gods, and iuſt mens actions. As that vvhich God mercifully decreed in eternitie, and promiſed after the fal of man, to do for mankind, as conuenient for his Diuine Povvre, VViſdom, Iuſtice, Mercie, & Goodnes; vvith al the meanes vvhich he ordained for effecting the ſame, is called his Iudgement; and the performing and accompliſhment therof, ſo farre as is of his part, is called his Iuſtice. Alſo that vvhich anie man diſcuſſeth, diſcerneth, and determineth in his vnderſtanding, as right, or reaſonable in ſupernatural thinges, is called his ſpiritual iudgement; and that vvhich he doth of his freevvil according to the ſame right iudgement, is called his iuſtice. So in this place the Prophet forſhevveth, that

VVhat the wordes, Iudgement and Iuſtice ſignifie.

Definition of Iudgement and Iuſtice as they are vſed in the holie Scriptures. Both applied to Gods, and mens actions.

Explication of the text.

Chriſt our *King vvil reigne in iuſtice*, that is, performe and fulfil al that he, as God vvith the Father & the Holie Ghoſt, decreed for Redemption, Iuſtification and Saluation of men. And *the princes*, his Apoſtles and other Paſtors, *ſhal rule in iudgement*: that is, diſcerne and iudge, vvhat is right and good for themſelues, and the people in reſpect of their ſoules, and eternal ſaluation.

CHAP. XXXIII.

Sennacherib beſeeging and threatning Ieruſalem, ſhal be ouerthrowne by Angels. 13. that both wicked arrogant infidels may feele the hand of God, and faithful ſinners repenting after great terror be comforted.

∵ Sennacarib ſpoyled al the kingdom of Iſrael, and al Iuda ſauing Ieruſalem, which he alſo beſeged, reproching and deſpiſing God: but himſelf was therfore ſpoyled, and deſpiſed.

∵ Fidelitie in performing promiſes of good thinges temporal and ſpiritual.

∵ Meſſengers ſent to procure peace ſhal mourne, becauſe they can not obtaine it.

VVOE to thee ∵ that ſpoileſt, ſhalt not thy ſelfe alſo be 1
ſpoiled? and that deſpiſeſt ſhalt not thy ſelf alſo be
deſpiſed? when thou ſhalt haue ended ſpoyling, thou ſhalt be
ſpoyled: when being wearied thou ſhalt ceaſe to contemne,
thou ſhalt be contemned. † O Lord haue mercie vpon vs: 2
for we haue expected thee: be our arme in the morning, and
our ſaluation in the time of our tribulation. † At the voice of 3
the Angel the peoples fled, and at thy exaltation the nations
are diſperſed. † And your ſpoiles ſhal be gathered together 4
as the locuſt is gathered, as when the ditches ſhal be ful
therof. † Our Lord is magnified, becauſe he hath dwelt on 5
high: he hath filled Sion with iudgement and iuſtice. † And 6
there ſhal be ∵ fayth in thy times: riches of ſaluation wiſdom
and knowlege: the feare of our Lord that is his treaſure.
† Behold they that ſee ſhal crie without, ∵ the angels of peace 7
ſhal weepe bitterly. † The wayes are diſſipated, the paſſenger 8
by the path hath ceaſed, the couenant is made fruſtrate, he
hath reiected the cities, he hath not eſtemed the men. † The 9
land hath moorned, and languiſhed: Libanus is confounded,
and become foule, and Saron is made as a deſert: and Baſan is
ſhaken, & Carmel. † Now wil I riſe vp, ſayth our Lord: now 10
wil I be exalted, now wil I be lifted vp. † You ſhal conceiue 11
heate, you ſhal bring forth ſtubble: your ſpirit as fire ſhal
deuoure you. † And the peoples ſhal be as aſhes of a great 12
fyre, thornes gathered together ſhal be burned with fyre.
† Heare ye that are far of, what thinges I haue done, and ye 13
that are neere, know my ſtrength. † The ſinners are terrified 14
in Sion, trembling hath poſſeſſed the hypocrites. Which of
you can dwel with deuouring fyre? which of you ſhal dwel
with euerlaſting heates? † He that walketh in iuſtices, and 15
ſpeaketh truth, that caſteth away auarice of oppreſſion, and Pſal. 14.
ſhaketh

shaketh his handes from al gift, that ſtoppeth his eares leſt he
heare bloud, and ſhutteth his eyes that he may ſee no euil.
16 † This man ſhal dwel on high, the munitions of rockes ſhal
be his highnes: bread is geuen to him, his waters are faithful.
17 † His eies ſhal ſee the king in his beautie, they ſhal ſee the
18 land farre of. † Thy hart ſhal meditate feare: where is the
lerned? where is he that pondereth the wordes of the law? 1. Cor 1.
19 where the teacher of litle ones? † The vnwiſe people thou
ſhalt not ſee, the people of profound ſpeach: ſo that thou canſt
not vnderſtand the eloquence of his tongue, in whom there is
20 no wiſdome. † Looke vpon Sion the citie of our ſolemnitie:
thine eies ſhal ſee Ierusalem, a rich habitation, a tabernacle
:: that can not be transferred: neither ſhal the nailes therof
be taken away for euer, and al the cordes therof ſhal not be
21 broken: † because onlie there our Lord is magnifical: a place
of floudes, riuers moſt brode and wide: no ſhippe of rowers
ſhal paſſe by it, neither ſhal the great galley paſſe thereby.
22 † For the Lord is our iudge, the Lord is our lawmaker, the
23 Lord is our king: he wil ſaue vs. † Thy cordes are looſed, and
they ſhal not preuaile: thy maſt ſhal be ſo, that thou canſt not
ſpred the ſigne. Then ſhal the ſpoiles of manie prayes be di-
24 uided: the lame ſhal take the ſpoile. † Neither ſhal the
neighbour ſay: I am feble. The people that dwelleth therein,
iniquitie ſhal be taken away from them.

:: Both prophecies & hiſtories teſtifie that terrene Ieruſalem was ſubiect to deſtruction, and was deſtroyed, and therfore this is neceſſarily to be vnderſtood of the Church of Chriſt, againſt vvhich hel gates ſhal neuer preuaile.

CHAP. XXXIIII.

A prophecie of the deſtruction of the Whole world, at the day of Iudgement, 5. and in particular of Idumea, 9. & Ieruſalem, as figures therof.

1 COME :: neere ye Gentiles, and heare, and ye :: peoples
attend let the earth heare, & the fulnes therof, the round
2 world, and euerie ſpring therof. † Because the indignation of
our Lord is vpon al Gentiles, and furie vpon al their hoſtes: he
3 hath killed them, & geuen them into ſlaughter. † Their ſlaine
ſhal be caſt forth, and out of their carcaſſes ſhal riſe a ſtinche:
4 the mountaines ſhal melt with their bloud. † And al the hoſt
of the heauens ſhal melt away, and the heauens ſhal be folded
together as a booke: and al their hoſt ſhal fal away as the leafe
5 falleth from the vine, and from the figge tree. † Because my
ſword is inebriated in heauen: behold it ſhal deſcend vpon
Idumæa, and vpon the peoples of my ſlaughter to iudgement.

:: God willeth as vvel the gentiles that were farre of, to come neere.

:: As alſo the Iewes, that were his pecular people al to attend that he wil deſtroy this whole world, before the general Iudgement.

† The ſword of out Lord is filled with bloud, it is fatted of the 6
bloud of lambes and buckgoates, of the bloud of rammes ful
of marow: for the victime of our Lord is in :: Boſra, & a great
ſlaughter in the land of Edom. † And the vnicornes shal come 7
downe with them, and the bulles with the mightie: their land
shal be drunke with bloud, & their ground with the fatnes
of fatte ones. † Becauſe it is the day of the reuenge of our 8
Lord, the yeare of retributions of the iudgement :: of Sion.
† And the torrents therof shal be turned into pitch, and the 9
ground therof into brimſtone: & the land therof shal be into
burning pitch. † Night and day it shal not be quenched, the 10
ſmoke therof shal goe vp for euer: from generation vnto
generation it shal be deſolate, there shal none paſſe by it world
without end. † The onocrotalus, and hedgehog shal poſſeſſe 11
it: & the ibis, and the rauen shal dwel in it: and a meaſure shal
be ſtretched out vpon it, to bring it to nothing, and a plumme
line vnto deſolation. † The nobles therof shal not be there: 12
they shal cal rather vpon the king, and al the princes therof
shal be as nothing. † And thornes and nettles shal grow vp 13
in the houſes therof, and the thiſle in the munitions therof:
and it shal be the couche of dragons, and the paſture of
oſtriches. † And ſpirites shal meete the onocentaurus, and 14
the ſatyr shal crie one to the other, there hath the lamia lien,
and found her ſelf reſt. † There hath the hedgehog had an 15
hole, and brought vp whelpes, and digged round about, and
cheriſhed them in the shadow therof: thither are the kites
gathered together, one to an other. † Searche ye diligently 16
in the booke of our Lord, and read: one of them hath not
wanted, one hath not ſought for the other, becauſe that which
procedeth out of my mouth, he hath commanded, and his
ſpirit the ſame hath gathered them. † And he hath caſt them 17
a lot, and his hand hath diuided it vnto them by meaſure:
they shal poſſeſſe it for euer, in generation & generation they
shal dwel therein.

:: No defence of ſtrong places (ſignified by Boſra) shal ſaue anie men from deſtruction in the day of Iudgement.

:: In the meane time, as a figure therof Sion shal be deſtroyed: and therfore the metaphorical deſtruction folovving rather perteyneth to the ſtate of the damned in the next vvorld then to the afflicted in this life.

CHAP. XXXV.

Gentiles conuerted to Chriſt shal much reioyce, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life euerlaſting.

THE :: deſert and the land without paſſage shal be glad, & 1
the wildernes shal reioyce, and shal floriſh as the lilie.

:: An euident prophecie of the conuer-

† Spring-

2 † Springing it ſhal ſpring, & ſhal reioyce ioyful and praiſing:
the glorie of Libanus is geuen to it, the beautie of Carmel, and
Saron, they ſhal ſee the glorie of our Lord, and the beautie of
3 our God. † Encourege ye the looſe handes, & ſtrengthen the
4 weake knees. † Say to the faynt harted: Take courege, and
feare not: behold your God ſhal bring reuenge of retribution:
5 God him ſelf wil come and wil ſaue you. † Then ſhal ∷ the
eies of the blind be opened, and the eares of the deafe ſhal be
6 open. † Then ſhal the lame leape as an hart, and the tongue
of the dumme ſhal be opened: becauſe waters are cut out in
7 the deſert, and torrents in the wildernes. † And that which
was drie land, ſhal be as a poole, and the thirſtie ground as
fountaines of waters. In the dennes wherein dragons dwelt
before, ſhal ſpring vp the greennes of reede and bulruſh.
8 † And a pathe and a way ſhal be there, and it ſhal be called
the holie way: the polluted ſhal not paſſe by it, and this ſhal
be vnto you a direct way, ſo that fooles can not erre by it.
9 † The lion ſhal not be there, and the naughtie beaſt ſhal not
goe vp by it, nor be found there: and they ſhal walke that
10 ſhal be deliuered. † And the redemed of our Lord ſhal be
conuerted, and ſhal come into Sion with prayſe, and euerlaſting
ioy ſhal be vpon their head: they ſhal obteyne ioy and
gladnes, and ſorow and mourning ſhal flee away.

Mat. 15. Mar. 7. Luc. 7.

ſion of Gentiles. In whom the Church ſhal continually ſpring & floriſh.

∷ Chriſt leaning al logical arguments, proued himſelf to be Meſſias by his vvorkes. *If ye beleue not me* (ſayth our B. Sauiour) *beleue my vvorkes. Ioan.* 10. *v.* 38.

CHAP. XXXVI.

Sennacherib king of Aſſirians hauing taken other cities in Iurie, beſiegeth and threatneth Ieruſalem; 4. *reprocheth king Ezechias;* 7. *blaſphemeth God;* 13. *and terrifieth the people.*

4. Reg. 18. 2. Par. 32.

1 AND it came to paſſe ∷ in the fourtenth yeare of king
Ezechias, Sennacherib king of the Aſſyrians came
2 vp agaynſt al the fenſed cities of Iuda, and tooke them. † And
the king of the Aſſyrians ſent Rabſaces from Lachis to
Ieruſalem, to king Ezechias with a great armie, and he ſtood
by the water conduite of the vpper poole in the way of the
3 fullers filde. † And there came out to him Eliacim the ſonne
of Helcias, who was ouer the houſe, and Sobna the ſcribe,
4 and Ioahe the ſonne of Aſaph the commenter. † And Rabſaces
ſayd to them: Tel Ezechias: Thus ſayth the great king,
the king of the Aſſyrians: What is this confidence, wherevpon
5 thou doſt truſt? † or by what counſel or force art thou diſpoſed
to rebel? vpon whom haſt thou confidence, that thou

∷ That which the prophet had foretold by way of prophecie, now he recordeth by way of hiſtorie, & therfore theſe foure next chapters are inſerted in the fourt booke of kinges. *ch.* 18. 19. *and* 20. almoſt in the ſame vvordes, & an abridgement therof 2. *Paral.* 32.

art reuolted from me? † Loe thou doſt truſt vpon this broken 6
ſtaffe of reede, vpon Aegypt: vpon which if a man leane, it wil
enter into his hand, and pearce it: ſo is Pharao the king of
Ægypt to al that truſt in him. † But if thou wilt anſwer me: 7
We truſt in our Lord God: is it not he :: whoſe excelſes and altars Ezechias hath taken away, and he ſayd to Iuda and Ieruſalem: Before this altar ſhal you adore? † And now deliuer 8
thyſelf to my lord the king of the Aſſyrians, & I wil geue thee
two thouſand horſes, neither ſhalt thou be able of thyſelf
to geue riders for them. † And how wilt thou abide the face 9
of the iudge of one place, of the leſſer ſeruants of my Lord? But
if thou truſt in Ægypt, in chariotes and in horſemen: † and 10
now am I come vp without the Lord vnto this land to deſtroy
it? The Lord ſayd to me: Goe vp agaynſt this land, & deſtroy
it. † And Eliacim, and Sobna, and Ioahe ſayd to Rabſaces: 11
Speake to thy ſeruants in the Syrian tongue: for we vnderſtand it: ſpeake not to vs in the Iewes language in the eares of
the people, that is vpon the wal. † And Rabſaces ſayd to 12
them: Why, did my lord ſend me to thy lord and to thee, to
ſpeake al theſe wordes; and not rather to the men, that ſitte on
the wal; that they may eate their owne dung, and drinke the
vrine of their feete with you? † And Rabſaces ſtood, & cried 13
with a loude voice in the Iewes language, and ſayd: Heare ye
the wordes of the great king, the king of Aſſyrians. † Thus 14
ſayth the king: Let not Ezechias ſeduce you, for he ſhal not be
able to deliuer you. † And let not Ezechias geue you confidence vpon the Lord, ſaying: Our Lord deliuering wil deliuer 15
vs, this citie ſhal not be geuen into the hand of the king of
Aſſyrians. † Heare not Ezechias: for thus ſayth the king of 16
Aſſyrians, doe :: a bleſſing with me, and come forth to me,
and eate ye euerie man of his owne wineyard, and euerie man
of his owne figtree, and drinke ye euerie man the water of his
owne ceſterne, † til I come and take you away to a land, that 17
is as your owne, a land of corne and of wine, a land of bread
and vineyards. † Neither let Ezechias truble you, ſaying: Our 18
Lord wil deliuer vs. Why, haue the goddes of the nations
deliuered euerie one their land out of the hand of the king of
Aſſyrians? † Where is the god of Emath, and Arphad? where 19
is the god of Sepharuaim? haue they deliuered :: Samaria out
of my hand? † Who is there of al the goddes of theſe landes, 20
which hath deliuered their land out of my hand, that the
Lord

:: Such is the blindnes, and malice of infidels, that they confound thinges donne to deſtroy idolatrie, as if the ſame were againſt God.

:: Doe that is profitable for you. 4. *Reg.* 18. *v.* 31.

:: Manie in Samaria ſerued falſe goddes which could not defend them: others ſerued God almightie who for their good ſuffered them to be afflicted.

21 Lord can deliuer Ieruſalem out of my hand? † And they held
their peace, and anſwered him not a word. For the king had
22 commanded, ſaying: Anſwer him not. † And Eliacim the
ſonne of Helcias, that was ouer the houſe, and Sobna the
ſcribe, and Ioahe the ſonne of Aſaph the commenter, went
in to Ezechias their garments rent, and told him the wordes
of Rabſaces.

CHAP. XXXVII.

King Ezechias requeſteth the prayers of Iſaie the prophet, 6. Who aſſureth the king of Gods helpe. (8. In the meane time the enimies threatening and blaſpheming, 14. King Ezechias prayeth) 21. God promiſeth to protect Ieruſalem: 36. and by an Angel killeth in one night an hundred eigtie fiue thouſand Aſſirians. 37. Their king returneth to Niniue and is ſlaine by his owne ſonnes.

4.Reg. 19. 2.Par.32.

1 AND it came to paſſe, when king Ezechias had heard it, he
:: rent his garments, and was wrapped in :: ſackcloth,
2 & entred into the houſe of our Lord. † And he ſent Eliacim
which was ouer the houſe, and Sobna the ſcribe, and the
ancients of the prieſtes couered with ſackclothes to Iſaie, the
3 ſonne of Amos the prophete, † and they ſayd to him: Thus
ſayth Ezechias: This day is a day of tribulation, and of rebuke,
and of blaſphemie: becauſe the children are come euen to the
4 birth, and there is not ſtrength to bring forth. † If by any
meanes our Lord thy God wil heare the wordes of Rabſaces,
whom the king of Aſſyrians his Lord hath ſent to blaſpheme
the liuing God, & to vpbraide with words which our
Lord thy God hath heard; lift vp prayer therfore for the remnant
5 that are left. † And the ſeruāts of Ezechias came to Iſaie.
6 † And Iſaie ſayd to them: Thus ſhal you ſay to your maſter:
Thus ſaith our Lord: Feare not at the face of the wordes,
which thou haſt heard, wherewith the ſeruants of the king of
7 the Aſſyrians haue blaſphemed me. † Behold, I wil geue him
a ſpirit, and he ſhal heare a meſſage, and ſhal returne to his
countrie, and I wil make him fal by the ſword in his owne
8 countrie. † And Rabſaces returned, and found the king of
Aſſyrians fighting agaynſt Lobna. For he heard that he
9 was departed from Lachis, † and he heard of Tharaca the
king of Æthiopia, them that ſayd: He is come forth to fight
agaynſt thee. Which when he had heard, he ſent meſſengers to

:: Renting or cutting of garments was a ceremonie to shew internal ſorow;

:: And ſackcloth was an habite of penitents for ſinnes.

Ezechias,

Ezechias, ſaying: † Thus ſhal you ſay to Ezechaias the king 10
of Iuda, ſpeaking: Let not thy God deceiue thee, in whom
thou haſt confidence, ſaying: Ieruſalen ſhal not be geuen into
the hand of the king of the Aſſyrians. † Loe thou haſt heard al 11
thinges the kinges of the Aſſyrians haue done to al countries,
which they haue ſubuerted, and canſt thou be deliuered?
† Why, haue the goddes of the nations deliuered them, 12
whom my fathers haue ſubuerted, Gozam, and Haram, and
Reſeph, and the children of Eden, that were in Thalaſſar?
† :: Where is the king of Emath, and the king of Arphad, and 13
the king of the citie of Sepharuaim, of Ana, & Aua? † And 14
Ezechias tooke the letters of the hand of the meſſengers, and
read them, and went vp into the houſe of our Lord, and
Ezchias layd them open before our Lord. † And Ezchias 15
prayed to our Lord, ſaying: † O Lord of hoſtes God of Iſrael, 16
which ſitteſt vpon the Cherubs, thou art the onlie God of al
the kingdomes of the earth, thou haſt made heauen and earth.
† Incline ô Lord thine eare, and heare: open ô Lord thine 17
eies, and ſee, and heare al the wordes of Sennacherib, which
he hath ſent to blaſpheme the liuing God. † For in verie 18
deede, ô Lord, the kinges of the Aſſyrians haue made landes deſolate,
and the countries of the ſame. † And they haue geuen 19
their goddes to fyre: for they were not goddes, but the workes
of mens handes, wood & ſtone: & they brake them in peeces.
† And now ô Lord our God ſaue vs out of his hand: and let al 20
the kingdomes of the earth knowe, that thou onlie art the
Lord. † And Iſaie the ſonne of Amos ſent to Ezechias, ſaying: 21
Thus ſayth our Lord the God of Iſrael: For the thinges that
thou praied me concerning Sennacherib the king of Aſſyrians:
† this is the word which our Lord hath ſpoken vpon him: 22
The virgin daughter of Sion hath deſpiſed thee, and ſcorned
thee: the daughter of Ieruſalem hath wagged the head after
thee. † Whom haſt thou vpbrayded, and whom haſt thou blaſphemed, 23
and vpon whom haſt thou exalted voice, and lifted
vp the height of thine eies? To the holie one of Iſrael. † By 24
the hand of thy ſeruants thou haſt vpbrayded our Lord: and
haſt ſayd: In the multitude of my chariotes haue I climed the
height of mountaynes, the toppes of Libanus: and I wil cut
downe the high cedres therof, & the choſen firre trees therof,
and wil enter to the toppe of the height therof, to the foreſt
of his Carmel. † I haue digged, and drunken the water, and 25

:: That which happened to al theſe infidel kinges, fel alſo vpon Sennacherib king of Aſſyrians ſhortly after he had thus bragged, or rather greatter ruine and miſerie. v. 36. & 38.

haue

haue dried vp with the ſteppe of my foote al the riuers of the
26 rampiers. † Why, haſt thou not heard, what I haue done to
him of old? from ancient daies haue I formed it: and now I
haue brought it to effect: and it is made to the rooting out of
27 litle hilles bickering together, and of fenſed cities. † The in-
habitants of them with ſhortened hand haue trembled, and
are confounded: they are become as hay of the field, and
graſſe of the paſture ground, and herbe of the houſe toppes,
28 which hath withered before it was ripe. † I haue knowen
thy habitation, and thy going out, and thy coming in, and thy
29 madnes agaynſt me. † When thou didſt rage agaynſt me, thy
pride aſcended into mine eares: therfore I wil put a ring in
thy noſthrels, and a bitte in thy lippes, & wil bring thee backe
30 into the way, by which thou cameſt. † :: But to thee this ſhalbe
a ſigne: eate this yeare the thinges that grow of themſelues,
and in the ſecond yeare eate fruites: but in the third yeare
ſow and reape, & plant vineyards, and eate the fruite of them.
31 † And that which ſhal be ſaued of the houſe of Iuda, and
which is leaſt, ſhal take roote downeward, and ſhal beare
32 fruite vpward: † becauſe out of Ieruſalem there ſhal a rem-
nant goe forth, and ſaluation from mount Sion: the zele of
33 the Lord of hoſtes ſhal doe this. † Therfore thus ſayth our
Lord concerning the king of the Aſſyrians: He ſhal not enter
this citie, and he ſhal not ſhoote arrow there, and ſhilde ſhal
34 not occupie it, and he ſhal not caſt rampier about it: † In
the way that he came, by the ſame he ſhal returne, and into
35 this citie he ſhal not enter, ſayth our Lord. † And I wil pro-
tect this citie, that I may ſaue it for myne owne ſake, and " for
36 Dauids ſake my ſeruant. † And the Angel of our Lord came
forth, and ſtroke in the campe of the Aſſyrians an hundred
eightie fiue thouſand. And they aroſe in the morning, and be-
37 hold, :: al were carcaſſes of dead men. † And he went out, and
departed, and Sennacherib the king of the Aſſyrians returned,
38 and dwelt in Niniue. † And it came to paſſe, when he ado-
red in the temple of Neſroch his god, Adramelech and Sa-
raſar his ſonnes ſtroke him with the ſword: and they fled into
the land of Ararat, & Aſarhaddon his ſonne reigned for him.

:: He turneth his ſpeach to Ezechias.

Tob. 1.
Eccli 48.
1 Mac. 7.
2 Mac. 8.

ANNOTATIONS. CHAP. XXXVII.

35. *For Dauids ſake.*] VVe haue here a manifeſt example that the merites of Sainctes departed forth of this world, do profite the liuing: God protecting Ieruſalem not only for his owne, but alſo for his ſeruant Dauids ſake. Againſt which

Merites of Sainctes do profite the liuing.

The Proteſtantes euaſion.

God promiſed to protect the citie of Ieruſalem from certaine dangers, but not perpetually.

The Proteſtants gloſſe is il grounded.

This ſimilitude doth not proue but explaine the truth otherwiſe proued.

which plaine ſenſe, Proteſtantes denying merites and prayers of Sainctes, ſeme to haue no better euaſion, then this ſillie ſhift, feined without vvarrant of holie Scripture, or ancient Father; to interprete theſe vvordes, *for Dauids ſake* to ſignifie, *for Gods promiſe ſake made to Dauid.* But if they be demanded, vvhere and when God promiſed to Dauid, that he vvould protect and ſaue the citie of Ieruſalem from ſacking by enimies, or from ruine, they can neuer ſhevv it. God made Dauid conquerour of Ieruſalem, extirpating there the Iebuſites, who vntil his time kept the tovvre of Sion (2. Reg. 5. v. 7.) & protected the ſame citie al his time, and long after. And in certaine particular dangers, promiſed to Achaz a vvicked king (Iſaie. 7.) and to this good king Ezechias here (& 4. Reg. 19.) that he vvould ſaue and deliuer Ieruſalem, from the particular diſtreſſes vvherin it vvas at thoſe times, but he promiſed not this to king Dauid. Neither did God make a general promiſe to protect that citie perpetually. For if he had ſo promiſed, it ſhould not haue bene ſubdued, brought into captiuitie, & defaced as it was by the Babylonians. And therfore this gloſſe of Proteſtants is built vpon falſe ground. And the vvordes are as manifeſt, as if the kings Maieſtie ſhould ſay: I vvil protect the citie of London, that I may ſaue it for myn ovvne ſake, and ſuch my former ſubiectes ſake, that haue faithfully heretofore ſerued their kinges. Or if he ſhould ſay: I vvil protect ſuch a noblemans chiefe Manour place for myn owne ſake, & for ſuch his progenitors ſake, who ſerued me loyally. VVherby is plainely ſignified, that the king doth this fauour not only for his ovvne ſake, but alſo for the merites of ſome that liued there, and deſerued vvel before. Neither do vve produce this ſimilitude to proue that is in controuerſie, but to explaine the Catholique doctrine, apparent by this text, and approued by the ancient Fathers, and the vvhole Church of God.

Bible. 1603.

4. Reg. 25.

CHAP. XXXVIII.

Ezechias being ſick, and aduertiſed by the prophete that he ſhal then dye, by prayer obteyneth prolongation of life: 6. with promiſe of victorie, confirmed by a ſigne. 9. For which he rendereth thankes to God with a Canticle of praiſe.

:: After the Aſſyrians were ſlaine king Ezechias was viſited vvith dangerous ſicknes, to keepe him in the feare of God leſt much ioy ſhould bring him into obliuion, of his dutie.
:: It was firſt reueled to the

IN :: thoſe dayes Ezechias was ſick euen to death, and Iſaie 1
the ſonne of Amos the prophet, went in vnto him, and ſaid
to him: Thus ſayth our Lord: Take order with thy houſe, for
:: thou ſhalt die, and ſhalt not liue. † And Ezechias turned his 2
face to the wal, and prayed to our Lord, † and ſaid: I beſech 3
thee Lord, remember I pray thee how I haue walked before
thee in truth, and in a perfect hart, and haue done that which
is good in thine eies. And Ezechias wepte with great weeping.
† And the word of our Lord was made to Iſaie, ſaying: 4
† Goe, & tel Ezechias: Thus ſaith our Lord the God of Dauid 5
thy father: I haue heard thy prayer, and ſeene thy teares: Loe
:: I wil adde vpon thy dayes fiftene yeares: † and out of the 6
hand of the king of the Aſſirians wil I deliuer thee: and this
citie,

4. Reg. 20.
2. Par. 32.

7 citie, and wil protect it. † And this ſhal be a ſigne to thee
from our Lord, that our Lord wil doe this word, which he
8 hath ſpoken: † Behold I wil make the ſhadow of the lines returne,
by the which it is now gone downe in the dyal of Achaz
in the ſunne, backward ten lines. And the ſunne returned
ten lines by the degrees whereby it was gone downe.

9 † The ſcripture of Ezechias the king of Iuda, when he had
bene ſicke, and was recouered of his infirmitie.

10 I haue ſaid: ∷ In the middes of my daies ſhal I goe to the gates
of hel. I haue ſought the reſidue of my yeares.

11 † I haue ſaid: I ſhal not ſee our Lord God in the land of the
liuing. I ſhal behold man no more, and the inhabiter of reſt.

12 † My ∷ generation is taken away; and is wrapped together
from me, as the tent of ſhepehards:
My life is cut of, as by a weauer: whiles I yet began he cut me
of: from morning vntil night thou wilt make an end of me.

13 † I hoped vntil morning, as a lion ſo hath he broken al my
bones:
From morning vntil euening thou wilt make an end of me.

14 † As a yong ſwallow ſo wil I crie, I wil meditate as a doue:
Mine eies are weakened, looking on high:
Lord I ſuffer violence, anſwer for me.

15 † What ſhal I ſay, or what ſhal he anſwer me, wheras him
ſelf hath done it?

16 I wil recount to thee al my yeares in the bitternes of my ſoule.
† Lord if mans life be ſuch, and the life of my ſpirit in ſuch
thinges, thou ſhalt chaſten me, and ſhalt quicken me.

17 † Behold in peace is my bitternes moſt bitter:
But thou haſt deliuered my ſoule that it ſhould not periſh,
thou haſt caſt al my ſinnes behind thy backe.

18 † Becauſe hel ſhal not confeſſe to thee, neither ſhal death
prayſe thee: they that goe downe into the lake, ſhal not
expect thy truth.

19 † The liuing the liuing he ſhal confeſſe to thee, as I alſo this
day: the father ſhal make thy truth knowen to the children.

20 † O Lord ſaue me, and we ſhal ſing our pſalmes al the dayes of
our life in the houſe of our Lord.

21 † And Iſaie commanded ∷ that they ſhould take a lumpe of
figges, & plaſter it vpon the wound, and he ſhould be healed.

22 † And Ezechias ſayd ∷: What ſhal be the ſigne that I ſhal goe
vp into the houſe of our Lord?

Prophet that the kings ſicknes was deadlie.

∷ Secondly that God would adde 15. yeares to his life: which could not be ſayde, *to be added*, except his life according to natural cauſes, had bene at an end. S. *Aug. li.* 6. *c.* 17. *de Gen. ad lit.*

∷ In this Canticle the king reciteth his afflictions of mind, for that he ſhould part out of this world, in the flowre of his age.

∷ And without children. for Manaſſes was borne three yeares after being 12. yeares old when he begane to reigne. 4 *Reg.* 21.

∷ The prophet ordayned this medicine:

∷ and the king alſo demanded a ſigne before he ſong the Canticle.

CHAP. XXXIX.

The king of Babylon ſent legates, to viſite king Ezechias, and congratulate his recouerie of health. 2. He ſheweth them al his riches, 5. for which Iſaie reprehendeth him: and prophecieth that the Babylonians wil ſpoile Ieruſalem.

4 Reg. 20.

AT THAT time Merodach Baladan the ſonne of Baladan, 1
king of Babylon, ſent letters & giftes to Ezechias:
for he had heard that he had bene ſicke, and was recouered.
† And Ezechias ∷ reioyced vpon them, and he ſhewed them 2
the ſtorehouſe of aromatical ſpices, and of ſiluer, and of gold,
and of ſweete odours, and of the beſt oyntment, and al the
ſtorehouſes of his furniture, and al thinges that were found
in his treaſures. There was not anie thing, which Ezechias
ſhewed them not in his houſe, and in al his dominion. † But 3
Iſaie the prophet went in to Ezechias the king, and ſaid
to him: What ſayd theſe men, and from whence came
they to thee? And Ezechias ſayd: From a far countrie they
came to me, from Babylon. † And he ſayd: What ſaw they in 4
thy houſe? And Ezechias ſayd al thinges that are in my houſe
haue they ſene, there was not anie thing, which I haue not
ſhewed them in my treaſures. † And Iſaie ſayd to Ezechias: 5
Heare the word of the Lord of hoſtes. † Behold the daies ſhal 6
come: and al thinges that are in thy houſe, and that thy fathers
haue layd vp for treaſure vntil this day, ſhal be taken away
into Babylon: there ſhal not any thing be leaſt, ſayth our Lord.
† And of thy children, which ſhal come forth of thee, whom 7
thou ſhalt beget, they ſhal take away, and they ſhal be eunuches
in the palace of the king of Babylon. † And Ezechias ſayd 8
to Iſaie: The word of our Lord which he hath ſpoken is
good. And he ſaid: ∷ Onlie be there peace and truth in my
daies.

∷ In this honorable embaſſage Ezechias reioyced immoderatly; and vnwiſely ſhewed his treaſures, which therfore the prophet reprehended. And vpon this occaſion prophecied that the Babylonians ſhould carie away al that treaſure, and his children into captiuity.

∷ Not for want of affection towards his poſteritie, but ſeing he durſt not requeſt more, he prayed for peace in his owne dayes.

CHAP. XL.

The ſixt part. Of the deliuerie from ſinne by Chriſt.

The prophet comforteth the people with Chriſts coming to remitte ſinnes. 3. Before whom S. Iohn Baptiſt ſhal preach penance. 6. ſheweth mans imbecilitie. 9. Gods Maieſtie, 18. the vanitie of idols: 27. and fal of them that feare not God.

BE ∷ comforted, be comforted my people, ſaith your God. 1
† Speake to the hart of Ieruſalem, and cal to her: becauſe 2
her malice is accompliſhed, her iniquitie is forgeuen: ſhe hath
receiued

∷ The prophet alludeth to the comforte of the Iewes,

receiued of the hand of our Lord duble for al her ſinnes.
Mat. 3. 3 † ∷ The voice of one crying in the deſert: Prepare the way
Mar. 1. of our Lord, make ſtreight the pathes of our God in the wildernes.
Luc. 3. 4 † Euerie valley ſhal be exalted, and euerie mountaine
Ioan. 1. and litle hil ſhal be humbled, & crooked thinges ſhal become
5 ſtreight, and rough wayes, playne. † And the glorie of our
Lord ſhal be reueled, and al fleſh together ſhal ſee, that the
6 mouth of our Lord hath ſpoken. † The voice of one ſaying:
Iac. 1. Crie. And I ſayd: What ſhal I crie? Al fleſh is graſſe, and al the
1. Pet. 1. 7 glorie therof as the floure of the filde. † The graſſe is withered,
and the floure is fallen, becauſe the ſpirit of our Lord
8 hath blowen on it. In deede the people is graſſe: † the graſſe
is withered, and the floure is fallen: but the word of our Lord
Mat. 5. 9 abideth for euer. † ∷ Vpon an high mountayne get thee vp,
thou that euangelizeſt to Sion: exalt the voice in ſtrength,
which euangelizeſt to Ieruſalem: exalt it, feare not. Say to the
10 cities of Iuda: Behold your God: † behold our Lord God ſhal
come in ſtrength, and his arme ſhal haue dominion: behold
11 his reward is with him, and his worke before him. † As a
Ioan. 10. ſhepheard ſhal he feede his flocke: in his arme ſhal he gather
together the lambes, and in his boſome ſhal he lift them vp,
12 and them with yong himſelf ſhal carie. † ∷ Who hath meaſured
the waters with his fiſt, and poundered the heauens
with a ſpanne? who hath poyſed with three fingers the huge
greatnes of the earth, and wayed the mountaines in weight,
13 and the litle hilles in balance? † Who hath holpen the ſpirit
Rom. 11. of our Lord? or who hath bene his counſeler, and ſhewed to
1. Cor. 2. 14 him? † With whom hath he taken counſel, and who hath
inſtructed him, and taught him the path of iuſtice, and taught
him knowlege, and ſhewed him the way of prudence?
15 † Behold the Gentiles are as a droppe of a bucket, and are
reputed as * the moment of a balance: behold the ilandes are
16 as a litle duſt. † And Libanus ſhal not ſuffice to kindle the fyre,
and the beaſtes therof ſhal not be ſufficient for holocauſt.
17 † Al nations as if they were not, ſo are they before him, and
18 they are reputed of him as nothing, and a vaine thing. † To
whom then haue you made God like? or what image wil you
Act. 17. 19 ſet to him? † Hath the artificer caſt a ſculptil? or hath the
goldſmith figured it with gold, or the ſiluerſmith with plates
20 of ſiluer? † Strong wood, and that which wil not putrifie
hath he choſen: the wiſe artificer ſeeketh how he may ſet vp

** leaſt duſt, or atomus.*

when they ſhould be deliuered from captiuitie of Babylon: but principally prophicieth of mans deliuerie from ſinne by Chriſt.

∷ An euident prophecie of S. Iohn Baptiſt.

∷ This is alſo manifeſt of Chriſts preaching in the mountaine: & of his Apoſtles, and Apoſtolical preachers.

∷ Gods powre and beneuolence in creating & gouerning al this world, is a ſigne that he both can and wil beſtow theſe great benefites of grace vpon al nations.

a ſculptile which may not be moued. † Why, ∷ doe you not 21
know? why, haue you not heard? why, hath it not bene told
you from the beginning? Haue you not vnderſtood the funda-
tions of the earth? † He that ſitteth vpon the compaſſe of the 22
earth, and the inhabitants therof are as locuſtes: he that ſtret-
cheth out the heauens as nothing, & ſpreddeth them as a tent
to dwel in. † He that maketh ∷ the ſearchers of ſecretes as if 23
they were not, that hath made the iudges of the earth as a
vayne thing: † and in deede their ſtocke was neither planted, 24
nor ſowen, nor rooted in the earth: ſodenly he hath blowen
vpon them, and they haue withered, and a whirlewind ſhal
take them away as ſtubble. † And to whom haue ye likened 25
me, and made me equal, ſaith the holie one? † Lift vp your 26
eies on high, and ſee who hath created theſe thinges: he that
bringeth out the hoſt of them in number, and calleth them al
by name: by the multitude of his force and ſtrength, and
power, not one of them was miſſing. † Why ſayeſt thou Ia- 27
cob, and ſpeakeſt thou Iſrael: My way is hid from our Lord,
and my iudgement is paſſed ouer of my God? † Why knoweſt 28
thou not, or haſt thou not heard? our Lord is God euerlaſting,
which hath created the endes of the earth: he ſhal not faile,
nor labour, neither is there ſearching out of his wiſdome.
† Which geueth ſtrength to the wearie: and to them that are 29
not, multiplieth force and ſtrength. † Children ſhal faynte, 30
and labour, and yongmen ſhal fal by infirmitie. † But they 31
that hope in our Lord ſhal change their ſtrength, they ſhal
take winges as eagles, they ſhal runne & not labour, they ſhal
walke and not fainte.

∷ From the beginning the law of nature, afterwards the law of Moyſes taught that he which made the world is God.

∷ VViſeſt Philoſophers know nothing neither can conſiſt but by him.

Pſa. 146.

CHAP. XLI.

God pleading againſt idolaters, ſheweth his powre and goodnes by his benefites beſtowed vpon the Iewes; 17. With promiſe of perpetual protection. 21. Wheras their vaine idols can no way profite them.

LET ∷ the ilands hold their peace before me, and the 1
Gentiles change their ſtrength: let them come neere,
and then ſpeake, let vs approche to iudgement together.
† Who hath rayſed the iuſt from the Eaſt, hath called him 2
that he ſhould folow him? he ſhal geue the Gentiles in his
ſight, and he ſhal obteyne kinges: he ſhal geue them as it
were duſt to his ſword, as ſtubble taken violently with with
the winde, to his bow. † He ſhal purſew them, he ſhal 3
paſſe

∷ Gods expoſtulation with Ilandes, & other Gentiles liuing in idolatrie, which implieth a prophecie of their conuerſion to Chriſt,

paſſe in peace, there ſhal no path appeare after his feete.
4 † Who hath wrought and done theſe thinges, calling the
generations from the begynning? I the Lord, the firſt and the
5 laſt I am. † The ilands haue ſeene, and haue bene afrayd,
the ends of the earth haue beene aſtonied, they haue appro-
6 ched, and come neere. † Euerie one ſhal helpe his neighbour,
7 and ſhal ſay to his brother: Be ſtrong. † The copperſmith ſtri-
king with the hammer encouraged him that forged at that
time, ſaying: It is good for ſodering: and he ſtrengthened it
8 with nailes, that it ſhould not be moued. † And thou Iſrael
my ſeruant, Iacob whom I haue choſen, the ſeede of Abra-
9 ham my frend: † in whom I haue taken thee from the ends
of the earth, and from the far parts therof haue called thee,
and ſayd to thee; Thou art my ſeruant, I haue choſen thee, and
10 haue not caſt thee away. † Feare not, becauſe I am with thee:
decline not, becauſe I am thy God: I haue ſtrengthened thee,
and haue holpen thee, and the right hand of my iuſt one hath
11 ſuſteyned thee. † Behold al that fight againſt thee ſhal be con-
founded and aſhamed, they ſhal be as if they were not, and
12 the men ſhal periſh that gayneſay thee. † Thou ſhalt ſeeke
them, and ſhalt not find, the men thy rebelles: they ſhal be as
if they were not: and as conſumption the men that warre
13 agaynſt thee. † Becauſe I am the Lord thy God taking thy
hand, and ſaying to thee: Feare not, I haue holpen thee.
14 † Feare not thou ∵ worme of Iacob, ye that are dead of Iſrael:
I haue holpen thee, ſayth our Lord: and thy redemer the
15 holie one of Iſrael. † I haue made thee as a new threſhing
wayne, hauing teeth like a ſaw: thou ſhalt threſh the moun-
taynes, and breake them in peeces: and ſhalt make the litle
16 hilles as duſt. † Thou ſhalt fanne them, and the wind ſhal take
them away, and the whirlewind ſhal diſperſe them: and thou
ſhal reioyce in the Lord, in the holie one of Iſrael thou ſhalt
17 be ioyful. † The needie and the poore ſeeke for waters, and
there are none: their tongue hath bene drie with thirſt. I the
Lord wil heare them, I the God of Iſrael wil not forſake them.
18 † I wil open riuers in the high hilles, and fountaynes in the
middes of plaine fildes: I wil make the deſert into pooles of
19 waters, and the land not paſſable into riuers of waters. † I wil
geue into the wildernes the cedar, and the thorne, and the
myrlte and the oliue tree: I wil ſet in the deſert the firretree,
20 the elme, and the box tree together. † That they may ſee, and

Apoc. 1. & 22.

perteyneth amongſt others very particularly to our great Britanie the greateſt & moſt renowmed Iland of Europe. *See D. Briſtovv. Mot. 11.*

∵ You that are as abiectes contemned, & as dead men in the world, feare not, becauſe Chriſt hath care to protect, & to reward you.

∷ Only God, and thoſe to whom he reueleth, can tel thinges to come, and therfore idols can not foreſhew what ſhal be, neither could tel before hand thinges that are already come to paſſe.

know, and recount, and vnderſtand together that the hand of
the Lord hath done this, and the holie one of Iſrael hath crea-
ted it. † Make your iudgement approche, ſayth the Lord: 21
bring hither, if perhaps you haue any thing, ſayd the king of
Iacob. † ∷ Let them come, and tel vs what thinges ſo euer are 22
to come: tel the former thinges what they haue bene: and
we wil ſet our hart, and ſhal know the later ends of them, and
tel vs the thinges that are to come. † Shew what thinges are to 23
come hereafter, and we ſhal know that ye are goddes. Doe
ye alſo good or euil, if you can: and let vs ſpeake, and ſee to-
gether. † Behold, you are of nothing, and your worke of that 24
which is not: he is abomination that hath choſen you. † I 25
haue rayſed vp from the North, and he ſhal come from the
riſing of the ſunne: he ſhal cal vpon my name, and ſhal bring
the magiſtrates as myre, and as the plaſterer treading claie.
† Who hath ſhewed from the beginning, that we may know: 26
and from the beginning that we may ſay: Art thou iuſt? There
is neyther that ſheweth, nor telleth before, nor heareth your
wordes. † The firſt ſhal ſay to Sion: Loe I am preſent, and to 27
Ieruſalem I wil geue an euangeliſt. † And I ſaw, and neither 28
of theſe was there any that would conſult, and being asked
would anſwer a word. † Behold al are vniuſt, and their 29
workes vayne: their idols are wind and vanitie.

CHAP. XLII.

God the Father is wel pleaſed with his Sonne. 6. whom he ſendeth into this world to teach iuſtice, whereby men are iuſtified. 11. Manie Gentiles ſhal be conuerted. 25. Iewes, and other obſtinate infidels ſhal be ſeuerely puniſhed.

∷ Chriſt according to his humanitie is the ſeruant of God, by whom al other ſeruantes are redemed, none els being able to ſatisfie for themſelues, much leſſe for others.

BEHOLD ∷ my ſeruant, I wil receiue him: mine elect, my 1 Mat. 17.
ſoule hath pleaſed itſelf in him. I haue geuen my ſpirit
vpon him, he ſhal bring forth iudgement to the Gentiles. † He 2
ſhal not crie, nor accept perſon, neither ſhal his voice be heard
abrode. † The bruiſed reede he ſhal not breake, and ſmoking 3 Mat. 12.
flaxe he ſhal not quench: he ſhal bring forth iudgement in
truth. † He ſhal not be ſad, nor turbulent, til he ſet iudge- 4
ment in the earth: and the ilands ſhal expect his law. † Thus 5
ſayth the Lord God that created the heauens, and ſtretched
them out: that eſtabliſhed the earth, & the thinges that ſpring
therof: that geueth breath to the people, that is vpon it, and
ſpirit

6 ſpirit to them that tread therevpon. † I the Lord haue called
thee in iuſtice, and taken thy hand, and preſerued thee. And
I haue geuen thee for a couenant of the people, for a light of
7 the Gentiles. † That thou mighteſt open the eyes of the blind,
and bring forth the priſoner out of priſon, & them that ſitte in
8 darknes out of the priſon houſe. † I the Lord, this is my name:
I wil not geue my glorie to an other, and my praiſe to grauen
9 thinges. † The thinges that were firſt, loe they are come:
new thinges alſo I do ſhew: before they come forth, I wil
10 make you heare them. † Sing ye to the Lord a new ſong, his
prayſe is from the endes of the earth: ye that goe downe to
the ſea, and you the fulnes therof: ye ilands, and inhabitants
11 of the ſame. † Let the deſert be exalted and the cities therof:
Cedar ſhal dwel in houſes: ye inhabitants of the Rocke, geue
prayſe, they ſhal crye from the toppe of the mountaines.
12 † They ſhal geue glorie to the Lord, and ſhal declare his praiſe
13 in the ilands. † The Lord ſhal goe forth as a ſtrong man, as a
man of warre ſhal he raiſe vp zele: he ſhal ſhoute and crie:
14 ouer his enemies he ſhal be ſtrengthened. † I haue alwayes
held my peace, I haue kepte ſilence, I haue bene patient, I
wil ſpeake as a trauailing woman: I wil diſſipate, and ſwallow
15 vp together. † I wil make ∷ mountaynes and litle hilles deſolate,
and wil make al their graſſe to wither: and I wil turne
16 riuers into ilands, and wil drie vp the ſtanding pooles. † And
I wil lead the blind into the way, which they know not: and
in the pathes, which they haue bene ignorant of: I wil make
them walke: I wil make darkenes before them to be light, and
crooked thinges ſtreight: theſe words haue I done to them,
17 and haue not forſaken them. † They are turned backward:
let them be confounded with confuſion, that truſt in grauen
18 thing, that ſay to the framed thing, ye are our goddes. † Heare
19 ye deafe, and ye blind behold to ſee. † Who is blind, but my
ſeruant? and deafe, but he to whom I haue ſent my meſſengers?
Who is blind, but he that is ſolde? and who is blind,
20 but the ſeruant of the Lord? † Thou that ſeeſt manie thinges,
wilt thou not keepe them? thou that haſt eares open, wilt
21 thou not heare? † And the Lord hath bene willing to ſanctifie
22 him, and to magnifie the law, and extol it. † But the
ſame people is ſpoiled, and waſted: al are the ſnare of yongmen,
and they are hid in the houſes of priſons: they are made
a praye, neither is there to deliuer them: a ſpoile, neither is
there

∷ Such hautie and couetous mindes as expect their Meſſias to be a worldlie and warlike conquerour, that wil aduance his folowers to kingdomes or princedomes, and to abundance of temporal riches, ſhal be fruſtrate of their vaine hopes. Vvheras Chriſt our Sauiour both by example and doctrine teacheth the contrarie, willing his folowers to lerne of him to be poore in ſpirit meke & humble in hart, & their reward ſhal be great in heauen, not in earth; they ſhal be happie not in external, but in eternal glorie.

there that ſayth: Reſtore. † Who is there among you that 23
wil heare this, attend and harken for thinges to come? † Who
hath geuen Iacob into ſpoyle, and Iſrael to the waſters? hath 24
not our Lord himſelf, to whom we haue ſinned? And they
would not walke in his wayes, & they haue not heard his law.
† And he hath powred out vpon them the indignation of his 25
furie, & a ſtrong battel, and hath burnt him round about, and
he knewe not: and ſet him on fyre, and he vnderſtoode not.

CHAP. XLIII.

God comforteth his Church, promiſing euer to protect the ſame: 11. blameth the Iewes, expoſtulating their ingratitude.

AND now thus ſayth our Lord that ∷ created thee ô 1
Iacob, & formed thee ô Iſrael: Feare not, becauſe I haue
redemed thee, and called thee by thy name: thou art mine.
† When thou ∷ shalt paſſe through the waters, I wil be 2
with thee, and the floudes shal not couer thee: when thou
shalt walke in fyre, thou shalt not be burnt, and the flame shal
not burne in thee: † Becauſe I am the Lord thy God the holie 3
one of Iſrael thy ſauiour, I haue geuen Aegypt thy propitia-
tion, Æthiopia and Sale for thee. † Since thou becameſt ho- 4
norable in mine eies, and glorious: I haue loued thee, & I wil
geue men for thee, and peoples for thy ſoule. † Feare not, 5
becauſe I am with thee: from the Eaſt wil I bring thy ſeede,
and from the Weſt I wil gather thee. † I wil ſay to the North:
Geue: and to the South, Hinder not: bring my ſonnes from a
farre, and my daughters from the endes of the earth. † And 7
euerie one that inuocateth my name, for my glorie haue I
created him, formed him, and made him. † Bring forth the 8
blind people, and hauing eyes: the deafe, and he hath eares.
† Al the nations are aſſembled together, and the tribes are 9
gathered: which of you can shew this, and shal make vs heare
the former thinges? Let them geue their witneſſes, and be
iuſtified, and heare, and ſay: In verie deede. † You are my 10
witneſſes, ſayth our Lord, and my ſeruants whom I haue
choſen: that you may know, and beleue me, and vnderſtand
that I myſelf am. Before me there hath no god bene formed,
& after me there shal not be. † I am, I am the Lord, and there 11
is no ſauiour beſide me. † I haue shewed, and haue ſaued: I 12
haue made it heard, and there hath bene no ſtrange one
among

∷ Chriſt calleth, and induceth ſinners with grace, without anie precedent good worke or deſire in them, euen as he createth of nothing.

∷ In al tribulations and perſecutions Chriſt protecteth his ſeruantes, not ſuffering them to be tempted further then they may reſiſt if they wil. VVherby the Church ſtil remaneth incontaminate, and shal neuer be deſtroyed.

among you. You are my witneſſes, ſayth our Lord, and I God.
13 † And from the beginning I my ſelf, and there is not that can
deliuer out of my hand: I wil worke, and who ſhal turne it
14 away? † Thus ſayth the Lord your redemer, the holie one of
Iſrael: For your ſake haue I ſent forth into Babylon, and haue
plucked downe al the barres, and Chaldees glorying in their
15 ſhippes. † I the Lord your holie one, that created Iſrael your
16 king. † Thus ſayth our Lord, that gaue a way in the ſea, and
17 a path in the vehement waters. † Which brought forth the
chariote and the horſe: the arme and the ſtrong: they ſlept
together, neither ſhal they riſe agayne: they are broken as
18 flaxe, and are extinct, † Remember not former thinges, and
19 looke not on thinges of old. † Behold I make new thinges,
and now they ſhal ſpring forth, verely you ſhal know them:
I wil make a way in the deſert, and riuers in the place not
20 haunted. † The beaſt of the fielde ſhal glorifie me, the dragons & the oſtreches: becauſe I haue geuen waters in the deſert: riuers in the place not haunted, that I might geue drinke
21 to my people, to mine elect. † This people haue I formed for
22 myſelf, they ſhal tel my prayſe. † Thou haſt not inuocated
23 me ô Iacob, neither haſt thou labored in me ô Iſrael. † Thou
haſt not offered me the ramme of thyne holocauſt, and with
thy victimes thou haſt not glorified me: I haue not made thee
to ſerue in oblation, nor put thee to payne in frankincenſe.
24 † Thou haſt not bought me ſweete cane for ſiluer, and with
the fatte of thy victimes thou haſt not inebriated me. But thou
haſt made me to ſerue with thy ſinnes, thou haſt put me to
25 payne with thine iniquities. † I am, I am he that take cleane
away thine iniquities for mine owne ſake, and I wil not
26 remember thy ſinnes. † Bring me into remembrance, and let
vs be iudged together: tel if thou haue any thing that thou
27 mayſt be iuſtified. † :: Thy firſt father ſinned, and thy :: interpreters
28 haue tranſgreſſed againſt me. † And I haue profaned
the holie princes, I haue geuen Iacob to deſtruction, & Iſrael
to reproch.

2 Cor 5
Apo. 21

:: God made Cyrus conquerour of Babylon not for his owne ſake, but for Iſrael, that he might releaſe their captiuitie. For God perpetually diſpoſeth of kingdomes for the good of his Church.

:: The ſinne of Adam contaminating al mankind was not purged by anie:

:: Al Patriarches Prieſtes Prophetes & al others ſinning; til Chriſt the innocent lambe came to take away the ſinne of the world.

CHAP. XLIIII.

Chriſt foundeth and eſtabliſheth his Church: 6. Inueigheth againſt idolaters: 26. and promiſeth deliuerance from the captiuitie of Babylon.

1 AND now heare ô Iacob my ſeruant, and Iſrael whom
2 I haue choſen. † Thus ſayth the Lord that made and
formed thee, thy helper :: from the wombe: feare not ô my

Iere. 30. & 48.

:: Gods election preuenteth' mans good endeuoure for without grace none could returne to God.

ſeruant Iacob, and thou moſt righteous whom I haue choſen.
† For I wil powre out waters vpon the thirſtie ground, and 3
ſtreames vpon the drie land: I wil powre out my ſpirit vpon
thy ſeede, and my bleſſing vpon thy ſtocke. † And they ſhal 4
ſpring the herbes as willowes beſide the waters running by.
† This man ſhal ſay: I am our Lords: and an other man ſhal 5
cal in the name of Iacob, and this wil write with his hand,
To the Lord: and in the name of Iſrael he ſhal be reſembled.
† Thus ſayth our Lord the king of Iſrael, and the redemer 6
therof the Lord of hoſtes: I am ∷ the firſt, and I the laſt, and
beſide me there is no God. † Who is like to me? let him cal 7 *Apoc. 1. & 22.*
and declare: and let him expound me the order, ſince I ap-
poynted the ancient people: the thinges to come, and that
ſhal be hereafter let them ſhew vnto them. † Feare ye not, 8
neither be ye trubled, from that time I haue made thee to
heare, and haue declared: you are my witneſſes. Is there a
God beſide me, and a maker, whom I haue not knowen? † Al 9
the makers of an idol are nothing, and their beſt beloued
thinges ſhal not profite them. ∷ Them ſelues are their wit-
neſſes, that they doe not ſee, nor vnderſtand, that they may be
confounded. † Who hath formed a god, and molten a ſculptil 10
profitable to nothing? † Behold, al the partakers therof ſhal 11
be confounded: for the makers are of men: they ſhal al
aſſemble, they ſhal ſtand and feare, and ſhal be confounded
together. † The yron ſmith hath wrought with the file, with 12
coales, and with hammers he hath formed it, and hath
wrought in the arme of his ſtrength: he ſhal hunger and faynt,
he ſhal not drinke water, and ſhal become wearie. † The 13 *Sup. 13.*
carpenter hath ſtretched out a rule, he hath formed it with a
plaine: he hath made it with corners, and hath faſhioned it
round with the compaſſe: and he hath made the image of a
man as it were a beautiful man dwelling in a houſe. † He hath 14
cut downe cedars, taken the helme tree, & the oke that ſtood
among the trees of the foreſt: he hath planted the pine tree,
which the rayne nouriſhed. † And it was made a fyre for men: 15
he tooke of them, and was warmed: and kindled them, and
baked bread: but of the reſt he wrought a god, and adored:
he made a ſculptil, and bowed downe before it. † Halfe he 16
burnt with fyre, and of the halfe broyled he fleſh & eate it: he
ſod pottage, and was filled, and was warmed, and ſayd: Aha,
I am warme, I haue ſene the fyre. † But the reſt therof he 17
made

∷ Idolaters are foolish in leauing God, who is eternal and to truſt in idoles that neither can ſhew vvhat was from the beginning, nor prophecie thinges to come.

∷ Al that is here ſayd of the vanitie of idoles & fooliſh impietie of idolaters, may be referred (ſaith S. Ierom in this place) vnto hereſie, and heretikes, who artificially deuiſe the fictions of their owne doctrines and lying: and adore the thinges which they knovv were feaned by themſelues neitheir are ſo content, but draw the ſimple to embrace

made a god, and a ſculptil to him ſelf: he boweth before it, and
beſecheth, ſaying: Deliuer me, becauſe thou art my God.
18 † They haue not knowen, nor vnderſtood: for they haue
forgotten, that their eies could not ſee, and that they could
19 not vnderſtand with their hart. † They doe not recount in
their minde, nor know, nor feele, that they ſhould ſay: Halfe
therof I haue burnt with fyre, and I haue baked bread vpon
the coales therof: I haue broyled fleſh, & haue eaten, and of
the reſt therof ſhal I make an idol? ſhal I fal downe before rhe
20 ſtocke of a tree? † Part therof is aſhes; an vnwiſe hart adored
it, & he wil not ſaue his ſoule, nor ſay: Perhaps there is a lie in
21 my right hand. † Remember theſe thinges ô Iacob, and Iſrael,
becauſe thou art my ſeruant. I haue formed thee, thou art my
22 ſeruant ô Iſrael foget me not. † I haue cleane taken away thine
iniquities as a cloude, & thy ſinnes as a miſt: returne to me becauſe
23 I haue redemed thee. † Prayſe ye ô heauens, becauſe
the Lord hath done mercie: make iubilation ye endes of the
earth: ye mountaynes ſound prayſe, thou foreſt and euerie tree
therof: becauſe the Lord hath redemed Iacob, and Iſrael
24 ſhal be glorified. † Thus ſayth our Lord thy redemer, and
thy maker, from the wombe: I am the Lord, that make al
thinges, that alone ſtretch out the heauens, that eſtabliſh the
25 earth, and none with me. † That make the ſignes of diuiners
voide, and turne the ſouthſayers into furie. That turne the
26 wiſe backward, and that make their knowlege fooliſh. † That
rayſeth vp the word of his ſeruant, and accompliſheth the
counſel of his meſſengers, which ſay :: to Ieruſalem: Thou
ſhalt be inhabited; & to the cities of Iuda: You ſhal be built,
27 and I wil rayſe vp the deſertes therof. † Which ſay to the
28 depth: Be thou deſolate, and thy riuers I wil drie vp. † Who
ſay to Cyrus: Thou art my paſtour, and thou ſhalt accompliſh
al my wil. Who ſay to Ieruſalem: Thou ſhalt be built;
and to the temple: Thou ſhalt be formed.

and adore the ſame inuentions. A litle after he ſheweth, that the Catholique Church of Chriſt ſhal be euer free from ſuch idolatrie: quite cōtrarie to Proteſtantes aſſertion that the Church ſhould haue fallen & bene in idolatrie manie hundred yeares together.

:: In al this prophecie of the Church of Chriſt the prophet alludeth to the hiſtorie of Ieruſalem to ben deſtroyed by the Chaldees and reedified by permiſſion of Cyrus, & Darius in the times of Aggeus, & Zacharias.

CHAP. XLV.

Cyrus, by Gods prouidence ouercoming Babylon, wil deliuer the Iewes from captiuitie. 4. *Yet is reprehended becauſe he acknowlegeth not God.* 8. *Vpon which occaſion the prophet foreſheweth the coming of Chriſt;* 14. *in figure of whom he addeth more of Cyrus:* 18. *and auoucheth that there is but one true God.*

The 7. part. The deliuerie of the Iewes from Babylon by Cyrus king of Medes and Perſians, now alſo of Aſſirians.

THVS ſayth the Lord to my :: chriſt Cyrus, whoſe right 1
hand I haue taken, to ſubdew the Gentiles before his
face, and to turne the backes of kinges, & to open the doores
before him, and the gates ſhal not be ſhut. † I wil goe before 2
thee, and wil humble the glorious of the earth: I wil breake
the braſen gates, and wil burſt the iron barres. † And I wil 3
geue thee hidden treaſures, & myſteries of ſecretes: that thou
mayſt know that I am the Lord, which cal thy name, the God
of Iſrael. † For my ſeruant Iacob, and Iſrael myne elect, and I 4
haue called thee :: by thy name: I haue reſembled thee, and
:: thou haſt not knowen me. † I the Lord, & there is none els: 5
beſide me there is no God: I girded thee, and thou haſt not
knowen me: † that they which are from the riſing of the 6
ſunne, and which are from the weſt may know, that there is
none beſide me. I the Lord, and there is none oher, † that 7
forme light, and create darkneſſe, make peace, and create euil:
I the Lord that doe al theſe thinges. † :: Droppe dew ye hea- 8
uens from aboue, and let the cloudes rayne the iuſt: be the
earth opened, and bud forth a ſauiour: and let iuſtice ſpring vp
withal: I the Lord haue created him. † Woe to him that gaine- 9
ſayeth his maker, a ſheard of the earthen pottes: ſhal the clay
ſay to him that faſhioneth it: What makeſt thou, & thy worke
is without handes? † Woe to him that ſayth to his father: Why 10
doeſt thou beget? and to the woman: Why doeſt thou trauel?
† Thus ſayth our Lord the holy one ef Iſrael the maker therof: 11
Aske me thinges to come: concerning my children and the
worke of my handes command you me. † I made the earth: & 12
man vpon the ſame I haue created: my handes ſtretched forth
the heauens, and I haue commanded al their hoſt. † I haue 13
rayſed him vp to iuſtice, & wil direct al his wayes: he ſhal build
my citie, & diſmiſſe my captiuitie: not for price, nor for giftes,
ſayth our Lord the God of hoſtes. † Thus ſayth our Lord: The 14
labour of Aegypt, and the merchandiſe of Aethiopia, and of
Sabaim the high men ſhal paſſe to thee, & ſhal be thine: they
ſhal walke after thee, they ſhal goe bound with manicles: and
they ſhal adore thee, and ſhal beſeche thee: Onlie in thee is
God, and there is no God beſide thee. † Verely thou art God 15
hidden, the God of Iſrael a ſauiour. † They are al confounded, 16
and aſhamed: the forgers of errours are gone together into
confuſion. † Iſrael is ſaued in our Lord with eternal ſaluation: 17
you ſhal not be confounded, and you ſhal not be aſhamed
for

:: Becauſe al kinges that reigned amōg the Iewes vvere annointed vvith oyle, Cyrus is called chriſt though he was not ordayned with this ceremony of annointing.

:: S. Ierom noteth here out of Ioſephus (*l. 11. Antiq*) that Cyrus finding his name long before prophecied by Iſaias, became very beneuolous to the Ievves, louing them as the familiar ſeruants of God.

:: But though he knew and profeſſed one God, & no other (1. *Eſd.* 1.) yet he was not conuerted in al pointes of religion, neither ſerued god according to that general knowlege he had, and ſo knew not God rightly.

:. The prophet in the former prophecie contemplating Christ as in a figure novv eleuated more in ſpirite, pro-

2. *Par.* 36.

Rom. 9.
Iere. 18.

Rom. 6.

18 for euer and euer. † Becauſe thus ſayth our Lord that created
the heauens, the verie God that formed the earth, and made
it, the verie maker therof: he did not create it in vaine: to be
inhabited he formed it. I the Lord, and there is none other.
19 † I haue not ſpoken in ſecrete, in a darke place of the earth:
I haue not ſayd to the ſeede of Iacob: Seeke me in vayne. I
20 the Lord that ſpeake iuſtice, that declare right thinges. † Ga-
ther ye together, and come, and approch together ye that are
ſaued of the Gentiles: they haue bene ignorant that lift vp
the wood of their grauen worke, and aske of a God that ſa-
21 ueth not. † Declare ye, and come, and conſult together: who
hath made this to be heard from the begynning, from that
time foretold this? Haue not I the Lord, and there is no God
beſides but I? A iuſt God, and that saueth there is none beſide
22 me. † Be conuerted to me, and you shal be ſaued al ye endes
of the earth: becauſe I am God, and there is none other.
23 † I haue ſworne by myſelf, the word of iuſtice shal procede
out of my mouth, and shal not returne, becauſe euerie knee
Rom.14. Phil.2. 24 shal be bowed to me, and euerie tongue shal ſweare. † Ther-
fore in our Lord, shal he ſay, are my iuſtices and empire: they
shal come to him, and al that reſiſt him, shal be confounded.
25 † In our Lord shal al the ſeede of Iſrael be iuſtified and
prayſed.

phecieth of Chriſt only, vvho built his Church vpon a ſure rock. Not of Cyrus, who being aduanced by God yet perfectly knevv not God *v.4.* nor of Zorobabel vvho did not releaſe the people from captiuitie, but together with others, vvas releaſed, neither had the title of a king, but liued in ſubiection to other kinges. *S. Ierom. in hunc locum.*

CHAP. XLVI.

Bel, Nabo, and other idoles shalbe deſtroyed, 3. Wherupon the Iewes are admoniſhed to returne from ſinne, to Gods true ſeruice. 12. And ſaluation is promiſed by Chriſt.

1 BEL ∷ is broken, ∷ Nabo is deſtroyed: their idols are made
to beaſtes and cattel, your burdens of heauie weight euen
2 vnto wearines. † They haue melted away, and are broken
together: they could not ſaue him that caried them, and their
3 ſoule shal goe into captiuitie. † Heare me ô houſe of Iacob,
al the remnant of the houſe of Iſrael, which are caried of my
4 wombe, are borne vp of my matrice. † Euen vnto old age I
am the ſame, and vnto hoare heares I wil carie: I haue made,
5 and I wil beare: I wil carie, and wil ſaue. † Wherto haue you
reſembled me, and made me equal, and compared me, and
6 made me like? † You that contribute gold out of the bag,
and weigh ſiluer with balance: hyring a goldſmith to make
Rom.5. 7 a god: and they fal downe and adore. † They beare him on

∷ Bel or Belus, called alſo Saturnus, was of ſuch eſtimation, that they offered to him in ſacrifice not only men that vvere taken captiues, but alſo their owne ſonnes. Nabo, otherwiſe called Dagon, vvas an eſpecial idol amongſt the Philiſtims. 1. *Reg.* 5.

their ſhoulders carying, and ſetting him in his place, & he ſhal
ſtand, and ſhal not moue out of his place. Yea when they ſhal
crie alſo vnto him, he ſhal not heare: from tribulation he ſhal
not ſaue them. † Remember this, & be confounded: returne 8
ye tranſgreſſors to the hart. † Remember the former world, 9
becauſe I am God, and there is no God beſide, neither is there
the like to me. † Which ſhew the laſt thing from the begin- 10
ning, and from the begynning the thinges that as yet were not
done, ſaying: My counſel ſhal ſtand, and al my wil ſhal be
done: † Which cal :: a bird from the eaſt, and from a farre 11
countrie, the man of mine owne wil, and I haue ſpoken, and
wil bring it: I haue created, and wil doe it. † Heare me ye 12
hard harted, which are far from iuſtice. † I haue made my iu- 13
ſtice neere, it ſhal not be far of, & my ſaluation ſhal not tarie.
I wil geue ſaluation in Sion, and my glorie to Iſrael.

:: Not Cyrus (ſaith S. Ierom) but Chriſt the Orient ſtarre prophecied by Balaam. *Num.* 24 whom the Sages came to adore from the Eaſt *Mat.* 2.

CHAP. XLVII.

The deſtruction of Babylon is further prophecied, for their pride, 8. arrogancie, 10. and ſorcerie.

COME downe, ſitte in the duſt :: ô Virgin daughter of 1
Babylon, ſitte on the ground: there is no throne for the
daughter of the Chaldees, becauſe thou ſhalt no more be cal-
led nice and tender. † Take a mil, and grinde meale: make 2
bare thy turpitude, diſcouer the ſhoulder, vncouer the thighes,
paſſe the riuers. † Thyne ignominie ſhal be diſcouered, and 3
thy reproch ſhal be ſeene: I wil take vengeance, and no man *Nahum.* 3.
ſhal reſiſt me. † Our redemer, the Lord of hoſtes is his name 4
the holie one of Iſrael. † Sitte holding thy peace, and enter 5
into darkenes ô daughter of the Chaldees: becauſe thou ſhalt
no more be called the ladie of kingdomes. † I was angrie 6
agaynſt my people, I :: haue contaminated mine inheritance,
and haue geuen them into thy hand: thou haſt not ſhewed
mercies to them: vpon the ancient thou haſt made thy yoke
exceding heauie. † And thou haſt ſayd: I wil be a ladie for 7
euer: thou haſt not put theſe thinges vpon thy hart, neither
haſt thou remembred thy later end. † And now heare theſe 8
thinges thou that art delicate, and dwelleſt confidently, that
ſayeſt in thy hart: I am, and there is none eles beſide me: I *Apoc.* 18.
ſhal not ſitte a widow, and I ſhal not know barrenneſſe. *Infra* 51.
† Theſe two thinges ſhal come to thee ſodenly in one day, 9
barrenneſſe and widowhood. Al thinges are come vpon thee,
becauſe

:: Babylon not hitherto ouercome at laſt was brought to miſerie and deſtruction.

:: Gods people côtaminating themſelues with ſinne, were ſuffered to fal into ignominious captiuitie; but God geueth them grace of repentance, & then ſeuerely puniſheth their vnmerciful afflicters & perſecuters.

becauſe of the multitude of thy ſorceries, and for the vehement
10 hardnes of thine inchanters. † And thou haſt confidence
in thy malice, & haſt ſayd: There is none that ſeeth me.
Thy wiſdome, and thy knowlege, this hath deceiued thee.
And thou haſt ſayd in thy hart: I am, and beſide me there is
11 none other. † Euil ſhal come vpon thee, and thou ſhalt not
know the ryſing therof: and calamitie ſhal fal violently vpon
thee, which thou canſt not expiate: miſerie ſhal come vpon
12 thee ſodenly, which thou ſhalt not know. † Stand with thine
inchanters, and with the multitude of thy ſorceries, in which
thou haſt traueled from thy youth, if perhaps it may profite
13 thee any thing, or if thou mayſt become ſtronger. † Thou
haſt fayled in the multitude of thy counſels: let the aſtrologers
of the heauen ſtand and ſaue thee, which did contemplate the
ſtarres, and count the monethes, that by them they might tel
14 thinges that ſhal come to thee. † Behold they are become as
ſtuble, fire hath burnt them, they ſhal not deliuer their ſoule
from the hand of the flame: there are no coles, wherwith they
15 may be warmed, nor fire, that they may ſitte therat. † So are
the thinges become vnto thee, in whatſoeuer thou haſt traueled:
thy merchants from thy youth, euerie one hath erred
in his owne way, there is none that can ſaue thee.

CHAP. XLVIII.

The prophet inueigheth againſt the Iewes vaine boaſting of the name of Iſrael, not hauing true vertues. 3. Onlie God, not idoles, foreſheweth thinges to come: 9. for his owne names ſake, conſerueth his people, 16. Inuiteth them to repent, and to be gratful for his benefites.

1 HEARE ye theſe thinges ô houſe of Iacob, which are
called by the name of Iſrael, and are come out of :: the
waters of Iuda, which ſweare in the name of our Lord, & are
2 mindful of the God of Iſrael not in truth, nor in iuſtice. † For
they are called of the holie citie, and are eſtabliſhed vpon the
3 God of Iſrael: the Lord of hoſtes is his name. † The former
thinges of old I haue declared, and they proceded out of my
mouth, and I haue made them to be heard: ſodenly I haue
4 wrought, and they came. † For I knew that thou art ſtubburne,
and thy necke is an yron ſinew, and thy forehead of
5 braſſe. † I foretold thee of old: before they came I told thee,
leſt perhaps thou ſhouldeſt ſay: My idols haue done theſe
thinges,

:: By waters in the Hebrew phraſe, is here vnderſtood the fountaine, or ſpring, the prophet ſpeaking to thoſe that were of the tribe of Iuda, who eſpecially chalenged the preeminences and bleſsings of Iſrael the Patriarch, but had not his vertues of fortitude, and internal ſight of God, ſignified by the name *Iſrael*.

thinges, and my ſculptils, and moltens haue commanded theſe
thinges. † See al the thinges which thou haſt heard: but haue 6
you declared them? I haue made thee know new thinges
of old, and the thinges are kept which thou knoweſt not:
† now they are created, and not of old: and before the day, 7
and thou heardeſt them not, leſt perhaps thou mighteſt
ſay: Behold I knewe them. † Thou haſt neither heard, 8
nor knowen, neither was thyne eare opened of old. For I
know that tranſgreſsing thou wilt tranſgreſſe, and I haue called
thee a tranſgreſſour from the wombe. † :: For my names 9
ſake I wil make my furie far of: and for my prayſe I wil bridle
thee, that thou periſh not. † Behold I haue fined thee, but 10
not as ſiluer, I haue choſen thee in the fornace of pouertie.
† For myſelf, for my ſelf wil I do it, that I be not blaſphemed: 11
and I wil not geue my glorie to an other. † Heare me ô Iacob, 12
and thou Iſrael whom I cal: I the ſame, I the firſt, & I the laſt.
† My hand alſo hath founded the earth, and my right hand 13
hath meaſured the heauens: I ſhal cal them, and they ſhal
ſtand together. † Aſſemble ye together al you, and heare: 14
which of them hath ſhewed theſe thinges? The Lord hath
loued him, he wil do his wil in Babylon, and his arme in the
Chaldees. † I, euen I haue ſpoken, and called him: I haue 15
brought him, and his way is directed. † Come ye to me, and 16
heare this: I haue not ſpoken in ſecrete from the begynning,
from the time before it was done, I was there, and now the
Lord God hath ſent me, and his ſpirite. † Thus ſayth our Lord 17
thy redemer the holie one of Iſrael: I the Lord thy God that
teach thee profitable thinges, that gouerne thee in the way
that thou walkeſt. † I would thou hadſt attended to my commandments: 18
thy peace had bene as a floud, and thy iuſtice as
the waues of the ſea. † And thy ſeede had bene as the ſand, 19
and the ſtocke of thy wombe as the grauel ſtones therof: his
name had not periſhed, neither had it bene deſtroyed from
before my face. † Come forth out of Babylon, flee from the 20
Chaldees, ſhew it forth in the voice of exultation: make this *Iere. 21.*
to be heard, and ſpeake it out euen to the endes of the earth.
Say: Our Lord hath redemed his ſeruant Iacob. † They 21
thirſted not in the deſert, when he brought them forth: water *Exo. 17.*
out of the rocke he brought forth to them, and he cloue the *Nu. 20.*
rocke, and there flowed waters. † There is :: no peace to the 22
impious, ſayth our Lord.

:: God ſpareth & conſerueth his people not for their merites but of his mercie, ſhevving his benignitie that they may repent if they vvil.

:: Theſe promiſes of reconciliation to God, and of peace perteine to the penitent not to the obſtinate in impietie.

CHAP.

CHAP. XLIX.

Chriſt shal lead the Gentiles to ſaluation, euen of the ilandes and vttermoſt partes of the world. 10. By him the faithful shal receiue much grace, 14. and comforth. 18. The Church ſtil increaſing, 21. admiring her owne felicitie: 25. and the deſtruction of her enimies.

1 HEARE ye ilands, and attend ye peoples :: from a farre. The Lord hath called me from the wombe, from my
2 mothers bellie he hath bene mindful of my name. † And he hath made my mouth as a sharpe ſword: in the shadow of his hand he hath protected me, & hath made me as a choſen arrow
3 in his quiuer he hath hidden me. † And he ſayd to me: Thou
4 art my ſeruant Iſrael, becauſe in thee wil I glorie. † And I ſayd: I haue laboured in vayne, without cauſe, and in vayne haue I ſpent my ſtrength: therfore my iudgement is with the
5 Lord, and my worke with my God. † And now ſayth the Lord, that formed me from the wombe to be his ſeruant, that I may reduce Iacob vnto him, and Iſrael wil not be gathered together: and I am glorified in the eies of the Lord, and my
6 God is made my ſtrength. † And he ſayd: It is a ſmal thing
Act. 13. that thou shouldeſt be my ſeruant to rayſe vp the tribes of Iacob, and to conuert the dregges of Iſrael. Behold, I haue geuen thee to be the light of the Gentiles, that thou mayſt be
7 ſaluation euen to the fardeſt part of the earth. † Thus ſayth our Lord the redemer of Iſrael, the holie one therof, to the contemptible ſoule, to the nation that is abhorred, to the ſeruant of lordes: kinges shal ſee, & princes shal riſe, & adore for our Lords ſake, becauſe he is faythful, & for the holie one
8 of Iſrael who hath choſen thee. † Thus ſayth our Lord: In
2.Cor.6 time acceptable I haue heard thee, and in the day of ſaluation I haue holpen thee: and I haue kept thee, and geuen thee to be a couenant of the people, that thou mighteſt rayſe vp the
9 land, and poſſeſſe the inheritances diſſipated: † that thou mighteſt ſay to them, that are bound: Come forth: & to them that are in darkneſſe: Be ye diſcouered. Vpon the wayes shal
10 they feede, & their paſtures shal be in al plaines. † They shal
Apoc. 7. not hunger, nor thirſt, & heate and ſunne shal not ſtrike them: becauſe he that is merciful to them, shal gouerne them, and al
11 the fountaines of waters shal geue them drinke. † And I wil make al my mountaines to be a way, & my pathes shal be exal-
12 ted. † Behold theſe shal come from farre, & behold they from

The 8. part. Al nations shal be conuerted to Chriſt: ſome Iewes in the primitiue Church, and many nere the end of the world.

:: This word *from afarre* (& the like) doth conuince (ſaith S. Ierom) that the prophet ſpeaketh of al nations to be conuerted to Chriſt. And as this Prophet hath already ſpoken much of Chriſt and his Church, ſo hence forth more eſpecially he sheweth him ſelfe rather an Euangeliſt, or an Apoſtle then only a Prophet. which S. Ierom teſtifieth of him. *Epiſt. ad Paulin.*

the North and the ſea, and theſe from the South countrie.
† Ye heauens prayſe, and earth reioyce, ye mountaynes geue 13
prayſe with iubilation: becauſe our Lord hath comforted his
people, and wil haue mercie on his poore ones. † And :: Sion 14
ſayd: Our Lord hath forſaken me, & our Lord hath forgotten
me. † Why, :: can a woman forget her infant, that she wil not 15
haue pitie on the ſonne of her wombe? And if she should for-
get, yet wil not I forget thee. † Behold, I haue writen thee in my 16
handes: thy walles are before myne eies alwayes. † Thy buil- 17
ders are come: they that deſtroy thee, and diſſipate thee shal
goe out of thee. † Lift vp thine eies round about, and ſee, al 18 Iſa. 60.
theſe are gathered together, they are come to thee: I liue, ſaith
our Lord, for thou shalt be clothed with al theſe as with an
ornament, and as a bride thou shalt put them about thee.
† Becauſe thy deſerts, and thy ſolitarie places, and the land of 19
thy ruine shal now be ſtraite by reaſon of the inhabitants, and
they shal be chaſed far away that ſwalowed thee vp. † As yet 20
shal the children of thy barrenneſſe ſay in thine eares: The
place is ſtraite for me, make me ſpace to dwel. † And thou 21
shalt ſay in thy hart: Who hath begot me theſe? I am barren &
not bearing, ledde into tranſmigration, and captiue: and theſe
who hath brought vp? I deſtitute and alone: & theſe where
were they? † Thus ſayth our Lord God: Behold I wil lift vp 22
my hand to the Gentiles, & to the peoples I wil exalt my ſigne.
And shal carie thy ſonnes in their armes, and thy daughters
vpon their shoulders. † And kinges shal be thy nourcing fa- 23
thers, & queenes thy nources: with countenance caſt downe
toward the ground they shal adore thee, & they shal licke vp
the duſt of thy feete. And thou shalt know that I am the Lord,
vpon whom they shal not be confounded that expect him.
† Shal a praye be taken from the ſtrong? or can that which 24
was caught of the mightie be ſaued? † Becauſe thus ſayth our 25
Lord: Yea verely, euen the captiuitie shal be taken away from
the ſtrong: and that which was taken by the mightie, shal be
ſaued. But thoſe that haue iudged thee, wil I iudge, and thy
children I wil ſaue. † And I wil feede thine enemies with 26
their owne flesh: and as with new wine, ſo shal they be em-
brewed with their owne bloud: and al flesh shal know, that
I am the Lord that ſaue thee, and thy redemer the mightie one
of Iacob.

:: The Church of the old teſtament lamenteth that she ſemeth to be forſaken, in reſpect of the manie great benefites beſtowed on the Church of Chriſt.

:: But God anſwereth that he can not, & wil not forget, nor forſake his Church which in dede is al one in the old and new teſtament, only differing in ſtate, and therfore that which he doth to her in the new teſtament, perteyneth to the whole Church in general of al times & al places.

CHAP. L.

The Sinagogue ſhal be diuorced for her iniquities. 4. Chriſt wil omite no ordinarie meanes, but for her ſake wil indure ignominious afflictions. 10. Al which ſhe contemning ſhal periſh.

1 THVS ſayth our Lord: What is this :: bill of the diuorce
of our mother, wherwith I haue diſmiſſed her? or who
is :: my creditour, to whom I ſold you? Loe you are ſolde :: for
2 your wicked deedes, I haue diſmiſt your mother. † Becauſe I
came, and there was not a man: I called, and there was none
Iſa. 59. that would heare. Why, is myne hand abridged and made a
Num. 11. litle one, that I can not redeme? or is there no ſtrength in me
to deliuer? Behold, in my rebuke I wil make the ſea deſert, I
wil turne the floodes into drie land: the fiſhes ſhal rot without
3 water, and ſhal dye for thirſt. † I wil clothe the heauens
4 with darknes, and wil make ſackcloth their couering. † The
Lord hath geuen me :: a learned tongue, that I may know to
ſtay him vp that is wearie, with a word: he ſtirreth vp in the
morning, in the morning he ſtirreth vp mine eare, that I may
5 heare him as a maſter. † The Lord God hath opened mine eare,
Mat. 26. 6 and I doe not gaynſay? I am not gone backward. † I haue
geuen my bodie to the ſtrikers, & my cheekes to the pluckers:
I haue not turned away my face from the rebukers & ſpitters.
7 † The Lord God is mine helper, therfore am I not confounded:
therfore haue I ſet my face, as a moſt hard rocke, and I know
Rom. 8. 8 that I ſhal not be confounded. † He is neere that iuſtifieth me,
who ſhal gayneſay me? let vs ſtand together. who is myne
9 aduerſarie? let him come to me. † Behold the Lord God, my
helper: who is he that ſhal condemne me? Loe they ſhal al be
10 deſtroyed as a garment, the mothe ſhal eate them. † Which
of you feareth our Lord, heareth the voice of his ſeruant, who
hath walked in darkenes, and hath no light? let him hope in
11 the name of our Lord, and leane vpon his God. † Loe al you
doe kindle a fyre, are compaſſed with flames, walke in the
light of your fyre, and in the flames which you haue kindled:
of my hand is this done to you, you ſhal ſleepe in ſorrowes.

:: God diuorced not the Synagogue from him of hardnes of hart.

:: Neither deliuered her for payment, as though he were in debt to anie creditor.

:: But her owne reuolt, and iniquities ſeparated her from Chriſt.

:: Skill of tongue how to ſpeake, & diſcretion when & where, was geuen to Iſaias, *ch. 6. v. 6.* Much more (ſaith S. Ierom) to Chriſt: who ſpake in his life, was ſilent in his paſſion, and now ſpeaketh by his Apoſtles, and other paſtores.

CHAP. LI.

God encoregeth Sion to truſt in his promiſed comforts, by example of Abraham. 3. For the ſpiritual Sion, the Church of Chriſt, ſhal receiue much grace by his Euangelical law: 12. and her children ſhal not feare perſecution, nor be ouercome; 23. but her enemies ſhal faile.

HEare me ye that folow that which is iuſt, and that 1
ſeeke our Lord: attend to ∷ the rocke whence you are
hewen out, & to the caue of the lake from the which you are
cut out. † Attend to Abraham your father, and to Sara that 2
bare you: becauſe I called him alone, and bleſſed him, & mul-
tiplied him. † Our Lord therfore wil comfort Sion, and wil 3
comfort al the ruines therof: and he wil make her deſert as
delicacies, and her wildernes as the garden of our Lord. Ioy
and gladnes shal be found in it, geuing of thankes, and voice
of prayſe. † Attend vnto me ô my people, and my tribe heare 4
ye me: becauſe a law shal proceede from me, and my iudge-
ment shal reſt to be a light of the peoples. † My iuſt one is 5
nigh at hand, my ſauiour is gone forth, and mine armes shal
iudge peoples: the ilands shal expect me, and shal patiently
wayte for mine arme. † Lift vp your eies into heauen, and 6
looke downe to the earth beneath: becauſe the heauens shal
melt as ſmoke, and the earth shal be worne away as a garment,
and like to theſe thinges shal the inhabitants therof perish:
but my ſaluation shal be for euer, and my iuſtice shal not faile.
† Heare me ye that know that which is iuſt, my people which 7 Pſal. 36.
haue my law in their hart: feare ye not the reproch of men,
and be not afrayd of their blaſphemies. † For as a garment, 8
ſo shal the worme eate them: and as wool, ſo shal the moth
deuoure them, but my ſaluation shal be for euer, and my iu-
ſtice vnto generations of generations. † Ariſe, ariſe, put on 9
ſtrength ô arme of our Lord: ariſe as in the old dayes, in the
generations of worldes. ∷ Haſt not thou ſtriken the proude,
wounded the dragon? † Haſt not thou dried the ſea, the water 10 Exo. 14.
of the vehement, which madeſt the depth of the ſea a way,
that the deliuered might paſſe. † And now they that are re- 11
demed of our Lord, shal returne, and shal come into Sion
prayſing, and ioy euerlaſting vpon their heades, they shal poſ-
ſeſſe ioy and gladnes, ſorrow and mourning shal flee away.
† I, euen I my ſelf wil comfort you: who art thou that thou 12
shouldeſt be afrayd of a mortal man, and of the ſonne of man,
which as graſſe ſo shal wither? † And thou haſt forgotten our 13
Lord thy maker, which ſtretched out the heauens, and foun-
ded the earth: and thou haſt bene afrayd continually al the
day at the face of his furie, which afflicted thee, and had pre-
pared to deſtroy: where is now the furie of the affliction?
† He shal quickly come going to open, and he shal not kil 14

∷ In the next verſe the *rock & caue* are explicated to ſignifie Abraham and Sara; who are propoſed for examples to be imitated, being ſo noble progenitors of the Iewes. S. Paul exhorteth his countrie men, and in them al Christians the like in ſpiritual progenitors, that firſt plant Catholique Religion in anie place ſaying: *Remember your Prelates vvhich haue ſpoken the vvord of God to you*: *Heb.* 13.

∷ As God deſtroyed Pharao the proud dragon in the ſea, which he dried vp for his people to paſſe; ſo he wil ouerthrow the diuel & deliuer captiues from ſinne & tyrannie.

15 vnto vtter deſtruction, neither ſhal his bread faile. † But I
am the Lord thy God which truble the ſea, and the waues
16 therof doe ſwel, the Lord of hoſtes is my name. † I haue put
Iſa. 49. my wordes in thy mouth, and in the ſhadow of my hand I
haue protected thee, that thou mighteſt plant the heauens, and
found the earth: & mighteſt ſay to Sion: Thou art my people.
17 † Be lifted vp, be lifted vp, ariſe Ieruſalem, which haſt drunken
of the hand of our Lord the cuppe of his wrath: euen to
the botome of the cuppe of drouſines haſt thou drunke, euen
18 to the dregges. † There is none that can vphold her of al the
children, that ſhe hath borne: and there is none that taketh
her by the hand of al the children, that ſhe hath brought vp.
19 † There are two thinges which haue happened to thee: who
Iſa. 47. ſhal be ſorie for thee? ∵ Spoile, and deſtruction, and famine,
20 and the ſword, who ſhal comfort thee? † Thy children are
throwen forth, they haue ſlept in the head of al wayes, as the
orix that is ſnared: ful of the indignation of our Lord, of the
21 rebuke of thy God. † Therefore heare this poore little one,
22 and drunken not of wine. † Thus ſayth thy dominatour our
Lord, and thy God, who hath fought for his people: Behold
I haue taken out of thy hand the cuppe of drouſines, the botome
of the cuppe of mine indignation, thou ſhalt not adde
23 to drinke it any more. † And I wil put it in their hand, that
haue humbled thee, and haue ſayd to thy ſoule: Bow downe,
that we may paſſe ouer: and thou haſt layd thy bodie as the
gronnd, and as a way to them that paſſe ouer?

∷ Spoile & deſtruction ſhal happen by famine & ſword.

CHAP. LII.

The prophet alluding to the deliuerie of Sion and Ieruſalem from Babylonical captiuitie, ſturreth vp the Church of Chriſt, to reioyce for the deliuerie from ſinne: 7. which Chriſts Apoſtles preached: 10. with great fruite in al nations.

1 ARISE, ariſe, put on thy ſtrength ô Sion, put on the garments
of thy glorie ô Ieruſalem the citie of the holie
one: becauſe the vncircumciſed, and vncleane ſhal adde no
2 more to paſſe by thee. † Be ſhaken out of the duſt, ariſe, ſit
vp Ieruſalem: looſe the bonds of thy necke ô captiue daugh-
3 ter of Sion. † Becauſe thus ſayth our Lord: You ∷ were ſold
4 for nought, and ∷ without ſiluer you ſhal be redemed. † Be-
cauſe thus ſayth our Lord God: My people went downe into
Gen. 46. Ægypt at the beginning to be a ſeiourner there: and Aſſur

∷ The Iewes had not wronged the Babylonians, neither had mankind ſinned againſt the diuel, but both had offended God

∷ VVho of his bountie payde

mans ranſom: which no other man was able to pay.

without any cauſe did oppreſſe them. † And now what haue 5
I here, ſayth our Lord: becauſe my people is taken away for
nought? Their rulers doe vniuſtly, ſayth our Lord, and continually *Rom. 2.*
al the day my name is blaſphemed. † For this cauſe ſhal 6 *Ezec. 36.*
my people know my name in that day: becauſe I myſelf that
ſpake, loe am preſent. † How beautiful vpon the mountaines 7
are the feete of him that euangelizeth & preacheth peace: of
him that telleth good, preaching health, that ſayeth to Sion:
Thy God ſhal reigne! † The voice of thy watchemen, they 8
haue lifted vp their voice, they ſhal prayſe together: becauſe
eie to eie they ſhal ſee when our Lord ſhal conuert Sion. † Reioyce, 9
& prayſe together ye deſerts of Ieruſalem: becauſe our
Lord hath comforted his people: he hath redemed Ieruſalem.
† Our Lord hath prepared his holie arme in the ſight of al the 10
Gentiles: and al the endes of the earth ſhal ſee the ſaluation of
our God. † ∷ Depart, depart, goe ye out from thence, touch 11
not a polluted thing: goe out of the middes of her, be cleanſed
ye that carie the veſſeles of our Lord. † Becauſe you ſhal 12
not goe out in tumult, neither with flight ſhal you make haſt:
for our Lord wil goe before you, and the God of Iſrael wil
gather you together. † Behold my ſeruant ſhal vnderſtand, 13
he ſhal be exalted, and ſhal be lifted vp, and ſhal be exceding
high. † As manie haue bene aſtoined vpon thee, ſo ſhal his 14
looke among men be inglorious, and his forme among the
ſonnes of men. † He ſhal ſprinkle manie nations, kinges ſhal 15
ſhut their mouthe vpon him: becauſe they to whom it was
not told of him, haue ſene: and they that heard not haue beheld.

∷ Communication with infidels in ſpiritual thinges is in no caſe lawful. as S. Paul ſheweth by this text. 2. *Cor. 6. v. 17.*

CHAP. LIII.

Al wil not beleue Chriſts Goſpel to whom it ſhal be preached: 2. as the myſterie of his ignominious death for al mens ſinnes: 7. which he wil ſuffer moſt mekely: 10. for which his name ſhal be glorified in al places.

VVHO ∷ hath beleued our hearing? and the arme 1
of our Lord to whom is it reueled? † And he 2
ſhal come vp as a yong ſpring before him, and as a roote
from a thirſtie ground: there is no beautie in him, nor comelineſſe:
and we haue ſene him, and there was no ſightlines, and
we were deſirous of him. † Deſpiſed, and moſt abiect of men, 3
a man of ſorowes, and knowing infirmitie: and his looke as it
were hid and deſpiſed, whereupon neither haue we eſtemed
him.

∷ That manie hearing the truth preached do not beleue it, is by their obſtinate free-wil, *becauſe they do not obey the Goſpel.* Ro. 10. v. 16. when

4 him. † He ſurely hath borne our infirmities, and our ſorowes
he hath caried: and we haue thought him as it were a leper,
5 and ſtriken of God and humbled. † But he was wounded for
our iniquities, he was broken for our ſinnes: the diſcipline of
our peace vpon him, and with the waile of his ſtripe we are
6 healed. † Al we haue ſtrayed as ſheepe, euerie one hath declined
into his owne way: and our Lord hath put vpon him the
7 iniquitie of al vs. † He was offered becauſe him ſelf would,
and opened not his mouth: as a ſheepe to ſlaughter ſhal he be
led, and as a lambe before his ſhearer, he ſhal be dumme, and
8 ſhal not open his mouth: † from diſtreſſe, and from iudgement
he was taken vp: who ſhal declare his generation? becauſe
he is cut out of the land of the liuing: for the wickednes
9 of my people haue I ſtriken him. † And he ∴ ſhal geue the impious
for his burial, and ∴ the riche for his death: becauſe he
hath not done iniquitie, neither was there guile in his mouth.
10 † And our Lord would breake him in infirmitie: if he ſhal
put away his ſoule for ſinne, he ſhal ſee ſeede of long age, and
11 the wil of our Lord ſhal be directed in his hand. † For that
his ſoule hath laboured, he ſhal ſee and be filled: in his knowlege
the ſame my iuſt ſeruant ſhal iuſtifie manie, and he ſhal
12 beare their iniquities. † Therefore wil I diſtribute vnto him
verie manie, and he ſhal diuide the ſpoiles of the ſtrong, for
that he hath deliuered his ſoule vnto death, and was reputed
with the wicked: and he hath borne the ſinnes of manie, and
hath prayed for the tranſgreſſours.

their vnderſtanding directeth them that it is not diſagreable to reaſon.

∴ Our Sauiour died and was buried where the wicked were cõmonly puniſhed.

∴ Yet was buried richly & honorably by Ioſeph of Aromathia & Nicodemus.

CHAP. LIIII.

Gentiles who were barren, ſhal multiplie in the Church of Chriſt: 10. from which Gods mercie ſhal neuer be ſeparated.

1 PRAISE ∴ ô barren woman which beareſt not: ſing prayſe, Gal. 4.
and make ioyful noyſe, which didſt not beare: becauſe
manie are the children of the deſolate more then of her, that
2 hath a husband, ſaith our Lord. † Enlarge the place of thy tent,
and ſtretch out the skinnes of thy tabernacles, ſpare not:
3 make long thy coardes, and faſten thy nailes. † For thou ſhalt
penetrate to the right hand, and to the left: and thy ſeede ſhal
inherite the Gentiles, and ſhal inhabite the deſolate cities.
4 † Feare not, becauſe thou ſhalt not be confounded, nor bluſh:
for thou ſhalt not be aſhamed, becauſe thou ſhalt forget the
confuſion of thy youth, and the reproch of thy widowhood
thou

∴ In the old teſtament Gentiles were barren bringing no fruite to God, but in the new teſtament they are fructful, & the Iewes are barren, til the later end of the world, when they alſo ſhal be fructful againe.

thou ſhalt remenber no more. † Becauſe he ſhal rule ouer thee 5
that made thee, the Lord of hoſtes is his name: & thy redemer
the holie one of Iſrael, ſhal be called the God of al the earth. Luc. 1.
† For as a woman forſaken & mourning in ſpirit hath our Lord 6
called thee, and as a wife caſt of from her youth, hath thy God
ſayd: † For a moment, a litle while haue I forſaken thee, & in 7
great mercies wil I gather thee. † In a moment of indigna- 8
tion haue I hid my face a litle while from thee, and in mercie
euerlaſting haue I had mercie on thee, ſayd thy redeemer our
Lord. † As in the daies of Noe is this thing to me, to whom 9 Gen. 9.
I ſware, that I would no more bring in the waters of Noe
vpon the earth: :: ſo haue I ſworne not to be angrie with thee,
and not to rebuke thee. † For :: the mountaines ſhal be moued, 10
and the little hilles ſhal tremble: but my mercie ſhal not de-
part from thee, and the couenant of my peace ſhal not be mo-
ued: ſayd our Lord thy miſeratour. † Poore litle one ſhaken 11
with tempeſt, without al comfort, behold I wil lay thy ſtones
in order, and wil found thee in ſapphires, † and I wil put the 12
iaſper ſtone for thy munitions: and thy gates into grauen
ſtones, and al thy borders into ſtones worthie to be deſired.
† Al thy children taught of our Lord: & a multitude of peace 13 Ioan. 6. v. 45.
to thy children. † And in iuſtice thou ſhalt be founded: de- 14
part far from calumnie becauſe thou ſhalt not feare: and from
dread, becauſe it ſhal not approch to thee. † Behold, the bor- 15
derer ſhal come, which was not with me, thy ſtranger ſome-
time, ſhal be ioyned to thee. † Behold, I haue created the 16
ſmith that bloweth the coles in the fire, and bringeth forth a
veſſel for his worke, & I created the killer to deſtroy. † Euerie 17
veſſel, that is made agaynſt thee, ſhal not proſper: and euerie
tongue reſiſting thee in iudgement, thou ſhalt iudge. † This is 18
the inheritance of the ſeruants of our Lord, and their iuſtice
with me, ſayth our Lord.

:: As it is aſſured that the world ſhal neuer be drowned againe with water: ſo it is, that the Church of Chriſt ſhal neuer be ſuppreſſed.

:: An other aſſurance that moutaines & hilles ſhal rather be moued, yea ſome mountaines ſhal be remoued, but the Church ſhal be alwayes firme and perpetual.

CHAP. LV.

God promiſeth abundance of ſpiritual graces to the faithful, 4. that ſhal beleue in Chriſt of al nations: 7. and ſincerely ſerue him. Sap. 1

AL YE :: that thirſt come to the waters: and you that 1 Apo. 22.
haue no ſiluer, make haſt, bye, & eate: come, bye with-
out ſiluer, and without any exchange wine and milke. † Why 2
beſtow you ſiluer not for bread, & your labour not for ſaciety?
Hearing heare ye me, and eate that which is good, and your
ſoule

:: Grace is offered to al, but thoſe only are iuſtified, and repleniſhed with more

3 ſoule ſhal be delighted in fatnes. † Incline your eare, & come
to me: heare, and your ſoule ſhal liue, and I wil make an
Act. 13. euerlaſting couenant with you, the faythful mercies of Dauid.
4 † Behold I haue geuen him for a witnes to the peoples, for a
3 prince and maſter to the Gentiles. † Behold thou ſhalt cal the
nation, which thou knoweſt not: and the nations that knew
not thee ſhal runne to thee, becauſe of the Lord thy God, and
6 the holie one of Iſrael: becauſe he hath glorified thee. † Seeke
ye our Lord whiles he may be found, inuocate him, whiles he
7 is neere. † :: Let the impious forſake his way, and the vniuſt
man his cogitations, and returne to our Lord, and he wil haue
mercie on him, and to our God: becauſe he is bountiful to
8 forgeue. † For my cogitations are not your cogitations: nor
9 your wayes my wayes, ſayth our Lord. † :: For as the heauens
are exalted aboue the earth, ſo are my wayes exalted aboue
your wayes, and my cogitations aboue your cogitations.
10 † And as the ſhowre cometh downe, and the ſnow from
heauen, and returneth no more thither, but inebriateth the
earth, and watereth it, and maketh it to ſpring, and geueth
11 ſeede to the ſower, and bread to him that eateth: † ſo ſhal my
word be, which ſhal proceede from my mouth: it ſhal not
returne to me voyde, but it ſhal doe what thinges ſoeuer I
would, and ſhal proſper in theſe thinges for which I ſent it.
12 † Becauſe you ſhal goe forth in ioy, and in peace ſhal you be
conducted, the mountaines and the litle hilles ſhal ſing prayſe
13 before you, and al the wood of the countrie ſhal clap the
hand. † For the ſhrubbe, ſhal come vp the firre tree, and for
the nettle, ſhal grow the myrtle tree: and our Lord ſhal be
named for an euerlaſting ſigne, that ſhal not be taken away.

grace and ſpiritual giftes that cooperate, doing that which in them lieth, deſiring & thirſting iuſtice, for ſuch (ſaith our Sauiour) ſhal haue their fil. *Mat. 5. v. 6.*

:: The beginning of Gods ſeruice is to forſake the way of wickednes.

:: The wayes of Gods ſeruice, and of ſeruing this world, are ſo oppoſite and contrarie, that it is vnpoſſible to walke in them both at once. No man can ſerue theſe two maſters, God and this world. we muſt therfore ſo vſe this world, that we may ſerue God, and inherite heauen.

CHAP. LVI.

God inuiteth al men in thought and dede to kepe his law: 4. promiſeth bleſſing and reward to thoſe that profeſſe, and kepe perpetual chaſtitie. 9. and reproueth euil paſtors.

Sap. 1. 1 THVS ſayth our Lord: Keepe ye :: iudgement, and doe
iuſtice: becauſe my ſaluation is nere to come: and my
2 iuſtice to be reueled. † Bleſſed is the man that doth this
thing, and the ſonne of man that ſhal apprehend this: keping
the Sabbath that he pollute it not, keping his handes that
3 he doe no euil. † And let not the ſonne of the ſtranger, that
cleaueth to our Lord, ſay: By ſeperation the Lord wil diuide

:: Iudgement is a right reſolution to do Gods wil, and iuſtice is the perfect performance therof: as before is noted. *cha. 32.*

∷ Vnder the name of Sabbath is vnderſtood the obſeruation of al the law.

∷ Thoſe that of free election chooſe good thinges not commanded deſerue greater reward.

me from his people. † And " let not the eunuch ſay: Behold I 4
am a drie tree. Becauſe thus ſayth our Lord to the eunuches:
They that ſhal kepe my ∷ Sabbathes, and ∷ ſhal chooſe the
thinges that I would, and ſhal hold my couenant: † I wil geue 5
vnto them in my houſe, and within my walles a place, and a
name better then ſonnes and daughters: an euerlaſting name
wil I geue them, which ſhal not periſh. † And the children 6
of the ſtranger that cleaue to the Lord, to worſhipe him, & to
loue his name, to be his ſeruants: euerie one that kepeth the
Sabbath not to pollute it, and that holdeth my couenant.
† I wil bring them into my holie mount, and wil make them 7
ioyful in the houſe of my prayer: their holocauſtes, and their
victims ſhal pleaſe me vpon mine altar; becauſe my houſe ſhal
be called the houſe of prayer to al peoples. † Sayth our Lord 8
God that gathereth the diſperſed of Iſrael: As yet wil I gather
vnto it, the gathered together therof. † ∷ Al ye beaſts of the 9
fielde come to deuoure, al ye beaſtes of the foreſt. † His 10
watchmen al blind haue bene ignorant: dume dogges not able
to barke, ſeing vaine thinges, ſleeping and louing dreames.
† And moſt impudent dogges, they haue knowne no ſacietie: 11
the paſtors themſelues haue bene ignorant of vnderſtanding:
al haue declined into their owne way, euerie one to his owne
auarice, from the higheſt euen to the laſt. † Come, let vs take 12
wine, and be filled with drunkennes, and it ſhal be as to day, ſo
alſo to morow, and much more.

∷ The prophet foreſeing in ſpirit the careles negligence of ſome paſtores, of iuſt zele & charitie, inueigheth againſt them: warning them of their greeuous puniſhment.

Mat. 21. Mar. 11. Luc 19.

Iere. 6. & 8. Sap. 2.

ANNOTATIONS. CHAP. LVI.

Iſſue of children was a bleſſing of the old Teſtament. Virginitie is a greater bleſſing in the Church of Chriſt.

Exo. 23. Deut. 7.

4. *Let not the Eunuch ſay: I am a drie tree.*] To be barren vvithout children vvas ignominious amongſt the Iewes in the old teſtament, becauſe God hauing then choſen that only nation for his peculiar people, the conſeruation and increaſe of his Church depended much vpon their multiplication. But ſeing the Church of Chriſt in the nevv teſtament, ſhould be gathered, and conſiſt of al Nations: the Prophet here forſheweth, that Chriſtian Eunuches liuing virgins, or continent, ſhould not be ignoble or inglorious, but more glorious and *haue a better name then* (Gods other ſeruants) *ſonnes and daughters: an euerlaſting name, vvhich ſhal not periſh*: becauſe keping Gods precepts (ſuch as vvas the *ſabbath*) they alſo of their free election, *chooſe* this ſtate of life to kepe perpetual chaſtitie, more then is commanded. Againſt vvhich plaine ſenſe of the text, Proteſtants oppoſe their ovvne gloſſes. Peter Martyr (*li de cælibatu & votis Monaſticis*) ſaith God preferreth not Eunuches before others that kepe the lavv, but only before them that tranſgreſſe the lavv. VVhich commentarie is faultie in tvvo reſpectes. For God here calleth them not tranſgreſſors, but his *ſonnes and daughters,* before vvhom he preferreth holie Eunuches: neither ſpeaketh of ſuch as ſhal be excluded from good place or good name, but of ſuch as ſhal

Proteſtantes expoſitions of this place not true.

enioy both; and ſayth theſe Eunuches ſhal haue a better place, & better name; that is, more renovvme, and greater revvard. Other Proteſtants expound this *better name*, to ſignifie, that ſuch Eunuches *ſhal be called after* (or according to) *Gods people, and be of the ſame religion*: vvhich importeth no excellencie at al, in *place or name*, as the text expreſſeth: nay ſcarſe equalitie with other ſeruantes of God. Laſtly they adde (leſt perhaps this former ſenſe ſatisfie not the reader) *yea vnder Chriſt* (ſay they) *the dignitie of the faithful, ſhal be greater then the* Ievves *vvere at that time*. As though the compariſon made in this place, vvere to ſignifie the general difference betvven Gods ſeruants before and ſince Chriſt, and not particularly betvven Eunuches, and ſuch as haue children. Hovv much more meete therfore is it, to ſee and embrace the explications of the ancient holie Fathers? VVho vniformely vnderſtand & expound this prophecie, of ſuch as vovv perpetual chaſtitie in the Church of Chriſt, preferring that ſtate before Mariage? S. Baſil, (*li. de virginitate*) amongſt other reaſons and teſtimonies, bringeth this place in proofe of the excellencie of virginitie, that the revvard therof ſhal be, that for a humane name, God wil geue to virgins the name of immortal Angels, vvhich ſhal not faile, that they ſhal poſſeſſe a ſpecial place in heauen, not only the glorie of Angels, but an excellent dignitie amongſt Angels. S. Cyril of Alexandria in his commentaries vpon Iſaie: ſhevveth by this doctrine, that the revvardes of continencie are (*eximia*) excellent, and exceeding great; ſo that ſuch as be continent in bodie, do alſo kepe al Gods commandments. S. Ierom in his commentariesproueth that virginitie, or perpetual chaſtitie is a ſingular good vvorke of ſupererogation, not of precept but of Euangelical counſel, by the vvord *elegerit, ſhal chooſe* the thinges vvhich God vvould, rather then vvhich he condeſcending to mans vveakenes allovveth. Such an Eunuch (ſaith he) *elegit quæ Dominus voluit, vt plus offerat quam præceptum eſt*, hath choſen the thinges vvhich our Lord vvould, to offer more then is commanded. And ſuch an Eunuch (keping alſo Gods commandments) ſhal haue *locum optimum*, a chief good place in Gods houſe, vvhere be manie manſions, he ſhal be made a tovvre of our Lord, be placed *in Sacerdotali gradu*, Prieſtlie degree, & in ſtead of carnal chrildren ſhal haue manie ſpiritual children. Thus S. Ierom. The like vve might cite of a. S. Ambroſe *in exhort. ad Virg.* b. *S. Auguſtini, l. de ſancta virginitate. c. 24. & 25.* c. *S. Gregorie. 3. p. Paſtorali. c. 29. &c.* & others ſo expounding this prophecie.

Bible 1603.

The ancient fathers vnderſtand this prophecie of vowed chaſtitie. Preferring it before Mariage.

a. *Ipſi ſunt qui habent in cœlo præmia cæteris preſtantiora.*

b. *Gloriam propriam excellentemque, nec erit quid commune cum multis.*

c. *In æterna manſione filijs preferuntur.*

CHAP. LVII.

The prophet lamenteth that men regard not, when the iuſt dye; 3. reprehendeth thoſe that ſcorne the godlie; 5. and committe horrible idolatrie; 11. for getting God: 14. who vſeth al benignitie to recal them: 20. but they contemne him.

1 THE iuſt :: periſheth, and there is none that conſidereth
in his hart, & men of mercie are :: gathered away, becauſe
there is none that vnderſtandeth; for :: at the face of malice, is
2 the iuſt gathered away. † Let peace come, let him reſt in his
3 bed that hath walked in his direction. † But come you hither
ye children of the witch, the ſeede of the aduouterer, and of
4 the harlot. † Vpon whom haue you ieſted? vpon whom
haue you opened your mouth awide, and thruſt out the

:: Iuſt men dying ſeme to the vvicked to periſh.

:: But they are gathered to the happie ſociety of other bleſſed ſoules.

:: And commonly God ſo

taketh away the iuſt, when he wil puniſh the wicked people, that they may not in this world ſee the general calamitie of others.

tongue? Are not you wicked children, a lying ſeede? † Which
take comforte in the goddes vnder euerie thicke greenetree, 5
immolating your litle ones in the torrents, vnder the high
rockes? † In the partes of the torrent is thy part, this is thy 6
lot: and thou haſt powred out libament to them, thou haſt
offered ſacrifice. ſhal I not take indignation of theſe thinges?
† Vpon an high and loftie mountaine thou haſt layd thy bed, 7
and haſt gone vp thither to immolate hoſtes. † And behind 8
the doore, and behind the poſt thou haſt ſet thy memorial:
becauſe thou haſt diſcouered thyſelf neere me, and haſt receiued
an aduouterer, thou haſt enlarged thy bed, and made a
couenant with them: thou haſt loued their couche with open
hand. † And thou haſt adorned thyſelf with royal oyntment, 9
and haſt multiplied the gay payntings. Thou didſt ſend thy
legates far of, & waſt humbled euen to hel. † In the multitude 10
of thy way thou haſt laboured: thou ſaydſt not: I wil reſt:
thou haſt found life of thine owne hand, therfore thou haſt
not asked. † For whom, with careful reuerence, haſt thou feared, 11
wheras thou haſt lied, & haſt not bene mindful of me, nor
thought on me in thy hart? becauſe I am holding my peace,
and as it were not ſeing, and thou haſt forgotten me. † I wil 12
declare thy iuſtice, and thy workes ſhal not profite thee.
† When thou ſhalt crie, let thy gathered together deliuer thee, 13
and the winde ſhal take them al away, a ſoft blaſt ſhal beare
them away: But he that hath confidence in me, ſhal inherite
the land, and ſhal poſſeſſe my holie mount. † And I wil ſay: 14
Make a way, geue paſſage, turne out of the path, take away
ſtumbling blockes out of the way of my people. † Becauſe 15
thus ſaith the High & eminent, that inhabiteth eternitie: and
his name is holie, dwelling in the high, and holie place, and
with a contrite & humble ſpirit: that he may reuiue the ſpirit
of the humble, and reuiue the hart of the contrite. † For I 16
wil not contend for euer, neither wil I be wrath vnto the end:
becauſe :: the ſpitit ſhal proceede from my face, and breathinges
I wil make. † For the iniquitie of his auarice I was 17
angrie, and haue ſtriken him: I haue hid my face from thee,
and haue taken indignation: and he hath gone wandering in
the way of his owne hart. † I ſaw his wayes, and haue healed 18
him, and reduced him, and haue reſtored conſolations vnto
him, and to them that mourne for him. † I haue created the 19
fruite of the lippes peace, peace to him, that is far of, and that
is nere,

Iſa.62.7. 10.

::To the humble & contrite penitents God ſheweth al benignitie, and granteth vviſhed good thinges: as proſperous windes to ſea faring trauelers & the like.

20 is nere, ſaid our Lord, and I haue healed him. † But the impious are as it were the raging ſea, which can not be quiet, and the waues therof ouerflowe vnto conculcation and myre.
21 † ∷ There is no peace to the impious, ſayth our Lord God.

Iſa. 46. v. 22.

∷ Thoſe that perſiſt obſtinate can haue no remiſſion of ſinne.

CHAP. LVIII.

God commandeth the Prophet, to crie vnto the ſinful people vehemently, and inceſſantly to kepe the law, not only in ſhew and pretence, but ſincerely, leauing their owne wils, and ſeeking Gods wil: 9. ſo they ſhal receiue their good deſires, and reward of wel doing.

1 CRIE, ∷ ceaſe not, as a trumpet exalt thy voice, and tel my people their wicked doinges, and the houſe of Iacob
2 their ſinnes. † For me in deede they ſeeke from day to day, and they wil know my waies, as a nation that hath done iuſtice, and hath not forſaken the iudgement of their God: they aſke of me the iudgements of iuſtice: they wil approch to
3 God. † Why haue we faſted, and thou haſt not regarded: haue we humbled our ſoules, and thou haſt not knowen? Behold in the day of your faſt your owne wil is found, and you exact
4 of al your detters. † Behold you faſt to debates and contentions, and ſtrike with the fiſt impiouſly. Doe not faſt as vntil
5 this day, that your crie may be heard on high. † " Is this ſuch a faſt, as I haue choſen: for a man by the day to afflict his ſoule? Is this it, to winde his head about like a circle, and to ſpread ſackcloth and aſhes? wilt thou cal this a faſt, and a
6 day acceptable to the Lord? † Is not this rather the faſt that I haue choſen? Diſſolue the bands of impietie, looſe the bundels that ouerlode, diſmiſſe them free that are broken, and breake
7 in ſunder euerie burden. † Breake thy bread to the hungrie, and the needie, and herberles bring in into thy houſe: when thou ſhalt ſee the naked, couer him, and deſpiſe not thy fleſh.
8 † Then ſhal thy light breake forth as the morning, and thy health ſhal ſooner ariſe, & thy iuſtice ſhal goe before thy face,
9 and the glorie of our Lord ſhal embrace thee. † Then ſhalt thou inuocate, and our Lord wil heare: thou ſhalt crie, and he wil ſay: Loe here I am. If thou wilt take away the cheine out of the middes of thee, and ceaſe ∷ to ſtretch out the finger,
10 and to ſpeake that which profiteth not. † When thou ſhalt powre out thy ſoule to the hungrie, and ſhalt fil the afflicted ſoule, thy light ſhal ariſe vp in darkenes, and thy darkenes
11 ſhal be as the noone day. † And our Lord wil geue thee reſt

Zach. 7.

Ezec. 18. Mat. 25.

∷ Many ſinners are ſo faſt a ſleepe in their wickednes, that they can not, or rather wil not heare ordinarie admonitions: to ſuch therfore Gods preachers muſt crie, and not ceaſe to crie, as with a loude trumpette exalt their voice, opportunely, importunely, with al patience, and longamitie, til they make *the deafe to heare*, to beleue the truth, and *the dūme to ſpeake*, that is, to profeſſe vertue in word & dede. *Mar. 7.*

alwayes, and wil fil thy ſoule with brightnes, and deliuer thy
bones, and thou ſhalt be as a watered garden, and as a foun-
taine of waters, whoſe waters ſhal not fayle. † And the de- 12
ſerts of the worlds ſhal be builded in thee: thou ſhalt rayſe Iſa 61.
vp the fundations of generation and generation: and thou
ſhalt be called the builder of the hedges, turning the pathes
into reſt. † If thou turne away thy foote from the Sabbath, 13
from doing thy wil in my holie day, and cal the Sabbath de-
licate, and the holie of our Lord glorious, and glorifie him,
whiles thou doeſt not thine owne wayes, and thy wil be not
found, to ſpeake a word: † Then ſhalt thou be delighted vpon 14
the Lord, & I wil lift thee vp aboue the heightes of the earth,
& wil feede thee with the inheritance of Iacob thy father. For
the mouth of the Lord hath ſpoken.

ANNOTATIONS CHAP. LVIII.

Proteſtants detract from the praiſe & profite of faſting.

This ſcripture reproueth not faſting, but admoniſheth to faſt eſpecially from ſinne.

5. *Is this ſuch a faſt, as I haue choſen?*] Faſting is ſo often & clerly commended in holie Scriptures, that Proteſtantes (though not greatly affected therto) confeſſe it to be a good thing of it ſelf, but in diuers reſpectes detract much from it: denying it to be an act of religion, but only of bodily mortification: neither do al generally allow of preſcript times, nor of abſtinence from fleſh thoſe dayes, vvhich they thinke good to faſt: and thoſe vvhich do abſtaine from fleſh, ſay they do it not for religion, but for the ordinance of ciuil policie. For vvhich opinion they allege out of this, and other places (*Iere. 14. v. 12. Zacha. 7. v 5.*) that ſuch affliction is not the faſt, which God hath choſen. But if they vvould conſider the coherence of the text, they ſhould finde the contrarie. For albeit faſting alone vvithout amendment of euil maners, and vvithout other good vvorkes, doth not appeaze Gods vvrath, nor is agreable to Gods vvil, yet being ioyned vvith contrition of hart, and ſincere pietie, doth then greatly pleaſe him. And therfore our Lord God here (ſayth S. Ierom) leſt he might ſeme to reproue faſting, vvhich himſelf had commanded, teacheth hovv it behoueth to faſt: *Non enim querit Deus afflictionem ſolam, & humiliationem animæ per iniuriam corporis, vt inſtar circuli torqueat corpus, & colla ſubmittat, ac triſtis incedat: &c. Sed vt cum iſtis hæc faciat quæ ſequuntur.* For God ſeeketh not *onlie* affliction, and humiliation of the ſoule by iniurie of the bodie; that one ſhould vvrith his bodie about like a circle, hold dovvne his neck, and goe penſiue, &c. But that *vvith theſe thinges*, he do thoſe vvhich folovv: towitte, *Diſſolue the bandes of impietie*, and the reſt, as in the text. VVherupon this Doctor diſcourſeth at large, ſhevving that it profiteth not to carie an emptie bellie, and do thoſe thinges that diſpleaſe God. But faſting from meate, ſo that faſting from ſinne (by declining from euil, and doing good deedes) be ioyned vvithal: then (ſaith he) thy faſting vvil be acceptable: *For then ſhal thy light breake forth as the morning, and thy health ſhal ſooner ariſe, and thy iuſtice ſhal goe before thy face, and the glorie of our Lord ſhal embrace thee.* Further declaring the great profite therof by examples: that by faſting Daniel, the man of deſires knew thinges to come: the Niniuites pacified the vvrath of God. Elias and Moyſes by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him ſelf faſted ſo manie dayes in the vvildernes, *vt nobis ſollennes ieiuniorum dies relinqueret*, to leaue vnto vs the ſolemne dayes of faſtes.

Chriſts faſt an example of the 40. dayes faſt in Lent.

Cultus. Dei. Luc. 2. v. 37.

Leuit. 16. 33. Num. 29.

v. 6. & 7.

v. 8.

Dan 9. Ionæ. 3. 3 Reg. 19. Exo. 24. & 34.

CHAP. LIX.

Sinnes do ſeparate men from God: 3. as manſlaughter, theift, and lying, with contempt of iudgement and iuſtice. 12. Men are otherwiſe iudged iuſt or vniuſt in the world, then in dede they are before God: 16. who ſeeth and iudgeth al rightly.

1 BEHOLD the hand of our Lord is not abridged that he can
Num. 11. not ſaue, neither is his eare made heauie that it can not
Iſa. 50. 2 heare. † But :: your iniquities haue deuided betwen you and
your God, and your ſinnes haue hid his face from you that
3 he would not heare. † For your handes are polluted with bloud
and your fingeres with iniquitie: your lippes haue ſpoken lie,
4 and your tongue ſpeaketh iniquitie. † There is none that doth
inuocate iuſtice, neither is there any that iudgeth truly: but
they truſt in thinges of nothing, and ſpeake vanities: they
Iob. 15. 5 haue conceiued labour, and brought forth iniquitie. † They
haue broken the egges of aſpes, and haue wouen the ſpiders
webbes: he that shal eate of their egges, shal die: and that
6 which is nourished, shal be hatched into a cockatrice. † Their
webbes shal not be for clothing, neither shal they be couered
with their workes: their workes are vnprofitable workes, and
Prou. 1. 7 the worke of iniquitie is in their handes. † Their feete runne
Rom. 7. to euil, & haſten to shede innocent bloud: their cogitations are
vnprofitable cogitations: waſte and deſtruction are in their
8 wayes. † They haue not knowen the way of peace, and there
is no iudgement in their ſteppes: their pathes are become
9 croked to them: euerie one that treadeth in them, knoweth
not peace. † For this cauſe is iudgement far from vs, & iuſtice
shal not apprehend vs. We expected light, and behold darke-
10 neſſe: brightnes, & we haue walked in darkenes. † We haue
groped as blind men, for the wal, and as without eies haue
11 feeled: we haue ſtumbled at noone day as in darkenes, in darke
places as the dead. † We al shal roare as beares, and as mour-
ning doues we shal lament. We haue expected iudgement, and
12 there is none: ſaluation, and it is far from vs. † For our iniqui-
ties are multiplied before thee, and our ſinnes haue anſwered
13 to vs: becauſe our wicked doings are with vs, & our iniquities
we haue knowen, † to ſinne and lie againſt our Lord: and we
were turned away ſo that we went not after our God, that we
ſpake calumnie and trangreſſion: we conceiued, and ſpake
14 from the hart words of lying. † And iudgement was turned
backward,

:: No defect is in Gods powre nor wil, that he deliuereth not the faithful from afflictions, but their ſinnes are the impediment; for vvhich he punisheth them, that they may repent, & then he wil deliuer them, ꝟ. 20.

backward, and iuſtice ſtood far of: becauſe truth hath fallen
downe in the ſtreete, and equitie could not enter in. † And 15
truth grew into obliuion: and he that departed from euil, lay
open to the praye: and our Lord ſaw, and it appeared euil in
his eies, becauſe there is no iudgement. † And he ſaw that 16
there is not a man: and he was aſtoined, becauſe there is none
to oppoſe himſelf: and :: his owne arme ſaued to himſelf, and
his iuſtice it ſelf confirmed him. † He is clothed with iuſtice 17 Epheſ. 6. 1. Theſ. 5.
as with a breſtplate, and is an helmet of ſaluation on his head:
he is clothed with garments of reuenge, and is couered as with
a mantel of zele. † As vnto reuenge, as it were vnto retribution 18
of indignation to his aduerſaries, and recompence
to his enemies: he wil repay the like to the ilandes. † And they 19
of the Weſt, ſhal feare the name of our Lord: and they of the
ryſing of the ſunne, his glorie: when he ſhal come as a violent
ſtreame, which the ſpirit of our Lord driueth: † and there 20 Rom. 11.
ſhal come a redemer to Sion, and to them, that returne from
iniquitie in Iacob, ſayth our Lord. † This is my couenant 21
with them, ſayth our Lord: :: My ſpirit that is in thee, and my
wordes that I haue put in thy mouth, ſhal not depart out of
thy mouth, and out of the mouth of thy ſeede, and out of
the mouth of thy ſeedes ſeede, ſayth our Lord, from this preſent
and for euer.

:: No pure man being able to redeme, and deliuer mankind from captiuitie of ſinne, God became man to accompliſh this worke.

:: The Church hath ſtil the ſpirit of truth; and therfore can neuer erre.

CHAP. LX.

In the Church of Chriſt ſhal ſhine the light of true faith, and ſincere charitie: 8. which ſhal be ſpredde in al nations, and continue al times: 15. replenished with manie ioyful graces: 18. and eternal glorie.

ARISE, :: be illuminated Ieruſalem: becauſe thy light is 1
come, & the glorie of our Lord is riſen vpon thee. † Be- 2
cauſe loe darkenes ſhal couer the earth, & a miſt the peoples:
but :: vpon thee ſhal our Lord ariſe, and his glorie ſhal be
ſeene vpon thee. † And the Gentiles ſhal walke in thy light, 3
and kinges in the brightnes of thy riſing. † Lift vp thine eies 4 Iſa. 49.
round about, and ſee al theſe are gathered together, they are
come to thee: thy ſonnes ſhal come from a farre, & thy daugh-
ters ſhal riſe from the ſide. † Then ſhalt thou ſee, & abound, 5
and thy hart ſhal meruel and be enlarged, when the multitude
of the ſea ſhal be conuerted to thee, the ſtrength of Gentiles
ſhal come to thee. † The inundation of camels ſhal couer 6
thee, :: the dromedaries of Madian and Epha: al of Saba ſhal
come,

:: God preuenting with his grace, euerie one muſt cooperate by gratfully accepting this benefite, and ſo diſpoſe him ſelf to iuſtification.

:: Only thoſe that come into the Church receiue the light of true faith, al others are in darkenes.

:: This prophecie began to

come, bringing gold and frakincenſe: and ſhewing forth
7 prayſe to our Lord. † Al the cattel of Cedar ſhal be gathered
together vnto thee, the rammes of Nabaioth ſhal miniſter to
thee: they ſhal be offered vpon my placable altar, and I wil
8 glorifie the houſe of my maieſtie. † Who are theſe, that flie as
9 cloudes, and as doues to their windowes? † For, :: the ilandes
expect me, and the ſhippes of the ſea in the begynning, that
I may bring thy ſonnes from a farre: their ſiluer, & their gold
with them to the name of the Lord thy God, and to the holie
10 one of Iſrael, becauſe he hath glorified thee. † And the children
of ſtrangers ſhal build thy walles, and their kinges ſhal
miniſter to thee: for in mine indignation haue I ſtricken thee,
Apoc.21. v.25. 11 and in my reconcliation haue I had mercie vpon thee. † And
thy gates ſhal be open continually: day and night they ſhal
not be ſhut, that :: the ſtrength of the Gentiles may be brought
12 to thee, and their kinges may be brought. † For the nation
and the kingdome that ſhal not ſerue thee, ſhal periſh: and
13 the Gentiles ſhal be waſted with deſolation. † :: The glorie
of Libanus ſhal come to thee, the firretree, and boxetree, and
pinetree together, to adorne the place of my ſanctification,
14 and the place of my feete I wil glorifie. † And the children
of them that humbled thee, ſhal come crouching to thee, and
al that detracted from thee ſhal adore the ſteppes of thy feete,
and ſhal cal thee the citie of the Lord, Sion of the holie one of
15 Iſrael. † For that, thou waſt forſaken, and hated, and there
was none that paſſed by thee, I wil make thee to be the pride
16 of worldes, a ioy vnto generation and generation: † and thou
ſhalt ſucke the milke of the Gentiles, and thou ſhalt be nurced
with the tette of kinges: and thou ſhalt know that I am
the Lord that ſaue thee, and thy redemer the ſtrong one of
17 Iacob. † For braſſe I wil bring gold, and for yron I wil bring
ſiluer: and for wood braſſe, and for ſtones yron: and I wil
18 make thy viſitation peace, and thine ouerſeers iuſtice. † Iniquitie
ſhal no more be heard in thy land, waſte and deſtruction
in thy borders, and ſaluation ſhal occupie thy walles,
Apoc.21. v.23. 19 and prayſe thy gates. † Thou ſhalt haue the ſunne no more
to ſhine by day, neither ſhal the brightnes of the moone lighten
thee: but the Lord ſhal be vnto thee for an euerlaſting
Apoc.22. v.5. 20 light, and thy God for thy glorie. † Thy ſunne ſhal goe
downe no more, and thy moone ſhal not be diminiſhed: becauſe
the Lord ſhal be vnto thee for an euerlaſting light, and

be fulfilled when the 3. Sages came on ſwift beaſtes to adore Chriſt, and offered giftes. *Mat. 2.*

:: This is fulfilled in great Britanie, Ireland, & other ilandes, as Tertullian, Origen. & S. Beda proue againſt the Iewes: and S. Chryſoſtom againſt the Gentiles.

:: This was accompliſhed when the Romane Emperours, and other Monarches and nations receiued the faith of Chriſt.

:: S. Ierom compelled (as he ſaith) to leaue the hiſtorical ſenſe, becauſe it is not conuenient to ſay: the walles and fundation of Ieruſalem were adorned with precious ſtones, and the temple which ſhould be moſt glorious, was made of wood expoundeth this place of excellēt men. *The holie moſt eloquent man Cyprian the Mar-*

the

tyr, and the confeſſor of our time Hilarius do they not ſeme to thee the high trees that haue built the Church of God?

the daies of thy mourning shal be ended. † And thy people al 21
iuſt, for euer shal inherite the land, the bud of my planting,
the worke of mine hand to glorifie. † The leaſt shal be into 22
a thouſand, and the litle one into a moſt ſtrong nation: I the
Lord in the time therof wil ſodenly doe it.

CHAP. LXI.

Chriſt announceth himſelf to be ſent from heauen to teach the truth, to heale and pardon the penitent, to comforte the deſolate, and ſtreingthen the weake. 4. whoſe Apoſtles shal conſtantly preach iuſtice in al the world. 10. And his Church shal reioyce.

:: Our Sauiour was not, neither needed to be viſibly annoynted, as Aaron, Dauid, & others were; but inuiſibly by God, *vvith oyle of gladnes, aboue al others. Pſ. 44 v. 8. vvith the Holie Ghoſt, and with powre Act. 10. v. 39. of vvhoſe fulnes al others receiue.* **Ioan. 1. v. 16.**

:: It was a griefe and ſorow to the Apoſtles & firſt preachers of Chriſts Goſpel that both the Iewes departed from God, & Gentiles ſtil folowed idolatrie, but ſhortly after, manie were conuerted.

:: And preferred their owne

Luc. 4. v. 18.

THE ſpirit of the Lord vpon me, becauſe the Lord :: hath 1
annoynted me: to preach to the milde he ſent me, that I
should heale the contrite of hart, and preach indulgence to
the captiues, and deliuerance to them that are ſhut vp. † That 2
I should preach the placable yeare to the Lord, and the day of
vengeance of our God: that I might comfort al that mourne:
† that I might appoint to the mourners of Sion, and geue 3
them a crowne for ashes, the oyle of ioy for mourning, a mantel of prayſe for the ſpirit of ſorrowfulnes: and they shal be
called in it the ſtrong of iuſtice, planting of the Lord to glorifie. † And they shal build the deſertes from the begynning 4
of the world, and shal erect the old ruines; and shal repayre
the deſolate cities, that were diſſipated in generation and generation † And aliens shal ſtand, and feede your cattel: and 5
the children shal be your husbandmen, and dreſſers of the
vines. † And you shal be called the prieſtes of the Lord: 6
to you it shal be ſayd: The miniſters of our God: you shal
eate the ſtrength of the Gentiles, and in their glorie you shal
be proude. † For your :: duble confuſion and shame, :: they 7
shal prayſe their part: for this cauſe shal they receiue duble
in their land, euerlaſting ioy shal be to them. † Becauſe I am 8
the Lord that loue iudgement, & hate robberie in holocauſt:
and I wil geue their worke in truth, and make a perpetual couenant with them. † And they shal know their ſeede in the 9
Gentiles, and their bud in the middes of peoples; al that shal
ſee them, shal know them, that theſe are the ſeede which the
Lord hath bleſſed. † Reioycing I wil reioyce in our Lord, and 10
my ſoule shal be ioyful in my God: becauſe he hath clothed
me with the garments of ſaluation: and with the garment of
iuſtice he hath compaſſed me, as a bridegrome decked with a
crowne,

11 crowne, and as a bride adorned with her iewels. † For as the
earth bringeth forth her ſpring, and as the garden ſhooteth
forth his ſeede: ſo ſhal our Lord God make iuſtice to ſpring
forth, and prayſe before al the Gentiles.

happie lotte before al other Iewes & Gentiles.

CHAP. LXII.

The prophet auoucheth that he wil not ceaſe from preaching Chriſt, 4. to whom al nations ſhal be conuerted: 8. & whoſe Church ſhal continew for euer.

1 FOR Sion :: I wil not hold my peace, and for Ieruſalem, I
wil not reſt, til her iuſt one come forth as brightnes, & her
2 ſauiour be kindled as a lampe. † And the Gentiles ſhal ſee thy
iuſt one, and al kinges thy noble one: and thou ſhalt be called
by a new name, which the mouth of our Lord ſhal name.
3 † And thou ſhalt be a crowne of glorie in the hand of our
Lord, and the diademe of a kingdome in the hand of thy God.
4 † Thou ſhalt no more be called, Forſaken: and thy land ſhal
no more be called, Deſolate: But thou ſhalt be called, My wil
in her, and thy land inhabited. becauſe it hath wel pleaſed our
5 Lord in thee: and thy land ſhal be inhabited. † For the yong
man ſhal dwel with the virgin, and thy children ſhal dwel in
thee. And the bridegrome ſhal reioyce vpon the bride, & thy
6 God ſhal reioyce vpon thee. † :: Vpon thy walles, Ieruſalem,
I haue appointed watchemen, al the day, and al the night, for
euer they ſhal not hold their peace. You that remember our
7 Lord, hold not your peace, † and geue not ſilence to him,
vntil he eſtabliſh, and vntil he make Ieruſalem the prayſe in
8 the earth. † Our Lord hath ſworne by his right hand, and by
the arme of his ſtrength: If I ſhal geue thy wheate any more
to be meate for thine enemies: and if the ſtrange children ſhal
9 drinke thy wine, wherein thou haſt laboured. † Becauſe they
that ſhal gather it together, ſhal eate it, and ſhal prayſe the
Lord: and they that carie it together, ſhal drinke it in my holie
10 courtes. † Paſſe ye, paſſe ye through the gates, prepare a way
for the people, make the iourney plaine, & picke vp the ſtones
11 and lift vp the ſigne to the peoples. † Behold our Lord hath
made heard in the ends of the earth, tel the daughter of Sion:
Behold thy ſauiour cometh: behold his reward is with him,
12 and his worke before him. † And they ſhal cal them, The holie
people, the redemed of our Lord. But thou ſhalt be called: a
citie Sought for, and not Forſaken.

Mat. 21.
Zach. 9.

:: True preachers and paſtors ceaſe not from preaching the truth, for anie threates, terrour, or torment. But ſay with this prophet. *For Sion* (that is, for the good of the Church) *I vvil not ceaſe &c.* & with S. Paul. *The vvord of God is not tied.* *2. Tim. 2.*

:: The Church of Chriſts is perpetually viſible in her watchmen the paſtors & gouerners thereof.

CHAP. LXIII.

Chriſt is deſcribed as a victorious conquerour, aſcending into heauen with triumph, embrued with bloud. 7. For al whoſe benefites the Prophet rendreth thankes: 10. expoſtulating the peoples ingratitude, that prouoked God to wrath.

VVHO :: is this that cometh from Edom, with died 1
garments from Boſra , this beautiful one in his
robe, going in the multitude of his ſtrength. I, that ſpeake
iuſtice, and am a defender to ſaue. † Why then is thy clothing 2 Apoc. 19. v. 13.
red, and thy garments as theirs that treade in the wine preſſe?
† I haue troden the preſſe alone, and of the Gentiles there is 3
not a man with me: I haue troden them in my furie, and haue
troden them downe in my wrath: and their bloud is ſprinkled
vpon my garments, and I haue ſtayned al my rayment. † For 4
the day of reuenge is in my hart, the yeare of my redemption
is come. † I looked about, & there was no helper: I ſought, 5
and there was none to ayde: and myne arme hath ſaued, and
myne indignation itſelf hath holpen me. † And I haue troden 6
downe the peoples in my furie, and haue inebriated them in
mine indignation, and haue drawen their ſtrength downe to
the ground. † I wil remember the mercies of our Lord, the 7
prayſe of our Lord for al thinges, that our Lord hath rendred
to vs, and for the multitude of the good thinges to the houſe
of Iſrael, which he hath geuen them according to his indulgence,
and according to the multitude of his mercies. † And 8
he ſayd: But yet is my people, children that denie not: and he
is become their ſauiour. † In al their tribulation he was not 9
trubled, and :: the angel of his face ſaued them: in his loue,
and in his indulgence he redemed them, and bare them, and
lifted them vp al the daies of the world. † But they prouoked 10
to wrath, and afflicted the ſpirit of his holie one: and he was
turned to be their enemie, and he conquered them. † And he 11
remembred the dayes of the world of Moyſes, and of his Exo. 14.
people: Where is he that brought them out of the ſea, with
the paſtours of his flocke? Where is he that put in the middes
of him the ſpirit of his holie one? † He that brought out 12
Moyſes to the right hand by the arme of his maieſtie: that diuided
the waters before them, that he might make to himſelf
an euerlaſting name. † He that brought them out through 13
the depthes, as an horſe in the deſert that ſtumbled not. † As 14
the

:: S. Dionyſe, Hierar. cæleſt. c. 7. ſuppoſeth this to be the quæſtion of the hiegheſt order of Angels, admiring Chriſts beauty to be ſo excellent, not withſtanding that he is embrewed with bloud aſcending from *Edom* (which ſignifieth *terreſtrial*) from Boſra (*a vvalled citie ouerthrovven*) that is, from Ieruſalem into heauen vvith triumph after a bloudie victorie.

:: The Angel guardian of the Church, which ſtandeth before the face of God; Chriſt teſtifying that alſo the particular guardians do alwayes ſee the face of his Father. *Mat*, 18

the beaſt that goeth downe in the plaine filde, the ſpirit of our
Lord was their conductor: ſo didſt thou bring thy people that
15 thou mighteſt make thee a name of glorie. † Attend from
heauen, and looke from thy holie habitation, & of thy glorie: *Deut.26.*
where is thy zele, and thy ſtrength, the multitude of thy *Bar,2.*
bowels, and of thy mercies? they haue held backe them ſelues
16 toward me. † For thou art our father, and " Abraham hath
not knowen vs, and Iſrael hath bene ignorant of vs: thou ô
Lord art our father, our redemer, from the begynning is thy
17 name. † :: Why haſt thou made vs erre ô Lord from thy waies:
haſt thou hardned our hart, that we feared not thee? Returne
18 for thy ſeruants, the tribes of thine inheritance. † As nothing
haue they poſſeſſed thy holie people: our enemies haue
19 troden downe thy ſanctification. † We are become as in the
begynning, when thou didſt not rule ouer vs, neither was thy
name inuocated vpon vs.

:: God is neuer the cauſe of error or hardnes of hart: but by indulgence not puniſhing, ſinners harden their ovvne hartes. ſo S. Ierom.

ANNOTATIONS CHAP. LXIII.

16. *Abraham hath not knovvne vs.*] The faithful people conſidering their ovvne great, frequent, & inueterate ſinnes, vvith the extreme calamities wherinto they vvere fallen for the ſame, ſuppoſed that their progenitor Abraham (vvhom God had particularly called out of his countrie) & Iacob (of vvhoſe tvvelue ſonnes the vvhole nation vvas propagated) did no longer acknowlege them for their children, becauſe they had ſo greuouſly offended God, & vvere not vvorthie of anie fauour. Al vvhich notwithſtanding, yet they hoped in Gods incomparable mercie, that his diuine goodnes, being Creator of al, who had elected them for his peculiar people, brought them out of Ægypt, and often deliuered them from ſundrie afflictions, vvould againe reduce them from captiuitie, and as their merciful father, remitte their ſinnes, and releue their miſeries, though Abraham, Iacob, and other Patriarches had iuſtly reiected them as loſt children. This being the proper literal ſenſe of this place, according to S. Ieroms, and other ancient Doctors explication, it maketh nothing at al for the old and new hereſie of Vigilantius, & Luther, denying that Sainctes in an other life do knovv vvhat is doone in this vvorld. For albeit the Patriarches in zele of iuſtice, did not acknovvlege their carnal poſteritie (becauſe of their great ſinnes) for their children: yet they knevv their ſtate, as S. Auguſtin (*li. de cura pro mortuis* *cap. 15.*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of ſuch as paſſed from hence to them; partly by holie Angels; and eſpecially by diuine inſpirations. As it is clere that Abraham (*Luc. 16.*) knevv the ſtate of poore Lazarus, & of the rich glutton, deſcribing vvhat ech of them had deſerued, and conſequently receiued. Much more both the old Patriarches, and al other Sainctes, in eternal glorie knovv ech other, though neuer ſene nor knovvne before in this vvorld. as S. Gregorie teacheth: *li. 4 c. 33. Dialogi*. The glorified Sainctes ſee alſo in God that vvhich perteyneth to their clientes, that pray vnto them in earth, ſo farre as God doth ordaine, more clerly by light of glorie, then prophetes ſee by light of prophecie: as S. Auguſtin (*li. 22. c. 29. ciuit,*) teacheth. But touching the maner he ſaith it exceeded the reach of his vnder-

The Ievves ſuppoſed that for their ſinnes the Patriarches did not acknovvlege them for their children.

Yet hoped that God of his mercie vvould releue them in diſtreſſe.

How the old patriarches knevv the ſtate of men in this vvorld.

Sainctes in glorie ſee more clerly then Prophets in this life.

That Sainctes know, & helpe mortal mens neceſſities is certaine: but the maner how, is obſcure.

ſtanding, *hovv Martyrs do helpe thoſe, vvho, it is certaine, are holpen by them.* So diſcourſing at large of the vncertaine maner, ſhevveth that there is no doubt at al of the thing it ſelfe, that Sainctes in heauen do knovv mortal mens neceſſities, heare their prayers, and helpe them by their interceſſion and merites. vvhich he confirmeth alſo. *li. 20. c. 21. cont. Fauſt. Tract. 8. in Ioan. Ser. 5. de Sanctis.* Likevviſe. S. Ierom againſt Vigilantius. *S. Gregorie. li. 3. Epiſt. ep. 30 li. 7. ep. 126. li. 9. ep. 38* and others in manie places.

cura pro mort. c. 16.

Chap. LXIIII.

The Iewes in captiuitie pray to God for releaſe: 4. acknowleging his former great benefites, and their owne ſinnes, fleing now to his mercie.

:: The good people, with Prieſtes and Prophetes of the old Teſtament moſt feruently deſired Chriſts comming.

VVOVLD God thou :: wouldeſt breake the heauens 1
in ſunder, and wouldſt deſcend: at thy preſence the
mountaines should melt away. † As the burning of fyre 2
would they melt, the waters would burne with fyre, that thy
name might be made knowen to thine enemies: at thy pre-
ſence the nations should be trubled. † When thou shalt doe 3
meruelous thinges, we shal not ſuſtayne: thou art deſcended,
and at thy preſence the mountaines are melted. † From the 4
begynning of the world they haue not heard, nor receiued
with the eares: the eie hath not ſeene ô God beſide thee, what
thinges thou haſt prepared for them that expect thee. † Thou 5
haſt mette him that reioyceth, and doth iuſtice: in thy waies
they shal remember thee: behold thou art angrie, :: and we
haue ſinned: we haue bene alwayes in them, :: and we shal
be ſaued. † And al we are become as one vncleane, and al 6
our iuſtices as the cloth of a menſtrued woman: and we
haue al fallen as a leafe, and our iniquities as the winde haue
taken vs away. † There is none that inuocateth thy name: 7
that ryſeth vp, and holdeth thee: thou haſt hid thy face from
vs, and haſt dashed vs in the hand of our iniquitie. † And now 8
Lord thou art our father, and we clay: and thou art our maker,
and al we the workes of thy handes. † Be not angrie ô Lord 9
ynough, and remember no more our iniquitie: loe regard, al
we are thy people. † The citie of thy holie one is made deſert, 10
Sion is made deſert, Ieruſalem is become deſolate. † The houſe 11
of our ſanctification, and of our glorie, where our fathers
prayſed thee, is turned into the burning of fyre, and al our
thinges worthie to be deſired are turned into ruines. † Wilt 12
thou vpon theſe thinges conteyne thyſelf ô Lord, wilt thou
hold thy peace, and afflict vs vehemently?

1. Cor. 2.

:: *And*, ſignifieth *for*, as *Gen. 14 v. 18.* And the Engliſh Bibles tranſlate *for*, in this place, though the Hebrew text hath *vau*, that is, *and*. But vve vvith S. Ierom and other ancient Fathers folow the authentical Latin: which hath, *et* in this place, & *enim* in the other.

::Likewiſe the ſame particle *and* ſignifieth *yet*, as if he had ſaid: *yet vve shal be ſaued.*

Pſal. 78.

Chap.

CHAP. LXV.

The gentiles ſhal ſeeke and finde Chriſt, 2. Whom the Iewes wil perſecute, and ſhal be reiected, only a few reliques reſerued. 13. So the Church ſhal multiplie, and abound in graces.

1 THEY :: haue ſought me that before aſked not, they haue
Rom. 10. found that ſought me not. I ſaid: Behold me, behold me,
2 to a Gentilitie that did not inuocate my name. † I haue ſpred
fotth mine handes al the day to :: an incredulous people, which
3 goeth in a way not good after their owne cogitations. † A
people that prouoke me to anger before my face alwayes:
4 that immolate in gardens, and ſacrifice vpon brickes. † That
dwel in ſepulchers, and ſleepe in temples of idols: that eate
5 ſwines fleſh, and profane potage in their veſſels. † That ſay:
Depart from me, approch not to me, becauſe thou art vncleane: theſe ſhal be ſmoke in my furie, a fyre burning al the
6 day. † Behold it is written before me: I wil not hold my peace,
7 but I wil render and repay into their boſome † your iniquities,
and the iniquities of your fathers together, ſayth our Lord,
that haue ſacrificed vpon the mountaines, and vpon the litle
hilles haue reproched me, & I wil remeaſure their firſt worke
8 in their boſome. † Thus ſaith our Lord: As if a berrie be
found in a cluſter, and it be ſaid: Deſtroy it not, becauſe it is a
bleſſing: ſo wil I doe for my ſeruants ſake, that I deſtroy not
9 the whole. † And I wil bring forth ſeede out of Iacob, & out
of Iuda a poſſeſſour of my mountaines: and mine elect ſhal inherite it, and my ſeruants ſhal inhabite there. † And the champaine countries ſhal be into foldes of flockes, and the valley
10
of Achor for the couche of heardes, vnto my people that haue
11 ſought after me. † And you, that haue forſaken the Lord, that
haue forgotten my holie mount, that ſette a table to Fortune,
12 and offer libaments vpon it. † I wil number you in the ſword,
Prou. 1. and you ſhal al fal by ſlaughter: becauſe I called, and you haue
Iere. 7. not anſwered: I ſpake, and you haue not heard, and you did
euil in mine eies: and you :: haue choſen the thinges, that I
13 would not. † :: For this cauſe thus ſayth our Lord God: Behold my ſeruants ſhal eate, and you ſhal be hungrie: behold,
14 my ſeruants ſhal drinke, and you ſhal be thirſtie, † Behold my
ſeruants ſhal reioyce, and you ſhal be confounded: behold
my ſeruants ſhal prayſe for ioyfulnes of hart: and you ſhal crie
for ſorow of hart, and for contrition of ſpirit you ſhal howle.

:: This can not be meant of the Ievves, but neceſſarily of the Gentiles.

:: But this is euidently ſpoken of the Iewes: and ſo S. Paul teſtifieth of both theſe places. Ro. 10. v. 20. 21.

:: Nothing can be more plainly vttered then is here the doctrine of mans freewil.

:: Likevviſe of revvard & puniſhment of good and euil workes.

† And

∷ The name of Iewes ſhal be execrable.

∷ And Gods ſeruantes ſhal be called Chriſtians.

† And you ſhal leaue your name ∷ for an * othe to mine elect: 15
and the Lord God ſhal kil thee, and wil cal his ſeruants by ∷ an
other name. † In which he that is bleſſed vpon the earth, 16
ſhal be bleſſed in God amen: & he that ſweareth in the earth,
ſhal ſweare by God amen: becauſe the former diſtreſſes are
forgotten, and becauſe they are hid from myne eyes. † For behold 17
I create ∷ new heauens, and a new earrh: and the former
thinges ſhal not be in memorie, and they ſhal not aſcend vpon
the hart. † But you ſhal be glad and reioyce for euer in theſe 18
thinges, which I create: becauſe loe I create Ieruſalem exultation,
and the people therof ioy. † And I wil reioyce in Ieruſalem, 19
and be glad in my people, and there ſhal no more be
heard in it the voice of weeping, and the voice of crying.
† There ſhal no more be a childe of daies, and an old man that 20
ſhal not fil vp his dayes, becauſe the childe of an hundred
yeares ſhal die, and the ſinner of an hundred yeares ſhal be accurſt.
† And they ſhal build cities, and inhabite: and they 21
ſhal plant vineyardes, and eate the fruites therof. † They ſhal 22
not build, and an other ſhal dwel: they ſhal not plant, and an
other ſhal eate: for according to the daies of the tree, ſhal be
the dayes of my people, and they ſhal make old the workes of
their handes. † Myne elect ſhal not labour in vayne nor ingender 23
in conturbation: becauſe it is the ſeede of the bleſſed of the
Lord, and their poſteritie with them. † And it ſhal be, before 24
they cal, I wil heare: as they are yet ſpeaking, I wil heare. † The 25
wulfe and the lambe ſhal feede together, the lion and the oxe
∷ ſhal eate ſtraw: & to the ſerpent duſt ſhal be his bread: they
ſhal not hurt, nor kil in al my holie mountaine, ſayth our Lord.

* Othe of execration.

∷ After the general Reſurrection the heauens and earth ſhal be altered in qualities, not in ſubſtance.

Apoc. 21.

∷ The greateſt and proudeſt Gentiles being conuerted to Chriſt, do humble themſelues to the ſimple maners of Chriſtians, to penance, faſting, praying, and al vvorkes of mortification.

Pſal. 31.

CHAP. LXVI.

God who filleth heauen and earth, wil dwel in the hart of the humble. 3. For the ſinnes of the Iewes Ieruſalem ſhal be deſtroyed. 5. The faith of Chriſt ſhal be propagated by the preaching of the Apoſtles. 15. And Chriſt coming to iudge, 19. al ſhal receiue according to their deſertes.

THVS ſayth our Lord: ″ Heauen is my ſeate, and the 1
earth my foote ſtoole: ∷ what is this houſe that you wil
build to me? and what is this place of my reſt? † My hand 2
hath made al theſe thinges, & al theſe thinges haue bene done,
ſayth our Lord. But to whom ſhal I haue reſpect, but to the
poore litle one, and the contrite of ſpirit, and him that trembleth
at my wordes? † He that ∷ immolateth an oxe, is as he 3
that

∷ A prophecie that the Temple ſhal ceaſe: ∷ and ſacrifices of the old Teſtament ſhal become vnlawful.

Act. 7. v. 49.

that ſhould ſlay a man: he that killeth a ſheepe in ſacrifice, as he
that ſhould braine a dog: he that offereth oblation, as he that
ſhould offer ſwines bloud: he that remembreth frankincenſe,
as he that ſhould bleſſe an idol. Al theſe thinges haue they
choſen in their wayes, and in their abominations their ſoule
4 is delighted. † Wherfore I alſo wil chooſe their deluſions:
and the thinges that they feared, I wil bring to them: becauſe
I called, and there was none that would anſwer: I haue ſpoken,
and they heard not: and they haue done euil in mine eies,
5 and haue choſen the thinges that I would not. † Heare the
word of our Lord, ye that tremble at his word: your brethren
that hate you, and reiect you for my name ſake, haue ſayd: Let
the Lord be glorified, & we ſhal ſee in your ioy: but they ſhal
6 be counfounded. † A voice of people from the citie, ∵ a voice
from the temple, the voice of our Lord repaying retribution
7 to his enemies. † Before ſhe traueled, ſhe brought forth, before
her time came to be deliuered, ſhe brought forth a man childe.
8 † Who euer heard ſuch a thing? and who hath ſene the like to
this? why, ſhal the earth trauel in one day? or ſhal a nation be
brought forth together, becauſe Sion hath traueled, and
9 brought forth her children? † Shal not I ∵ that make others to
bring forth children, my ſelf bring forth, ſaith the Lord? ſhal
I, that geue generation to others, be barren, ſayth the Lord
10 thy God? † Reioyce with Ieruſalem, and be ioyful in her al ye
that loue her: be glad with her in gladnes al ye, that mourne
11 vpon her, † that you may ſucke, and be filled of the breaſt of
her conſolation: that you may milke, and flow with delightes
12 in al maner of her glorie. † Becauſe thus ſaith our Lord: Behold
I wil decline vpon her as it were a floud of peace, and as
a torrent ouerflowing the glorie of the Gentiles, which you
ſhal ſucke: at the breaſts you ſhal be caried, & vpon the knees
13 they ſhal ſpeake you fayre. † As if the mother would ſpeake
one fayre, ſo wil I comfort you, and in Ieruſalem you ſhal be
14 comforted. † You ſhal ſee, and your hart ſhal reioyce, and
your bones ſhal ſpring as an herbe, and the hand of our Lord
ſhal be knowen to his ſeruants, and he ſhal be wrath with his
15 enemies. † Becauſe loe our Lord ∵ wil come in fyre, and his
chariotes as a whirlewind, to render his furie in indignation,
16 and his rebuking in flame of fyre: † becauſe our Lord ſhal
iudge in fyre, and in his ſword to al fleſh, and the ſlaine of our
17 Lord ſhal be multiplied, † they that were ſanctified, and

Prou. 1. 24.
Iere. 7. v. 13.

∵ Ioſephus expoundeth this of the Angels voice vttered in the temple before the deſtruction, ſaying: *Migremus hinc*. Let vs depart from hence. S. Ierome confirmeth the ſame by the wordes of the Pſalme. 54 *I ſavv contradiction in the citie.*

∵ God geueth natural powre to al liuing creatures of generation: but himſelf bringeth forth children of his Church.

∵ Immediatly before Chriſt come to iudge, this whole world ſhal be deſtroyed by fire.

thought them ſelues cleane in the gardens behind the gate
within, they that did eate ſwines fleſh, and abomination and
the mouſe: they ſhal be confounded, ſayth our Lord. † But I 18
know their workes, and their cogitations: I come that I may
gather together with al nations and tongues: and they ſhal
come and ſhal ſee my glorie. † And I wil put ∷ a ſigne in them, 19
and I wil ſend of them, that ſhal be ſaued, to the Gentiles into
the ſea, into Afrike, and Lydia them that hold the arrow: into
Italie, and Greece, to the ilandes farre of, to them that haue not
heard of me, and haue not ſene my glorie. And they ſhal ſhew
forth my glorie to the Gentiles: † and ∷ they ſhal bring al 20
your brethren of al nations a gift to our Lord, vpon horſes,
and in chariotes, & in horſe litters, & on mules, and in coches,
to my holie mountaine Ieruſalem, ſayth our Lord, as if the
children of Iſrael should bring in a gift in a cleane veſſel into
the houſe of our Lord. † And "I wil take of them to be prieſtes, 21
and leuites, ſayth our Lord. † Becauſe as new heauens, 22
and a new earth, which I make to ſtand before me, ſayth our
Lord: ſo ſhal your ſede ſtand, and your name. † And there, 23
ſhal be moneth after moneth, and ſabbath after ſabbath:
∷ al fleſh ſhal come to adore before my face, ſayth our Lord.
† And they ſhal goe out, and ſee the carcaſſes of the men, 24
that haue tranſgreſſed againſt me: their worme ſhal not die,
and their fyre ſhal not be quenched: and they ſhal be euen
vnto ſatietie of ſight to al fleſh.

∷ Chriſt aſcending to his Father left the ſigne of *Thau* (*Ezech. 9.*) the croſſe, vnto vs, or put it in our foreheades, that we may freely ſay: *the light of thy countenance is ſigned vpon vs. S. Ierom. in hunc locum.*

∷ Men of al nations ſhalbe brought into the Church by the myniſtrie of particular Angels. S. *Iero. ibid.*

∷ General reſurrection of al men.

Apoc. 21.

Mar. 9. v. 44.

ANNOTATIONS. CHAP. LXVI.

As God was ſerued more ſpecially in the temple, ſo he is now in Churches, but is in al places. *See Act. 7. v. 48.*

1. *Heauen is my ſeate.*] Leſt anie ſhould interprete theſe prophetical promiſes (as the Ievves doe) only of the reſtauration, & reedification of Ieruſalem and the Temple, the Prophet here ſhevveth that albeit God ſanctified the temple, and granted manie benefites to thoſe that ſerued him therein, yet his proper ſeate is not in anie material temple or terreſtrial place, but in heauen. And therfore Temples and Churches are in deede ordayned for faithful people to ſerue him in, & to ſignifie, that as theſe places are more holie, then ordinarie houſes, ſo heauen is infinitely more glorious then anie earthlie palace: yet God is not conteyned in anie place, but exceedeth al. To which purpoſe S. Steuen (Act. 7.) alleageth and vrgeth this place: and alſo S. Paul. Act. 17. that *God dvvelleth not*, or is not concluded in temples, neither needeth them for his ovvne vſe, but is rightly ſerued in them, by thoſe that lift vp their mindes to him, as dwelling in heauen, & repleniſhing al places.

Clergimen in the old law ſucceded by bloud, in the new by election.

21. *I vvil take of them to be Prieſtes.*] In the Lavv of Moyſes Prieſtes and Leuites vvere al of one Tribe, by ſucceſſion of natural kinred, not by election; but the lavv being changed, neceſſarily alſo Prieſthood is changed. And Byſhopes, Prieſtes, Deacons, and other Clergie men, are taken, and ordained not by nerenes of bloud, but by election, according to their merites of vertues.

THE ARGVMENT OF THE BOOKES OF IEREMIE.

IEREMIE *the ſonne of Helcias, Prieſt and Prophete, being ſanctified* **The ſumme of**
in his mothers wombe, begane to prophecie as yet a childe; in Iuda; in **Ieremies life.**
the thirtenth yeare of the reigne of king Ioſias; *continued the reſt of his*
4. Reg. *time, which was nintene yeares more; and the eleuen yeares of* Ioakim
23. 24. (*wherin are counted the three monethes of* Ioachaz, *and other three of*
Iechonias, *otherwiſe called* Ioachin) *and eleuen yeares of* Sedecias; *in al*
cha. 44. *fourtie one yeares; before he went into Ægypt. Where he alſo prophecied,*
v. 8. *and finally was ſtoned to death by the people, in the citie of Taphnis. His*
whole worke conteyneth two diſtinct Bookes, beſides an Epiſtle, which fo- **He wrote two**
loweth after the Prophecie of Baruch. The former booke is called his Pro- **Bookes & one Epiſtle.**
phecie, the other his Lamentations. S. Ierom comprehendeth the ſumme **The contents**
Epiſt. ad *of al briefly, ſaying:* Ieremie connecteth a nuttie (*or watching*) rodde, **of his bookes.**
Paulin. and a potte boyling hote, from the face of the north, the leopard
ſpoyled of his coloures; and the fourefold Alphabet in diuers mee-
ters. *Signifiing, that God wil correct his people with a rodde, in his hote*
furie, from the north, to witte, by the king of Babylon, for their pertinacitie
in ſundrie kindes of ſinnes. Al which the Prophet lamenteth with his dole-
ful verſe of diuers meeter. The Prophecie may be diuided into fiue partes.
ch. 1. *Firſt he sheweth the conditions and qualities of himſelfe, with the maner* **His prophecie**
of his miſſion: then Gods great clemencie in recalling the people from ſinne, **diuided into**
denouncing dangers imminent for their obſtinacie: in the twelue firſt chap- **fiue partes.**
13. *ters. Secondly, in the eight chapters folowing by diuers Metaphorical, and*
other figuratiue deſcriptions, he declareth the ingratitude, & other ſinnes of
21. *the people, threatning punishment, for which they perſecute him. Thirdly,*
in other eight chapters, he reprehendeth the inhabitantes of Ieruſalem, eſpe-
cially the King, euil Prieſtes, and falſeprophetes, ſome being already caried
29. *into captiuitie: for which free preaching, he is againe perſecuted. Fourtly*
in the next eleuen chapters, he mixteth conſolations & threates, eſpecially the
deſtruction of Ieruſalem, captiuitie of king and people, and their releaſe after
40. *ſeuentie yeares. Fiftly in the other thirtene chapters, he prophecieth the de-*
ſtruction of the Iewes, that goe into Ægypt: and of ſundrie nations for their
idolatrie, and for their crueltie againſt the Iewes. In euerie part interpoſeth
manie prophecies of Chriſt, and his Church: beſides the myſtycal ſenſe inclu-
ded in the hiſtorical.

THE PROPHECIE OF IEREMIE.

CHAP. I.

Ieremie prophecied in the times of Ioſias, Ioakim, and Sedecias Kinges of Iuda: 5. being ſanctified in his mothers wombe, is ſent in his tender age to prophecie, 11. the deſtruction of Ieruſalem. 17. God geuing him corege againſt his perſecutors.

THE wordes of Ieremie the ſonne of * Helcias, of 1
the prieſtes that were in Anathoth, in the land of
Beniamin. † The word of our Lord which was 2
made to him in the daies of Ioſias the ſonne of
Amon king of Iuda, in the thirteenth yeare of his kingdome.
† And the word was made in the daies of Ioakim the ſonne 3
of Ioſias king of Iuda, vnto the end of the eleuenth yeare of
Sedecias the ſonne of Ioſias king of Iuda, ∵ euen vnto the
tranſmigration of Ieruſalem, in the fifth moneth. † And the 4
word of our Lord was made to me, ſaying: † Before I formed 5
thee in the wombe, I knewe thee: and ∵ before thou cameſt
forth of the matrice, I ſanctified thee, and a prophete in the
Gentiles I gaue thee. † And I ſayd; A a a, ô Lord God: Be- 6
hold, I can not ſpeake, becauſe I am a childe. † And our Lord 7
ſaid vnto me: Say not: I am a childe: for to al thinges, to which
I ſhal ſend thee, thou ſhalt goe: and al thinges whatſoeuer I
ſhal command thee, thou ſhalt ſpeake. † Be not afraide of 8
their face: becauſe I am with thee to deliuer thee, ſaith our
Lord. † And our Lord put forth his hand, and touched my 9
mouth: and our Lord ſaied to me: Beholde I haue geuen my
wordes in thy mouth: † Behold I haue appointed thee this 10
day ouer ∷ the Gentiles, and ouer kingdomes, that thou maiſt
pluck vp, and deſtroy, and waſte, and diſſipate, and build, and
plant. † And the word of our Lord was made to me, ſaying: 11
What ſeeſt thou Ieremie? And I ſaid: I ſee a rodde * watching.
† And our Lord ſayed to me: wel haſt thou ſeene; becauſe I 12
∷ wil watch vpon my word to doe it. † And the word of our 13
Lord was made to me the ſecond time, ſaying: What ſeeſt thou?
And I ſaid: I ſee a pot boyling hote, and the face thereof from
the face of the North. † And our Lord ſaied vnto me: From 14
the North

The firſt part. Gods clemencie inuiteth to repentance, & his iuſtice puniſheth obſtinate ſinners.

∵ He prophecied alſo in baniſhment (ch. 44.) in Ægypt.

∵ Ieremie had fiue ſpecial prerogatiues: He was ſanctified in his mothers wombe; a Prieſt; a Prophet; a perpetual virgin; & a Martyr.

∷ He prophecied not only of the Iewes but alſo of the Gentiles.

∷ God is watchful to performe his word: and *a nuttie rodde* (as the 70. tranſ-

* 4. Reg. 22. v. 8.

Iſa. 51. v. 16. & 59. v. 21.

* *or a nuttie rodde.*

the North ſhal euil be opened vpon al the inhabitantes of the
15 land. † Becauſe loe I wil cal together al the kinredes of the
kingdomes of the North, ſaith our Lord: and they ſhal come,
and ſhal ſette euerie one his throne in the entring of the gates
of Ieruſalem, and vpon al the walles therof round about, and
16 vpon al the cities of Iuda. † And I wil ſpeake my iudgements
with them, touching al the wickednes of them, that haue forſaken
me, and haue offered to ſtrange goddes, and haue ado-
17 red the worke of their owne handes. † Thou therefore girde
thy loynes, and riſe, and ſpeake to them al thinges that I command
thee. Be not afraied of their face: for I wil make thee
18 not to feare their countenance. † For I haue geuen thee this
day to be as a fenced citie, and as an yron pillar, and as a braſen
walle ouer al the land of the kinges of Iuda, to the princes
19 thereof, & to the prieſtes, and to the people of the land. † And
they ſhal fight againſt thee, and ſhal ∷ not preuaile: becauſe I
am with thee, ſaith our Lord, to deliuer thee.

late) that is, his Law is outwardlie hard, and bitter, like a nut ſhel, but ſweete & pleaſant, as the kernel, when the ſhel is broken S. *Theodoret.*

∷ God promiſed not peace in his life, but victorie in his death.

CHAP. II.

God expoſtulateth with the Iewes, 6. that they regard not his great benefites. 8. Some prieſtes, and (pretended) prophetes ſeruing falſe goddes, 23. and denying their fault, 25. are obſtinate in idolatrie: 36. for which they ſhal be confounded.

1 AND the word of our Lord was made to me, ſaying:
2 † Goe, and crie in the eares of Ieruſalem, ſaying: Thus
ſaith our Lord: I haue remembred thee, pitying ∷ thy youth,
and the charitie of thy deſpouſing, when thou dideſt folow
3 me in the deſert, in a land that is not ſowen. † Iſrael ∷ is holie
to our Lord, the firſt fruites of his fruites: al they that doe de-
uoure it doe ſinne: euil ſhal come vpon them, ſaith our Lord.
4 † Heare ye the word of our Lord ô houſe of Iacob, and al ye
5 kinredes of the houſe of Iſrael: † thus ſaith our Lord: What
iniquitie haue your fathers found in me, that they haue made
themſelues far from me, and haue walked after vanitie, and are
6 become vaine? † And they haue not ſaid: Where is our Lord,
that made vs come vp out of the land of Ægypt: that led vs
through the deſert, through a land inhabitable and without
way, through a land of thirſt, & the image of death, through
7 a land, wherein no man walked, nor anie man dwelt? † And
I brought you into the land of ∷ Carmel, that you might eate
the fruite thereof, and the beſt thinges therof: and being ente-

Mich. 6. v. 3.

∷ God multiplied Iſrael in Ægypt, & deliuered, them from ſeruitude.

∷ Not of anie deſert, but of Gods mere grace Iſrael was preferred before other nations.

∷ Into a fruitful land.

red in, you haue contaminated my land, and made mine inheritance
an abomination. † The prieſtes haue not ſaid: Where 8
is our Lord? and they that held the law knew me not, and the
paſtours haue tranſgreſſed againſt me, and the prophets haue
prophecied in Baal, and haue folowed idoles. † Therefore 9
wil I yet contend in iudgement with you, ſaith our Lord, and
I wil plead with your children. † Paſſe ye to the iles of Cethim, 10
and ſee: and ſend into Cedar, and conſider earneſtly: and ſee
if there hath the like thing bene done. † If a nation hath changed 11
their goddes, and ſurely they are not goddes: but my
people hath changed their glorie into an idol. † Be aſtoined 12
ô heauens vpon this, and ô gates thereof be ye deſolate exceedingly,
ſaith our Lord. † For :: two euils hath my people done, 13
Me they haue forſaken the fountaine of liuing water, & haue
digged to them ſelues ceſternes: broken ceſternes, that are not
able to holde waters. † Why, is Iſrael a bondman, or a ſeruant 14
borne in the houſe? why then is he become a praye? † The 15
lions haue roared vpon him, and haue geuen their voice, they
haue made his land a wildernes: his cities are burnt vp, & there
is none to dwel in them. † The children alſo of Memphis, and 16
Taphnes haue defloured thee, euen to the crowne of the head.
† Is not this done to thee, becauſe thou dideſt forſake the 17
Lord thy God at that time, when he led thee by the way? † And 18
now what wilt thou in the way of Ægypt, to drinke the trubled
water? And what haſt thou to doe with the way of the
Aſſyrians, to drinke the waters of the riuer? † Thy malice 19
ſhal reproue thee, and thine apoſtacie ſhal rebuke thee. Know
thou, & ſee that it is an euil and a bitter thing for thee, to haue
left the Lord thy God, and that my feare is not with thee, ſaith
our Lord the God of hoſtes. † From the beginning thou haſt 20
broken my yoke, thou haſt burſt my bonds, and thou ſaidſt: I
wil not ſerue. For on euerie litle high hil, and vnder euerie
greene thicke tree thou waſt laied downe as an harlot. † But 21
I planted thee an elect vineyard, :: al true ſeede: how then art
thou turned vnto me into that which is depraued, ô ſtrange
vineyard? † If thou ſhalt waſh thyſelf with nitre, and multiplie
to thyſelf the herbe borith, thou art ſpotted in thine iniquitie
before me, ſaith our Lord God. † How ſayſt thou: I am 23
not polluted, I haue not walked after Baalim? ſee thy wayes in
the valley, know what thou haſt done: a ſwift courſer that
rideth his wayes. † The wild Aſſe accuſtomed to the wildernes 24
in the

:: God commanding two thinges to flee from euil & to do good: the Iewes contrariwiſe left God and ſerued idols.

Iſa. 5.

Mat. 21. v. 33.

:: God created al thinges, good, planted his Church in iuſtice and ſanctitie, & no euil proceded from him.

in the deſire of his ſoule, hath drawen the winde of his loue:
none ſhal turne her away: al that ſeeke her ſhal not faile: in
25 her monethlie flowres they ſhal finde her. † Stay thy foote
from nakednes, and thy throate from thirſt. And thou ſaideſt:
I haue deſpayred, no, I wil not doe it: for I haue loued ſtrangers,
26 and I wil walke after them. † As the theefe is confounded
when he is taken, ſo is the houſe of Iſrael confounded,
they and their kinges, the princes and prieſtes, and their prophetes,
27 † ſaying to wood: Thou art my father: and to ſtone:
Thou haſt begotten me: they haue turned the backe to me, &
not the face: and in the time of their affliction they wil ſay:
28 Ariſe, and deliuer vs. † Where are the goddes, whom thou
haſt made to thee? let them ariſe and deliuer thee in the time
of thine affliction: for according to the number of thy cities
29 were thy goddes ô Iuda. † What wil you contend with me
30 in iudgement? you haue al forſaken me, ſaith our Lord. † :: In
vaine haue I ſtriken your children, they haue not receiued diſcipline:
your ſworde hath deuoured your prophetes, as a waſting
31 lion is your generation. † See yee the word of our Lord:
why, am I become a wildernes to Iſrael, or a lateward ſpringing
land? why then hath my people ſaid: We haue reuolted,
32 we wil no more come to thee? † Wil a virgin forget her ornament,
or a bride the ſtomacher of her breſt? but my people
33 hath forgotten me innumerable daies. † Why doſt thou endeuour
to ſhew thy way good to ſeeke loue, which moreouer
34 alſo haſt taught thy malices to be thy wayes. † And in
thy winges is found the bloud of the ſoules of the poore and
innocentes? Not in diches haue I found them, but in al places,
35 which before I haue mentioned. † And thou haſt ſaid: I am
without ſinne and innocent: and therfore let thy furie be turned
away from me. Beholde, I wil contend with thee in iudgement,
36 becauſe thou haſt ſaid: I haue not ſinned. † How vile
art thou become exceedingly, iterating thy wayes! and thou
ſhalt be confounded of Ægypt, as thou art confounded of Aſſur.
37 † For from hence alſo thou ſhalt goe, and thy handes ſhal
be vpon thy head: becauſe the Lord hath deſtroyed thy confidence,
and thou ſhalt haue nothing proſperous therein.

Iere. 32. v. 33.

Iere. 11. v. 13.

:: Gods intention when he puniſheth, is to moue ſinners to repentance: afflicting them in this life, that they may eſcape eternal damnation.

CHAP. III.

Idolaters (and other ſinners) are inuited to repent, with promiſe of remiſſion: 6. but neither the kingdome of Iſrael, nor Iuda wil returne. 14 God ſtil calling, ſome Iewes, and manie Gentiles come to Chriſt.

IT is commonly ſaid: If a man put away his wife, and 1
ſhe departing from him, marie an other man wil he returne
to her anie more? ſhal not that woman be polluted, and
contaminated? :: but thou haſt committed fornication with
manie louers: neuertheles returne vnto me, ſaith our Lord,
and I wil receiue thee. † Lift vp thine eies direct: and ſee 2
where thou haſt not bene polluted: thou dideſt ſitte in the
waies, expecting them as a robber in the wildernes: and thou
haſt polluted the land in thy fornications, and in thy malices.
† For which thing the droppes of rayne were kept back, and 3
there was no lateward ſhower: thou haddeſt an harlots forehead,
thou wouldeſt not bluſh. † Therefore at the leaſt from 4
henceforth cal me: thou art my father, the guide of my virginitie.
† Why, wilt thou be angrie for euer, or wilt thou perſeuere 5
vnto the end? Loe, thou haſt ſpoken, and haſt done euils,
and haſt preuailed. † And our Lord ſaid to me in the daies of 6
Ioſias the king: Haſt thou ſeene what thinges the reuolter :: Iſrael
hath done? ſhe hath gone of herſelf vpon euerie high
mountaine, and vnder euerie thicke greene tree, and hath fornicated
there. † And I ſaid, when ſhe had done al theſe thinges: 7
Returne to me, and ſhe returned not. And :: Iuda her tranſgreſſing
ſiſter ſaw, † becauſe the rebel Iſrael had plaied the 8
harlot, I had put her away, and geuen her a bil of diuorce: and
Iuda her tranſgreſſing ſiſter was not afrayd, but went and
plaid the harlot alſo herſelf. † And with the facilitie of her 9
fornication ſhe contaminated the land, and plaid the harlot
with ſtone and wood. † And in al theſe thinges Iuda her tranſgreſſing 10
ſiſter hath not returned to me in her whole hart, but
in falſehood, ſaith our Lord. † And our Lord ſaid to me: The 11
rebellious Iſrael hath iuſtified her ſoule, :: in compariſon of
the tranſgreſſour Iuda. † Goe, and crie theſe wordes againſt 12
the North, and thou ſhalt ſay: Returne ô rebellious Iſrael,
ſaith our Lord, and I wil not returne away my face from you:
becauſe I am holie, ſaith our Lord, and I wil not be angrie for
euer. † But yet know thou thine iniquitie, that thou haſt 13
tranſgreſſed againſt the Lord thy God: and thou haſt diſperſed
thy waies to ſtrangers vnder euerie thicke greene tree, and
haſt not heard my voice, ſaith our Lord. † Returne ô ye reuolting 14
children, ſaith our Lord: becauſe I am your husband:
and I wil take you one of a citie, and two of a kinred, and wil
bring you into Sion. † And I wil geue you paſtours according 15
to my

:: No idolatrie nor other ſinne whatſoeuer can be ſo great, but God wil remitte it, if the ſinner be penitent.

:: The tenne tribes.

:: The two tribes.

:: The kingdom of Iuda receiuing more benefites was more faultie then the kingdome of Iſrael, but neither of them excuſable.

to my hart, and they ſhal feede you with knowlege and
16 doctrine. † And when you ſhal be multiplied, and increaſe in
the land in thoſe daies, ſaith our Lord, they ſhal ſay no more:
The Arke of the teſtament of our Lord: neither ſhal it aſcend
vpon their hart, neither ſhal they be mindeful thereof, neither
ſhal it be viſited, neither ſhal that be done anie more.
17 † In that time Ieruſalem ſhal be called the throne of our
Lord: and :: al Gentiles ſhal be gathered together to it, in the
name of our Lord into Ieruſalem, & they ſhal not walke after
18 the peruerſitie of their moſt wicked hart. † In thoſe daies
the houſe of Iuda ſhal goe to the houſe of Iſrael, and :: they
ſhal come together from the land of the North to the land,
19 which I gaue to your fathers. † But I ſaid: How ſhal I make
thee as children, and geue thee a land worthie to be deſired,
the goodlie inheritance of the hoſtes of the Gentiles? And I
ſaid: Thou ſhalt cal me father, & ſhalt not ceaſe to walke after
20 me. † But as if a woman ſhould contemne her louer, ſo
hath the houſe of Iſrael contemned me, ſaith our Lord.
21 † A voice was heard in the waies, weeping & howling of the
children of Iſrael: becauſe they haue made their way vniuſt,
22 they haue forgotten our Lord their God. † Returne ye reuolting
children, and I wil heale your reuoltinges. Behold we
23 come to thee: for thou art the Lord our God. † In verie deede
the litle hilles were lyars, and the multitude of the mountaines:
24 verily in the Lord our God is the ſaluation of Iſrael. † Confuſion
hath eaten the labour of our fathers from our youth, their
25 flockes, and their heards, their ſonnes, and their daughters.
† We ſhal ſleepe in our confuſion, and our ignominie ſhal couer
vs, becauſe we haue ſinned to the Lord our God, we, and
our fathers from our youth euen to this day: and we haue not
heard the voice of the Lord our God.

:: After the captiuitie manie Ievves returned to God, but eſpecially this prophecie is fulfilled in the Gentiles ſince Chriſt.

:: The kingdom of Iſrael being in captiuitie long before Iuda, at laſt they vvere releaſed al together. *S. Theodoret in hunc locum.*

CHAP. IIII.

An admonition to ſincere repentance, and circumciſion of the hart: 5. with threates of grieuous puniſhment to thoſe, that perſiſt in ſinne. 19. Which the Prophet foreſeing lamenteth the vaſtation of the land. 27. yet mixt with conſolation, that it ſhal not be vtterly ruined.

1 IF thou wilt returne ô Iſrael, ſaith our Lord, returne to
me: if thou wilt take away thy ſtumbling blockes from my
2 face, thou ſhalt not be moued. † And thou ſhalt ſweare: :: Our
Lord liueth, in truth, & in iudgement, and in iuſtice: and the

:: An othe is an act of religion: & lavvful, ſo it be made by God almightie, not by falſe goddes; and vvith other three conditions; *in truth* not falſly *in iudgement* vvith due conſideration not raſhly: and *in iuſtice* in matter that is iuſt, and of importance.

Gentiles ſhal bleſſe him, & ſhal praiſe him. † For thus ſaith our 3
Lord to the man of Iuda, and to Ieruſalem: Make vnto you Oſee.10.
new fallow ground, & ſow not vpon thornes: † be circumciſed 4
to our Lord, and take away the prepuces of your hartes ye
men of Iuda, and inhabitants of Ieruſalem: leſt perhapes
mine indignation goe forth as fire, and be kindled, and there
be none that can quench it: becauſe of the malice of your cogitations.
† Declare ye in Iuda, and make it heard in Ieruſalem: 5
ſpeake, and ſound with the trumpet in the land: crie
ſtrongly, and ſay: Aſſemble yourſelues, and let vs enter into
the fenced cities, † lift vp the ſigne in Sion. Take courege, 6
ſtand not, becauſe I do bring euil from the North, ad great deſtruction.
† The lyon is come vp out of his denne, and the 7
robber of the Gentiles hath lifted vp himſelfe: he is come
forth out of his place, that he may make thy land as a wildernes:
thy cities ſhal be waſted, remayning without an inhabiter.
† For this gird yourſelues with clothes of heare, mourne 8
and howle: becauſe the wrath of the furie of our Lord is not
turned away from vs. † And it ſhal be in that day, ſaith our 9
Lord: The hart of the king ſhal perish, & the hart of the princes:
and the prieſts ſhal be aſtonied, and the prophets ſhal be
amaſed. † And I ſaid: Alas, alas, alas, ô Lord God, haſt thou 10
then deceiued this people and Ieruſalem, ſaying: You ſhal
haue peace: and behold the ſword hath come euen to the
ſoule? † At that time it ſhal be ſaid to this people, & to Ieruſalem: 11
A burning wind in the waies, that are in the deſert of the
way of the daughter of my people, not to fanne, and to
purge. † A ful ſpirit from theſe ſhal come to me: and now I 12
wil ſpeake my iudgement with them. † Behold he ſhal come 13
in a cloude, and his chariots as a tempeſt: his horſes are ſwifter
then eagles: woe vnto vs, becauſe we are deſtroyed. † Wash thy 14
hart from malice ô Ieruſalem, that thou maiſt be ſaued: how
long ſhal hurtful cogitations abide in thee? † For a voice of 15
one declaring from Dan, and notifying the idol from mount
Ephraim. † Say ye to the Gentiles: loe it is heard in Ieruſalem, 16
that there come keepers from a farre countrie, & ſound their
voice vpon the cities of Iuda. † They are ſet vpon her round 17
about, as the keepers of fildes: becauſe she hath prouoked me
to wrath, ſaith our Lord. † Thy waies, and thy cogitations 18
haue done theſe thinges to thee: this thy malice, becauſe it is Sap.1.
bitter, becauſe it hath touched thy hart. † My bellie, my belly 19

aketh,

aketh, the ſenſes of my hart are trubled in me, I wil not hold
my peace, becauſe my ſoule hath heard the voice of the trumpet,
20 the crie of battel. † Deſtruction is called vpon deſtruction
and al the earth is waſted: my tentes are waſted quickly, ſodenly
21 my skinnes. † How long ſhal I ſee one that fleeth away,
22 ſhal I heare the voice of the trumpet? † Becauſe my fooliſh
people haue not knowen me: they are vnwiſe children, and
without witte: they are :: wiſe to do euils, but to doe wel they
31 haue not knowen. † I beheld the earth, and loe it was voide,
and a thing of nothing: and the heauens, & there was no light
41 in them. † I ſaw the mountaines, & loe they were moued: &
25 al the little hilles were trubled. † I beheld, and there was not a
26 man: and euerie ſoule of the aire was departed. † I looked,
and behold Carmel made deſert: and al the cities therof were
deſtroyed at the face of our Lord, and at the face of the wrath
27 of his furie. † For thus ſaith our Lord: Al the land ſhal be deſolate,
28 :: but yet I wil not make a conſummation. † The earth
ſhal mourne, and the heauens ſhal lament from aboue: becauſe
I haue ſpoken, I haue purpoſed, and it hath not repented
29 me, neither am I turned away from it. † At the voice of
the horſeman, and the archer, al the citie is fled: they haue
entred into high places, and haue climed the rocks: al the
cities are forſaken, and there dwelleth not a man in them.
30 † But thou being waſted, what wilt thou doe? when thou
ſhalt clothe thy ſelfe in ſcarlet, when thou ſhalt be adorned
with golden iewels, & ſhalt paint thine eies with ſtibikeſtone,
thou ſhalt be trimmed in vaine: thy louers haue contemned
31 thee, they wil ſeeke thy life. † For I haue heard the voice
as of a traueling woman, anguiſhes as of a woman in labour
of child. The voice of the daughter of Sion, amongſt them
that dye, and ſtretch forth their handes: woe is me, becauſe my
ſoule hath fainted for them that are ſlaine.

:: If they were in dede natural fooles they ſhould be excuſed.

:: Gods prouidence neuer ſuffereth the Church to be deſtroyed.

CHAP. V.

Al ſortes of higher and lower degrees tranſgreſſe Gods law: 9. and ſhal be puniſhed.

1 GOE round about the wayes of Ieruſalem, and looke, and
conſider, and ſeeke in the ſtreetes therof, whether you
can finde a man that doth iudgements, and ſeeketh fidelitie: &
2 I wil be propicious vnto him. † Yea if they ſay: Our Lord
3 liueth :: this alſo they wil ſweare falſely. † O Lord thyne eies

:: Except al requiſite conditiõs be obſerued in an othe it is vnlavvful: as vvhen one ſvveareth by God almighty but vntruly, or rashly, or to do an vnlavvful thing, it is periurie.

∷ By the lion the prophet ſemeth to vnderſtand Nabuchodonoſor.

∷ By the vvulf Nabuzardan.

∷ By the leopard Alexãder the great, or Antiochus Epiphanes.

regard fidelitie : thou haſt ſtriken them,& they were not ſorie:
thou haſt broken them, and they haue refuſed to receiue diſci-
pline : they haue hardned their faces more then the rocke, and
they would not returne. † But I ſaid:Perhaps they are poore & 4
fooliſh, not knowing the way of the Lord, the iudgement of
their God. † I wil go therfore to the great men,& wil ſpeake to 5
them: for they haue knowen the way of their Lord : & behold
theſe altogether haue more broken the yoke, haue burſt the
bondes. † Therefore hath ∷ the lion out of the wood ſtriken 6
them, ∷ the woolf in the euening hath waſted them, ∷ the
leopard watching vpon their citties : euerie one of them
that ſhal come forth, ſhal be taken, becauſe their preuarica-
tions are multiplied,their reuoltinges are ſtrengthned. † Wher- 7
upon can I be propicious to thee? thy children haue forſaken
me, and ſweare by them, that are not goddes : I filled them, &
they committed aduoutrie, and did riotouſly in the harlots
houſe † They are become as amarous horſes, and ſtalions: 8 *Ezec. 22.*
euerie one neyed at his neighbours wife: † VVhy, ſhal I not 9
viſite vpon theſe thinges, ſaith our Lord? and on ſuch a nation
ſhal not my ſoule take reuenge? † Scale the walles therof, and 10
diſſipate them, but make not a conſummation : take away
the branches therof, becauſe they are not the Lordes. † For 11
by preuarication hath the houſe of Iſrael preuaricated againſt
me, & the houſe of Iuda, ſaith our Lord. † They haue denied 12
our Lord, and ſaied : It is not he : neither ſhal the euil come
vpon vs: we ſhal not ſee ſword & famine. † The prophets haue 13
ſpoken into the wind,& there was no anſwer in them : theſe
things therfore ſhal happen to them. † Thus ſaith our Lord the 14
God of hoſtes : Becauſe you haue ſpoken this word : behold, I
geue my wordes in thy mouth as fire, & this people as ſtickes,
and it ſhal deuoure them. † Behold I wil bring vpon you a 15
nation from a far ô houſe of Iſrael, ſaith our Lord : a ſtrong
nation, an ancient nation, a nation whoſe tongue thou ſhalt
not know, nor vnderſtand what it ſpeaketh. † The quiuer 16
thereof is as an open ſepulcher, they are al ſtrong. † And it 17
ſhal eate thy corne, and thy bread : it ſhal deuoure thy ſonnes,
and thy daughters: it ſhal eate thy flocke, & thy heards : it ſhal
eate thy vineyard, and thy figge : & it ſhal deſtroy thy fenced
cities, wherein thou haſt confidence, with the ſword. † But 18
yet in thoſe daies, ſaith our Lord : I ∷ wil not bring you into
conſummation. † And if you ſhal ſay: Why hath the Lord our 19

∷ As before *v.* 10. & *ch.* 4. *v.* 27.

God done al theſe thinges to vs? thou ſhalt ſay to them: As you
haue forſaken me, and ſerued a ſtrange god in your owne land,
20 ſo ſhal you ſerue ſtrange ones in a land not your owne. † De-
clare ye this to the houſe of Iacob, and make it heard in Iuda,
21 ſaying: † Heare thou fooliſh people, that haſt no hart, which
22 hauing eies, ſeeſt not: and eares, and heareſt not. † Me then
wil you not feare, ſaith our Lord: and at my preſence wil ye
not be ſorie? Who haue ſet the ſand a limitie for the ſea, an e-
uerlaſting precept, that ſhal not paſſe, and they ſhal be moued,
and ſhal not preuaile: and the waues therof ſhal ſwel, and ſhal
23 not paſſe ouer it. † But to this people their hart is become in-
credulous and exaſperating, they are reuolted and departed.
24 † And they haue not ſaid in their hart: Let vs feare the Lord our
God, who geueth vs the timely and lateward rayne in due
ſeaſon: who preſerueth the fulnes of the yearly harueſt vnto
25 vs. † Your iniquities haue turned away theſe thinges, and
26 your ſinnes haue ſtayed good from you. † Becauſe there are
found impious men in my people, that lye in wate as foulers
27 ſetting ſnares & trappes to take men. † As a net ful of birdes,
ſo their houſes are ful of guile: therefore are they magnified, &
28 enriched. † They are made groſſe and fatte: and haue tranſ-
greſſed my wordes moſt wickedly. The cauſe of the widow
they haue not iudged; the cauſe of the pupil they haue not di-
rected, and the iudgement of the poore they haue not iudged.
29 † :: Shal I not viſite vpon theſe thinges, ſaith our Lord? or vpon
30 ſuch a nation ſhal not my ſoule take reuenge? † Aſtoniſh-
31 ment and meruelous thinges are done in the land. † The pro-
phets prophecied a lye, & the prieſts claped with their handes:
and my people hath loued ſuch thinges: what ſhal be done
therefore in the later end thereof?

Iſa. 1.
Zach. 7.

:: It is againſt Gods iuſt iudgement to omitte ſuch thinges vnpuniſhed. *v. 9. & ch. 9. v. 9.*

CHAP. VI.

Ieruſalem ſhal be deſtroyed for trangreſſing Gods law: 8. and contemning admonitions. 16. Yet God admoniſheth againe the Iewes, and they contemning, 18. he calleth the Gentiles, and reiecteth the Iewes.

1 TAKE courege ye children of Beniamin in the middes
of Ieruſalem, and in Thecua ſound with the trumpet, &
ouer Bethacarem lift vp the ſtandart: becauſe there is euil
2 ſeene from the North, and great deſtruction. † I haue re-
ſembled the daughter of Sion to a beautiful & delicate wo-
3 man. † To her ſhal :: paſtours come, and their flockes: they

:: Captaines are called paſtours, becauſe they feede and gouerne their ſoldiars.

haue pitcht tents in her round about : euerie one ſhal feede
them that are vnder his hand. † Sanctifie ye battel vpon her: 4
ariſe, and let vs go vp in the midday: wo vnto vs, becauſe the
day is declined, becauſe the ſhaddowes of the euening are
waxen longer. † Ariſe, and let vs goe vp in the night, and deſtroy 5
her houſes. † Becauſe thus ſaith the Lord of hoſtes: 6
Hew downe her wood, caſt a trench about Ieruſalem: this is
the citie of viſitation, al oppreſſion is in the middes thereof.
† As a ceſterne maketh colde the water therof, ſo hath ſhe 7
made colde her malice: iniquitie and ſpoile ſhal be heard in
her, infirmitie and plague alwaies before me. † Be thou 8
taught Ieruſalem, leſt perhaps my ſoule depart from thee, leſt
perhaps I make thee a deſert land not habitable. † Thus ſaith 9
the Lord of hoſts: Euen to one cluſter ſhal they gather as in a
vineyard the remaines of Iſrael, turne back thy hand, as the
grapegatherer to the basket. † To whom ſhal I ſpeake? and 10
whom ſhal I conteſt, that he may heare? behold, their eares
are vncircumciſed, and they can not heare: behold the word
of our Lord is become vnto them as a reproche: and they wil
not receiue it. † Therefore am I ful of the furie of our Lord, 11
I haue laboured ſuſtayning: power out vpon the litle one
without, and vpon the counſel of the yong men together:
for man with woman ſhal be taken, the ancient with him
that is ful of daies. † And their houſes ſhal paſſe to others, 12
their landes and wiues together: becauſe I wil extend my
hand vpon the inhabitants of the land, ſaith our Lord. † For 13 *Iſa. 56.*
from the leſſer euen to the greater, al ſtudie auarice: and from
the prophets euen to the prieſt, al commit guile. † And they 14
cured the deſtruction of the daughter of my people with ignominie,
ſaying: Peace, peace: & there was not peace. † They 15
were confounded, becauſe they did abomination: yea rather
they were not confounded with confuſion, and they knew not
how to bluſh, for the which thing, they ſhal fal among them
that fal: in the time of their viſitation, they ſhal fal downe,
ſaith our Lord. † Thus ſaith our Lord: Stand ye vpon the 16
waies, and ſee, and aske of the old pathes, which is the good *Mat. 11.*
way, and walke ye in it: and you ſhal find refreſhing for your
ſoules. And they ſaid: We wil not walke. † And I appointed 17
watchmen ouer you. Heare yee the voice of the
trumpet. And they ſaid: We wil not heare. † ∷ Therefore 18
heare ye, ô Gentiles, and thou congregation know, what
great

∷ After al the Prophetes of the old teſtament, Chriſt himſelf, and laſtly his Apoſtles, called the Ievves, vvho ſtil contemning, the Gentils are called, & they heare, and obey, *Mat. 10. v. 5. Act. 13 v. 46.*

19 great thinges I wil doe to them. † Heare ô earth: Behold I
wil bring euils vpon this people, the fruites of their cogitations:
becauſe they haue not heard my wordes, and they haue
20 caſt of my law. † To what purpoſe bring you me frankencenſe
from Saba, and the ſweete ſmelling cane from a farre
countrie? your holocauſtes are not acceptable, and your victimes
21 haue not pleaſed me. † Therefore thus ſaith our Lord:
Behold I wil bring ruine vpon this people, & the fathers with
the children ſhal fal in them together, neighbour and neighbour,
22 and they ſhal periſh. † Thus ſaith our Lord: Behold
there cometh a people from the land of the :: North, & a great
23 nation ſhal ariſe vp from the endes of the earth. † It ſhal take
arrow and ſhild: it is cruel, and wil haue no mercie. The voice
thereof ſhal ſound as the ſea: & they ſhal mount vpon horſes,
prepared as a man to battel, againſt thee ô daughter of Sion.
24 † We haue heard the fame thereof, our handes are diſſolued:
tribulation hath caught vs, ſorowes as a woman in trauel.
25 † Goe not out to the fieldes and walke not in the way: becauſe
26 the ſword of the enemie is feare round about. † Be girded
with ſackcloth ô daughter of my people, & be ſprinkled with
aſhes: make thee a bitter lamentation as the mourning of the
only begotten, becauſe the deſtroyer ſhal ſodenly come vpon
27 vs. † I haue ſette thee a ſtrong prouer in my people: and thou
28 ſhalt know, and proue their way. † Al theſe princes are declyning,
walking deceitfully, braſſe and yron: they are al
29 corrupted. † The bellowes haue failed, the lead is conſumed
in the fire, the founder hath melted in vaine: for their malices
30 are not conſumed. † Cal ye them reprobate ſiluer, becauſe
our Lord hath reiected them.

Iſa. 1.

:: That is from Babylon which is northward from Ieruſalem.

CHAP. VII.

God promiſeth to dwel with thoſe that walke right wayes: 8. otherwiſe the material temple wil not ſaue them: 16. neither the prayers of the prophet ſhal helpe them, perſiſting in their ſinnes: 21. nor ſacrifice, but obedience to Gods law.

1 THE word, that was made to Ieremie from our Lord,
2 ſaying: † Stand in the gate of the houſe of the Lord, and
preach there this word, and ſay: Heare ye the word of our
Lord al Iuda, which goe in by theſe gates, to adore our Lord.
3 † Thus ſaith the Lord of hoſtes the God of Iſrael: Make your
wayes good, and your ſtudies: and I wil dwel with you in this
place.

place. † Truſt not in wordes of lying, ſaying: ∴ The temple of 4
our Lord, the temple of our Lord, it is the temple of our
Lord. † For if you ſhal wel direct your waies, & your ſtudies: 5
if you ſhal doe iudgement between a man and his neighbour,
† to the ſtranger, & to the pupil, & to the widow ſhal do no op- 6
preſſion, nor ſhede innocent bloud in this place, & walke not
after ſtrange godds to your owne euil: † I wil dwel with you 7
in this place: in the land, which I gaue to your fathers from
the beginning and for euer. † Behold you truſt to your ſelues 8
in wordes of lying: which ſhal not profite you: † to ſteale, 9
to murder, to committe aduouterie, to ſweare falſely, to offer
to Baalim, & to go after ſtrange godds, which you know not.
† And you haue come, and ſtood before me in this houſe, in 10
which my name is inuocated, and haue ſaid: We are deliue-
red becauſe we haue done al theſe abominations. † Why, is this 11
houſe then wherein my name is inuocated, in your eies be-
come a denne of theeues? I, euen I am: I haue ſeene, ſaith
our Lord. † Goe ye to ∴ my place in Silo, where my name 12
dwelt from the beginning: and ſee what I haue done to it for
the malice of my people Iſrael: † and now, becauſe you haue 13
done al theſe workes, ſaith our Lord: and I haue ſpoken to you
early riſing, and ſpeaking, and you haue not heard: and I haue
called you, and you haue not anſwered: † I wil doe to this 14
houſe, wherein my name is inuocated, and wherein you haue
confidence: and to the place which I haue geuen you and
your fathers, as I did to Silo. † And I wil caſt you away from 15
my face, as I haue caſt away al your bretheren, ∴ the whole
ſeede of Ephraim. † Thou therefore pray not for this people, 16
neither take vnto thee praiſe and prayer for them, and reſiſt
me not: becauſe I wil not heare thee. † Seeſt thou not what 17
theſe doe in the cities of Iuda, and in the ſtreete of Ieruſalem?
† The children gather the ſtickes, & the fathers kindle the fire, 18
and the wemen temper the dough to make cakes vnto the
queene of heauen, & to offer libaments vnto ſtrange goddes,
and to prouoke me to wrath. † Why doe they prouoke me to 19
wrath, ſaith our Lord? and not themſelues to the confuſion of
their owne countenance? † Therefore this ſaith our Lord 20
God: Behold my furie, and my indignation is powred vpon
this place, vpon men, and vpon beaſtes, and vpon the wood of
the countrie, and vpon the fruites of the land, and it ſhal be
kindled, and ſhal not be quenched. † Thus ſaith the Lord of 21
hoſtes

∴ The Ievves preſumed that God would neuer ſuffer his Temple to be deſtroied; they thought alſo that external ſacrifices vvithout internal repẽtance should take avvay their ſinnes; but for their impenitence they & their ſacrifices are reiected, and the temple deſtroied.

∴ It is true that God ſanctified the tabernacle in Silo, and afterwards the temple in Ieruſalem, but if the people be not ſanctified, he is not tied to the place.

∴ The Kingdome of tene tribes.

Mat. 21.

Ioſ. 18.
Iud. 18.
1. Reg. 3.

Iſa. 65.
1. Reg. 4.

hoſtes the God of Iſrael; Adde your holocauſtes to your vi-
22 ctims, and eate ye the fleſh. † Becauſe I ſpake not with your
fathers, & I ∷ commanded them not in the day, that I brought
them out of the land of Ægypt, touching the word of holo-
23 cauſtes and victims. † But this word I commanded them,
ſaying: Heare ye my voice, and I wil be your God, and you
ſhal be my people: and walke ye in al the way, that I haue com-
24 manded you, that it may be wel with you. † And they heard
not, nor inclined their eare: but haue gone in their pleaſures,
and in the peruerſitie of their wicked hart: and haue bene
25 made backward and not foreward, † from the day that their
fathers came out of the land of Ægypt, euen to this day. And
I haue ſent to you al my ſeruants the prophetes by day, riſing
26 early, and ſending. † And they haue not heard me, nor incli-
ned their eare: but they haue hardened their necke, and haue
27 wrought worſe, then their fathers. † And thou ſhalt ſpeake
vnto them al theſe wordes, & they wil not heare thee: & thou
28 ſhalt cal them, and they wil not anſwere thee. † And thou
ſhalt ſay to them: This is the nation which hath not heard the
voice of the Lord their God, nor receiued diſcipline: faith is
29 periſhed, and is taken away out of their mouth. † Powle thy
heare, & caſt it away, and take lamentation on hiegh: becauſe
our Lord hath caſt of, and hath left the generation of his furie,
30 † becauſe the children of Iuda haue done euil in mine eies, ſaith
our Lord. They haue put their ſtumbling blockes in the houſe,
wherin my name is inuocated, that they might pollute it:
31 † and they haue built the excelſes of Topheth, which is in
the valley of the ſonne of Ennom, that they might burne their
ſonnes, and their daughters with fire: which thinges I com-
32 manded not, nor thought in my hart. † Therfore loe the daies
ſhal come, ſaith our Lord, & it ſhal no more be ſaid: Topheth,
and the valley of the ſonne of Ennom: but the valley of
ſlaughter: and They ſhal burie in Topheth, becauſe there is
33 no place. † And the carcaſſe of this people ſhal be for meats
to the foules of the ayre, and to the beaſtes of the land, and
Ier. 16. 34 there ſhal be none to driue them away. † And I wil make to
ceaſe out of the cities of Iuda, and out of the ſtreetes of Ieru-
ſalem, the voice of ioy, and the voice of gladnes, the voice of
the bridegroome, and the voice of the bride: for the land ſhal
be in deſolation.

∷ God gaue his perfect law compriſed in the ten commandments: which alone being kept wil ſuffice: & aftervvardes added ceremonial precepts, to exerciſe the people in external ſacrifices of beaſtes and other corporal thinges to be offered to him ſelf, as wel to kepe them from idolatrie, as to leade them therby to internal vertues, and to ſignifie Myſteries of the new teſtament. As is noted. *Leuit.* 1.

CHAP. VIII.

The Babylonians ſpoyling Ieruſalem wil caſt the bones of Kinges, Prieſtes, Prophetes, and others out of their ſepulchres, and moſt cruelly afflict the liuing: 5. God ſo permitting, becauſe they would not repent, when the true Prophetes admoniſhed them ſo to do. 18. Al which the prophet forſeing lamenteth.

:: Perſecuters ſpoile the ſhrines of kinges and other principal perſons of crueltie; & alſo of auarice if they be richly adorned.

AT THAT time, ſaith our Lord, :: they wil caſt out the 1
bones of the kinges of Iuda, and the bones of the princes
thereof, and the bones of prieſts, and the bones of the Pro-
phets, and the bones of them that inhabite Ieruſalem, out of
their ſepulchers. † And they shal ſpread them abrode in the 2
ſunne, and the moone, and al the hoſt of heauen, which they
haue loued, and which they haue ſerued, and after which they
haue walked, and which they haue ſought, and adored: they
shal not be gathered, and they shal not be buried: they shal be
as a dunghil vpon the face of the earth. † And they shal chooſe 3
rather death then life, al that shal be remaining of this wicked
kinred in al places, which are leaſt, to the which I haue caſt
them out, ſaith the Lord of hoſtes. † And thou shalt ſay to 4
them: Thus ſaith our Lord: Shal not he that falleth riſe againe?
and he that is turned away, shal he not turne againe? † Why 5
then is this people in Ieruſalem turned away with a conten-
tious reuolting? they haue apprehended lying, and would not
returne. † I attended, and harkned: no man ſpeaketh that 6
which is good, there is none that doth penance for his ſinne,
ſaying: What haue I done? They are al turned to their owne
courſe, as an horſe going with violence to battel. † The kite 7
in the heauen hath knowen her time: the turtle, and the ſwa-
low, and the ſtorke haue obſerued the time of their coming:
but my people haue not knowen the iudgement of the Lord.
† How ſay you: We are wiſe, and the law of our Lord is with 8
vs? In very deede the lying penne of the Scribes hath wrought
lying. † The wiſe are confounded, they are terrified & taken: 9
for they :: haue caſt away the word of our Lord, and there is
no wiſedom in them. † Therefore wil I geue their wemen 10
to ſtrangers, their fildes to inheritours: becauſe from the leaſt
euen to the greateſt al folow auarice: from the prophet euen
to the prieſt al make lies. † And they healed the deſtruction 11
of the daughter of my people to ignominie, ſaying: Peace,
peace, when there was not peace. † They are confounded, 12
becauſe

:: Thoſe that profeſſe knowlege of the law, & obſerue it not in workes, haue not true wiſdom.

becauſe they haue done abomination: yea rather they are not
confounded with confuſion, and they haue not knowen how
to bluſh: therefore ſhal they fal among them that fal, in the
13 time of their viſitation they ſhal fal, ſaith our Lord. † Gathering
I wil gather them together, ſaith our Lord, there is no
grape in the vines, and there are no figges on the figtree, the
leafe is fallen downe: and I haue geuen them the thinges that
14 are paſſed. † Why doe we ſitte? come together and let vs enter
into the fenced citie, and let vs be ſilent there: becauſe the
Lord our God hath made vs to be ſilent, and hath geuen vs
water of gaule for drinke: for we haue ſinned to our Lord.
15 † We expected peace and there was no good: a time of medicine
16 and behold feare. † From Dan was the ſnoring noyſe of
his horſes heard, with the voice of the neyinges of his fighting
horſes al the land was moued: and they came and deuoured
the land, and the fulnes thereof: the citie and the inhabitants
17 thereof. † For behold I wil ſend you ∷ ſerpents baſaliskes,
for which there is no inchantment: and they ſhal bite you,
18 ſaith our Lord. † My ſorow is aboue ſorow, my hart mourning
19 within me. † Behold the voice of the daughter of my
people from a farre countrie: Is not our Lord in Sion: or is
not her king in her? Why then haue they prouoked me to
20 wrath in their ſculptils, and in ſtrange vanities? † The harueſt
21 is paſt, ſommer is ended: and we are not ſaued. † For the affliction
of the daughter of my people I am afflicted, and made
22 ſorowful, aſtoniſhment hath taken me. † Is there noe roſen
in Galaad? or is there no phiſition there? Why then is not the
wound of the daughter of my people cloſed?

∷ As ſerpents can not be hindered by inchantments from hurting men, no more can the furious Chaldees be diſſwaded by anie ſpeach from killing, ſpoyling, and ranſaking the Iſraelites.

CHAP. IX.

The prophet lamenteth the future calamitie of the people, and their falſe dealing ech with others. 12. willing al to conſider that their wickednes is the cauſe of their miſerie, 17. and to mourne, 23. and returne to God: 25. who otherwiſe wil puniſh both Gentiles, and Iewes not circumciſed in hart.

1 VVHO ∷ wil geue water to my head, and to mine eies
a fountaine of teares? and I wil weepe day & night
2 for the ſlaine of the daughter of my people. † Who wil geue
me in the wildernes an inne of wayfaring men, and I wil forſake
my people, and depart from them? becauſe they are al
3 adulterers, an aſſemblie of tranſgreſſors. † And they haue bent

∷ Not a few teares, but a fountaine, or riuer is ſcarſe ſufficient to lament the ſlaughter of

their tongue, as a bowe of lying and not of truth: they haue
taken courege in the land, becauſe they haue proceeded from
euil to euil, and me they haue not knowen, ſaith our Lord.
† Let euerie man take heede to himſelf of his neighbour, and 4
in euerie brother of his, let him not haue affiance: becauſe
euerie brother ſupplanting wil ſupplant, and euerie freind wil
walke deceitfully. † And man ſhal ſcorne his brother, and 5
they wil not ſpeake truth: for they haue taught their tongue
to ſpeake lies: they haue laboured to doe vniuſtly. † Thine 6
inhabitation is in the middes of deceipt: in deceipte they haue
refuſed to know me, ſaith our Lord. † Therefore thus ſaith 7
the Lord of hoſtes: Behold I wil melt, and wil trie them: for
what els ſhal I doe at the face of the daughter of my people?
† Their tongue is a wandring arrow, it hath ſpoken guile: in 8 Pſa. 27.
his mouth he hath ſpoken peace with his freind, and ſecretly
he layeth waite for him. † Shal I not viſite vpon theſe thinges, 9
ſaith our Lord? or vpon ſuch a nation ſhal not my ſoule be reuenged?
† Vpon the mountaines I wil take vp weeping and 10
lamentation, & vpon the beautiful places of the deſert, mourning:
becauſe they are burnt, for that there is not a man that
paſſeth through: & they haue not heard the voice of the owner:
from the foule of the ayre vnto the beaſtes they are gone away
and departed. † And I wil make Ieruſalem to be heapes 11
of ſand, and dennes of dragons: and I wil geue the cities of
Iuda into deſolation, becauſe there is not an inhabiter. † Who 12
is a wiſe man, that can vnderſtand this, and to whom the word
of the mouth of our Lord may be made, that he may declare
this, why the earth hath periſhed, and is burnt as a deſert, becauſe
there is none that paſſeth through? † And our Lord ſaid: 13
Becauſe they haue forſaken my law, which I gaue them, and
haue not heard my voice, and haue not walked in it. † And 14
they haue gone after the peruerſitie of their owne hart, and
after Baalim, which they learned of their fathers. † Therfore 15
thus ſaith the Lord of hoſtes the God of Iſrael: Behold I wil
feede this people with wormewood, and geue them water of
gaule to drinke. † And I wil diſperſe them in the Nations, 16
which they and their fathers haue not knowen: and I wil ſend
the ſword after them, ∴ til they be conſumed. † Thus ſaith the 17
Lord of hoſts the God of Iſrael: Conſider and cal ye lamenting
wemen, and let them come: & ſend to them that are wiſe, and
let them make haſte; † let them haſten & take vp a lamentation 18
vpon

∴ After the deſtruction of Ieruſalem moſt of the people, eſpecially the richer ſort were caried into captiuitie; others were perſecuted til they were *conſumed*, that is, euen to death

vpon vs: let our eies ſhede teares, & our eieliddes rune downe
19 with waters. † Becauſe a voice of lamentation is heard from
Sion; How are we waſted and confounded exceedingly? be-
cauſe we haue left the land, becauſe our tabernacles are caſt
20 downe. † Heare therefore ye wemen the word of our Lord:
and let your eares take the word of his mouth: and teach your
daughters lamentation: and euerie one her neighbour mour-
21 ning: † becauſe death is come vp through our windowes, it
is entred into our houſes, to deſtroy the children from with-
22 out, the young men out of the ſtreetes. † Speake: Thus ſaith
our Lord: and the carcaſſe of man ſhal fal as dung vpon the
face of the countrie, and as a graſſe behind the backe of the
23 mower, and there is none to gather it. † Thus ſaith our Lord:
Let not the wiſeman glorie in his wiſedom, and let not the
ſtrong man glorie in his ſtrength, & let not the rich man glorie
24 in his riches: † but he that glorieth, let him glorie in this, to
vnderſtand & know me, becauſe I am the Lord that do mercie
and iudgement, and iuſtice in the earth: for theſe thinges
25 pleaſe me, ſaith our Lord. † Behold, the daies come, ſaith our
Lord; and I wil viſite vpon euerie one, that hath the prepuce
26 circumciſed, † vpon ∷ Ægypt, and vpon Iuda, and vpon Edom,
and vpon the children of Ammon, and vpon Moab, and vpon
al that haue their heare powled, dwelling in the deſert: be-
cauſe al nations haue the prepuce, but al the houſe of Iſrael are
vncircumciſed in the hart.

1. Cor. 1.
2. Cor. 10.

& deſtruction But not al the nation conſumed, for he prophecied the contrarie. *ch. 4. v. 27. & ch. 5. v. 10. &* 18 And after 70. yeares the reliques were releaſed, and returned into Iewrie, manie alſo remained ſtil there. As is euident in the bookes of Eſdras.

∷ Theſe nations are alſo circumciſed in fleſh, but neither they nor the Iewes are circumciſed in hart which argueth them of hypochriſie.

CHAP. X.

Influence of ſtarres, nor imagined powre of idols, is not to be feared: but God only. 6. whoſe Maieſtie is infinite, and idols haue no powre at al. 19. Ieruſalem lamenteth, 24. and prayeth God to pardon and protect his owne people.

1 HEARE ye the word, which our Lord hath ſpoken con-
2 cerning you ô houſe of Iſrael. † Thus ſaith our Lord:
According to the waies of the Gentils learne not: and ∷ of the
ſignes of heauen, which the heathen feare, be not afraid:
3 † Becauſe the lawes of the people are vaine: becauſe the
worke of the hand of the artificer hath cut a tree out of the
4 foreſt with an axe. † with ſiluer and gold he hath decked it:
with nailes and hammers he hath compacted it, that it fal not
5 aſunder. † They are framed after the ſimulitude of a palme
tree, and ſhal not ſpeake: being caried they ſhal be remoued,

∷ Heathniſh idolaters thought there was diuine powre in the planetes, and other ſtarres. But the faithful know that they are the creatures of God, made for the benefite of men, not that men ſhould ſerue or feare them.

:: Of other idols made of vvood, ſiluer, gold, and the like, it is more eaſie to ſee the vanitie.

because :: they are not able to go. Therefore feare them not,
becauſe they can neither doe il nor wel. †There is not the like 6
vnto thee ô Lord : thou art great, and great is thy name in Mich. 7.
ſtrength. † Who ſhal not feare thee ô king of Nations? For thine 7
is the glorie : among al the wiſe of the Gentiles, & in al their Apoc. 15.
kingdoms there is none like vnto thee. † They ſhal be proued 8
altogether vnwiſe and fooliſh : the doctrine of their vanitie is
wood. † Siluer wrapped vp is brought from Tharſis, and gold 9
from Ophaz : the worke of the artificer, and the handes of the
copperſmith : hyacinth and purple are their clothing : al theſe
thinges are the worke of artificers. † But our Lord is the true 10
God : he is the liuing God, and the King euerlaſting : at his indignation
the earth ſhal be moued : & the Gentils ſhal not ſuſtaine
his threatning. † Thus then you ſhal ſay to them : The 11
goddes that made not heauen and earth, let them periſh from
of the earth, and from theſe places, that are vnder heauen.
† He that maketh the earth in his ſtrength, prepareth the 12
world in his wiſedom, and with his prudence ſtretcheth out
the heauens. † At his voice he geueth a multitude of waters 13
in the heauen, & lifteth vp the cloudes from the endes of the Pſa. 134.
earth : he maketh lightninges into rayne, and bringeth forth
the winde out of his treaſures. † Euerie man is become a foole 14
for knowlege, euery craftes man is confounded in the ſculptil:
becauſe it is falſe that he hath melted, and there is no ſpirite in
them. † They are vaine thinges, and a worke worthie to be 15
laughed at: in the time of their viſitation they ſhal periſh. 16
†The portion of Iacob is not like to theſe: for it is he that formed
al thinges : and Iſrael is the rodde of his inheritance: the
Lord of hoſts is his name. † Gather thy confuſion out of the 17
land, thou that dwelleſt in beſeige. † Becauſe thus ſaith our 18
Lord: Behold I wil caſt forth farre of the inhabitans of the land
at this time: & I wil afflict them, ſo that they may not be found, 19
† Woe is me for my deſtruction, my plague is very ſore. But I
ſaid : Truly this is myne infirmitie, and I wil beare it. † My tabernacle 20
is waſted, al my cordes are broken in ſunder : my
children are gone out from me, and are not : there is none to
ſtretch out my tent anie more, & to ſet vp my courtaines. †Becauſe 21
the paſtours haue done fooliſhly, and haue not ſought
our Lord : therefore haue they not vnderſtood, and al their
flocke is diſperſed. † Loe the voice of a bruit cometh, a 22
great commotion from the land of the North : to make the
cities

23 cities of Iuda a deſert, & an habitation of dragons. † I know
Lord, that :: mans way is not his owne: neither is it in a man to
Pſal. 6. 24 walke, and to direct his ſteppes. † Correct me ô Lord, but yet
in iudgement: and not in thy furie, leſt perhappes thou bring
25 me to nothing. † Power out thine indignation vpon the Gen-
Pſal. 78. tiles, that haue not knowen thee, and vpon the prouinces, that
haue not inuocated thy name: becauſe they haue eaten Ia-
cob, and deuoured him, and conſumed him, and haue diſſipa-
ted his glorie.

:: Man can not do anie good thing without Gods helpe, nor anie euil without his permiſſion neither of which deſtroy eth freewil. As in the preſent example Nabuchodonoſor could not afflict the Iewes but by Gods permiſſion.

CHAP. XI.

The Prophet being commanded to preach the obſeruation of Gods couenant is not heard. 9. The people folovv their fathers example, adoring idols. 11. and shal therefore be ſeuerely punished, neither shal their idols, nor prayers of the iuſt profite them. 15. their malice againſt Chriſt is deſcribed 20. and the reuenge therof.

1 THE word that was made from our Lord to Ieremie, ſay-
2 ing: † Heare ye the wordes of this couenant, and ſpeake
3 to the men of Iuda, and to the inhabitants of Ieruſalem, † and
thou ſhalt ſay to them: Thus ſaith our Lord the God of Iſrael:
Curſed is the man that ſhal not heare the wordes of this co-
4 uenant, † which I :: commanded your fathers in the day,
that I brought them out of the Land of Ægypt, out of the yron
fornace, ſaying: Heare ye my voice, and doe al thinges, that
I command you: and you ſhal be my people, and I wil be your
5 God. † That I may raiſe vp the othe, which I ſware to your
fathers, that I would geue them a land flowing with milke
& hunnie, as is this day. And I anſwered, & ſaid: Amen Lord.
6 † And our Lord ſaid to me: Crie aloude al theſe wordes in the
cities of Iuda, and without Ieruſalem, ſaying: Heare ye the
7 wordes of this couenant, and do them: † becauſe conteſting
I did conteſt your fathers in the day, that I brought them out
of the Land of Ægypt euen to this day: ariſing early I conte-
8 ſted, and ſaid: Heare ye my voice: † and they heard not, nor
inclined their eare: but went euerie one in the peruerſitie of
his owne wicked hart: & I brought vpon them al the wordes
of this couenant, which I commanded them to doe, and they
9 did not. † And our Lord ſaid to me: Conſpiracie is found in
the men of Iuda, and in the inhabitants of the men of Ieruſa-
10 lem. † They are returned to the former iniquities of their fa-
thers, which would not heare my wordes: and theſe therfore

:: Not for the priuilegies of kinred (*being the children of Abraham, Iſaac and Iacob*) nor for ſuffering circumciſion nor for the reſt of the Sabbath, but for obedience (*in keeping the couenant and precepts*) our Lord is the God of Iſrael, and Iſrael his people *S. Ierom.*

haue gone after ſtrange goddes, to ſerue them: the houſe of
Iſrael, and the houſe of Iuda hath made voide my couenant,
which I made with their fathers. † For which thing thus ſaith 11
our Lord: Behold I wil bring in euils vpon them, out of which
they shal not be able to goe forth: and they shal crie to me,
and I wil not heare them. † And the cities of Iuda, and the 12
inhabitants of Ieruſalem shal goe, and crie to goddes, vnto
whom they ſacrificed, and they shal not ſaue them in the time
of their affliction. † For according to the number of thy 13
cities were thy goddes ô Iuda: and according to the number
of the waies of Ieruſalem thou didſt ſet altars of confuſion,
altars to ſacrifice to Baalim. † :: Thou therefore pray not 14
for this people, and take not to thee praiſe and prayer for
them: becauſe I wil not heare in the time of their crie vnto
me, in the time of their affliction. † What is it that my belo- 15
ued hath in my houſe done much wickednes? shal :: the holie
flesh take away from thee thy malices: in which thou haſt bo-
ſted? † The Lord hath called thy name, a plentiful oliue tree, 16
faire, fruiteful, beautiful: at the voice of a word, a great fire
flamed vp in it, and the shrubbes thereof are burnt. † And the 17
Lord of hoſtes that planted thee, hath ſpoken euil vpon thee:
for the euils of the houſe of Iſrael, and of the houſe of Iuda,
which they haue done to themſelues, to prouoke me, in
offering to Baalim. † :: But thou Lord haſt shewed me, and I 18
haue knowen: thou haſt shewed me their ſtudies. † And I as 19
a milde lambe, that is caried to a victim: and I :: knew not that
they deuiſed counſels againſt me, ſaying: Let vs caſt wood on
his bread, and raſe him out of the land of the liuing, and let his
name be mentioned no more. † But thou ô Lord of Sabaoth, 20
which iudgeſt iuſtly, and proueſt the reynes and the hartes,
let me ſee thy reuenge of them: for to thee I haue reueled my
cauſe. † Therefore thus ſaith the Lord to the men of Anathoth, 21
which ſeeke thy life, and ſay: Thou shalt not prophecie in
the name of our Lord, and thou shalt not die in our handes.
† Therefore thus ſaith the Lord of hoſtes: Behold I wil viſite 22
vpon them: their yong men shal die by the ſword, their ſonnes
and their daughters shal die in famine. † And there shal be 23
:: no remaines of them: for I wil bring in euil vpon the men
of Anathoth, the yeare of their viſitation.

:: Ch. 7. v. 16. ch. 14. v. 11.

:: Fleſh offered in ſacrifice is holie, but profiteth not thoſe that are obſtinate in ſinne.

:: By conſent of al Churches (ſaith S. Ierom) this is ſpoken of Chriſt.

:: VVho ſo bore himſelf, as if he had not knowen when the Iewes condemned him in their councel. For otherwiſe he knew, and foretold, that he ſhould be betrayed & crucified *Mat. 20. v 18. 19 & ch. 26 v. 2.*

:: He ſpeaketh only of the wicked for ſtil ſome reliques remaine. *Iſa. 10. Ier. 4. Ro. 9.*

CHAP. XII.

It ſemeth ſtrange that the wicked proſper. 5. The Iewes heretofore afflicted by weaker enimies, shal be more oppreſſed by the Babylonians. 10. Euil paſtors shal be punished. 14. and forraine enimies deſtroyed.

1 THOV in deede ô Lord art iuſt, if I diſpute with thee,
but yet I wil ſpeake iuſt thinges to thee: :: Why doth the
way of the impious proſper: why is it wel with al that tranſgreſſe,
2 and doe wickedly? † Thou haſt planted them, and
they haue taken roote: they proſper and bring forth fruite:
thou art nigh to their mouth, and farre from their reynes.
3 † And thou Lord haſt knowen me, thou haſt ſene me, and
proued my hart with thee: gather them together as a flocke
to the victime, and * ſanctifie them in the day of ſlaughter.
4 † How long ſhal the land mourne, and the herbe of euerie
fielde be withered for malice of the inhabitants therein? Beaſt
is conſumed, and foule: becauſe they haue ſaied: He ſhal not
5 ſee our later endes. † If running with footemen thou haſt laboured:
how canſt thou contend with horſes? And whereas
in a land of peace thou haſt bene ſecure, what wilt thou doe
6 in the pride of Iordan? † For euen thy bretheren, & the houſe
of thy father, they alſo haue fought againſt thee, and haue
cried after thee with ful voice: beleue them not when they
7 ſhal ſpeake good thinges vnto thee. † I haue forſaken my
houſe, I haue left mine inheritance: I haue geuen my beloued
8 ſoule into the hand of her enemies. † Myne inhetitance is
become vnto me as a lion in the wood: it hath vttered a voice
9 againſt me, therefore haue I hated it. † Why, is myne inheritance
vnto me as a bird of diuers coulors? is it as a birde died
through out? come, aſſemble yourſelues al ye beaſtes of the
10 land, make haſte to deuoure. † Manie paſtours haue deſtroyed
my vineyard, they haue troden downe my portion: they haue
made my portion that was worthie to be deſired, into a deſert
11 of deſolation. † They haue laied it into diſſipation, and it
hath mourned vpon me. With deſolation is al the land made
deſolate: becauſe there is none that conſidereth in the hart.
12 † Vpon al the wayes of the deſert the waſters are come, becauſe
the ſword of our Lord ſhal deuoure from one end of
the land to the other end thereof: there is no peace to al fleſh.
13 † They haue ſowen wheate, and reaped thornes: they haue
taken an inheritance, and it ſhal not profite them: you ſhal be
aſhamed of your fruites, for the wrath of the furie of our
14 Lord. † Thus ſaith the Lord againſt al my moſt wicked neighbours:
:: which touche the inheritance that I haue diſtributed
to my people of Iſrael: Behold I wil plucke them out of
their land, & the houſe of Iuda I wil plucke out of the middes

Iob. 21. Abac. 1.

* ſegregate.

:: Prophetes, & other holie men, not ignorant nor doubtful of Gods prouidence, ſpeake ſometimes in the perſon of the weake, as deſirous to know why God ſuffereth the wicked to proſper in this world, and the godlie to be afflicted. Iob. 21. v. 7. David Pſal. 72. v. 2. 3. Abacuc. 1. v. 3.

:: After that the children are chaſticed, the rodde is to be burned.

of them. † And when I ſhal haue plucked them out, I wil returne, 15
and haue mercie on them: and wil bring them backe,
euerie man to his inheritance, and euerie man into his land.
† And it ſhal be: if being taught they wil learne the waies of 16
my people, that they ſweare in my name: Our Lord liueth, as
they haue taught my people to ſweare by Baal: they ſhal be
built in the middes of my people. † But if they wil not heare, 17
I wil plucke out that nation with plucking vp and with deſtruction,
ſaith our Lord.

The 2. part. The peoples ingratitude sining againſt God, and perſecuting the Prophet.

CHAP. XIII.

By a girdle firſt vſed and after leaſt of, 8. is prefigured the reiection of the Iewes: 12. til Gods mercie recalleth them. 17. The Prophet lamenting their obſtinacie, 22. ſheweth that their ſinne is the cauſe of their miſerie.

:: Prophecies vttered in factes haue more force to perſwade, then only wordes. And therfore the Prophetes by Gods commandment vſe both theſe wayes. *Heb. 1.*

THVS ſaith our Lord to me: Goe, and get thee :: a girdle 1
of linnen, and thou ſhalt put it about thy loynes, & ſhalt
not put it into water. † And I got a girdle according to the 2
word of our Lord, and put it about my loynes. † And the 3
word of our Lord was made to me the ſecond time, ſaying:
† Take the girdle, which thou haſt gotten, which is about thy 4
loynes, and riſing goe to Euphrates, and hide it there in an
hole of the rocke. † And I went, and hidde it in Euphrates, 5
as our Lord had commanded me. † And it came to paſſe after 6
manie daies, our Lord ſaid to me: Ariſe, goe to Euphrates: and
take from thence the girdle, which I commanded thee that
thou ſhouldſt hide it there. † And I went to Euphrates, and 7
digged, and tooke the girdle out of the place, where I had hid
it: and behold the girdle was rotten, ſo that it was fitte for
noe vſe. † And the word of our Lord was made to me, ſaying: 8
† Thus ſaith our Lord: ſo wil I make the pride of Iuda, & the 9
great pride of Ieruſalem. † This moſt wicked people, which 10
wil not heare my wordes, and walke in the peruerſitie of their
hart: and haue gone after ſtrange goddes to ſerue them, and to
adore them: & they ſhal be as this girdle, which is fitte for no
vſe. † For as the girdle cleaueth to the loynes of a man, ſo haue 11
I faſt ioyned to me al the houſe of Iſrael, and al the houſe of
Iuda, ſaith our Lord: that they might be my people, and name,
and prayſe, and glorie: and they heard not. † Thou ſhalt 12
ſay therefore vnto them this word: Thus ſaith our Lord the
God of Iſrael: :: Euerie bottle ſhal be filled with wine. And
they ſhal ſay to thee: Why, are we ignorant that euerie bottle

:: An other prophetical ſimilitude to

ſhal be

13 shal be filled with wine? † And thou shalt ſay to them: Thus
ſaith our Lord: Behold I wil fil al the inhabitants of this land,
& the kinges that of the ſtocke of Dauid ſitte vpon his throne,
and the prieſts, and the prophets, and al the inhabitants of Ie-
14 ruſalem, with drunkennes. † And I wil diſperſe them euerie
man from his brother, and the fathers and ſonnes together,
ſaith our Lord: I wil not ſpare, and I wil not yelde: neither
15 wil I haue mercie not to deſtroy them. † Heare ye, and geue
16 eare. Be not eleuated, becauſe our Lord hath ſpoken. † Geue
ye glorie to our Lord your God, before it waxe darke, and be-
fore your feete ſtumble at the darke mountaines: you shal
looke for light, and he wil turne it into the shadow of death,
17 and into darkenes. † But if you wil not heare this, in ſecret
my ſoule shal weepe becauſe of the pride: weeping it shal
Lam. 1. weepe, and mine eie shal droppe teares, becauſe the flocke of
18 our Lord is taken. † Say to the king, and to her that ruleth:
Be humbled, ſitte downe: becauſe the crowne of your glorie
19 is come downe from your head. † The cities of the South are
shut, and there is none that may open them: al Iuda is tranſ-
20 ported with a perfect tranſmigration. † Lift vp your eies, and
ſee you, that come from the North: where is the flocke that is
21 geuen thee, thy noble cattel? † What wilt thou ſay when he
shal viſite thee? for thou haſt taught them againſt thee, and
inſtructed them againſt thyne owne head: shal not ſorowes
22 apprehend thee, as a woman in trauel? † And if thou shalt
ſay in thy hart: Why are theſe thinges come vnto me? For the
multitude of thine iniquitie, thy more shamelie partes are diſ-
23 couered, the ſoles of thy feete are polluted. † :: If the Æthio-
pian can change his skinne, or the leopard his ſpottes: you
24 alſo can doe wel, when you haue learned euil. † And I wil
ſcatter them as ſtubble, which is violently taken with the
25 winde in the deſert. † This is thy lot, and portion of thy mea-
ſure from me, ſaith our Lord, becauſe thou haſt forgotten me,
26 and haſt truſted in lying. † Wherefore I haue alſo made bare
thy thighes againſt thy face, and thine ignominie hath appea-
27 red, † thine adulteries, and thy neying the wickedneſſe of
thy fornication: vpon the litle hilles in the field I haue ſeene
thine abominations. Woe to thee Ieruſalem, thou wilt not be
made cleane after me: how long yet?

ſignifie that the Iewes shal be perplexe, not knowing what to do in extreme diſtreſſe: as ſenſles men ouercome with much wine.

:: Cuſtome is as it were an other nature, hard to be altered: yet Gods grace raiſeth ſome inueterate ſinners to true repentance, but this is rare. And of them ſelues without grace no ſinners can riſe nor repent.

CHAP. XIIII.

Iurie ſhal be afflicted with drought and famine. 11. Neither ſhal the prophets prayer, nor their faſtes, nor ſacrifices auaile them. 14. Falſeprophetes ſhal perish with the ſeduced people. 17. Ieremie lamenting exhorteth them to repentance.

THE word of our Lord that was made to Ieremie concer- 1
ning the wordes :: of the drought. † Iurie hath mourned, 2
and the gates thereof are fallen downe, & are obſcured on the
earth, and the crie of Ieruſalem is come vp. † The greater men 3
haue ſent their inferiours to the water: they came to drawe,
they found no water, they caried backe their veſſels emptie:
they were confounded and afflicted, and couered their heades.
† For the waſte of the land, becauſe there came no rayne vpon 4
the earth, the husbandmen were confounded, they couered
their heades. † For the hinde alſo brought forth in the field, 5
and left it: becauſe there was no graſſe. † And the wild aſſes 6
ſtood vpon the rockes, they drew winde as dragons, their eies
failed, becauſe there was no graſſe. † If our iniquities haue an- 7
ſwered vs: Lord do for thy names ſake, becauſe our reuol-
tinges are manie, to thee we haue ſinned. † O expectaion of Iſ- 8
rael, the ſauiour thereof in the time of tribulation: why wilt
thou be as a ſeiourner in the land, and as a wayfaring man tur-
ning in to lodge? † Why wilt thou be as a wandring man, as the 9
:: ſtrong that can not ſaue? but thou ô Lord art in vs, and thy
name is inuocated vpon vs, forſake vs not. † Thus ſaith our 10
Lord to his people, which hath loued to moue their feete, and
haue not reſted, and hath not pleaſed our Lord: Now wil he
remember their iniquities, and viſite their ſinnes. † And our 11
Lord ſaid to me: Pray not for this people to good. † When 12
they shal faſt I wil not heare their prayers: and if they shal
offer holocauſtes and victimes, I wil not receiue them: be-
cauſe with ſword, and famine, and peſtilence I wil conſume
them. † And I ſaid: A a a, ô Lord God :: the Prophetes ſay to 13
them: You shal not ſee the ſword, and there shal be no famine
among you, but he wil geue you true peace in this place.
† And our Lord ſaid to me: The prophetes prophecie falſely 14
in my name: I ſent them not, and I commanded them not,
neither haue I ſpoken vnto them: lying viſion, and deceitful
diuination, guilfulnes, and the ſeduction of their owne hart
they prophecie vnto you. † Therefore thus ſaith our Lord 15
of the prophets, that prophecie in my name, whom I ſent
not,

:: The Iewes ſuffered famine & thirſt by reaſon of drought, for their ſinnes, which alſo ſignifieth depriuation of Gods grace for their former wickednes.

:: As one that braggeth, and eſteemeth him ſelf ſtrong.

:: Falſe prophetes ſeducing the people, can not excuſe them from ſinne. For when the blind leadeth the blind, both fal into the pitte.

not, that ſay: There ſhal not be ſword, and famine in this land:
In ſword and famine ſhal thoſe prophetes be conſumed.
16 † And the peoples to whom they prophecie, ſhal be caſt forth
in the waies of Ieruſalem through famine and ſword, and
there ſhal be none to burie them; they and their wiues, their
ſonnes and their daughters, and I wil power out their euil
17 vpon them. † And thou ſhalt ſay this word vnto them: Let
mine eies ſhede teares night and day, and not ceaſe, becauſe
the :: virgine daughter of my people, is afflicted with great af-
18 fliction, with a verie ſore plague exceedingly. † If I ſhal goe
out to the fieldes, loe the ſlaine with the ſword: and if I enter
into the citie, loe the pyned away with famine. For the pro-
phet and the prieſt are gone into a land which they knew not.
19 † Why, caſting of haſt thou caſt away Iuda, or hath thy ſoule
abhorred Sion? why then haſt thou ſtriken vs, ſo that there
is no health? we haue expected peace, and there is no good:
20 and a time of curing, and behold truble. † We haue knowen
ô Lord our impieties, the iniquities of our fathers, becauſe we
21 haue ſinned to thee. † Geue vs not into reproche for thy
names ſake, neither make vs to haue the contumelie of the
throne of thy glorie: remember, make not thy couenant with
22 vs voide. † Why, are there among the ſculptils of the Gen-
tiles that can raine? or can the heauens geue ſhowers? art
not thou the Lord our God, whom we haue expected? for
thou haſt made al theſe thinges.

Lam. 1. & 2.

:: Notwithſtanding there were very manie greuous ſinners, yet in reſpect of the iuſt the Church is a virgine.

CHAP. XV.

Though Moyſes and Samuel ſhould pray for this people, yet God hath determined to puniſh them with plague, warre, famine, and captiuitie, 6. for their impenitencie. 10. The prophet lamenteth that for his preaching the people is become worſe, 15. and perſecuteth him. 19. but God promiſeth to deliuer and to reward him.

1 AND our Lord ſaid to me: " If Moyſes and Samuel :: ſhal
ſtand before me, my ſoule is not toward this people: caſt
2 them out from my face, and let them goe forth. † And if they
ſhal ſay vnto thee: Whither ſhal we goe forth? thou ſhalt ſay
to them: Thus ſaith our Lord: :: They that to death, to death,
and they that to ſword, to ſword: and they that to famine, to
3 famine: and they that to captiuitie, to captiuitie. † And I wil
viſite vpon them foure kindes, ſaith our Lord: The ſword to
kil, and dogges to teare, & the foules of the ayre, and beaſts of

:: The Geneua Bible is corruptly tranſlated contrarie to the Hebrew and Greeke: *Though Moyſes and Samuel ſtood before me.*

Zach. 11.

:: This Hebrew phraſe ſignifieth, that ſome ſhal dye by ſicknes, ſome by the ſword, ſome by famine, ſome ſhal be lead into captiuitie, as God hath ſeuerally ordayned.

the earth to deuoure and to deſtroy. † And I wil geue them 4
into rage to al the kingdomes of the earth: becauſe of Ma-
naſſes the ſonne of Ezechias the king of Iuda, for al thinges
that he did in Ieruſalem. † For who ſhal haue pitie on thee 5
Ieruſalem? or who ſhal be ſorie for thee? or who ſhal goe to
pray for thy peace? † Thou haſt forſaken me, ſaith our Lord, 6
thou haſt gone backward: and I wil ſtretch forth my hand
vpon thee, and wil kil thee: I am wearie in praying thee.
† And I wil ſcatter them with a fanne in the gates of the land: 7
I haue ſlayne and deſtroyed my people, & yet they are not re-
turned from their waies. † Their widowes are multiplied 8
vnto me aboue the ſand of the ſea: I haue brought into them
vpon the mother of the youngman a waſter at noone day: I
haue caſt terrour ſudenly vpon the cities. † She is weakned 9
that bare ſeuen, her ſoule hath fainted: the ſunne went downe
to her, when it was yet day: she is confounded, and ashamed:
and the reſidue of them I wil geue vnto the ſword in the ſight
of their enemies, ſaith our Lord. † Woe is me, my mother: 10
why haſt thou borne me a man of brawling, a man of diſcord
in al the earth? I haue not lent to vſurie, neither hath anie man
lent vnto me to vſurie: al curſe me. † Our Lord ſaith: If thy 11
remnant ſhal not be to good, if I haue not holpen thee in the
time of affliction, and in the time of tribulation againſt the
enemie. † Why, ſhal :: yron be confederate with the yron from 12
the North, and alſo :: braſſe? † Thy riches and thy treaſures I 13
wil geue into ſpoile for naught for al thy ſinnes, and in al thy
borders. † And I wil bring thine enemies out of a land, which 14
thou knoweſt not: becauſe a fire is kindled in my furie, it ſhal
burne vpon you. † :: Thou knoweſt ô Lord, be mindful of 15
me, and viſite me, and defend me from them, that perſecute
me: doe not receiue me in :: thy patience, know that I haue
ſuſtayned reproch for thee. † Thy wordes were found, and I 16
did eate them, and thy word was made to me a ioy & gladnes
of my hart: becauſe thy name is inuocated vpon me ô Lord
God of hoſtes. † I ſate not in the councel of ieſters, and I haue 17
gloried at the face of thy hand: I ſate alone, becauſe thou
haſt filled me with threaning. † Why is my ſorow made per- 18
petual, and my deſperate plague refuſeth to be cured? it is be-
come vnto me as a lie of :: vnfaythful waters. † For this cauſe 19
thus ſaith our Lord: If thou wilt be conuerted, I wil conuert
thee, and thou ſhalt ſtand before my face: and if thou wilt ſe-

4. Reg. 21.

Amos. 8.

Pſal. 1. & 25.

:: There can hardly be concord betwen potent kingdomes.

:: The weaker is eaſily afflicted by the ſtronger.

:: The Prophet fearing his ovvne vveaknes prayeth to be deliuered from perſecution.

:: Defer not to deliuer me. As *Pſal. 12. v. 2. 3.*

:: Vaine hopes.

perate

perate the pretious thing from the vile, thou ſhalt be as my
mouth: they ſhal be turned to thee, & ∷ thou ſhalt not be
20 turned to them. † And I wil geue thee vnto this people as a
braſen wal, ſtrong: and they ſhal fight againſt thee, and ſhal not
preuaile: becauſe I am with thee to ſaue thee, and to deliuer
21 thee, ſaith our Lord. † And I wil deliuer thee out of the hand
of the moſt wicked, and I wil redeeme thee out of the hand
of ſtrong.

∷ The people ſhal yeld to the prophets admonition, not he to their peruerſitie.

ANNOTATIONS. CHAP. XV.

1. *If Moyſes and Samuel ſhal ſtand before me.*] As before God reueled to this prophet Ieremie, that the people ſhould aſſuredly be puniſhed, and therfore prohibited him (ch. 7. v. 16. ch. 11. v. 14 & ch. 14. v. 11.) that he ſhould not pray for them: ſo here he confirmeth the ſame determinate ſentence of their puniſhment, ſaying: *If Moyſes and Samuel ſhal ſtand before me, my ſoule is not tovvards this people.* That is, though not only Ieremie (a zelous holie prophet now liuing) but alſo Moyſes and Samuel (departed from this world long before) ſhal pray for this people, yet they ſhal not eſcape the deſigned puniſhment, for their great ſinnes. By neceſſarie conſequence of which confirmation, is alſo proued, that Moyſes and Samuel, after their death, both could and did ſometimes pray for the ſame people. For otherwiſe the particular mention of theſe prophetes, were not to the purpoſe, if they neuer did, nor could pray for them. And wheras the Engliſh gloſſe (in the Geneua Bible) ſuppoſeth Gods *meaning to be, that if there vvere anie man liuing moued vvith ſo great Zele tovvards the people, as vvere theſe tvvo, yet he vvould not grant this requeſt, for as much as he had determined the contrarie,* it is euident that Ieremie, Ezechiel, Daniel, and ſome other prophetes then liuing, had alſo great zele, very like to the others, and therfore this text ſpeaketh not of others like vnto them; but as S. Ierom (in his commentaries, vpon this place) S. Chryſoſtom (*ho. 1. in 1. Theſſ. 1.*) and S. Gregorie (*li. 9. Moral. c. 12.*) vnderſtand it, of Moyſes and Samuel them ſelues, being in aſſured happie ſtate, where their former great zele and charitie were now greater, and more perfect then in this life.

No prayers of others do auaile for obſtinate & impenitent ſinners.

Saincts after their death pray for men in this world.

This text is vnderſtood of Moyſes and Samuel them ſelues.

CHAP. XVI.

The prophet is forbid to marie, trubleſome times not ſuffering the cares of familie: 5. He muſt neither goe to places of feaſting, nor mourning, more dying then can be mourned or buried. 10. Al which is for their idolatrie. 15. but after captiuitie the people ſhal be releaſed. 16. And both Iewes and Gentiles conuerted to Chriſt.

1 AND the word of our Lord was made to me, ſaying:
2 † ∷ Thou ſhalt not take a wife, and thou ſhalt not haue
3 ſonnes, and daughters in this place. † Becauſe thus ſaith our
Lord concerning ſonnes and daughters, that are begotten in
this place, and concerning their mothers, which beare them:
and concerning their fathers, of whoſe ſtocke they were

∷ Ieremie not only liued ſingle in the times of tribulation, but alſo remained a virgin al his life. S. Ierom li. 1. aduer. Iouian. *poſt medium.*

borne

borne in this land: † by the deathes of diſeaſes they ſhal die: 4
they ſhal not be mourned, and they ſhal not be buried, they
ſhal be as a dunghil vpon the face of the earth: they ſhal be
conſumed, both with ſword, and famine: and their carcaſſe
ſhal be meate for the foules of the ayre, and beaſtes of the
earth. † For thus ſaith our Lord: Enter not into the houſe of 5
feaſting, neither goe thou to mourne, nor comfort them: be-
cauſe I haue taken away my peace from this people, ſaith our
Lord, mercie and commiſerations. † And great and litle ſhal 6
die in this land: they ſhal not be buried nor mourned, and they
ſhal not cut them ſelues, neither ſhal baldnes be made for
them. † And they ſhal not breake bread among them to him 7
that mourneth to comfort him vpon the dead: and they ſhal
not geue them drinke of the cuppe to comfort them vpon
their father and mother. † And enter not into the houſe of 8
feaſting, to ſitte with them, and to eate and drinke: † becauſe 9
thus ſaith our Lord of hoſtes the God of Iſrael: Behold I wil
take away out of this place in your eies, and in your daies the
voice of ioy, and the voice of gladnes, the voice of the bride-
grome, and the voice of the bride. † And when thou ſhalt 10
tel this people al theſe wordes, and they ſhal ſay to thee:
Wherefore hath our Lord ſpoken vpon vs al this greate euil?
what is our iniquitie? and what is our ſinne, that we haue
ſinned to the Lord our God? † Thou ſhalt ſay to them: Becauſe 11
your fathers haue forſaken me, ſaith our Lord: and gone after
ſtrange goddes, and ſerued them, and adored them: and me
they haue forſaken, & my law they haue not kept. † But ∷ you 12
alſo haue wrought worſe then your fathers: for behold euerie
one walketh after the peruerſitie of his euil hart, that he
heare me not. † And I wil caſt you forth out of this land, into 13
a land, which you and your fathers knew not: and there you
ſhal ſerue ſtrange goddes day and night, which ſhal not geue
you anie reſt. † ∷ Therefore behold the daies come, ſaith our 14
Lord, & it ſhal be ſaid no more: The Lord liueth, that brought
forth the children of Iſrael out of the Land of Ægypt, † But, 15
The Lord liueth, that brought the children of Iſrael out of the
Land of the North, and out of al the landes to the which I did
caſt them out: and I wil bring them againe into their land,
which I gaue to their fathers. † Behold I wil ſend manie 16
∷ fiſhers ſaith our Lord, & they ſhal fiſhe them: and after this
I wil ſend them manie ∷ hunters, & they ſhal hunt them from
euerie

∷ After long expectation of amendment, & generation after generation adding more ſinnes, at laſt cometh great puniſhment.

∷ But againe after puniſhment God ſheweth his mercie.

∷ The Apoſtles.

∷ Other Apoſtolical men.

euerie mountaine, and from euerie litle hil, and out of the
17 caues :: of rockes. † Becauſe mine eies are vpon al their waies:
they are not hid from my face, and their iniquitie hath not
18 bene hid from mine eies. † And I wil repay firſt their duble ini-
quities, and their ſinnes: becauſe they haue contaminated my
land with the carcaſſes of their idols, and with their abomi-
19 nations they haue filled mine inheritance. † O Lord my force,
and my ſtrength, and my refuge in the day of tribulation: to
thee the Gentiles ſhal come from the endes of the earth, and
ſhal ſay: In very deede our fathers haue poſſeſſed lying, vanitie
20 which hath not profited them. † Why, :: ſhal a man make
21 goddes vnto himſelf, and they are not goddes? † Therefore
behold I wil ſhew them at this time, I wil ſhew them my
hand, and my powre: and they ſhal know that my name is
the Lord.

:: *Not only Chriſt is a rock, but he hath alſo geuen to his Apoſtle* Peter *to be called a rocke. In whoſe iudgements they that reſt are rightly ſayde to be tranſlated from the rocke.* S. Iero. *in hunc locum.*

:: To make men is the worke of God, and therfore it is very abſurde, that a man can make goddes. S. *Iero. ibidem.*

CHAP. XVII.

For obſtinacie in ſinne the Iewes ſhal be ledde captiue. 5. He is curſed that truſteth in fleſh: 7. and bleſſed that truſteth in God. 9. Only God ſearcheth the hart, geuing to euerie one as they deſerue. 11. The prophet prayeth to be deliuered from his enemies: 19. preacheth obſeruation of the Law: 24. ſo they ſhal proſper, otherwiſe periſh.

1 THE ſinne of Iuda is written with :: yron penne in naile
of Adamant, grauen vpon the bredth of their hart, and
2 in the hornes of their altars. † When their children ſhal re-
member their altars, and their groues, and their trees with
3 greene leaues in the high mountaines, † ſacrificing in the
field: I wil geue thy ſtrength, and al thy treaſures into ſpoile,
4 thine excelſes for ſinne in al thy coſtes. † And thou ſhalt be
left alone of thine inheritance, which I gaue thee: and I wil
make thee ſerue thine enemies in a land, which thou knoweſt
not: becauſe thou haſt kindled a fire in my furie, it ſhal burne
5 for euer. † Thus ſaith our Lord: Curſed be the man that tru-
Iſa. 30. ſteth :: in man, & maketh fleſh his arme, and his hart departeth
6 from our Lord. † For he ſhal be as litle buſhes in the deſert,
and ſhal not ſee when good ſhal come: but he ſhal dwel in
drynes in the deſert, in a land of ſaltnes, and not habitable.
7 † Bleſſed be the man, that truſteth in our Lord, and our Lord
8 ſhal be his confidence. † And he ſhal be as a tree that is plan-
Pſal. 1. ted vpon the waters, that ſpreddeth his rootes towards moy-
ſture: and it ſhal not feare when the heate cometh. And the

:: Theſe metaphorical termes ſignifie that their ſinnes were inueterated, and hard to be blotted out.

:: Chiefe and principal truſt muſt be in Gods helpe, not in mans ſtrength or policie.

leafe thereof ſhal be greene, and in the time of drought it ſhal
not be careful, neither ſhal it ceaſe at anie time to bring forth
fruite. † The hart of man is peruerſe, and vnſearcheable, 9
who ſhal know it? † I the Lord :: that ſearche the hart, and 10
proue the reynes: which geue to euerie one according to
his way, and according to the fruite of his inuentions.
† The partrich hath nouriſhed that which ſhe brought not 11
forth: he hath gathered riches, and not in iudgement: in
the middes of his dayes he ſhal leaue them, and in his latter end
he ſhal be a foole. † A throne of glorie of height from the 12
beginning, the place of our ſanctification: † O Lord the expectation 13
of Iſrael: al that forſake thee, ſhal be confounded:
they that depart from thee, ſhal be written in the earth: becauſe
they haue forſaken the vaine of liuing waters our Lord.
† Heale me ô Lord, and I ſhal be healed: ſaue me, and I ſhal 14
be ſaued: becauſe thou art my praiſe. † Behold they ſay to me: 15
Where is the word of our Lord? let it come. † And I am not 16
trubled, folowing thee the paſtour, and the day of man I haue
not deſired, thou knoweſt. That which hath proceeded out
of my lippes, hath bene right in thy ſight. † Be not thou a 17
terrour vnto me, thou art mine hope in the day of affliction.
† Let them be confounded that perſecute me, and let not me 18
be confounded: let them be afrayd, and let not me be afrayd:
bring vpon them the day of affliction, and with duble deſtruction,
deſtroy them. † Thus ſaith our Lord to me: Goe, and 19
ſtand in the gate of the children of the people, by which
the kinges of Iuda come in, and goe out, and in al the gates of
Ieruſalem: † and thou ſhalt ſay to them: Heare the word of 20
our Lord ye kinges of Iuda, and al Iuda, and al the inhabitants
of Ieruſalem, that enter in by theſe gates. † Thus ſaith our 21
Lord: Take heede to your ſoules, and carie not burdens on
:: the Sabbath day: neither bring them in by the gates of Ieruſalem.
† And caſt not forth burdens out of your houſes on 22
the Sabbath day, and al worke you ſhal not doe: ſanctifie the
Sabbath day, as I commanded your fathers. † And they heard 23
not, nor inclined their eare: but hardned their necke, that they
would not heare me, and that they would not take diſcipline.
† And it ſhal be: if you wil heare me, ſaith our Lord, that you 24
bring not burdens in by the gates of this citie on the Sabbath
day: and if you wil ſanctifie the Sabbath day, that you doe not
al workes therein: † :: there ſhal enter in by the gates of this 25
citie

:: It is proper to God only by his owne powre to ſearch the hart of man and to know his ſecrete thoughts vvhich men, nor Angels can not naturally know; but holie Angels & glorified Sainctes do knovv the thoughtes of men by light of glorie vvhen mortal men pray vnto them; & prophetes know by light of prophecie, as Elizeus ſavv vvhen Giezi tooke bribes; and by ſpecial inſpiration, S. Peter knew the fraude of Ananias, & Zaphira. *Act.* 5.

:: By the ſabbath, as often els vvhere, is meant the obſeruation of al the lavv.

:: Such temporal rewardes

Pſa. 7. *v.* 10. *Apoc.* 2. *v.* 23.

Iſa.
Rom

citie kinges and princes, ſitting vpon the throne of Dauid, and
mounting on chariotes and horſes, they and their princes, the
men of Iuda, and the inhabiters of Ieruſalem: and this citie
26 shal be inhabited for euer. † And they shal come from the
cities of Iuda, and from round about Ieruſalem, and from the
land of Beniamin, and from the champaine countries, & from
the mountaines, and from the South, carying holocauſt, and
victime, and ſacrifice, and frankincenſe, and they shal bring in
27 oblation into the houſe of our Lord. † But if you wil not
heare me, to ſanctifie the Sabbath day, & not to carie burden,
and not to bring in by the gates of Ieruſalem on the Sabbath
day: I wil kindle a fire in the gates thereof, and it shal deuoure
the houſes of Ieruſalem, and it shal not be quenched.

vvere commonly promiſed in the old teſtament, but in the nevv is promiſed life euerlaſting, & eternal glorie.

CHAP. XVIII.

As clay in the hand of a potter, ſo is Iſrael in Gods hand. 8. He pardoneth penitents, 10. and puniſheth the obſtinate. 18. They conſpire againſt Ieremie, for which he denounceth miſeries hanging ouer them.

1 THE word that was made to Ieremie from our Lord, ſaying:
2 † Ariſe and goe downe into the potters houſe, and
3 there thou shalt heare my wordes. † And I went downe into
the potters houſe, and behold he made a worke vpon the
4 wheele. † And the veſſel was broken which he made of clay
with his handes: and turning :: he made it an other veſſel, as
5 it pleaſed in his eies to make it. † And the word of our Lord
6 was made to me, ſaying: † Why, shal I not be able to doe vnto
you, as this potter, ô houſe of Iſrael? Behold, ſaith our Lord,
as clay in the hand of the potter, ſo are you in my hand, ô
7 houſe of Iſrael. † I wil ſodenly ſpeake againſt nation, and againſt
8 kingdom, to roote out, and deſtroy, and waſt it. † If
that nation shal repent them of their euil, againſt whom I
haue ſpoken: I alſo wil repent me of the euil, that I haue
9 thought to doe to it. † And I wil ſodenly ſpeake of nation and
10 of kingdom, to build and plant it. † If it shal do euil in mine
eies, that it heare not my voice: I wil repent me of the good
11 that I haue ſpoken to do vnto it. † Now therefore tel the
man of Iuda, and the inhabitantes of Ieruſalem, ſaying: Thus
ſaith our Lord: Behold I forge euil againſt you, and deuiſe a
deuice againſt you: let euerie man returne from his euil way,
12 and direct ye your waies and your ſtudies. † Who ſaid: We are
deſperate: for we wil goe after our cogitations, and we wil

Iſa. 45.
Rom. 9.

:: A potter can make a nevv veſſel of the ſame clay being miſformed in caſting, ſo it be yet freſh, & moyſt; but God can alſo reforme man being hardned in hart, as if he made a new potte of an old one, broken into peeces or deformed.

do euerie one the peruerſitie of his euil hart. † Therefore 13
thus ſaith our Lord: Aske the Nations: Who hath heard ſuch
horrible thinges, as the virgine of Iſrael hath done excee-
dingly? † Why shal the ſnow of Libanus faile from the rocke 14
of the field? or can the cold waters gushing forth and runing
downe, be drawen out? † Becauſe my people hath forgotten 15
me, ſacrificing in vaine, and ſtumbling in their waies, in the
pathes of the world, that they might walke by them in a way
not trodden: † that their land might be made into deſolation, 16
and into an euerlaſting hiſſe: euerie one that shal paſſe by it,
shal be aſtonied, and wagge his head. † As the burning winde 17
wil I diſperſe them before the enemie: the backe, and not the
face wil I shew them in the day of their perdition. † And 18
they ſaid: ∷ Come, and let vs finde deuiſes againſt Ieremie:
for the law shal not perish from the prieſt, nor counſel from
the wiſe, nor the word from the prophet: come, and let vs
ſtrike him with the tongue, and let vs not attend to al his
wordes. † Attend ô Lord vnto me, and heare the voice of 19
mine aduerſaries. † Why, is euil rendred for good, becauſe 20
they haue digged a pitte for my ſoule? Remember that I haue
ſtood in the ſight, to ſpeake good for them, and to returne
away their indignation from them. † Therefore geue their 21
children into famine, and lead them into the handes of the
ſword: let their wiues be made without children, & widowes:
and let the husbands be killed by death: let their youngmen
be pearced through with the ſword in battel. † Let a crie be 22
heard out of their houſes, for thou shalt bring the robber
vpon them ſodenly: becauſe they haue digged a pitte to take
me, and haue hid ſnares for my feete. † But thou ô Lord 23
knoweſt al their counſel againſt me vnto death: be not propi-
cious to their iniquitie, & let not their ſinne be cleane put out
from thy face: let them be made falling in thy ſight, in the
time of thy furie deale with them.

∷ Alluding to his owne perſecution the prophet here ſpeaketh expreſly of Chriſt, as S. Ierom sheweth it verified when the Iewes crucified Chriſt, crying *Crucifie him, crucifie him.*

CHAP. XIX.

The prophet holding an earthen bottel in his hand, preacheth the deſtruction of Ieruſalem, 4. *for their idolatrie:* 10. *and in ſigne therof breaketh the bottel in peeces:* 11. *denouncing that God wil ſo breake the people that contemne his word.*

THvs ſaith our Lord: Goe, and ∷ take a potters earthen 1
bottel of the ancients of the people, and of the ancients
of the

∷ VVordes & actions together inſtruct

2 of the prieſts: † and goe forth to the valley of the ſonne of
Ennom, which is by the enterie of the earthen gate: and there
3 thou ſhalt preach the wordes, that I wil ſpeake to thee. † And
thou ſhalt ſay: Heare the word of our Lord ye kinges of Iuda,
and inhabitants of Ieruſalem: Thus ſaith the Lord of hoſtes,
the God of Iſrael: Behold I wil bring in affliction vpon this
place: ſo that euerie one, that ſhal heare it, his eares ſhal tingle:
4 † becauſe they haue forſaken me, and haue made this place
ſtrange: & they haue ſacrificed therein to ſtrange goddes, whō
they, and their fathers, & the king of Iuda haue not knowen:
and they haue filled this place with the bloud of innocents.
5 † And they haue built the excelſes of Baalim, to burne their
children with fire for holocauſt to Baalim: which I commanded
not, nor haue ſpoken of, neither haue they aſcended into
6 my hart. † Therefore behold the daies come, ſaith our Lord:
and this place ſhal no more be called, Topheth, and the valley
7 of the ſonne of Ennom, but the valley of ſlaughter. † And I
wil diſſipate the counſel of Iuda and Ieruſalem in this place:
and I wil ſubuerte them with the ſword in the ſight of their
enemies, and in the hand of them that ſeeke their liues: and I
wil geue their carcaſſes to be meate for the foules of the ayre,
8 and for the beaſtes of the earth. † And I wil make this citie
into aſtoniſhment, and into hiſſing: euerie one that ſhal paſſe
by it, ſhal be aſtoniſhed, & ſhal hiſſe vpon al the plague therof.
9 † And I wil feede them with the fleſh of their ſonnes, and
with the fleſh of their daughters: and euerie one ſhal eate the
fleſh of his freind in the ſiege, and in the diſtreſſe, wherein
their enemies ſhal include them, & they that ſeeke their liues.
10 † And thou ſhalt breake the bottel in the ſight of the men,
11 that ſhal goe with thee. † And thou ſhalt ſay to them: Thus
ſaith the Lord of hoſtes: So wil I breake this people, and this
citie, as the potters veſſel is broken, that can :: no more be
repaired: and they ſhal be buried in Topheth, becauſe there
12 is no other place to burie in. † So wil I doe to this place, ſaith
our Lord, and to the inhabitants thereof: and I wil make this
13 citie as Topheth. † And the houſes of Ieruſalem, and the
houſes of the kinges of Iuda ſhal be as the place of Topheth,
vncleane: al houſes, in the toppes whereof they haue ſacrificed
to al the hoſt of heauen, and haue offered libaments to
14 ſtrange goddes. † And Ieremie came from Topheth, whither
our Lord had ſent him to prophecie, and he ſtoode in the court

both by the eares & eyes, and ſo moue more effectually. as S. Ierom *often noteth*.

:: That which is vnpoſſible to men, is poſſible to God. *Mat. 19. See Annot. ch. 18. v. 3*

of the houſe of our Lord, and ſaid to al the people: † Thus 15
ſaith the Lord of hoſtes, the God of Iſrael: Behold I wil bring
in vpon this citie, & vpon al the cities thereof al the euils that
I haue ſpoken againſt it: becauſe they haue hardened their
necke, that they would not heare my wordes.

CHAP. XX.

Phaſſur a prieſt beateth the prophet, and putteth him in the ſtockes. He ſtil prophecieth their captiuitie in Babylon. 7. Lamenteth that he and his preaching is derided: 11. confideth in God: 14. and vttereth his afflicted minde.

AND Phaſſur the ſonne of Emmer prieſt, who was ap- 1
pointed prince in the houſe of our Lord, heard Ieremie
prophecying theſe wordes. † And Phaſſur ſtroke Ieremie the 2
prophet, and put him into the ſtockes, that was in the vpper
gate of Beniamin, in the houſe of our Lord. † And when it 3
was light on the morow, Phaſſur brought forth Ieremie out
of the ſtockes. And Ieremie ſaid to him: Our Lord hath called
thy name not :: Phaſſur, but feare on euerie ſide. † Becauſe thus 4
ſaith our Lord: Behold I wil geue thee into feare, thee and al
thy freindes: and they ſhal fal by the ſword of their enemies,
and thine eies ſhal ſee, and I wil geue al Iuda into the hand of
the king of Babylon: & he ſhal tranſport them into Babylon,
and ſhal ſtrike them with the ſword. † And I wil geue al the 5
ſubſtance of this citie, and al the labour therof, & al the price,
and al the treaſures of the kings of Iuda wil I geue into the
hand of their enemies: and they ſhal ſpoile them, and take
them away, and carie them into Babylon. † But thou Phaſſur, 6
and al the inhabiters of thy houſe ſhal goe into captiuitie, and
thou ſhalt come into Babylon, and there thou ſhalt die, and
there ſhalt be buried, thou and al thy freindes, to whom thou
haſt prophecied a lie. † Thou haſt ſeduced me ô Lord, and I 7
am ſeduced: thou waſt ſtronger then I, and haſt preuailed: I
am made a deriſion al the day, al doe ſcorne me. † Becauſe 8
now long agoe I ſpeake, crying out iniquitie, and I often
proclayme waſting: and the word of our Lord is made a re-
proch to me, and a deriſion al the day. † And I ſaid :: I wil 9
nor remember him, nor ſpeake anie more in his name: and
there was made in my hart as a fire boyling, and ſhut vp in my
bones: and I fainted, not ſuſtayning to beare it. † For I heard 10
the contumelies of manie, & terrour on euerie ſide: perſecute

:: Phaſſur ſignifieth *multiplying principalitie*, but his name was changed into *Feare on euerie ſide*, to ſignifie that he ſhould be terrified by many enimies.

:: As Iob (ſaith S. Ierom) ſo this holie prophet in hyperbolical wordes ſheweth his afflicted mind, ſignifying that

ye, and

ye, and let vs perſecute him: of al the men, that were my
peaceables, and garding my ſide: if by anie meanes he may be
deceiued, and we preuaile againſt him, & be reuenged on him.
11 † But our Lord is with me as a ſtrong warrier: therefore they
that perſecute me ſhal fal, and ſhal be weake: they ſhal be
confounded exceedingly, becauſe they haue not vnderſtood
the euerlaſting reproch, which neuer ſhal be cleane put away.
12 † And thou Lord of hoſtes, prouer of the iuſt, which ſeeſt
the reynes and the hart: let me ſee I beſech thee thy reuenge
13 of them: for to thee I haue reueled my cauſe. † Sing ye to
our Lord, prayſe our Lord: becauſe he hath deliuered the
Iob. 3. 14 ſoule of the poore out of the hand of the wicked. † :: Curſed
be the day, wherein I was borne: the day in which my mother
15 bare me, be it not bleſſed. † Curſed be the man that told
my father, ſaying: There is a man child borne to thee: and as it
16 were with ioy he reioyced him. † Let that man be as the cities
are, which our Lord hath ſubuerted, and it hath not repented
him: let him heare crying in the morning, and howling at
17 noone time. † Who ſlew me not from the wombe, that my
mother might be made my graue, and her wombe an euerlaſting
18 conception. † Why came I out of the wombe, that I
ſhould ſee labour and ſorow, and my daies ſhould be ſpent in
confuſion?

which our Sauiour alſo affirmeth (*Mat.* 26.) It were better not to be then to be in miſerie; & as Iacob hauing liued in much trauel and affliction, calleth his dayes few and euil (*Gen.* 47.) Amos alſo (*ch.* 5.) ſaith: The day of our Lord (*afflicting*) is darknes, not light. Likewiſe S. Paul calleth this world wicked (*Gal.* 1.) and the dayes euil. *Epheſ.* 5.

The 3. part. Comminations to Ieruſalem, eſpecially to the King, euil prieſts, & falſe prophets: for which Ieremie is againe perſecuted.

CHAP. XXI.

The prophet anſwereth the kinges meſſengers, that Ieruſalem ſhal be puniſhed with plague, ſworde, famine, and captiuitie. 9. Thoſe ſhal eſcape beſt that yeld themſelues captiues: 11. exhorteth to correct their liues, leſt al be vtterly deſtroyed.

1 THE word that was made to Ieremie from our Lord,
:: when king Sedecias ſent Phaſſur the ſonne of Melchias
vnto him, and Sophonias the ſonne of Maaſias prieſt,
2 ſaying: † Aske our Lord for vs, becauſe Nabuchodonoſor the
king of Babylon maketh battel againſt vs: if perhaps our
Lord ſhal doe with vs according to al his meruelous workes,
3 and he may retire backe from vs. † And Ieremie ſaid to them:
4 Thus ſhal you ſay to Sedecias: † Thus ſaith our Lord the God
of Iſrael: Behold I wil conuert the weapons of warre which
are in your handes, and wherewith you fight againſt the king
of Babylon, and the Chaldees, that beſiege you round about
the walles: and I wil gather them together in the middes of

:: This reuelation was made to Ieremie & vttered by him long after thoſe, which are in the former chapters: yea and after ſome of thoſe which are recorded in the chapters folowing. For he ſpeaketh here of the time when Nabuchodonoſor inuaded the countrie.

this citie. † And I wil vanquish you in ſtretched out hand, 5
and in a ſtrong arme, and in furie, and in indignation, and in
great wrath. † And wil ſtrike the inhabitants of this citie, men 6
and beaſts shal dye with a greate peſtilence. † And after this 7
ſaith our Lord: I wil geue Sedecias the king of Iuda, and his
ſeruants, and his people, & they that are leaſt in his citie from
the peſtilence, and the ſword, and famine, into the hand of
Nabuchodonoſor the king of Babylon, and into the hand of
their enemies, and into the hand of them that ſeeke their life,
and he wil ſtrike them in the edge of the ſword, and he wil
not be moued, nor ſpare, nor haue mercie. † And to this 8
people thou shalt ſay: Thus ſaith our Lord: Behold :: I geue
before you the way of life, and the way of death. † He that 9
shal dwel within this citie, shal dye with the ſword, and with
famine, and peſtilence: but he that shal goe forth, and flee to
the Chaldees, that beſiege you, shal liue, and his life shal be to
him, as a ſpoile. † For I haue ſet my face vpon this citie to euil, 10
and not to good, ſaith our Lord: it shal be geuen into the hand
of the king of Babylon, & he shal burne it with fire. † And to 11
the houſe of the king of Iuda, Heare ye the word of our Lord,
† ô houſe of Dauid, thus ſaith our Lord: Iudge ye iudgement 12
in the morning, & deliuer the oppreſſed by violence out of the
hand of the oppreſſour: leſt perhaps mine indignation goe
forth as fire, and be kindled, and there be none to quenche it,
becauſe of the malice of your ſtudies. † Behold, I to thee inhabitreſſe 13
of the firme & champaine valley ſaith our Lord: which
ſay: Who shal ſtrike vs? and who shal enter into our houſes? 14
† And I wil viſite vpon you according to the fruite of your
ſtudies, ſaith our Lord: & I wil kindle a fire in the foreſt therof:
and it shal deuoure al thinges round aboute it.

:: Gods grace is euer ready that ſinners may conuert if they vvil.

Deut. 7. 11. 30.

CHAP. XXII.

The Prophet going to the palace admonisheth the king, and his officers to iudge and gouerne rightly: 5. *threatning that otherwiſe they shal fal into calamitie:* 10. *prophecieth that Sellum shal not returne into Ieruſalem:* 13. *reprehendeth vniuſt builders;* 18. *that Ioakim shal dye and be buried ignominiouſly:* 24. *and Iechonias with his mother shal dye in the captiuitie of Babylon.*

THVS ſaith our Lord: :: Goe downe into the houſe of 1
the king of Iuda, and there thou shalt ſpeake this word,
† and shalt ſay: Heare the word of our Lord ô king of Iuda, 2
which

:: This was prophecied before that which is written in the chapter precedent; for the prophetes do not obſerue the order of hiſtorie.

which ſitteſt vpon the throne of Dauid: thou and thy ſer-
3 uantes, and thy people, which enter in by theſe gates. † Thus
ſaith our Lord doe ye iudgement and iuſtice: and deliuer the
oppreſſed by violence out of the hand of the oppreſſour: and
the ſtranger, and pupil, and widow make not ſorowful, nor
oppreſſe them vniuſtly: and the innocent bloud ſhede not in
4 this place. † For if doeing you wil do this thing, there ſhal
enter in by the gates of this houſe, kinges of the ſtocke of
Dauid ſitting vpon his throne, and mounting vpon chariotes
5 and horſes, they and their ſeruants, and their people. † But if
you wil not heare theſe wordes: by my ſelf I haue ſworne,
6 ſaith our Lord, that this houſe ſhal be into deſolation. † Be-
cauſe thus ſaith our Lord vpon the houſe of the king of Iuda:
:: Galaad thou art vnto me the head of :: Libanus: if I make
7 thee not a wildernes, cities not habitable. † And I wil :: ſan-
ctifie vpon thee a killing man and his weapons: and they ſhal
cut downe thy choſen ceders, & ſhal caſt them headlong into
8 the fire. † And manie nations ſhal paſſe by this citie: and
euerie one ſhal ſay to his neighbour: Why hath the Lord done
9 ſo to this great citie? † And they ſhal anſwer: Becauſe they
haue forſaken the couenant of the Lord their God, and haue
10 adored ſtrange goddes, and ſerued them. † Weepe not for the
dead, neither mourne ye vpon him with weeping: Lament
him that goeth forth, becauſe he ſhal returne no more, nor ſee
11 the land of his natiuitie. † Becauſe thus ſaith our Lord to :: Sel-
lum the ſonne of Ioſias the king of Iuda, who :: hath reigned
for Ioſias his father, who is gone forth out of this place. He
12 ſhal returne hither no more: † but in the place, to which
I haue tranſported him, there ſhal he die, and he ſhal not ſee
13 anie this land more. † Woe to him that buildeth his houſe in
iniuſtice, and his chambers not in iudgement: his freind he
wil oppreſſe without cauſe, and his hyre he wil not render
14 him. † Who ſaith: I wil build me a broad houſe, and large
chambers: who openeth to himſelf windowes, and maketh
embowed ſielings of ceder, and painteth them with ruddle.
15 † Why, ſhalt thou reigne, becauſe thou compareſt thyſelf to
the ceder? why, did not thy father eate and drinke, and doe
16 iudgement and iuſtice then when it was wel with him? † He
iudged the cauſe of the poore and needie to his owne good,
did he it not therefore becauſe he knew me, ſaith our Lord?
17 † But thine eies and hart are to auarice, and to ſhede innocent

:: By *Galaad* he ſignifieth the kinges palace.

:: By *Libanus* Ieruſalem.

:: By *ſanctifie* ſegregate, ſeparate, or deſigne to this office.

Deut. 29.
3. *Reg.* 9.

:: The fourth ſonne of Ioſias. 1. *Par.* 3. *v.* 15.

:: To whom (as is probable) Nabuchodonoſor gaue the title of king, after the death of Sedecias.

bloud, and to craftie oppreſſion, & to the courſe of euil worke.
† Therefore thus ſaith our Lord to Ioakim the ſonne of Ioſias 18
king of Iuda: They ſhal not mourne for him, Alas brother,
and alas ſiſter: they ſhal not crie together to him, Alas Lord,
and alas ô noble one. † With the burial of an aſſe ſhal he be 19
buried, rotted and caſt forth without the gates of Ieruſalem.
† Goe vp to Libanus & crie: and in Baſan geue thy voice, & crie 20
to them that paſſe by, becauſe al thy louers are deſtroyed. † I 21
ſpake to thee in thine abundance: & thou ſaidſt: I wil not heare:
This is thy way from thy youth, becauſe thou heardeſt not my
voice. † The winde ſhal feede al thy paſtores, & thy louers ſhal 22
goe into captiuitie: and then ſhalt thou be confounded, and
aſhamed of al thy malice. † Thou that ſitteſt in Libanus, and 23
makeſt thy neſte in the ceders, how haſt thou mourned together
when ſorowes came to thee, as the ſorowes of a woman
in trauel? † I liue, ſaith our Lord: that if :: Iechonias the ſonne 24
of Ioakim the king of Iuda ſhal be a ring on my right hand,
thence wil I pluck him of. † And I wil geue thee into the hand 25
of them that ſeeke thy life, and into the hand of them, whoſe
face thou feareſt, and into the hand of Nabuchodonoſor
king of Babylon, and into the hand of the Chaldees. † And I 26
wil ſend thee, and thy mother that bare thee, into a ſtrange
countrie, in the which you were not borne, and there you
ſhal dye: † and into the land, wherto they lift vp their minde 27
to returne thither: they ſhal not returne. † Why, is this 28
man Iechonias an earthen and broken veſſel? is he a veſſel
without al pleaſure? why are they caſt away, he and his ſeede
are caſt forth into a land which they know not? † Earth, earth, 29
earth, heare the word of our Lord. † Thus ſaith our Lord: Write 30
this man barren, a man that in his daies ſhal not proſper: for
neither ſhal there be a man of his ſeede, that ſhal ſitte vpon the
throne of Dauid, and haue power anie more in Iuda.

:: Otherwiſe called Ioachin the ſonne of Ioakim. 4. *Reg.* 24. *v.* 6.

:: This Ioachin (or Iechonias) was reſtored to good eſtate, 4 *Reg.* 25. *v.* 27. but not to the dignitie or power of a king, neither Salathiel, Zorobabel, or others of his poſteritie til Chriſt.

CHAP. XXIII.

God reproueth the euil gouerners, promiſing to reduce the reliques of the people from diſperſion; 4. to ſend good paſtors; and Chriſt the chiefe Paſtor. 9. Falſe prophetes are threatned: 16. The people warned, not to heare them, preaching without miſſion, 27. againſt Gods wil, 33. and calling Gods word a burden.

WOE to the paſtors, that deſtroy and teare the flocke 1 *Ezec* 13. & 34.
of my paſture, ſaith our Lord. † Therefore thus 2
ſaith

ſaith our Lord the God of Iſrael to the paſtours, that feede my
people: You haue ſcattered my flocke, and caſt them out, and
haue not viſited them: Behold I wil viſite vpon you the ma-
3 lice of your ſtudies, ſaith our Lord. † And I wil gather toge-
ther the remnant of my flocke out of al landes, into which
I shal haue caſt them out: and I wil make them returne to
4 their fieldes, and they shal increaſe and be multiplied. † And
I wil raiſe vp paſtors ouer them, and they shal feede them: they
shal feare no more, and they shal not dread: and none shal be
5 to ſeeke of the number, ſaith our Lord. † Behold the daies
come, ſaith our Lord: & I wil rayſe vp to Dauid ∷ a iuſt branch:
and he shal reigne a king, and shal be wiſe: and he shal doe
6 iudgement and iuſtice in the earth. † In thoſe daies shal Iuda
be ſaued, and Iſrael shal dwel confidently: and this is the name
7 that they shal cal him: The Lord our iuſt one. † For this cauſe
behold the daies come, ſaith our Lord, and they shal ſay no
more: Our Lord liueth, that brought forth the children of
8 Iſrael out of the Land of Ægypt: † but: Our Lord liueth, that
hath brought forth, and brought hither the ſeede of the houſe
of Iſrael from the Land of the North, and out of al the landes,
to which I had caſt them out: & they shal dwel in their owne
9 land. † To the prophets: My hart is broken in the middes of
me, al my bones haue trembled: I am become as a drunken
man, and as a man wette with wine, at the preſence of our
10 Lord, and at the preſence of his holie wordes. † Becauſe the
land is repleniſhed with aduouterers, becauſe the land hath
mourned by reaſon of malediction, the fieldes of the deſert
are withered: and their courſe is become euil, & their ſtrength
11 vnlike. † For the prophet and the prieſt are polluted: and in
12 my houſe I haue found their euil, ſaith our Lord. † Therefore
their way shal be as ſlipper ground in the darke: for they shal
be driuen forth, and fal therein: for I wil bring euils vpon
13 them, the yeare of their viſitation, ſaith our Lord. † And in
the prophetes of Samaria I haue ſeene fooliſhnes: They
prophecied in Baal, and deceiued my people Iſrael. † And
14 in the prophetes of Ieruſalem I ſaw the ſimilitude of adul-
terers, and the way of lying: and they ſtrengthned the handes
of the moſt wicked, that no man would returne from his
malice: they are al become vnto me as Sodoma, and the in-
15 habitants thereof as Gomorrha. † Therefore thus ſaith the
Lord of hoſtes to the prophets: Behold I wil feede them with

Iſa. 4. 40. 45.

Ezec. 34. Dan. 9. Ioa. 1. v. 45.

Deut. 33.

∷ Christ who is iuſt of himſelf, who maketh others iuſt, and without whom no man can be iuſt.

wormewood, and wil geue them galle to drinke, for from the
prophetes of Ieruſalem is pollution gone forth vpon al the
land. † Thus ſaith the Lord of hoſtes: Heare not the wordes 16
of the prophets, that prophecie vnto you, and deceiue you:
they ſpeake the viſion ∷ of their owne hart, not from the
mouth of the Lord. † They ſay to them that blaſpheme me: 17
Our Lord hath ſpoken: Peace ſhal be to you, and to euerie one
that walketh in the peruerſitie of his owne hart, they haue
ſaid: There ſhal no euil come vpon you. † For who hath bene 18
preſent in the counſel of our Lord, and hath ſeene and heard
his word? Who hath conſidered his word, and heard it? † Behold 19
the whirlewind of the Lords indignation ſhal come
forth, and a tempeſt breaking out: it ſhal come vpon the head
of the impious. † The furie of the Lord ſhal not returne til 20
he doe it, and vntil he accompliſh the cogitation of his hart:
in the later daies you ſhal vnderſtand his counſel. † I ∷ ſent 21
not the prophetes, and they ranne: I ſpake not to them, and
they prophecied. † If they had ſtood in my counſel, and made 22
my wordes knowen to my people, I had verely turned them
from their euil way, and from their moſt wicked cogitations.
† Am I God neere hand thinkeſt thou, ſaith our Lord? and not 23
God farre of? † Shal a man be hid in ſecretes: and ſhal not I 24
ſee him, ſaith our Lord? Why, doe not I fil heauen and earth,
ſaith our Lord? † I haue heard what the prophets haue ſaid, 25
prophecying in my name lies, and ſaying: I haue dreamed, I
haue dreamed. † How long is this in the hart of the prophetes 26
prophecying lies, and prophecying the ſeductions of their
owne hart? † Who wil make my people to forget my name 27
through their dreames, which euerie one telleth to his neighbour:
as their fathers forgot my name for Baal. † The prophet 28
that hath a dreame, let him tel the dreame: and he that
hath my word, let him ſpeake my word truly: what hath the
chafe to doe with the wheate, ſaith our Lord? † Why, are not 29
my wordes as fire, ſaith our Lord: and as a hammer breaking a
rocke? † Therefore behold I to the prophetes, ſaith our Lord: 30
which ſteale my wordes euerie one from his neighbour. † Behold 31
I to the prophetes, ſaith our Lord: which take their
tongues, and ſay: Our Lord ſaith it. † Behold, I to the prophets 32
dreaming lies, ſaith our Lord: which haue told thoſe thinges,
and haue ſeduced my people in their lying, and in their ∷ miracles:
when I had not ſent them, nor commanded them, who
haue

∷ To truſt their owne iudgement, not beleuing the definitions of the Church, & relying euerie one vpon his priuate ſpirite is a manifeſt note of heretikes, falſe-prophetes or Apoſtataes.

∷ Miſſion of Paſtors & Prophetes was alvvayes ſo neceſſary in Gods Church, that whoſoeuer cōmeth without right miſſion is a falſe prophet, a woolfe & not a paſtor.

∷ Falſe prophetes may do falſe miracles,

33 haue not profited this people, ſaith our Lord. † If therefore
this people, or the prophet, or the prieſt ſhal aske thee, ſaying:
What is the burden of our Lord? thou ſhalt ſay to them: We
34 are the burden. for I wil caſt you forth, ſaith our Lord. † And
the prophet, and the prieſt, and the people that ſaith: The
burden of our Lord wil I viſite vpon that man, and vpon his
35 houſe. † Thus ſhal you ſay euerie one to his brother, & neighbour:
What hath our Lord anſwered? and what hath our Lord
36 ſpoken? † And the burden of our Lord ſhal no more be mentioned:
becauſe euerie mans burden ſhal be his owne word:
& you haue peruerted the wordes of the liuing God, the Lord
37 of hoſtes our God. † Thus ſhalt thou ſay to the prophet:
What hath our Lord anſwered thee? and what hath our Lord
38 ſpoken? † But if thou ſhalt ſay the burden of our Lord: for
this, thus ſaith our Lord: Becauſe you haue ſaid this word:
The burden of our Lord: and I haue ſent to you, ſaying: Say
39 not: The burden of our Lord: † Therefore behold I wil take
you away carying you, and wil forſake you, & the citie which
I haue geuen to you, and to your fathers, from before my face.
40 † And I wil geue you into euerlaſting reproch, and into eternal
ignominie, which ſhal neuer be put away by obliuion.

that is, ſtrange thinges to deceiue others: but can not worke true miracles. Becauſe therfore it is hard for vulgar people to iudge which are falſe miracles, the former note of right miſſion is a more ſecure marke to know true & falſe prophets.

CHAP. XXIIII.

By a parable of good and euil figges, is ſignified, 5. *the reduction of the penitent from captiuitie:* 8. *and the vexation of thoſe, that ſtayed in Ieruſalem, or fled into Ægypt.*

1 OVR Lord ſhewed me: and behold two baskets ful of
figges, ſet before the temple of our Lord: after that Nabuchodonoſor
king of Babylon tranſported Iechonias the
ſonne of Ioakim the king of Iuda, and his princes, and the
crafteſman, and incloſer of Ieruſalem, and had brought them
2 into Babylon. † One basket had very good figges: as the
figges of the prime time are wont to be: and one basket had
very naughtie figges, which could not be eaten, becauſe they
3 were naught. † And our Lord ſaid to me: What ſeeſt thou
Ieremie? And I ſaid: Figges: the good figges, :: exceeding
good, and the naughtie figges, exceeding naught: which can
4 not be eaten becauſe they are naught. † And the word of our
5 Lord was made to me, ſaying: † Thus ſaith our Lord the
God of Iſrael: As are theſe good figges: ſo wil I know the
tranſmigration of Iuda, which I haue ſent forth out of this

:: Literally he prophecieth that king Ieconias and others caried in the firſt trāſmigration into Babylon ſhould be releaſed or exalted; and king Sedecias with his children & folovvers ſhould periſh: but myſtically he propheci eth that the good ſhal proſper & be highly rewarded, & the wicked ſhal be miſerable and moſt ſeuerely puniſhed.

place into the land of Chaldees, vnto good. † And I wil ſet 6
mine eies vpon them to be pacified, & I wil bring them againe
into this land: and I wil build them, and not deſtroy: and I wil
plant them and not plucke them vp. † And I wil geue them 7
an hart to know me, that I am the Lord: and they ſhal be my
people, and I wil be their God: becauſe they ſhal returne to
me in al their hart. † And as are the very naughtie figges, that 8
can not be eaten, becauſe they are naught: thus ſaith our Lord,
ſo wil I geue Sedecias the king of Iuda: and his princes, and
the reſt of Ieruſalem, that haue remained in this citie, and that
dwel in the Land of Ægypt. † And I wil geue them into vexa- 9
tion, and affliction, to al the kingdomes of the earth: into
reproch, and to be a parable, and into a prouerbe, and into
malediction in al places, to which I haue caſt them out. † And 10
I wil ſend among them the ſword, famine, and peſtilence: til
they be conſumed out of the land, which I gaue them, and their
fathers.

CHAP. XXV.

After the peoples contemning to heare Ieremie, and other Prophets, preaching three & twentie yeares, 8. he denounceth their aſſured captiuitie ſeuentie yeares in Babylon: 12. *and then the ruine of their enemies.* 15. *Al which wrath of God, Ieremie forshsweth to the Iewes,* 19. *and Gentiles.* 29. *Which shal firſt happen to* Gods *proper people:* 36. *and ſo extend to al nations:* 34. *the principal gouerners bewayling their common miſerie.*

:: As is noted before (ch. 21.) theſe prophecies are not written in order of the time when they were vttered. For this viſion perteyneth to Ioakim, who was father to Ieconias, and elder brother to Sedecias, of whom the former chapters make mentiō.

THE word that was made to Ieremie concerning al the 1
people of Iuda in :: the fourth yeare of Ioakim the ſonne
of Ioſias king of Iuda (the ſame is the firſt yeare of Nabucho-
donoſor king of Babylon.) † Which Ieremie the prophet 2
ſpake to al the people of Iuda, and to al the inhabitants of Ie-
ruſalem, ſaying: † From the thirteenth yeare of Ioſias, the 3
ſonne of Amon king of Iuda vntil this day; this is the three &
twentith yeare, the word of our Lord was made to me, and I
haue ſpoken to you riſing in the night and ſpeaking, and you
haue not heard. † And our Lord hath ſent al his ſeruants the 4
prophets, ryſing early, and ſending and you haue not heard,
nor inclined your eares to heare † when he ſaid: Returne ye 5 4. Reg. 17.
euerie one from his euil way, and from your moſt wicked co-
gitations: and you ſhal dwel in the land, which our Lord hath
geuen you, and your fathers from euerlaſting & for euermore.
† And goe ye not after ſtrange goddes to ſerue them, & adore 6
them: nor prouoke me to wrath in the works of your handes,

and

7 and I wil not afflict you. † And you haue not heard me, ſaith
our Lord, ſo that you prouoked me to anger in the workes of
8 your handes, to your euil. † Therfore thus ſaith the Lord of
9 hoſtes: For that you haue not heard my wordes: † behold I
wil ſend, and take al the kinreds of the North, ſaith our Lord,
and Nabuchodonoſor the king of Babylon :: my ſeruant: and
I wil bring them vpon this land, and vpon the inhabitants
thereof, and vpon al the nations that are round about it: and
I wil kil them, and make them into aſtoniſhment and hyſſing,
10 and into euerlaſting deſolations. † And I wil deſtroy out of
them the voice of ioy, and the voice of gladnes, the voice of
the bridegroome, and the voice of the bride, the noiſe of the
11 mil, and the light of the lampe. † And al this land ſhal be in
deſolation, and into aſtoniſhment: and al theſe nations ſhal
12 ſerue the king of Bebylon :: ſeuentie yeares. † And when the
ſeuentie yeares ſhal be expired, I wil viſite vpon the king of
Babylon, and vpon that nation, ſaith our Lord, their iniquitie,
and vpon the land of Chaldees: and I wil make it into euerlaſting
13 deſolations. † And I wil bring vpon that land al my
wordes, that I haue ſpoken againſt it, al that is written in this
booke, whatſoeuer Ieremie hath prophecied againſt al nations:
14 † becauſe they haue ſerued them, whereas they were
manie nations, & great kinges: and I wil repay them according
to their workes, and according to the deedes of their
15 handes. † Becauſe thus ſaith the Lord of hoſtes the God of
Iſrael: Take :: the cuppe of wine of this furie at my hand: &
thou ſhalt drinke thereof to al nations, vnto the which I ſhal
16 ſend thee. † And they ſhal drinke, and be trubled, and be
madde at the face of the ſword, which I ſhal ſend among
17 them. † And I tooke the cuppe at the hand of our Lord, and
18 I dranke to al the nations, to which our Lord ſent me: † to
Ieruſalem, and the cities of Iuda, and to the kinges thereof, &
princes thereof: that I would geue them into deſolation, and
into aſtoniſhment, and into hiſſing, and into malediction, as
19 is this day. † To Pharao the king of Ægypt, and to his ſeruants,
20 and his princes, & al his people, † and to al generally:
to al the kinges of the land of Auſitis, and to al the kinges of
the land of the Philiſthijms, and of Aſcalon, and of Gaza, and
21 of Accaron, and to the remnant of Azotus, † and of Idumea,
22 and of Moab, and to the children of Ammon. † And to al the
kinges of Tyre, and to al the kinges of Sidon: and to the
kinges

Dan. 9.
1. *Eſd.* 1.
3. *Eſd.* 1.

:: This wicked king is called Gods ſeruant in that he was his inſtrument or miniſter to puniſh other ſinners.

:: Theſe ſeuentie yeares begane in the eleuenth yeare of Sedecias.

:: This metaphor of a cuppe ſignifieth that Gods wrath is powred out to puniſh ſinners. As *Pſa.* 74. *v.* 9. *Iſa.* 51. *v.* 17.

kinges of the land of the iles, who are beyond the Sea. † And 23
to Dedan, and Thema, and Buz, and to al ∴ that haue their
heare powled. † And to al the kinges of Arabia, and to al the 24
kinges of the Weſt, that dwel in the deſert. † And to al the 25
kinges of Zambri, and to al the kinges of Elam, and to al the
kinges of the Medes: † alſo to al the kinges of the North 26
from neere and from a farre of: to euerie one againſt his brother: and to al the kingdomes of the earth, which are vpon
the face thereof: and the king of Seſac ſhal drinke after them.
† And thou ſhalt ſay to them: Thus ſaith the Lord of hoſtes 27
the God of Iſrael: Drinke ye, and be drunken, & vomite: and
fal, and riſe not, at the face of the ſword, which I ſhal ſend
among you. † And when they ſhal not take the cuppe of thy 28
hand to drinke, thou ſhalt ſay to them: Thus ſaith the Lord
of hoſtes: Drinking you ſhal drinke: † becauſe loe in the 29
citie, wherein my name is inuocated, wil I beginne to afflict,
and ſhal you be as innocent and ſcape free? you ſhal not ſcape
free: for I cal the ſword vpon al the inhabitants of the earth,
ſaith the Lord of hoſtes. † And thou ſhalt prophecie vnto 30
them al theſe wordes, and ſhalt ſay to them: Our Lord from
on high ſhal roare, and from his holie habitation ſhal geue his
voice: roaring he ſhal roare vpon his beautie: the crie as it
were of them that ∴ tread grapes ſhal be ſung againſt al the
inhabitants of the earth. † The ſound is come euen to the 31
endes of the earth: becauſe there is iudgement to our Lord
with the Nations: he entreth iudgement with al flesh, the
impious I haue deliuered to the ſword, ſaith our Lord. † Thus 32
ſaith the Lord of hoſtes: Behold, affliction ſhal go forth from
nation to nation: & a great whirlewind ſhal goe forth from
the endes of the earth. † And the ſlaine of our Lord ſhal be 33
in that day from the one end of the earth euen to the other
end thereof: they ſhal not be mourned, and they ſhal not be
gathered vp, nor buried: as a dunghil ſhal they lie vpon the
face of the earth. † Howle ye paſtoures, and crie: and ſprinkle 34
your ſelues with aſhes ye leaders of the flocke: becauſe your
daies are accompliſhed, to be ſlaine: and your diſſipations,
and you ſhal fal as precious veſſels. † And flight ſhal faile from 35
the paſtours, and ſaluation from the principals of the flocke.
† A voice of the crie of the paſtoures, and an howling of the 36
principals of the flocke: becauſe our Lord hath waſted their
paſtures. † And the fieldes of peace haue bene ſilent at the 37
preſence

∴ The Iſmaelites, & Agarenes (otherwiſe called Sarazens) powled their heare to the eares, & left the loweſt part long; as now the Polonians & Hungarians vſe to be powled.

∴ As thoſe that labour in the vinepreſſeſing to encorege ech other, ſo in affliction it wil be neceſſarie to doe the like.

1. Pet. 4.

Ioel. 3.
Amos. 1.

38 preſence of the wrath of the furie of our Lord. † He hath as a
lyon forſaken his couert, becauſe their land is made into deſolation
at the preſence of the wrath of ∷ the doue, and at the
preſence of the wrath of the furie of our Lord.

∷ Though God of his nature is moſt meke like to a doue, yet prouoked by ſinne he powreth out wrath.

CHAP. XXVI.

The prophet for preaching Gods commination, 7. is apprehended by the prieſtes, and falſe prophetes: 10. but deliuered from death by the ancientes of the people: 18. alleaging the examples of Michæas, *20. and* Vrias *prophecying the ſame before.*

1 IN THE beginning of the kingdom of Ioakim the ſonne
of Ioſias king of Iuda, came this word from our Lord, ſay-
2 ing: † Thus ſaith our Lord: Stand in the court of the houſe
of our Lord, and thou ſhalt ſpeake to al the * cities of Iuda,
out of the which they come, to adore in the houſe of our
Lord, al the wordes which I haue commanded thee to ſpeake
3 vnto them: withdraw not a word, † ∷ if perhaps they wil
heare and be conuerted euerie one from his euil way: and it
may repent me of the euil that I thinke to doe to them for the
4 malice of their ſtudies. † And thou ſhalt ſay to them: Thus
ſaith our Lord: If you wil not heare me to walke in my law,
5 which I haue geuen you, † that you heare the wordes of my
ſeruants the prophetes, which I ſent to you in the night riſing,
6 and directing, and you heard not: † I wil geue this houſe as
Silo, and this citie I wil geue into malediction to al the nations
7 of the earth. † And the prieſtes, and prophetes, and al the
people heard Ieremie ſpeaking theſe wordes in the houſe of
8 our Lord. † And when Ieremie had ended ſpeaking al thinges
that our Lord had commanded him, to ſpeake vnto al the
people: the prieſtes, and prophetes, and ∷ al the people ap-
9 prehended him, ſaying: Let him dye the death. † Why hath he
prophecied in the name of our Lord, ſaying: This houſe ſhal
be as Silo: and this citie ſhal be made deſolate, for that there
is no inhabitant? And al the people was gathered together
10 againſt Ieremie in the houſe of our Lord. † And the princes
of Iuda heard theſe wordes: and they went vp from the kings
houſe into the houſe of our Lord, and ſate in the entrie of the
11 new gate of the houſe of our Lord. † And the prieſtes and
the prophetes ſpake to the princes, and to al the people, ſay-
ing: The iudgement of death is to this man: becauſe he hath
prophecied againſt this citie, as you haue heard with your

Men of the cities.

1.Reg 4.

∷ Gods comminations are conditional, if the people perſiſt in ſinne they ſhal be puniſhed, as is threatned, but if they repent the puniſhment ſhal be mitigated.

∷ It is a moſt cōmon phraſe of holie Scripture to ſay, *al*, for *moſt part*.

eares. † And Ieremie ſpake to al the princes, and to al the 12
people, ſaying: Our Lord ſent me, that I should prophecie to
this houſe, & to this citie al the wordes that you haue heard.
† Now therfore make your waies good, and your ſtudies, & 13
heare the voice of our Lord your God: and our Lord wil re-
pent him of the euil, that he hath ſpoken againſt you. † But 14
I loe am in your handes: doe vnto me that which is good, and
right in your eyes: † Howbeit know ye and vnderſtand that 15
if you kil me, you shal betray innocent bloud againſt your
ſelues, and againſt this citie, and the inhabitantes therof. For
in truth our Lord ſent me to you, that I should ſpeake al theſe
wordes in your eares. † And the princes, and :: al the people 16
ſaid to the prieſtes, and to the prophetes: There is no iudge-
ment of death to this man: becauſe he hath ſpoken to vs in
the name of the Lord our God. † Men therefore of the an- 17
cients of the land roſe vp: and they ſpake to al the aſſemblie
of the people, ſaying: † Michæas the Moraſthi was a prophet 18
in the daies of Ezechias the king of Iuda, and he ſpake to al
the people Iuda, ſaying: Thus ſaith the Lord of hoſtes: Sion
shal be plowed as a field, and Ieruſalem shal be as an heape of
ſtones: and the mount of the houſe as the high places of
woodes. † Did Ezechias the king of Iuda, and al Iuda, con- 19
demne him to death? Did they not feare our Lord, and beſeech
the face of our Lord: and it repented our Lord of the euil, that
he had ſpoken againſt them? Therefore we doe great euil
againſt our ſelues. † There was alſo a man prophecying in 20
the name of our Lord, Vrias the ſonne of Semei of Cariathia-
rim: and he prophecied againſt this citie, and againſt this land
according to al the wordes of Ieremie. † And king Ioakim, 21
and al his mighties, and his princes heard theſe wordes: & the
king ſought to kil him. And Vrias heard, and was afraied, and
fled and went into Ægypt. † And king Ioakim ſent men into 22
Ægypt, Elnathan the ſonne of Achobor, and men with him
into Ægypt. † And they brought Vrias out of Ægypt: and 23
brought him to king Ioakim, and he ſtroke him with the
ſword: and he caſt forth his carcaſſe in the ſepulchers of the
baſe vulgar people. † Therefore the hand of Ahicam the 24
ſonne of Saphan was with Ieremie, that he should not be deli-
uered into the handes of the people, and they kil him.

:: Common people doe eaſily change their iudgement, ſometimes to the better, as here to ſaue the prophets life, ſometimes to worſe, as when they had receiued our Sauiour with ioy on palmeſunday, within few dayes after they cried: *Crucifie him.*

Ch. 25.
2. *Par.* 36.
1. *Eſd.* 1.
3. *Eſd.* 1.

Mich. 3.

CHAP.

CHAP. XXVII.

Ieremie putteth chaines about his owne necke, and then ſendeth them to ſundrie kinges, admonishing them, that they muſt either be ſubiect to the king of Babylon, 8. or perish by ſword, famine, and peſtilence. 14. Inueigheth againſt falſe prophetes preaching the contrarie. 16. and falſly affirming that the veſſels already taken away shal quickly be reſtored. 18. Wheras in dede the reſt shal alſo be caried away, but al at laſt reſtored.

1 IN THE beginning of the kingdom of Ioakim, the ſonne
of Ioſias king of Iuda, was this word made to Ieremie from
2 our Lord, ſaying: † Thus ſaith our Lord to me: Make thee
:: bandes, and chaynes: and thou shalt put them on thy necke.
3 † And thou shalt ſend them to the king of Edom, and to the
king of Moab, and to the king of the children of Ammon,
and to the king of Tyre, and to the king of Sidon: by the hand
of the meſſengers, that are come to Ieruſalem to Sedecias the
4 king of Iuda. † And thou shalt command them that they
ſpeake to their lordes: Thus ſaith the Lord of hoſtes the God
5 of Iſrael: Thus shal you ſay to your lordes: † I made the
earth, and men, and the beaſtes, that are vpon the face of
the earth, in my great ſtrength, and in my ſtretched out arme:
and I haue geuen it to him, that pleaſed in mine eies. † And
6 now therefore I haue geuen al theſe landes into the hand of
Nabuchodonoſor king of Babylon :: my ſeruant: moreouer
alſo the beaſtes of the field I haue geuen him, to ſerue him.
7 † And al nations shal ſerue him, and his ſonne, and his ſonnes
ſonne: til the time come of his land and of himſelf: and manie
8 nations and great kinges shal ſerue him. † But the nation
and kingdome that shal not ſerue Nabuchodonoſor king
of Babylon: and who ſoeuer shal not bowe his necke vnder
the yoke of the king of Babylon: I wil viſite vpon that nation with ſword, and with famine, and with peſtilence, ſaith
9 our Lord: til I *conſume them in his hand. † You therefore
heare not your prophetes, and deuiners, and dreamers, and
ſouthſayers, and ſorcerers, that ſay to you: You shal not ſerue
10 the king of Babylon. † Becauſe they prophecie lies vnto you:
that they may make you far from your countrie, and caſt you
11 out, and you perish. † But the nation, that shal ſubmit their
necke vnder the yoke of the king of Babylon, and shal ſerue
him; the ſame wil I let alone in their owne land, ſaith our
12 Lord: and they shal husband it, and dwel in it. † And to Sedecias the king of Iuda, I haue ſpoken according to al theſe

:: Bandes and chaynes are apt ſignes of captiuitie, becauſe they are the very inſtruments wherwith captiues are bond.

:: Hangmen, or executioners are Gods inſtruments, & his ſeruantes in punishing the wicked.

Ch. 23. & 29.

wordes, ſaying: Submitte your neckes vnder the yoke of the
king of Babylon, & ſerue him, and his people, & you shal liue.
† Why wil you dye, thou and thy people with the ſword, and 13
famine, & the peſtilence, as the Lord hath ſpoken to the nati-
on, that wil not ſerue the king of Babylon? † Heare not the 14
wordes of the prophetes that ſay to you: You shal not ſerue
the king of Babylon: becauſe they ſpeake a lie to you. † Be- 15
cauſe I ſent them not, ſaith our Lord: & they prophecie in my
name falſely: that they may caſt you out, & you perish, as wel
you, as the prophetes that prophecie vnto you. † And to the 16
prieſtes, and to this people I haue ſpoken, ſaying: Thus ſaith
our Lord: Heare not the wordes of your prophetes, that pro-
phecie to you, ſaying: Behold the veſſels of our Lord shal re-
turne out of Babylon euen now quickly, for they prophecie
a lie vnto you. † Therefore heare them not, but ſerue the 17
king of Babylon, that you may liue. Why is this citie geuen
into deſolation? † And :: if they be prophetes, and the word of 18
our Lord be in them: let them interpoſe them ſelues before
the Lord of hoſtes, that the veſſels which were leaſt in the
houſe of our Lord, and in the houſe of the king of Iuda, and
in Ieruſalem, come not into Babylon. † Becauſe thus ſaith 19
the Lord of hoſtes to the pillars, and to the ſea, and to the feete,
and to the reſt of the veſſels, that are remayning in this citie.
† Which Nabuchodonoſor the king of Babylon, tooke not 20
when he tranſported Ieconias the ſonne of Ioakim, the king
of Iuda, from Ieruſalem into Babylon, and al the great men of
Iuda and Ieruſalem. † Becauſe thus ſaith the Lord of hoſtes the 21
God of Iſrael to the veſſels, that are left in the houſe of our
Lord, and in the houſe of the king of Iuda and Ieruſalem:
† They shal be tranſported into Babylon, and there they shal 22
be vntil the day of their viſitation, ſaith our Lord: and I wil
cauſe them to be brought, and to be reſtored in this place.

:: It is ſo falſe that the treaſures caried away shal quickly be reſtored, that in dede more shal be caried away before the former be recouered.

Ch. 14.

4 Reg. 25.

4 Reg. 24.

4. Reg. 25.

CHAP. XXVIII.

Hananias a falſe prophet auoucheth that within two yeares the holie veſſel and king Iechonias with other captiues shal be reſtored. 5. Ieremie prayeth that it may be ſo. 7. but prophecieth that it wil not ſo be. 10. The falſe prophet in confirmation of that he ſaith, breaketh Ieremies chaine. 12. But Ieremie againe prophecieth the contrarie. 16. & that Hananias shal dye the ſame yeare.

AND it came to paſſe in that yeare, in the beginning of 1
the kingdom of Sedecias king of Iuda, in the :: fourth
yeare

:: Sedecias reigning eleuen

yeare,in the fifth moneth,Hananias the ſonne of Azur the prophet
of Gabaon ſpake to me, in the houſe of our Lord before
2 the prieſtes, and al the people, ſaying: † Thus ſaith the Lord
of hoſtes the God of Iſrael,I haue broken the yoke of the king
3 of Babylon. † As yet two yeares of dayes, and I wil make al
the veſſels of the houſe of our Lord to be brought backe into
this place,which Nabuchodonoſor the king of Babylon tooke
4 out of this place, and tranſported them into Babylon. † And
Iechonias the ſonne of Iaokim the king of Iuda, and al the
tranſmigration of Iuda, that are entered into Babylon, I wil
make to returne to this place, ſaith our Lord: for I wil breake
5 the yoke of the king of Babylon. † And Ieremie the prophet
ſaid to Hananias the prophet in the preſence of the prieſtes,
and in the preſence of al the people,that ſtoode in the houſe of
6 our Lord: † And Ieremie the prophet ſaid: :: Amen, Our
Lord ſo doe: our Lord raiſe vp thy wordes, which thou haſt
prophecied: that the veſſels may be brought againe into the
houſe of our Lord, and al the tranſmigration out of Babylon
7 to this place. † But yet heare this word, that I ſpeake in thine
8 eares, and in the eares of al the people: † The prophets, that
haue bene before me, and before thee from the beginning,
and haue prophecied concerning manie countries, and concerning
great kingedomes of warre, and of affliction, and of
9 famine. † The prophet, that hath prophecied peace: when
his word ſhal come to paſſe, the prophet ſhal be knowen,
10 whom our Lord hath ſent in truth. † And Hananias the prophet
tooke the chaine from the necke of Ieremie the prophet
11 and brake it. † And Hananias ſpake in the ſight of al the
people,ſaying: Thus ſaith our Lord: So wil I breake the yoke
of Nabuchodonoſor the king of Babylon after two yeares of
12 dayes from the necke of al nations. † And Ieremie the prophet
went his way. And the word of our Lord was made to
Ieremie, after that Hananias the prophet brake the chayne
13 from the necke of Ieremie the prophet, ſaying: † Goe, and
thou ſhalt tel Hananias: Thus ſaith our Lord: Thou haſt broken
chaynes of wood, and thou ſhalt make for them chaynes
14 of yron. † Becauſe thus ſaith the Lord of hoſtes the God of
Iſrael: An yron yoke haue I put vpon the necke of al theſe
Nations, to ſerue Nabuchodonoſor the king of Babylon, and
they ſhal ſerue him: moreouer alſo the beaſtes of the earth I
15 haue geuen him. † And Ieremie the prophet ſaid to Hananias

yeares, the fourth yeare of his reigne may vvel be called in the beginning of his reigne.

:: The prophet hearing a good thing falſly auouched wiſheth it might be ſo, but leſt others be deceiued, warneth the people not to beleeue it, becauſe it is falſe and ſhal not happen as the falſe prophet affirmeth.

the prophet: Heare Hananias: Our Lord ſent thee not, & thou
haſt made this people to truſt in a lie. † Therefore thus ſaith our 16
Lord: Behold I wil ſend thee from of the face of the earth: this
yeare ſhalt thou dye: for thou haſt ſpoken againſt our Lord.
† And Hananias the prophet died in that yeare, the ſeuenth 17
moneth.

CHAP. XXIX.

The 4. part. Conſolations and threates as the people ſhal deſerue, with the deſtruction of Ieruſalem, captiuitie of the king & people and their releaſe after 70. yeares.

Ieremie writeth to the captiues in Babylon, exhorting them to liue in peace, 8. and not harking to falſeprophetes. 10. For they muſt remaine there ſeuentie yeares, and then ſhal be deliuered. 16. And thoſe that remaine in Ieruſalem ſhal ſuffer ſword, famine, and peſtilence. 21. And Achab, Sedecias, 24. and Semeias falſe prophetes, ſhal dye miſerably.

:: Againſt the flatery of falſe prophetes affirming that the captiues ſhal ſhortly be reduced, Ieremie ſincerely writeth vnto them that they muſt remaine in Babylon a long time.

AND theſe are the wordes of :: the booke, which Ie- 1
remie the prophet ſent from Ieruſalem to the remnant
of the ancientes of the tranſmigration, and to the prieſtes,
and to the prophetes, and to al the people, which Nabucho-
donoſor had tranſported from Ieruſalem into Babylon: † after 2
that Iechonias the king was gone forth, and the queene, and
the Eunuches, and the princes of Iuda, and of Ieruſalem, and
the craftes man, and the incloſer out of Ieruſalem: † by the 3
hand of Elaſa the ſonne of Saphan, and Gamarias the ſonne
of Helcias, whom Sedecias the king of Iuda ſent to Nabu-
chodonoſor king of Babylon into Babylon, ſaying: † Thus 4
ſaith the Lord of hoſtes the God of Iſrael to al the tranſmigra-
tion, which I haue tranſported, from Ieruſalem into Babylon:
† Build ye houſes, and inhabite them: and plant orchardes, and 5
eate the fruite of them. † Take wiues, and beget ſonnes and 6
daughters: & geue wiues to your ſonnes, & geue your daugh-
ters to husbands, & let them beare ſonnes and daughters: and
be ye multiplied there, and be not few in number. † And ſeeke 7
the peace of the citie, to which I haue tranſported you: & pray
for it to our Lord: becauſe in the peace thereof there ſhal be
peace to you. † For thus ſaith the Lord of hoſtes the God of Iſ- 8
rael: Let not your prophetes, that are in the middes of you, and *Ch. 14.*
your diuiners ſeduce you: and attend not to your dreames,
which you dreame: † becauſe they doe falſely prophecie to 9
you in my name: and I ſent them not, ſaith our Lord. † Be- 10
cauſe thus ſaith our Lord: When the ſeuentie yeares ſhal be- *Ch. 25.*
ginne to be expired in Babylon, I wil viſite you: and I wil raiſe *2. Par.*
vp vpon you my good word, to bring you againe to this *36.* *1. Eſd. 1.*
place. † For I know the cogitations, that I entend vpon you, 11 *Dan. 9.*
ſaith

ſaith our Lord, cogitations of peace, and not of affliction, to
12 geue you an end and patience. † And you shal inuocate me,
13 and goe: and you shal pray me, and I wil heare you. † You
shal ſeeke me, and shal finde: when you shal ſeeke me with al
14 your hart. † And I wil be found of you, ſaith our Lord: and
3.Eſd.1. I wil bring backe your captiuitie, and I wil gather you out of
al nations, and from al places to the which I haue expelled
you, ſaith our Lord: and I wil make you to returne from the
15 place, to the which I haue tranſported you. † Becauſe you
haue ſaid: :: Our Lord hath raiſed vp prophetes to vs in Babylon:
16 † for thus ſaith our Lord to the king, that ſitteth vpon
the throne of Dauid, and to al the people the inhabiter of
this citie, to your bretheren, that are not gone forth with you
17 into the tranſmigration. † Thus ſaith the Lord of hoſtes:
Ch.24. Behold I wil ſend vpon them the ſword, and famine, and the
peſtilence: & I wil make them as naughtie figges, that can not
18 be eaten, becauſe they are very naught. † And I wil perſecute
them with the ſword, & with famine, & with peſtilence: and I
wil geue them into vexation to al the kingdomes of the earth:
into :: malediction, & into aſtoniſhment, and into hyſſing, &
into reproch to al the Nations, to which I haue caſt them out:
19 † becauſe they haue not heard my wordes, ſaith our Lord:
which I ſent to them by my ſeruantes the prophetes in the
night ryſing, and ſending: and you heard not, ſaith our Lord.
20 † You therefore heare the word of our Lord al ye the tranſmigration,
which I haue ſent out from Ieruſalem into Babylon.
21 † Thus ſaith the Lord of hoſtes the God of Iſrael to
Achab the ſonne of Colias, and to Sedecias the ſonne of Maaſias,
which prophecie vnto you in my name falſely: Behold I
wil deliuer them into the handes of Nabuchodonoſor the
22 king of Babylon: and he ſhal ſtrike them in your eies. † And
of them a malediction ſhal be taken vp by al the tranſmigration
of Iuda, that is in Babylon, ſaying: Our Lord make thee
as Sedecias, and as Achab, whom the king of Babylon fryed
23 in the fire: † for that they haue done follie in Iſrael, and committed
adulterie with their freindes wiues, and haue ſpoken
the word in my name falſely, which I commanded them not:
24 I am the iudge and the witnes, ſaith our Lord. † And to Semeias
25 the Nehelamite thou ſhalt ſay: † Thus ſaith the Lord
of hoſtes, the God of Iſrael: For that thou haſt ſent in thy
name bookes to al the people, that is in Ieruſalem, and to

:: The ſeduced people thought the falſe prophetes had bene true prophetes of God.

:: Their miſerie ſhal be ſo great that it ſhal be as a prouerbe of them that wiſh euil to others, to ſay: The *malediction of the Ievves fal vpon you*, as is more clerly explicated. v.22.

Sophonias the ſonne of Maaſias, the prieſt, & to al the prieſtes,
ſaying: † Our Lord hath made thee prieſt for Ioiada the 26
prieſt, that thou ſhouldeſt be ruler in the houſe of our Lord,
vpon euerie man rauing and prophecying, to put him into the
ſtockes, and into priſon. † And now why haſt thou not rebuked 27
Ieremie the Anathothite, which prophecieth vnto
you? † Becauſe vpon this he hath ſent into Babylon to vs, 28
ſaying: It is long: build ye houſes, and inhabite them: and
plant gardens, and eate the fruities of them. † Sophonias 29
therefore the prieſt reade this booke in the eares of Ieremie
the prophet. † And the word of our Lord was made to Ieremie, 30
ſaying: † Send to al the tranſmigration, ſaying: Thus 31
ſaith the Lord to Semeias the Nehelamite: Becauſe Semeias
hath prophecied to you, and I ſent him not: and hath made
you to truſt in a lie: † Therefore thus ſaith our Lord: Behold 32
I wil viſite vpon Semeias the Nehelamite, and vpon his ſeede:
there ſhal not be vnto him a man ſitting in the middes of this
people, and he ſhal not ſee the good, that I wil doe to my
people, ſaith our Lord: becauſe he hath ſpoken preuarication
againſt our Lord.

CHAP. XXX.

The prophet is commanded to write the ſame which he preacheth: 4. firſt penſiue thinges, 8. Then ioyful. 9. Eſpecially in the new Teſtament, when God wil raiſe Dauid (towitte Chriſt) 16. Who ſhal deſtroy al enemies. 19, And whoſe Church ſhal be great, glorious, and perpetual.

THIS is the word, that was made to Ieremie from our 1
Lord, ſaying: † Thus ſaith our Lord the God of Iſrael, 2
ſaying: Write vnto thee al the wordes that I haue ſpoken to
thee, in a booke. † For behold the daies come, ſaith our Lord: 3
and I wil conuert the conuerſion of my people :: Iſrael and
Iuda, ſaith our Lord: and I wil make them returne to the land,
which I gaue their fathers, and they ſhal poſſeſſe it. † And 4
theſe are the wordes, that our Lord hath ſpoken to Iſrael and
to Iuda: † Becauſe thus ſaith our Lord: We haue heard a voice 5
of terrour: there is feare and no peace. † Demand, and ſee if 6
a man beare childe? wherefore then haue I ſeene euerie mans
hand vpon his loyne, as a woman that is in trauel, and al faces
are turned into the iaundice? † Alas, becauſe that is a great 7
day, neither is there the like to it: and it is the time of tribulation
to Iacob, and he ſhal be ſaued out of it. † And it ſhal 8
be in

:: It is probable by this, & *Ch.* 31. *Ezec.* 33. & other places that vvith the tvvo tribes of the kingdom of Iuda manie of the tenne tribes, returned alſo from captiuitie whoſe chiefe citie was Samaria.

Ioel. 2.
Amos. 5.
Sopho. 1.

be in that day, ſaith the Lord of hoſtes: I wil breake his yoke
from of thy necke, and wil breake his bandes: and ſtrangers
9 ſhal no more rule ouer him: † but they ſhal ſerue our Lord
their God, and Dauid their king, whom I wil raiſe vp to them.
10 † Thou therefore my ſeruant Iacob feare not, ſaith our Lord,
neither be thou afrayd Iſrael: becauſe loe I wil ſaue thee out
of a farre countrie, and thy ſeede out of the land of their captiuitie:
and Iacob ſhal returne, and be at reſt, & flow with al
good thinges, and there ſhal be none whom he may feare:
11 † becauſe I am with thee, ſaith our Lord, to ſaue thee: for I wil
make ∷ a conſumation in al the Nations, in which I haue diſperſed
thee: but thee I wil not make into conſummation:
but I wil chaſtice thee in iudgement, that thou maiſt not ſeme
12 to thy ſelfe innocent. † Becauſe thus ſaith our Lord: Thy
13 wound is vncurable, thy ſtripe is very ſore. † There is none
to iudge thy iudgement to binde it vp: there is no profite of
14 medicines for thee. † Al thy louers haue forgoten thee, and
wil not ſeeke thee: for with the ſtroke of an enemie I haue
ſtriken thee with cruel chaſtiſment: for the multitude of thine
15 iniquitie, thy ſinnes are hardened. † What crieſt thou vpon
thine affliction? thy ſorow is vncurable: for the multitude of
thine iniquitie, and for thine hardned ſinnes I haue done theſe
16 thinges to thee. † Therefore al that eate thee, ſhal be deuoured:
and al thine enemies ſhal be led into captiuitie: and they
that waſte thee, ſhal be waſted, and al thy ſpoilers wil I geue
17 to the ſpoile. † For I wil cloſe vp thy wound, and wil heale
thee of thy woundes, ſaith our Lord. Becauſe they haue called
thee, ô Sion, an out caſt: This is ſhe, that had none to ſeeke
18 after her. † Thus ſaith our Lord: Behold I ∷ wil conuert the
conuerſion of the tabernacles of Iacob, and wil haue pitie on
his houſes, and the citie ſhal be built in her high place, and the
19 temple ſhal be founded according to the order thereof. † And
out of them ſhal come forth praiſe, and the voice of them
that play: and I wil multiplie them, and they ſhal not be diminiſhed:
and I wil glorifie them, & they ſhal not be leſſened.
20 † And his children ſhal be as from the beginning, and his aſſemblie
ſhal be permanent before me: and I wil viſite againſt
21 al that afflict him. † And ∷ his duke ſhal be of himſelf: and
the prince ſhal be brought forth from the middes of him: and
I wil bring him ∷ nere, and he ſhal come to me. For who is
this, that applieth his hart to approch vnto me, ſaith our

∷ Only the true Church is perpetually conſerued without interruption; al other nations, kingdomes, & cõgregations do change and are conſumed.

∷ After ſeuentie yeares captiuitie the temple ſhal be reedified, but more fully & more perfectly this prophecie is fulfilled in Chriſt and his Apoſtles, when the citie was built in a hiegh place, the citie which can not be hidde, ſette in a mountaine.

∷ Chriſt of the iſſue of Iacob.

∷ VVho according to his diuinitie is the Sonne of God as he ſayth of himſelfe. *Ioan. 14. I am in the Father and the Father in me.*

Lord? † And you ſhal be my people: and I wil be your God. 22
† Behold, the whirlewind of our Lord, the furie going forth, 23
the ſtorme violently falling, it ſhal light vpon the head of the
impious. † Our Lord wil not turne away the wrath of indignation, 24
til he haue done and accompliſhed the cogitation of
his hart: in the latter daies you ſhal vnderſtand theſe thinges.

CHAP. XXXI.

God wil reduce Iſrael from captiuitie, 4. and geue them abundance of al thinges: 9. after their tribulation. 15. Rachel (The afflicted Church) *ſhal ceaſe from mourning: 18. confeſſing that ſhe is iuſtly chaſtiſed. 20. Chriſt* a perfect man *ſhal be conteyned in his mothers wombe, 26. He riſing from ſlepe (death) wil build his Church. 31. with a new couenant: 36. that it ſhal be large, and perpetual.*

AT THAT time, ſaith our Lord: I wil be the God of 1
:: al the kindredes of Iſrael, and they ſhal be my people.
† Thus ſaith our Lord: The people that remayned from the 2
ſword, found grace in the deſert: Iſrael ſhal goe to his reſt.
† Our Lord hath appeared to me of long time. And in euerla- 3
ſting charitie haue I loued thee, therefore haue I drawen thee,
taking compaſſion. † And I wil build thee againe, and thou 4
ſhalt be builded ô virgin Iſrael: thou ſhalt yet be adorned with
thy timbrels, & ſhal goe forth in the quyre of them that play.
† Thou ſhalt yet plant vinyards in the mountaines of Samaria: 5
the planters ſhal plant, and til the time come, they ſhal not
make vintage: † becauſe there ſhal be a day, wherein the 6
watchmen on mount Ephraim ſhal crie: Ariſe, and let vs goe
vp vnto Sion to the Lord our God. † Becauſe thus ſaith our 7
Lord: Reioyce in gladnes ô Iacob, and neye againſt the head
of the Gentiles: ſound ye, and ſing, and ſay: Saue ô Lord thy
people the remnant of Iſrael. † Behold I wil bring them out 8
of the land of the North, and wil gather them from the endes
of the earth: among whom ſhal be the blinde and the lame,
the woman with childe, and ſhe that beareth childe together,
a great companie of them that returne hither. † They 9
ſhal come in weepeing: and in mercie I wil reduce them: and
I wil bring them through the torrents of waters in a right
way, and they ſhal not ſtumble in it: becauſe I am become a
father to Iſrael, and :: Ephraim is my firſtbegotten. † Heare 10
the word of our Lord ye Nations, & ſhew forth in the ilands,
that are farre of, and ſay: He that diſperſed Iſrael, wil gather
him:

:: Together with the two tribes manie alſo of the tenne tribes were reduced from captiuitie. And when Chriſt came into this world they were more readie to receiue him, then the other two tribes. *Mat.* 13 *Mar.* 6. *Luc.* 4. *Ioan.* 4.

Iſa. 2. *Mich.* 4. *Zach.* 8.

:: God wil alſo ſhevv his mercie to the tene tribes (ſignified by Ephraim) as a father loueth his firſt begotten.

11 him: and he wil keepe him as the paſtour his flocke. † For
our Lord hath redeemed Iacob, and he wil deliuer him out of
12 the hand of the mightier. † And they ſhal come, and ſhal
praiſe in mount Sion: and they ſhal runne together to the
good thinges of our Lord for the corne, and wine, and oile,
and the increaſe of cattel and heardes, and their ſoule ſhal be
13 as a watered garden, & they ſhal be hungrie no more. † Then
ſhal the virgin reioyce in the quyre, the youngmen and old
men together: and I wil turne their mourning into ioy, and
wil comfort them, and make them ioyful from their ſorow.
14 † And I wil repleniſh the ſoule of the prieſtes with fatnes:
and my people ſhal be filled with my good thinges, ſaith our
15 Lord. † Thus ſaith our Lord: A voice of lamentation is heard
on high of the mourning, and weeeping of :: Rachel weeping
Mat. 2. for her children, and refuſing to be comforted for them, becauſe
16 they are not. † Thus ſaith our Lord: Let thy voice ceaſe
from weeping, and thine eies from teares: becauſe there is a
reward for thy worke, ſaith our Lord: and they ſhal returne
17 out of the land of the enemie. † And there is hope to thy laſt
endes, ſaith our Lord: and the children ſhal returne to their
18 borders. † Hearing I heard Ephraim going into tra̅ſmigration:
Thou haſt chaſtiſed me, and I am taught, as a young bullocke
not tamed. :: Conuert me, and :: I ſhal be conuerted: becauſe
19 thou art the Lord my God. † For after thou didſt conuert me
I did penance: and after thou didſt ſhew vnto me, I ſtroke my
thigh: I am confounded, and aſhamed, becauſe I haue ſuſtayned
20 the reproch of my youth. † Certes Ephraim is an honorable
ſonne to me, certes a delicate childe: becauſe ſince I
ſpake of him, as yet wil I remember him. Therefore are my
bowels trubled vpon him: pitying I wil pitie him, ſaith our
21 Lord. † Sette thee a watch tower, make vnto thee bitternes:
direct thy hart into the right way, wherein thou haſt walked:
22 returne ô virgin Iſrael, returne to theſe thy cities. † How
long wilt thou be diſſolute in deliciouſnes ô wandring daughter?
becauſe our Lord hath created a new thing vpon the
23 earth: A WOMAN SHAL COMPASSE :: A MAN. † Thus
ſaith the Lord of hoſtes the God of Iſrael: As yet ſhal they ſay
this word in the land of Iuda, and in the cities thereof, when
I ſhal conuert their captiuitie: Our Lord bleſſe thee the beauty
24 of iuſtice, the holie mountaine. † and Iudas and al his cities
ſhal dwel in it together: the husbandmen and they that driue

:: By Rachel the mother of Ioſeph & Beniamin, are ſignified al the vvemen of both kingdomes (Iſrael & Iuda) mourning the miſeries of the captiuitie. And particularly of the mothers lamenting the ſlaughter of their children nere Bethlehem. *Mat. 2.*

:: Gods grace is the principal cauſe of iuſtification.

:: Mans cooperation by freewil is the ſeco̅darie cauſe.

:: Chriſt in his mothers wombe in ſtature an infant: but in al perfection a man.

the flockes. † Becauſe I haue inebriated the wearie ſoule: and 25
euerie hungrie ſoule I haue filled. † Therefore I was raiſed vp 26
as out of a ſleepe, and I ſaw, and my ſleepe was ſweete to me.
† Behold the daies come, ſaith our Lord: and I wil ſow the 27
houſe of Iſrael and the houſe of Iuda with :: the ſeede of men,
and with the ſeede :: of beaſtes. † And as I haue watched 28
vpon them, to plucke vp, and deface, and diſſipate, & deſtroy,
and afflict: ſo wil I watch ouer them, to build, and to plant
them, ſaith our Lord. † In thoſe daies they ſhal ſay no more: 29
The fathers did eate the bitter grape, and the teeth of the chil-
dren are ſet on edge. † But euerie one ſhal dye in his owne 30
iniquitie: euerie man that ſhal eate the ſowre grape, his teeth
ſhal be on edge. † Behold the daies ſhal come, ſaith our Lord: 31
and I wil make a new couenant with the houſe of Iſrael and
the houſe of Iuda: † not according to the couenant, which I 32
made with their fathers in the day that I tooke their hand, to
bring them out of the Land of Ægypt: the couenāt which they
made voide, and I had the dominion of them, ſaith our Lord.
† But this ſhal be the couenant, that I wil make with the 33
houſe of Iſrael: after thoſe daies ſaith our Lord: I wil geue my
law in their bowels, and in their hart I wil write it: and I wil
be their God, and they ſhal be my people. † And a man ſhal 34
no more teach his neighbour, and a man his brother, ſaying:
Know our Lord: for al ſhal know me from the leaſt of them *Iſa. 54.*
euen to the greateſt, ſaith our Lord: becauſe I wil be propi- *Ioa. 6.*
cious to their iniquitie, and their ſinne I wil remember no
more. † Thus ſaith our Lord, that geueth the ſunne for the 35
light of the day, the order of the moone and of the ſtarres,
for the light of the night: that trubleth the ſea, and the waues
thereof doe ſound, the Lord of hoſtes is his name. † If theſe 36
lawes ſhal faile before me, ſaith our Lord: thee alſo :: the ſeede
of Iſrael ſhal faile, that it be not a nation before me for euer.
† Thus ſaith our Lord: If the heauens aboue ſhal be able to 37
be meaſured, and the foundations of the earth beneth to be
ſearched out: I alſo wil caſt away al the ſeede of Iſrael, for al
thinges, that they haue done, ſaith our Lord. † Behold the daies 38
come, ſaith our Lord: and the citie ſhal be built to our Lord
from the tower of Hananeel euen to the gate of the corner.
† And the rule of the meaſure ſhal goe out farder in his ſight 39
vpon the litle hil Gareb: and it ſhal compaſſe Goatha, † and 40
al the valley of carcaſſes, and of aſhes, and al the countrie of

:: God promiſed the Iewes multiplication of men.

:: And of catle which were a principal riches, as appeareth by the word, *pecunia* deriued of *pecus*.

:: The ſeede of Iſrael remaineth for euer; not in the incredulous Iewes (ſaith S. Ierom) but in thoſe which with the Apoſtles, & by the Apoſtles beleue in Chriſt.

death, euen to the torrent of Cedron, and to the corner of the Eaſt gate of horſes, the Holie of our Lord: ſhal not be plucked vp, and it ſhal no more be deſtroyed for euer.

CHAP. XXXII.

Nabuchodonoſor beſieging Ieruſalem, Ieremie in priſon 7. byeth by Gods commandment a field of his coſin. 17. Prayeth for the whole nation, reciting Gods former benefites, 26. Prophecieth their captiuitie in Babylon, 30. for their idolatrie: 36. and deliuerie from thence, 40. With a new couenant to ſerue God ſincerely.

1 THE word that was made to Ieremie from our Lord :: in
the tenth yeare of Sedecias the king of Iuda: the ſame is
2 the eighteenth yeare of Nabuchodonoſor. † Then the armie
of the king of Babylon beſieged Ieruſalem: and Ieremie the
prophet was ſhut vp in the court of the priſon, that was in the
3 houſe of the king of Iuda. † For Sedecias the king of Iuda
had ſhut him vp, ſaying: Why doeſt thou prophecie, ſaying:
Thus ſaith our Lord: Behold I wil geue this citie into the hand
4 of the king of Babylon, and he ſhal take it? † And Sedecias
the king of Iuda ſhal not eſcape out of the hand of the Chaldees: but he ſhal be deliuered into the handes of the king of
Babylon: and he ſhal ſpeake with him mouth to mouth, and
5 :: his eies ſhal ſee his eies. † And he ſhal leade Sedecias into
Babylon: and he ſhal be there til I viſite him, ſaith our Lord.
But if you wil fight againſt the Chaldees, you ſhal haue nothing
6 proſperous. † And Ieremie ſaid: The word of our Lord
7 was made to me, ſaying: † Behold, Hanameel the ſonne of
Sellum thy coſin ſhal come to thee, ſaying: Bye vnto the my
field, which is in Anathoth: for it apperteyneth to thee by
8 kinred to bye it. † And Hanameel myne vncles ſonne came
vnto me according to the word of our Lord to the enterie
of the priſon, and ſaid to me: Poſſeſſe my field, which is in
Anathoth in the land of Beniamin: becauſe the inheritance
perteineth to thee, and thou art nere of kinne to poſſeſſe it.
9 And I vnderſtood that it was the word of our Lord. † And I
bought the field of Hanameel myne vncles ſonne, which is
in Anathoth: and I weyed him the ſiluer, ſeuen ſtaters, and ten
10 peeces of ſiluer. † And I wrote it in a booke, and ſigned it,
11 and tooke witneſſes: & I weighed the ſiluer in balance. † And
I tooke the booke of the poſſeſſion ſigned, and the ſtipulations, and the thinges ratified, and the ſignes on the out ſide.

:: VVhen the citie was beſieged, and Ieremie in priſon prophecied that it ſhould be taken, and ſubdued by the enimies, yet he bought landes, to ſignifie that in time they ſhould be deliuered from captiuitie.

:: Sedecias was brought to the king of Babylon in Reblatha where they put out his eyes, & thence caried him blind to Babylon. 4. *Reg.* 25. and ſo coming to that citie he could not ſee it. *Ezech.* 12. *v.* 13.

† And I gaue the booke of the poſſeſſion to Baruch the ſonne 12
of Neri the ſonne of Maaſias in the ſight of Hanameel my
coſin, and in the ſight of the witneſſes, that were written in
the booke of the purchaſe, & in the ſight of al the Iewes, that
ſate in the court of the priſon. † And I commanded Baruch 13
before them, ſaying: † Thus ſaith the Lord of hoſtes the God 14
of Iſrael: Take theſe bookes, this booke of the purchaſe
ſigned, and this booke, that is open: and put them in an earthen
veſſel, that they may continew manie daies. † For thus 15
ſaith the Lord of hoſtes, the God of Iſrael: Yet ſhal houſes, and
fieldes, and vineyardes be poſſeſſed in this land. † And I prayed 16
to our Lord, after that I deliuered the booke of the poſſeſſion
to Buruch the ſonne of Neri, ſaying: † Alas, alas, alas, ô Lord 17
God: behold thou haſt made heauen and earth in thy great
ſtrength, and in thy ſtretched out arme: no word ſhal be hard
to thee: † Which doeſt mercie on thouſandes, and rendreſt 18 *Exo 34.*
the iniquitie of the fathers into the boſome of their children
after them. ô Moſt ſtrong, great, & mightie, the Lord of hoſtes
is thy name. † Great in counſel, and incomprehenſible in cogitation:
whoſe eies are open vpon al the waies of the children
of Adam, to render vnto euerie one according to his
waies, and according to the fruite of his inuentions. † Which 20
haſt put ſignes and wonders in the land of Ægypt euen vntil
this day, and in Iſrael, and in men, and haſt made thee a name
as is this day. † And thou dideſt bring forth thy people Iſrael 21
out of the Land of Ægypt, in ſignes, and in wonders, and in a
ſtrong hand, and in a ſtretched out arme, and in great terrour.
† And thou gaueſt them this land, which thou ſwareſt to their 22
fathers, that thou wouldſt geue them a land flowing with
milke and honie. † And they entered in, and poſſeſſed it: and 23
they obeyed not thy voice, and in thy law they walked not: al
that thou didſt command them to doe, they did not: and al
theſe euils are befallen them. † Behold munitions are built 24
againſt the citie, that it may be taken: and the citie is geuen
into the handes of the Chaldees, which fight againſt it, at :: the
preſence of the ſword, and of famine, and of peſtilence: and
what thinges ſoeuer thou haſt ſpoken, are come to paſſe, as
thy ſelf ſeeſt. † And ſayſt thou to me ô Lord God: Bye the field 25
for ſiluer, and take witneſſes, whereas the citie is geuen into
the handes of the Chaldees? † And the word of our Lord was 26
made to Ieremie, ſaying: † Behold I am the Lord the God of 27
al fleſh:

:: By the force of the ſword, famine, & peſtilence. as *Pſa. 59. v. 6. that they flee from the face of the bovv.*

28 al fleſh : ſhal anie word be hard for me? † Therefore thus ſaith
our Lord: Behold I wil deliuer this citie into the handes of
the Chaldees, and into the handes of the king of Babylon,
29 and they ſhal take it. † And the Chaldees ſhal come fighting
againſt this citie, and ſhal ſet in on fire, and burne it, and the
houſes, in whoſe toppes they did ſacrifice to Baal, and offered
30 libaments to ſtrange goddes to prouoke me vnto wrath. † For
the children of Iſrael, and the children of Iuda were conti-
nually doeing euil in myne eies :: from their youth: the chil-
dren of Iſrael which euen vntil this preſent exaſperate me in
31 the worke of their handes, ſaith our Lord. † Becauſe in furie
and in myne indignation this citie is made to me, from the
day that they builded it, vntil this day, wherein it ſhal be taken
32 out of my ſight. † For the malice of the children of Iſrael,
and of the children of Iuda, which they haue done prouoking
me to wrath, they and their kinges, their princes, and their
prieſtes, and their prophets, the men of Iuda and the inhabi-
33 tants of Ieruſalem. † And they haue turned the backes to me,
and not the faces: when I taught them early, and inſtructed
them, and they would not heare that they might take diſci-
34 pline. † And they haue ſet their idols in the houſe, wherein
35 my name is inuocated, that they might pollute it. † And they
haue built the excelſes of Baal, which are in the valley of the
ſonne of Ennom, that they might conſecrate their ſonnes and
their daughters to Moloch: which I commanded them not,
neither hath it aſcended into my hart, that they should doe
36 this abomination, and bring Iuda into ſinne. † And now for
theſe thinges, thus ſaith our Lord the God of Iſrael to this
citie, whereof you ſay that it is deliuered into the handes of
the king of Babylon in ſword, and in famine, & in peſtilence.
37 † Behold :: I wil gather them together out of al landes, to
which I haue caſt them out in my furie, and in my wrath, and
in my great indignation: and I wil bring them againe into this
38 place, and wil make them dwel confidently. † And they ſhal
39 be my people, and I wil be their God. † And I wil geue them
one hart, and one way, that they may feare me al daies: and it
may be wel with them, and with their children after them.
40 † And I wil make an euerlaſting couenant with them: and
wil not ceaſe to doe them good: and I wil geue my feare in
41 their hart, that they reuolt not from me. † And I wil reioyce
vpon them, when I ſhal doe them good: and I wil plant them
in this

Pſal. 35.
1.Reg.21.

:: VVhen they were in the vvildernes newly deliuered from Ægypt, they committed manie hainous crimes: in murmuring ſchiſme, idolatrie, and other carnal & ſpiritual ſinnes.

:: Leſt anie ſhould thinke that by Gods iuſt and ſeuere puniſhment, or by anie reuolting from his ſeruice the Church might be vtterly deſtroyed, he ſtil promiſeth mercie towards the reliques of his people, that they ſhal neuer al fayle, but continew til the Redemer of mankind Chriſt ſhal come. And much leſſe ſhal Chriſts Church euer faile after his coming.

in this land in truth in my whole hart and in al my ſoule. † Becauſe 42
thus ſaith our Lord: As I haue brought vpon this people
al this great euil: ſo wil I bring vpon them al the good, that I
ſpeake to them. † And the fieldes ſhal be poſſeſſed in this land: 43
whereof you ſay that it is deſolate, becauſe there is remayning
no man nor beaſt, and it is geuen into the handes of the Chaldees.
† The fieldes ſhal be bought for money, and ſhal be 44
written in a booke, and the ſigne ſhal be ſtamped on, and a
witnes ſhal be taken, in the land of Beniamin, and round about
Ieruſalem, in the cities of Iuda, and in the cities on the
mountaines, and in the champaine cities, and in the cities that
are toward the South: becauſe I wil conuert their captiuitie,
ſaith our Lord.

CHAP. XXXIII.

God promiſeth remiſſion of ſinnes: 10. reduction from captiuitie, & manie other benefites. 14. He wil geue iudgement and iuſtice in Dauid (Chriſt) whoſe throne (the Church) 19. ſhal be glorious. 24. and permanent.

:: Beſides manie other reuelations, this prophet had two viſions in priſon, in confirmation that God would conſerue his people and Church for euer, notwithſtanding their manifold great ſinnes & great affliction and deſtruction of manie for the ſame.

AND the word of our Lord was made to Ieremie :: the 1
ſecond time, when as yet he was ſhut vp in the court of
the priſon, ſaying: † Thus ſaith our Lord that wil doe, and 2
wil forme it, and prepare it, the Lord is his name. † Crie vnto 3
me, and I wil heare thee: and I wil tel thee great thinges, and
~~and~~ firme thinges which thou knoweſt not. † Becauſe thus 4
ſaith our Lord the God of Iſrael to the houſes of this citie, and
to the houſes of king of Iuda, which are deſtroyed, and to the
munitions, and to the ſword † of them that come to fight 5
with the Chaldees, and to fil them with the carcaſſes of the
men, whom I haue ſtriken in my furie, and in myne indignation,
hiding my face from this citie becauſe of al their malice.
† Behold I wil bring to them a ſcarre and health, and wil cure 6
them: and I wil reuele vnto them the prayer of peace and
truth. † And I wil conuert the conuerſion of Iuda, & the conuerſion 7
of Ieruſalem: & wil build them as from the beginning.
† And I wil cleanſe them from al their iniquitie, wherein they 8
haue ſinned to me: & I wil be propicious to al their iniquities,
wherein they haue ſinned to me, & deſpiſed me. † And it ſhal 9
be to me a name, & a ioy, and a praiſe, and an exultation to al
the nations of the earth, that ſhal heare al the good thinges,
which I wil doe to them: and they ſhal feare, and be trubled in
al the good thinges, & in al the peace, that I wil make to them.

† Thus

10 † Thus ſaith our Lord: Yet there ſhal be heard in this place,
(which you ſay is deſolate, becauſe there is neither man nor
beaſt: in the cities of Iuda, and without Ieruſalem, which are
deſolate without man, and without inhabiter, and without
11 beaſt) † the voice of ioy and the voice of gladnes, the voice
of the bridegroome and the voice of the bride, the voice of
them that ſay: Confeſſe ye to the Lord of hoſtes, becauſe our
Lord is good, becauſe his mercie is for euer: and of them
that carie vowes into the houſe of our Lord. For I wil bring
backe the conuerſion of the land as from the beginning, ſaith
12 our Lord. † Thus ſaith the Lord of hoſtes: Yet there ſhal be
in this deſolate place without man, and without beaſt, and in
al the cities thereof, an habitation of paſtours of the reſting
13 flockes. † In the cities on the mountaines, and in the cham-
paine cities, and in the cities that are toward the South: and
in the land of Beniamin, and round about Ieruſalem, and in
the cities of Iuda there ſhal yet paſſe flockes, at the hand of
14 him that numbreth them, ſaith our Lord. † Behold the daies
shal come, ſaith our Lord, and :: I wil raiſe vp the good word,
that I haue ſpoken to the houſe of Iſrael, and to the houſe of
15 Iuda. † In thoſe daies, and in that time, I wil make :: the ſpring
of iuſtice to bud forth vnto Dauid: and he ſhal doe iudgement
16 and iuſtice in the earth. † In thoſe daies ſhal Iuda be ſaued, and
Ieruſalem ſhal dwel confidently: & this is the name, that they
17 ſhal cal him; The Lord of our iuſt one. † Becauſe thus ſaith
our Lord: :: There ſhal not faile of Dauid a man, to ſitte vpon
18 the throne of the houſe of Iſrael. † And of the Prieſtes and
Leuites there ſhal not faile from before my face a man, to
offer :: holocauſtes, and to burne ſacrifice, and to kil victimes
19 al daies. † And the word of our Lord was made to Ieremie,
20 ſaying: † Thus ſaith our Lord: If my couenant with the day
can be made voide, and my couenant with the night, that there
21 be not day and night in their time: † alſo my couenant may
be made voide with Dauid my ſeruant, that there be not of
him a ſonne to reigne in his throne, and Leuites and Prieſtes
22 my miniſters. † Euen as the ſtarres of heauen can not be num-
bred, and the ſand of the ſea be meaſured: ſo wil I multiplie
the ſeede of Dauid my ſeruant, and the Leuites my miniſters.
23 † And the word of our Lord was made to Ieremie, ſaying:
24 † Haſt thou not ſeene what this people hath ſpoken, ſaying:
The :: two kinreds, which our Lord had choſen, are caſt of:

Iere. 23. v. 5.

:: An euident prophecie and promiſe of Chriſt.

:: Borne of the ſeede of Dauid.

:: Dauids progenie ſhal continew vnto Chriſt: whoſe kingdom, vvhich is his Church, ſhal haue no end. *Luc. 1. v. 33 Pſal. 88. v. 30.*

:: S Hypolitus and al ancient Fathers teach that the holie Euchariſt is the cõplement of al ſacrifices of the old Teſtament.

:: Gods moſt ſpecial prouidence bleſſed the families of Dauid and Aaron aboue al other kinreds.

and they haue deſpiſed my people, becauſe it is no more a Nation
before them? † Thus ſaith our Lord: If I haue not ſet 25
my couenant betwen day and night, and lawes to heauen and
earth: † ſurely I wil alſo caſt of the ſeede of Iacob, and of 26
Dauid my ſeruant, that I take not of his ſeede princes of the
ſeede of Abraham, Iſaac, and Iacob. For I wil bring backe
their conuerſion, and wil haue mercie on them.

CHAP. XXXIIII.

King Sedecias ſhal fal into the handes of Nabuchodonoſor, and Ieruſalem ſhal be burned: 8. becauſe he hath broken the couenant, of releaſing Iewes from bondage, 14. in the ſeuenth yeare; and contrarie to particular promiſe of obſeruing that law.

THE word that was made to Ieremie from our Lord, 1
when Nabuchodonoſor the king of Babylon, and al his
armie, and al the kingdoms of the earth that were vnder the
power of his hand, & al the peoples made warre againſt Ieruſalem
& againſt al the cities thereof, ſaying: † Thus ſaith our 2
Lord the God of Iſrael: Goe, & ſpeake to Sedecias the king of
Iuda: & thou ſhalt ſay to him: Thus ſaith our Lord: Behold I
wil deliuer this citie into the handes of the king of Babylon, &
he ſhal burne it with fire. † And thou ſhalt not eſcape out of his 3
hand: but by taking thou ſhalt be taken, & thou ſhalt be deliuered
into his hand: and :: thine eies ſhal ſee the eyes of the king
of Babylon, and his mouth ſhal ſpeake with thy mouth, and
thou ſhalt enter into Babylon. † But yet heare the word of 4
our Lord ô Sedecias king of Iuda: Thus ſaith our Lord to thee:
Thou ſhalt not dye by the ſword, † but thou ſhalt dye in 5
peace, and according to the burninges of thy fathers the former
kinges that haue bene before thee, ſo ſhal they burne
thee: and, Alas Lord, ſhal they mourne for thee: becauſe I
haue ſpoken the word, ſaith our Lord. † And Ieremie the 6
prophet ſpake al theſe wordes to Sedecias the king of Iuda in
Ieruſalem. † And the armie of the king of Babylon fought 7
againſt Ieruſalem, and againſt al the cities of Iuda, that were
remayning, againſt Lachis, and againſt Azecha: for theſe remained
of the cities of Iuda, fenſed cities. † The word that 8
was made to Ieremie from our Lord, after that king Sedecias
made a couenant with al the people in Ieruſalem, proclayming:
† That euerie one ſhould diſmiſſe his ſeruant, & euerie 9
one his handmayd, the Hebrew man and the Hebrew woman
free:

:: See ch.32. v. 4. & 4. *Reg.* 25. v. 7.

free : and that they should not haue dominion ouer them, that
10 is, on a Iewe and his brother. † Al the princes therefore heard,
and al the people which, had made the couenant, that euerie
man should diſmiſſe his ſeruant,and euerie man his handmaide
free, and should no more haue dominion ouer them : they
11 heard therefore, and diſmiſſed them. † And :: they turned
afterwards: and drew their ſeruants and their handmaids back
againe, whom they had diſmiſt free, and brought them into
12 ſubiection as men ſeruants, and wemen ſeruantes. † And the
word of our Lord was made to Ieremie from our Lord, ſaying :
13 † Thus ſaith our Lord the God of Iſrael : I made a couenant
with your fathers in the day, that I brought them out of the
14 Land of Ægypt, from the houſe of bondage, ſaying : † When
ſeuen yeares shal be accompliſhed, let euerie man diſmiſſe his
brother an Hebrew, that was ſold to him, and he shal ſerue
thee ſix yeares : and thou shalt diſmiſſe him free from thee :
and your fathers haue not heard me, nor inclined their eare.
15 † And you were conuerted this day, & did that which is right
in myne eies, that you proclaymed libertie euerie one to his
freind : and you made a couenant in my ſight, in the houſe,
16 wherein my name is inuocated vpon it. † And you are returned,
and haue defiled my name : and you haue brought backe
againe euerie man his ſeruant, and euerie man his handmayde,
whom you had diſmiſt to be free, and of their owne iuriſdiction :
and you haue brought them into ſubiection to be your
17 ſeruants and handmaydes. † Therefore thus ſaith our Lord :
You haue not heard me, to proclaime libertie euerie man to
his brother, and euerie one to his freind : behold I proclaime
vnto you libertie, ſaith our Lord, to the ſword, to the peſtilence,
and to famine : and I wil geue you into commotion to
18 al the kingdoms of the earth. † And I wil geue the men, that
tranſgreſſe my couenant, and haue not obſerued the wordes
of the couenant, whereunto they conſented in my ſight, the
calfe which they did cut into two partes, and paſſed betwen
19 the diuiſions thereof. † The princes of Iuda and the princes
of Ieruſalem, the eunuches, and the prieſtes, and al the people
of the land that paſſed betwene the diuiſions of the calfe.
20 † And I wil geue them into the handes of their enemies, and
into the handes of them that ſeeke their life : & their carcaſſe
shal be for meate to the foules of the ayre, and to the beaſtes
21 of the earth. † And Sedecias the king of Iuda, and his princes

::Recidiuation into ſinnes after remiſſion, offendeth God more then the former ſinnes, as our Sauiour teacheth by a parable. *Ma.* 18.

Exo. 21. *Deut.* 15.

I wil geue into the handes of their enemies,& into the handes
of them that ſeeke their liues, and into the handes of the armies
of the king of Babylon, which are retired from you.
† Behold I :: command, ſaith our Lord, and I wil bring them 22
againe into this citie, and they ſhal fight againſt it, and take it,
and burne it with fire: and the cities of Iuda I wil geue into
deſolation, becauſe there is not an inhabiter.

:: God was not the cauſe of the Babylonians crueltie, but permitted and directed the ſame to puniſh the Iewes.

CHAP. XXXV.

By example of the Rechabites voluntarily keeping their fathers rule, 12. God expoſtulateth with the people that kepe not his præceptes; 17. denouncing that they ſhal be puniſhed, and the Rechabites rewarded.

THE word, that was made to Ieremie from our Lord in 1
the dayes :: of Ioakim the ſonne of Ioſias the king of
Iuda, ſaying: † Goe to " the houſe of the Rechabites: and 2
ſpeake to them,& thou ſhalt bring them into the houſe of our
Lord, into one chamber of the treaſuries, and thou ſhalt geue
them wine to drinke. † And I tooke Iezonias the ſonne of Ieremias 3
the ſonne of Habſamias, and his bretheren, and al his
ſonnes, and the whole houſe of the Rechabites. † And I 4
brought them into the houſe of our Lord, to the treaſure
houſe of the ſonnes of Hanan, the ſonne of Iegedelias the
man of God, which was by the treaſure houſe of the princes,
aboue the treaſure of Maaſias the ſonne of Sellum, who was
keeper of the entrie. † And I ſet before the ſonnes of the 5
houſe of the Rechabites goblets ful of wine, and cuppes: and
I ſaid to them: Drinke ye wine.† Who anſwered: We wil not 6
drinke wine: becauſe :: Ionadab the ſonne of Rechab, our
father, commanded vs, ſaying: You ſhal not drinke wine, you
and your children for euer. † And you ſhal not build houſe, 7
and you ſhal not ſow ſeede, and you ſhal not plant vineyardes,
nor haue anie: but you ſhal dwel in tabernacles al your daies,
that you may liue manie daies vpon the face of the land, wherin
you are :: ſtrangers. † We therefore haue obeyed the voice 8
of Ionadab the ſonne of Rechab, our father, in al thinges that
he commanded vs: ſo that we dranke not anie wine al our
daies: we and our wiues, our ſonnes & our daughters. † And 9
we builded not houſes to inhabite, and vineyard, and filde, and
ſeede we haue not had: † but we haue dwelt in tabarnacles, 10
and haue bene obedient according to al thinges, that Ionadab
our father commanded vs. † But when Nabuchodonoſor the 11
king

:: Here againe it appeareth that the prophet obſerueth not the order of time in vvriting his viſions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

:: This Ionadab vvas a man of powre & eſtimation, very familiar vvith Iehu king of Iſrael. 4.*Reg.*10.*v.*15

:: The Rechabites deſcended not of Iſrael, but of Iethro a Madianite, Moyſes father in lavv: as both Hebrevv & Latin Doctors hold by tradition.

king of Babylon was come vp to our Land, we ſaid: :: Come,
and let vs goe into Ieruſalem from the face of the hoſt of the
Chaldees, and from the face of the hoſt of Syria: and we haue
12 taried in Ieruſalem. † And the word of our Lord was made
13 to Ieremie, ſaying: † Thus ſaith the Lord of hoſtes the God of
Iſrael: Goe, & ſay to the men of Iuda, and to the inhabitants
of Ieruſalem: Why wil you not receiue diſcipline, to obey my
14 wordes, ſaith our Lord? † :: The wordes of Ionadab the
ſonne of Rechab haue preuailed, which he commanded his
ſonnes not to drincke wine: and they haue not drunke vntil
this day, becauſe they haue obeyed the commandment of their
father: but I haue ſpoken to you, early ryſing and ſpeakeing,
15 and you haue not obeyed me. † And I haue ſent to you al my
ſeruants the prophetes, riſing early, and ſending and ſaying:
Returne ye euerie one from his moſt wicked way, and make
your ſtudies good: and folow not ſtrange goddes, nor worſhip
them, and you ſhal dwel in the land, which I gaue you
and your fathers: and you haue not inclined your eare, nor
16 heard me. † The children therefore of Ionadab the ſonne of
Rechab haue firmely kept the precept of their father, which
he commanded them: but this people hath not obeyed me.
17 † Therefore thus ſaith the Lord of hoſtes, the God of Iſrael:
Behold, I wil bring vpon Iuda, and vpon al the inhabitants of
Ieruſalem al the affliction, which I haue ſpoken againſt them,
becauſe I haue ſpoken to them, and they haue not heard: I
18 haue called them, and they haue not anſwered me. † But to
the houſe of the Rechabites Ieremie ſaid: Thus ſaith the
Lord of hoſtes the God of Iſrael: For that you haue obeyed
the commandment of Ionadab your father, and haue kept al
his commandments, and haue done al thinges, that he com-
19 manded you: † Therefore thus ſaith the Lord of hoſtes the
God of Iſrael: There ſhal not want a man of the ſtocke of
Ionadab the ſonne of Rechab, ſtanding in my ſight al daies.

:: In caſe of neceſſitie they entered into the city, otherwiſe remained in tentes.

:: Seing theſe religious Rechabites obſerued obediently the rule of their father & founder, in vvorkes of ſupererogation, otherwiſe not commanded: much more al are bound to kepe Gods commandments.

Iere. 18. v. 11. & 25. v. 5.

ANNOTATIONS. CHAP. XXXV.

1. *The houſe of Rechabites.*] VVe haue here (according to the ſtate of Gods Church in the old Teſtament) a cleare example of religious life, by profeſſing and performing good workes of ſupererogation, not commanded by God, but piouſly inſtituted by a holie man called Ionadab. VVhich, not only himſelf, and his proper children, but alſo their poſteritie manie ages after him, voluntarily obſerued by a preſcript Rule: Not to builde houſes, nor dwel in anie (but in tentes) not to ſow ſeede, nor to plant, nor haue vinyardes, nor to drinke

Religious Orders in the old Teſtament.

The rule of Rechabites differed from the Nazareites & children of the Prophetes. They were figures of more perfect orders in the Church of Chriſt.

Diuers kindes of Religious Orders.

Varieties of Religious Orders make no difference in Catholique Religion. But do much adorne the whole Church.

wine. A like rule but not the ſame in al pointes, was preſcribed by God himſelf (*Num. 6.*) for ſuch as would voluntarily embrace it. And Elias and Elizeus with their diſciples obſerued an other forme of religious life: as appeareth, 4. *Reg.* 1. 2. *&c.* Al which vvere figures of more perfect Religious Orders in the Church of Chriſt, conſiſting in three eſſential vowes, of voluntarie Pouertie, Chaſtitie, and Obedience: not commanded but commended, and ſor the better attayning to perfection counſeled by our Sauiour; vvherof they are called Euangelical Counſels, obſerued by the Apoſtles, leauing al their worldlie ſubſtance, and al deſire of hauing anie proper poſſeſſions: ſuch alſo as had wiues leauing them, the reſt not marying; & al renouncing their owne willes, ſubiected the ſame to Chriſts wil; *folovving him.* VVhoſe example others imitating, this holie maner of life hath ſtil continued in the Church, as is euident by the Eccleſiaſtical hiſtories euen from the Apoſtles time. But al obſerued not the ſame particular rules, nor were called by the ſame titles. For as in the time of Moyſes law, ſome were called Nazareites; ſome the Children of the Prophetes; and ſome Rechabites, after the name of their founders father Rechab, a renowmed godlie man: ſo now ſome are called Eremites, ſome Monkes, ſome Freares, and ſome Religious Clerkes. And of ech of theſe kindes, diuers ſortes are diſtinguiſhed by varietie of rules, habites, ſpecial functions, and titles either of their firſt Inſtitutors, or of the Inſtitutes themſelues, or of the places, or other occaſions. As Carmelites, Auguſtines (as wel Monkes, as Canons Regular) Benedictins, Bernardins, Carthuſians, Dominicans, Franciſcans, Ieſuites, Theatines, Capuchines, and the like. As alſo manie diſtinct Orders of Nunnes. But none of them al differ from the reſt, nor from other Catholique Chriſtians in pointes of faith: nor make anie Sectes of Religion, as Heretikes ridiculouſly obiect. For al beleue and confeſſe the ſelf ſame Catholique Faith, in al the Articles therof; al vſe and acknowlege the ſame, and no other holie Sacraments; and al are vnited in one vniuerſal Church; vnder one viſible Head: Euerie Order good and holie in their profeſſion; & al together excellently adorning the whole bodie with ſacred ſemelie varieties, make the ſame vniuerſal Church more glorious.

Mat. 19. *v.* 12. 21. *Luc* 18. *v.* 22.

Pſal. 44. *v.* 11. 15.

CHAP. XXXVI.

Ieremie in priſon ſendeth Baruch by Gods commandment, to read a booke of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the ſame before them: 20. they informe the king: 21. who hearing part therof, causeth the booke to be burned: 26. and commandeth to apprehend Baruch, and Ieremie. 27. The booke is writte againe by them with addition of more.

:: Beſides preaching, which the euil diſpoſed did either not duly regard, or quickly forget, God commanded that his wil

AND it came to paſſe in the fourth yeare of Ioakim, the 1
ſonne of Ioſias king of Iuda: this word was made to
Ieremie from our Lord, ſaying: † Take :: a volume of a booke 2
and thou ſhalt write in it al the wordes, that I haue ſpoken to
thee againſt Iſrael and Iuda, & againſt al Nations ſince the day
that I ſpake to thee, from the daies of Ioſias euen to this day.
† If perhaps the houſe of Iuda hearing al the euils, that I meane 3
to doe vnto them, let euerie man returne from his moſt

wicked way: and I wil be propicious to their iniquitie, and
4 to their ſinne. † Ieremie therefore called Baruch the ſonne
of Nerias: and Baruch wrote from the mouth of Ieremie al
the wordes of our Lord, which he ſpake to him, in the volume
5 of the booke. † And Ieremie commanded Baruch, ſaying:
I am :: shut vp, neither am I able to goe into the houſe of our
6 Lord. † Goe thou in therefore, and read out of the volume,
wherein thou haſt written from my mouth the wordes of our
Lord, in the hearing of al the people in the houſe of our Lord
on the faſting day: moreouer alſo in the hearing of al Iuda,
which come out of their cities, thou shalt read it to them:
7 † if perhaps their prayer may fal in the ſight of our Lord, and
euerie one returne from his moſt wicked way: becauſe great
is the furie & indignation, which our Lord hath ſpoken againſt
8 this people. † And Baruch the ſonne of Nerias did according
to al thinges, that Ieremie the prophet had commanded him,
reading out of the volume the wordes of our Lord in the
9 houſe of our Lord. † And it came to paſſe in the fifth yeare
of Ioakim the ſonne of Ioſias the king of Iuda, in the ninth
moneth: they proclaymed a faſt in the ſight of our Lord to al
the people in Ieruſalem, and to al the multitude, that was
10 flocked together out of the cities of Iuda in Ieruſalem. † And
Baruch redde out of the wordes of Ieremie in the houſe of our
Lord, in the treaſurie of Gamarias the ſonne of Saphan the
ſcribe, in the higher court, in the entrie of the new gate of
11 the houſe of our Lord, al the people hearing it. † And when
Micheas the ſonne of Gamarias the ſonne of Saphan had heard
12 al the wordes of our Lord out of the booke: † he went downe
into the kings houſe to the treaſurie of the ſcribe: and behold
al the princes ſate there, Eliſama the ſcribe, and Dalaias the
ſonne of Semeias, and Elnathan the ſonne of Achobor: and
Gamarias the ſonne of Saphan, & Sedecias the ſonne of Ha-
13 nanias, and al the princes. † And Micheas told them al the
wordes that he had heard Baruch reading out of the volume
14 in the eares of the people. † Al the princes therefore ſent to
Baruch, Iudi the ſonne of Nathanias, the ſonne of Selemias,
the ſonne of Chuſi, ſaying: Take in thy hand the volume, out
of which thou haſt redde in the hearing of the people, and
come. Baruch therefore the ſonne of Nerias tooke the vo-
15 lume in his hand, and came to them. † And they ſaid to him:
Sitte, & reade theſe thinges in our eares. And Baruch redde in
their

ſhould alſo be written, for a perpetual admonition, if they would read it, or heare it redde, and for a teſtimonie againſt them, and a warning to others.

:: He was not now in priſon; for (v. 19.) certaine noble men of the court aduiſed both Baruch and him to hide them ſelues; but kept himſelf cloſe in ſome ſecret place; as moſt Prieſtes do now in England, that they may better exerciſe their function, then if they were in the perſecutors handes.

their eares. † Therefore when they had heard al the wordes, 16
they were aſtonied euerie one toward his neighbour, and they
ſayd to Baruch: We muſt tel the king al theſe wordes. † And 17
they asked him, ſaying: Tel vs how dideſt thou write al theſe
wordes from his mouth. † And Baruch ſayd to them: From his 18
mouth he ſpake as it were reading vnto me al theſe wordes:
and I wrote in a volume with inke. † And the princes ſayd to 19
Baruch: Goe, and be hidde thou and Ieremie, and let no man
know where you are. † And they went to the king into the 20
court: moreouer they layde vp the volume in the treaſurie
of Eliſama the ſcribe: and they tolde al the wordes in the
hearing of the king. † And the king ſent Iudi, that he 21
ſhould take the volume: who taking it out of the treaſurie
of Eliſama the ſcribe, redde it, the king hearing, and al the
princes, that ſtood about the king. † And the king ſate in the 22
winter houſe in the ninth moneth: and there was an hearth
ſet before him ful of burning coles. † And when Iudi had 23
redde three or foure pages, ∷ he cut it with the penknife of
a ſcribe: and he caſt it into the fire, that was vpon the hearth,
til al the volume was conſumed with the fyre, that was on
the hearth. † And the king and al his ſeruants, that heard al 24
theſe wordes, did not feare, nor rent their garments. † But 25
yet Elnathan, and Dalaias, and Gamarias gayneſaid the king,
not to burne the booke: and he heard them not. † And the 26
king commanded Ieremiel the ſonne of Amelech, and Saraias
the ſonne of Ezriel, and Selemias the ſonne of Abdeel, that
they ſhould apprehend Baruch the ſcribe, and Ieremie the
Prophet: but ∷ our Lord hid them. † And the word of our 27
Lord was made to Ieremie the Prophet, after that the king
had burnt the volume and the wordes, that Baruch had writ-
ten from the mouth of Ieremie, ſaying: † Againe take an 28
other volume: and write in it al the former wordes, that
were in the firſt volume, which Ioakim the king of Iuda hath
burnt. † And to Ioakim the king of Iuda thou ſhalt ſay: Thus 29
ſaith our Lord: Thou haſt burnt that volume, ſaying: Why
haſt thou written in it telling: The king of Babylon wil
come in haſt, and wil waſte this land: and he wil make man
and beaſt, to ceaſe out of it? † Therefore thus ſaith our Lord 30
againſt Ioakim the king of Iuda: ∷ There ſhal not be of him to
ſitte vpon the throne of Dauid: and his carcaſſe ſhal be caſt
forth to the heate by day, and to the froſt by night. † And I wil 31
viſite

∷ The ſecretarie cut out the leaues and burnt them by the kings commandment: as appeareth. *v. 25. &c.*

∷ God did not tranſlate them to an other place, but they hyding them ſelues by Gods direction, the ſearchers could not finde them.

∷ His ſonne Iechonias reigned but three monethes: which is counted as no reigne. *Theodoret.*

Ch. 22, v. 19.

viſite againſt him, and againſt his ſeede, and againſt his ſer-
uants their iniquities, and I wil bring vpon them, and vpon
the inhabitants of Ieruſalem, and vpon the men of Iuda al the
euil, that I haue ſpoken to them: and they haue not heard.
32 † And Ieremie tooke an other volume, and gaue it to Baruch
the ſonne of Nerias the ſcribe: who wrote in it from the
mouth of Ieremie al the wordes of the booke, which Ioakim
the king of Iuda had burnt with fire: and there were added
moreouer manie moe wordes, then had bene before.

Nor anie of his iſſue in wordlie glorie, as their predeceſſors had reigned.
S. Tho. p. 3. q. 31. a. 2. ad. 3.

CHAP. XXXVII.

Sedecias appointed by the king of Babylon to reigne in Iuda, requeſteth Ieremias prayers. 4. *The Chaldees beſieging Ieruſalem, and hearing that the Ægyptians come againſt them, part away.* 5. *But Ieremie propecieth that they wil returne, and burne Ieruſalem.* 10. *For which he is impriſoned.* 16. *After manie dayes the king examineth him of his prophecie, who ſtil affirming the ſame,* 20. *is kept in the entrie of the priſon.*

1. AND king Sedecias the ſonne of Ioſias reigned for
Iechonias the ſonne of Ioakim: whom Nabuchodono-
ſor the king of Babylon made king in the Land of Iuda.
2 † And he obeyed not, he and his ſeruants, and the people of
the land the wordes of our Lord, that he ſpake in the hand
3 of Ieremie the prophet. † And king Sedecias ſent Iuchal the
ſonne of Selemias, and Sophonias the ſonne of Maaſias prieſt
to Ieremie the prophet, ſaying: :: Pray the Lord our God for
4 vs. † And Ieremie walked freely in the middes of the people:
for they had not caſt him into ward in priſon. Therefore the
armie of Pharao came out of Ægypt: and the Chaldees that
beſieged Ieruſalem, hearing ſuch tydinges, retyred from Ieru-
5 ſalem. † And the word of our Lord was made to Ieremie the
6 prophet, ſaying: † Thus ſaith our Lord the God of Iſrael:
Thus ſhal you ſay to the king of Iuda, which ſent you to
demand of me: Behold the armie of Pharao, which is come
forth to helpe you, ſhal returne into his land into Ægypt.
7 † And the Chaldees ſhal returne, and make warre againſt
8 this citie, and take it, and burne it with fire. † Thus ſaith our
Lord: Deceiue not your ſoules, ſaying: The Chaldees going
ſhal goe away, and retyre from vs, becauſe they ſhal not goe
9 away. † But if you ſhal ſtrike al the hoſt of the Chaldees, that
fight againſt you, and there be left of them ſome wounded:
euerie one ſhal riſe vp out of his tent, and ſhal burne this

4. Reg. 24. 2. Para. 36. 3. Eſd. 1.

:: As Herod dealt afterwards with S. Iohn Baptiſt: ſo this king eſtemed, reuerenced, and feared Ieremie, and yet perſecuted him.

citie with fire. † Therefore when the armie of the Chal- 10
dees was retyred from Ieruſalem, becauſe of Pharaos armie.
† Ieremie went out of Ieruſalem to goe into the land of 11
Beniamin, and to diuide poſſeſſion there in the ſight of the
citizens. † And when he was come to the gate of Beniamin, 12
there was there the keeper of the gate by courſe, one named
Ierias, the ſonne of Selemias, the ſonne of Hananias: and he
apprehended Ieremie the prophet, ſaying: :: Thou fleeſt to
the Chaldees. † And Ieremie anſwered: It is not ſo, I flee not 13
to the Chaldees. And he heard him not: but tooke Ieremie,
and brought him to the princes. † For which thing the princes 14
being angrie againſt Ieremie, they beate him, and caſt him
into the priſon that was in the houſe of Ionathan the ſcribe:
for he was chiefe ouer the priſon. † Ieremie therefore went 15
into the houſe of the lake, and into the dungeon: and Iere-
mie ſate there manie daies. † But Sedecias the king ſending 16
tooke him: and demanded of him in his houſe ſecretly, and
ſaid: Thinkeſt thou the word is from our Lord? And Ieremie
ſaid: It is. And he ſaid: Thou ſhalt be deliuered into the han-
des of the king of Babylon. † And Ieremie ſaid to king Se- 17
decias, what haue I ſinned againſt thee, and thy ſeruants, and
thy people, that thou haſt caſt me into the priſon houſe?
† Where are your prophetes that did prophecie to you, and 18
ſaid: The king of Babylon ſhal not come vpon you and vpon
this land? † Now therefore heare I beſeech thee my Lord 19
king: let my petition be auailable in thy ſight: and ſend me
not back into the houſe of Ionathan the ſcribe, leſt I dye
there. † King Sedecias therefore commanded that Ieremie 20
should be committed in the entrie of the priſon: and there
ſhould be geuen him a peece of bread euerie day, beſide
brothe, til al the bread were ſpent out of the citie: and Ie-
remie remayned in the entrie of the priſon.

:: It is an old deuiſe of perſecuters to pretend falſe cauſes againſt the innocent; ſo Iulian the Apoſtata charged Criſtian Catholiques, with treaſon and ſedition. *Hiſt. tripart. li. 6. c. 27.* ſo did alſo the Arrians, Vandals, & other heretikes againſt Catholiques. *as Raffinus and Victor teſtifie.*

CHAP. XXXVIII.

The nobles being offended with Ieremies preaching, ſolicite to haue him ſlaine: 5. the king putting him in their handes, they caſt him into a dyrtie dongeon, 7. from whence at the inſtance of Abdemelech an Æthiopian, he is drawen forth, 14. and hauing licence to ſpeake, he aduiſeth the king to yeld himſelf to the Chaldees, ſo he and the citie ſhal be ſafe: 18. otherwiſe ſhal be taken captiue, 24. which the king commandeth him to kepe ſecrete.

1 AND Saphatias the ſonne of Mathan, and Gedelias the
ſonne of Phaſſur, and Iuchal the ſonne of Selemias,
and Phaſſur the ſonne of Melchias heard the wordes, that
2 Ieremie ſpake to al the people, ſaying: † Thus ſaith our
Lord: Whoſoeuer ſhal remaine in this citie, ſhal dye by
ſworde, and famine, and peſtilence: but he that ſhal flee to
the Chaldees, ſhal liue, and his life ſhal be ſafe and :: liuing.
3 † Thus ſaith our Lord: By deliuering this citie ſhal be deli-
uered into the hand of the armie of the king of Babylon,
4 and he ſhal take it. † And the princes ſaid to the king: We
deſire thee that this man may be put to death: for of purpoſe
he weakneth the handes of the men of warre, that are
remayning in this citie, and the handes of the people,
ſpeaking to them according to theſe wordes: for this man
5 ſeeketh not peace to this people, but euil. † And king Se-
decias ſaid: Behold he is in your handes: for it is not lawful
6 for the king to denie you anie thing. † They therefore tooke
Ieremie, and caſt him into the lake of Melchias the ſonne
of Amelech, which was in the entrie of the priſon: and they
let downe Ieremie by ropes into the lake, wherein there was
no water, but myre. Ieremie therefore ſunke downe into the
7 myre. † But :: Abdemelech the Æthiopian an eunuch, that
was in the kings houſe, heard that they had caſt Ieremie
into the lake: moreouer the king ſate in the gate of Beniamin.
8 And Abdemelech went out of the kings houſe, and ſpake to
9 the king, ſaying: † My Lord king, theſe men haue done al
thinges naughtely, whatſoeuer they haue done againſt Ie-
remie the prophet, caſting him into the lake, that he may
dye for famine, for there is no more bread in the citie.
10 † The king therefore commanded Abdemelech the Æthio-
pian, ſaying: Take with thee from hence thirtie men, and lift
vp Ieremie the prophete out of the lake, before he dye.
11 † Abdemelech therefore taking the men with him, entred
into the kings houſe, that was vnder the celler: and he tooke
thence old ragges, and old thinges that were rotten: and he
12 let them downe to Ieremie into the lake by cordes. † And
Abdemelech the Æthiopian ſaid to Ieremie: Put the old
ragges, and theſe rent and rotten thinges vnder the cubite of
thine armes, and vpon the ropes: Ieremie therefore did ſo.
13 † And they drew out Ieremie with the cordes, and brought
him forth out of the lake. And Ieremie remayned in the

Iere. 21. v. 9.

:: The Hebrew phraſe *life ſhal be liuing*, and, *liuing he ſhal liue*, ſignifieth that he ſhal liue moſt ſecurely. Myſtically this ſaftie in voluntarie baniſhment ſignifieth, that voluntarie temporal penance ſaueth from eternal damnation.

:: God euer moueth ſome to pittie the innocent afflicted, til at laſt he geueth them a crowne of glorie for their conſtant patience.

entrie of the priſon. † And king Sedecias ſent, and tooke to 14
him Ieremie the prophet to the third dore, that was in the
houſe of our Lord: and the king ſaid to Ieremie: I aſke thee
a word, hide not anie thing from me. † And Ieremie ſaid to 15
Sedecias: If I ſhal tel thee, wilt thou not kil me? and if I geue
thee counſel, thou wilt not heare me. † King Sedecias therefore 16
ſware to Ieremie ſecretly, ſaying: Our Lord liueth, that
made vs this ſoule, if I kil thee, and if I deliuer thee into the
handes of theſe men, that ſeeke thy life. † And Ieremie ſaide 17
to Sedecias: Thus ſaith the Lord of hoſtes the God of Iſrael:
:: If going forth thou wilt goe out to the princes of the
king of Babylon, thy ſoule ſhal liue, and this citie ſhal not be
burnt with fire: and thou ſhalt be ſafe, and thine houſe.
† But if thou wilt not goe out to the princes of the king of 18
Babylon, this citie ſhal be deliuered into the handes of the
Chaldees, and they ſhal burne it with fire: and thou ſhalt not
eſcape out of their hand. † And king Sedecias ſaid to Ieremie: 19
I am careful becauſe of the Iewes, that are fled to the Chaldees:
leſt perhaps I be deliuered into their handes, and they
mocke me. † But Ieremie anſwered: They ſhal not deliuer 20
thee, heare I beſeeche thee the word of our Lord, which I
ſpeake to thee, and it ſhal be wel with thee, and thy ſoule
ſhal liue. † But if thou wilt not goe forth: this is the word, 21
which our Lord hath ſhewed me: † Behold al the wemen, 22
that are remayning in the houſe of the king of Iuda, ſhal be
brought out to the princes of the king of Babylon: and they
ſhal ſay: Thy peaceable men haue ſeduced thee, and haue
preuailed againſt thee, they haue drowned thy feete in the
myre, and in a ſliperie place, and are reuolted from thee.
† And al thy wiues, and thy ſonnes ſhal be brought out to 23
the Chaldees, and thou ſhalt not eſcape their handes, but thou
ſhalt be taken in the hand of the king of Babylon: and he ſhal
burne this citie with fire. † Sedecias therefore ſaid to Ieremie: 24
Let none know theſe wordes, and thou ſhalt not dye. † But 25
if the princes ſhal heare, that I haue ſpoken with thee: and
ſhal come to thee, and ſay to thee: Tel vs what haſt thou
ſpoken with the king, conceale not from vs, and we wil not
kil thee. † Thou ſhalt ſay to them: I did proſtrate my prayers 26
before the king, that he would not command me to be caried
backe into the houſe of Ionathan, & there dye. † Al the princes 27
therefore came to Ieremie, and asked him: and he ſpake to
them

:: Prophecies are not only certaine when a thing is abſolutly affirmed, but alſo when they are conditional, as this was, and the euent ſhould haue bene accordingly if the king had folowed the prophets aduiſe, though by not going the contrarie captiuitie, and much miſerie happened to the king and people.

4. Reg. 25.

them according to al the wordes, that the king had commanded him, and they left him: for nothing had bene heard.

29 But Ieremie remained in the entrie of the priſon, vntil the day, that Ieruſalem was taken: and it came to paſſe that Ieruſalem was taken.

CHAP. XXXIX.

Ieruſalem after two yeares ſiege is taken by the Chaldees: 4. king Sedecias with others, fleing by a poſterne gate, is taken, brought to the king of Babylon, al his ſonnes are ſlaine, his eyes put out, and ſo led into Babylon. 8. The kinges palace and the towne houſe are burned; the walles of the citie deſtroyed, the people caried captiue, only the pooreſt left to til the ground. 11. Ieremias is deliuered. 15. And Abdemelech is ſaued from danger.

4 Reg. 25. Iere 52.

1 IN THE ninth yeare of Sedecias the king of Iuda, the
tenth moneth, came Nabuchodonoſor king of Babylon,
2 and al his armie to Ieruſalem, and they beſieged it. † And
in the eleuenth yeare of Sedecias, the fourth moneth, the
3 ninth of the moneth the citie was opened. † And al the princes
of the king of Babylon went in, and :: ſate in the midle gate:
Neregal, Sereſer, Semegarnabu, Sarſachim, Rabſares, Neregel,
Serezer, Rebmag, and al the reſt of the princes of the king of
4 Babylon. † And when Sedecias the king of Iuda, and al the
men of warre had ſeene them, they fled: and they went forth
in the night out of the citie by the way of the kinges garden,
and by the gate, that was betwen the two walles, and they
5 went out to the way of the deſert. † But the hoſt of the Chaldees
purſued them: and they tooke Sedecias in the field of
the deſert of Iericho, and being taken they brought him to
Nabuchodonoſor king of Babylon into Reblatha, which is in
the Land of Emath: and he ſpake vnto him :: iudgements.
6 † And the king of Babylon killed the ſonnes of Sedecias in
Reblatha, before his eies: and the king of Babylon killed al
7 the nobles of Iuda. † The eies alſo of Sedecias he plucked out:
8 and bound him with fetters, to be led into Babylon. † The
kinges houſe alſo, and the houſe of the common people the
Chaldees burnt with fire, and they ouerthrew the wal of Ieruſalem.
9 † And the remnant of the people, that remayned in
the citie, and the fugitiues that were fled to him, and the reſt
of the people that remained, Nabuzardan the prince of the
10 ſoldiars tranſported into Babylon. † And the poore people,

:: Poſſeſſion of one gate gaue ſufficient entrance to the whole armie; whereupon the king and his chiefe nobles fled by a poſterne gate.

:: He expoſtulated, & iuſtly reproued Sedecias for rebelling breaking his othe, ſhewing ingratitude, for ſo much as Nabuchodonoſor had made him king, & repoſed cōfidence in him.

that had nothing at al, Nabuzardan the maſter of the ſoldiars
let alone in the land of Iuda, and he gaue them vineyards, and
ceſternes in that day. † But Nabuchodonoſor the king of Ba- 11
bylon had commanded Nabuzardan the prince of the ſoldiars
concerning Ieremie, ſaying: † Take him, and ſet thine eies 12
vpon him, and doe him no euil: but as he wil ſo doe to him.
† Nabuzardan therefore the prince of the warfare ſent; and 13
Nabuſezban alſo, and Rabſares, and Negerel, & Sereſer, and
Rebmag, and al the nobles of the king of Babylon, † ſent, and 14
tooke Ieremie out of the entrie of the priſon, and deliuered
him to Godolias the ſonne of Ahicam the ſonne of Saphan,
that he might enter into the houſe, & dwel among the people.
† But to Ieremie the word of our Lord was made, when he 15
was ſhut vp in the entrie of the priſon, ſaying: Goe, and tel
Abdemelech the Æthiopian, ſaying: † Thus ſaith the Lord of 16
hoſtes the God of Iſrael: Behold I wil bring my wordes vpon
this citie vnto euil, and not vnto good: and they ſhal be in thy
ſight in that day. † And I wil deliuer thee in that day, ſaith our 17
Lord: and thou ſhalt not be deliuered into the handes of the
men, whom thou feareſt: † but deliuering I wil deliuer thee, 18
and thou ſhalt not fal by the ſword: but thy life ſhal be to thee
vnto ſaluation, becauſe thou haſt had confidence in me, ſaith
our Lord.

The fifth part. Ieremie prophecieth the deſtruction of the Iewes going into Ægypt; and of ſundrie nations for their idolatrie, and crueltie.

CHAP. XL.

Ieremie being permitted to goe whither he wil, 6. repayreth to Godolias, gouernour of the countrie. 7. To whom alſo manie Iewes come from ſundrie places. 13. Godolias warned of danger, doth not beleue it.

THE word that was made to Ieremie from our Lord, after 1
that he was diſmiſt of Nabuſardan maſter of the warre
from Rama, when he tooke him bound with cheynes in the
middes of al, that went in tranſmigration of Ieruſalem and
Iuda, and were led into Babylon. † The prince therefore of 2
the warre taking Ieremie, ſaid to him: :: The Lord thy God
hath ſpoken this euil vpon this place, † and hath brought it: 3
and the Lord hath done as he hath ſpoken: becauſe you haue
ſinned to the Lord, and haue not heard his voice, & this word
is fallen to you. † Now then behold I haue looſed thee this 4
day from the cheynes, that are on thy handes: if it pleaſe thee
to come with me into Babylon, come: and I wil ſet myne eies
vpon thee: but if it pleaſe thee not to come with me into Ba-
bylon,

:: This heathen prince ſeing the Iewes afflicted for their ſinnes, confeſſeth the iuſtice of God, not ſparing to puniſh his owne elected people.

bylon, tarrie: behold al the land is in thy ſight, that which
thou ſhalt chooſe, and whither it ſhal pleaſe thee to goe, thither
5 goe. † And come not with me: but dwel with Godolias
the ſonne of Ahicam, the ſonne of Saphan, whom the king
of Babylon hath appointed chiefe ouer the cities of Iuda:
dwel therefore with him in the cities of Iuda: dwel therefore
with him in the middes of the people: or whither ſoeuer it
ſhal pleaſe thee to goe, goe. The Maſter of the warre gaue
6 him victuals alſo, and giftes, and diſmiſſed him. † And Ieremie
came to Godolias the ſonne of Ahicam into Maſphath: and
dwelt with him in the middes of the people, that was left in
7 the land. † And when al the princes of the armie, that were
diſperſed through the countries, they and their companions,
had heard, that the king of Babylon had made Godolias the
ſonne of Ahicam gouernour of the countrie, and that he had
committed vnto him men, & wemen, and children, & thoſe of
the poore of the land, that had not bene tranſported into
8 Babylon. † Then came to Godolias, into Maſphath both Iſmahel
the ſonne of Nathanias, and Iohanan, and Ionathan,
the ſonnes of Caree, and Sareas the ſonne of Thanehumeth,
and the children of Ophi, that were of Netophathie, and Iezonias
9 the ſonne of Maachati, they and their men. † And Godolias
the ſonne of Ahicam the ſonne of Saphan ſware to
them, and to their companions, ſaying: Feare not to ſerue
the Chaldees: dwel in the land, and ſerue the king of Babylon,
10 and it ſhal be wel with you. † Behold I dwel in Maſphath,
that I may anſwere :: the commandment of the Chaldees,
that are ſent to vs: but you gather ye vintage, and harueſt, and
oile, and lay it vp in your veſſels, and abide in your cities
11 which you hold. † Yea and al the Iewes, that were in Moab,
and among the children of Ammon, and in Idumea, and in al
the countries, when it was heard that the king of Babylon had
left a remnant in Iewrie, and that he dad made Godolias the
ſonne of Ahicam the ſonne of Saphan ruler ouer them:
12 † al the Iewes, I ſay, returned out of al places, to which they
had fled, and they came into the land of Iuda to Godolias into
Maſphath: and they gathered wine, and harueſt exceeding
13 much. † But Iohanan the ſonne of Caree, and al the princes
of the hoſt, that had bene diſperſed in the countries, came
14 to Godolias into Maſphath. † And they ſaid to him: Know
that Baalis the king of the children of Ammon hath ſent
Iſmahel

4. Reg. 25.

:: Being chiefe gouernour he promiſeth according to his place to defend the people, to anſwer for them, and to be their agent, and procurator in whatſoeuer the Chaldees ſhould command, or require of them.

Iſmahel the ſonne of Nathanias to kil thee. And Godolias the
ſonne of Ahicam beleued them not. † But Iohanan the ſonne 15
of Caree, ſpake to Godolias apart in Maſphath, ſaying: I wil
goe, and ſtrike Iſmahel the ſonne of Nathanias no man know-
ing it: leſt he kil thee, and al the Iewes be diſperſed, that are
gathered vnto thee, and the remnant of Iuda perish. † And 16
Godolias the ſonne of Ahicam ſaid to Iohanan the ſonne of
Caree: Doe not * this word: for thou ſpeakeſt falſe of Iſmahel.

* This thing.

CHAP. XLI.

Godolias with other Iewes and ſome Chaldees are ſlaine by Iſmael, ſent from the king of Moabites: 8. tenne are ranſomed for their riches, 11. Iohanan taking armes to reuenge the ſlaughter, Iſmael flyeth away, deliuering thoſe whom he held captiues: 17. and they prepare to flee into Ægypt.

AND it came to paſſe in the ſeuenth moneth, came Iſ- 1
mahel the ſonne of Nathanias, the ſonne of Eliſama of
the kings bloud, and the nobles of the king, and ten men with
him, to Godolias the ſonne of Ahicam into Maſphath: and
:: they did eate bread there together in Maſphath. † And Iſ- 2
mahel the ſonne of Nathanias aroſe, and the ten men, that
were with him, & they ſtroke Godolias the ſonne of Ahicam
the ſonne of Saphan with the ſword, and ſlew him, whom
the king of Babylon had made ruler ouer the land. † Al the 3
Iewes alſo that were with Godolias in Maſphath, and the
Chaldees that were found there, and the men of warre did Iſ-
mahel ſtrike. † And the ſecond day after he had killed Godo- 4
lias, no man yet knowing it, † there came men from Sichem, 5
and from Silo, and from Samaria eightie men: their beard
ſhauen, and their garments rent, and il fauoured: and they had
gifts, and frankincenſe in their hand, to offer in the houſe of
our Lord. † Iſmahel therefore the ſonne of Nathanias going 6
forth to meete them out of Maſphath, went going :: and
weeping: and when he had met them, he ſaid to them: Come
to Godolias the ſonne of Ahicam. † Who when they were 7
come to the middes of the citie, Iſmahel the ſonne of Natha-
nias ſlew them about the middes of the lake, he and the men
that were with him. † But ten men were found among them, 8
that ſaid to Iſmahel: Kil vs not: becauſe we haue treaſures in
the field, of wheate, and barlie, and oile, and honie. And :: he
ceaſſed, and ſlew not them with their bretheren. † And the 9
lake into the which Iſmahel threw al the carcaſſes of the men
whom

4. Reg. 25.

:: Such cruel tragedies are commonly atchiued by falſhood & treacherie, pretending freindſhipe, & intending miſchief.

:: Not ſincerely weping, but hypocritically feaning to lament the destruction of the Temple, & Citie.

:: Auarice tameth crueltie when nothing els can.

whom he ſtroke for Godolias, is the ſame :: that king Aſa
made, for Baaſa the king of Iſrael: the ſame did Iſmahel the
10 ſonne of Nathanias fil with them that were ſlaine. † And Iſmahel
led away captiue al the remnant of the people, that
were in Maſphath: the kings daughters, and al the people, that
remained in Maſphath: whom Nabuzardan the prince of the
warre had commended to Godolias the ſonne of Ahicam. And
Iſmahel the ſonne of Nathanias tooke them, and he went
11 away, to paſſe vnto the children of Ammon. † :: But Iohanan
the ſonne of Caree, & al the princes of the men of warre, that
were with him, heard al the euil that Iſmahel the ſonne of
12 Nathanias had done. † And taking al the men, they went
forth to make battel againſt Iſmahel the ſonne of Nathanias,
and they found him at the manie waters, that are in Gabaon.
13 † And when al the people that was with Iſmahel, had ſeene
Iohanan the ſonne of Caree, and al the princes of the men of
14 warre, that were with him, they reioyced. † And al the people,
whom Iſmael had taken, returned into Maſphath: and retur-
15 ning they went to Iohanan the ſonne of Caree. † But Iſmahel
the ſonne of Nathanias fled with eight men, from the face of
16 Iohanan, and went to the children of Ammon. † Iohanan
therefore the ſonne of Caree, and al the princes of the men of
warre, that were with him, tooke al the remnant of the
common people, which they had brought back from Iſmahel
the ſonne of Nathanias out of Maſphath, after that he had
ſtrooke Godolias the ſonne of Ahicam: ſtrong men for battel,
and wemen, and children, & eunuches, which he had brought
17 back from Gabaon. † And they went, and ſate ſeiourning in
Chamaam, which is beſide Bethlehem: that they might goe
18 forward, and enter into Ægypt † from the face of the Chaldees:
for they feared them, becauſe Iſmahel the ſonne of Nathanias
had ſtrooken Godolias the ſonne of Ahicam, whom
the king of Babylon had made ruler in the land of Iuda.

:: It ſemeth that Aſa made this lake when he built Maſpha. 3. Reg. 15. v. 22.

:: This Iohanan and his felowes roſe vp againſt Iſmahel, leſt otherwiſe they might haue bene iudged to haue bene of the ſame conſpiracie againſt Godolias, being fugitiues as Iſmael was.

CHAP. XLII.

Ieremie praying and conſulting God, 7. anſwereth that al thoſe which remaine in Ieruſalem ſhal be ſafe: 13. but thoſe that goe into Ægypt ſhal periſh.

1 AND :: there came al the Princes of the men of warre, and
Iohanan the ſonne of Caree, and Iezonias the ſonne of
Oſaias, and the reſt of the common people from litle vnto

:: This conſultation was piouſly begune ſeeking to

know Gods wil by his prophet: but the ſame people erred greuouſly in not folowing his direction, as he forſaw they would not. *v.* 21. And he further recordeth that they rebelliouſly opposed againſt him. *ch.* 43. *v.* 2.
∴ VVhether it ſeme to bring proſperitie or aduerſitie.

great: † And they ſaid to Ieremie the prophet: Let our prayer 2
fal in thy ſight: and pray for vs to the Lord thy God for al this
remnant, becauſe we are left few of manie, as thine eies doe
behold vs. † And let our Lord thy God tel vs the way, by 3
which we may goe, and the * word that we muſt doe. † And 4
Ieremie the prophet ſaid to them: I haue heard: behold I pray
to our Lord your God according to your wordes: euerie word
whatſoeuer he ſhal anſwer me, I wil tel you: neither wil I conceale
from you anie thing. † And they ſaid to Ieremie: Be our 5
Lord witnes betwen vs of truth and faith, if we doe not according
to euerie word, for the which our Lord, thy God ſhal
ſend thee to vs. † Whether it be ∴ good, or euil, we wil obey 6
the voice of the Lord our God, to whom we ſend thee: that it
may be wel with vs, when we ſhal heare the voice of the Lord
our God. † And when ten dayes were accompliſhed, the 7
word of our Lord was made to Ieremie. † And he called Iohanan 8
the ſonne of Caree, and al the princes of the men of
warre, that were with him, and the whole people from litle
to great. † And he ſaid to them: Thus ſaith our Lord the God 9
of Iſrael, to whom you ſent me, that I ſhould proſtrate your
prayers in his ſight: † If reſting you wil abide in this land, I 10
wil build you, and not deſtroy you; I wil plant, and not plucke
you vp: for now I am pacified vpon the euil that I haue done
to you. † Feare not at the face of the king of Babylon, of 11
whom you being feareful are afraid: feare him not, ſaith our
Lord: becauſe I am with you, to ſaue you, and to deliuer you
out of his hand. † And I wil geue you mercies, and wil haue 12
mercie vpon you, and wil make you dwel in your owne land.
† But if you ſhal ſay: We wil not dwel in this land, neither wil 13
we heare the voice of the Lord our God, † ſaying: No, not 14
ſo, but we wil goe forward to the Land of Ægypt: where we
ſhal not ſee warre, and not heare the ſound of the trumpet,
and ſhal not ſuſteyne famine: and there we wil dwel. † For 15
this now heare the word of our Lord ye remnant of Iuda:
Thus ſaith the Lord of hoſtes, the God of Iſrael: If you ſhal
ſet your face to goe into Ægypt, and ſhal enter to inhabite
there: † the ſword which you feare, ſhal there take you in 16
the Land of Ægypt: and the famine, for the which you are
careful, ſhal cleeue to you in Ægypt, and there you ſhal dye.
† And al the men, that ſhal ſet their face to goe into Ægypt, 17
to dwel there, ſhal dye by the ſword, and by famine, and by
peſtilence:

* *the thing.*

peſtilence: none of them shal remaine, nor eſcape from the
18 face of the euil, that I wil bring vpon them. † Becauſe thus
ſaith the Lord of hoſtes, the God of Iſrael: As my furie is
powred out, and mine indignation vpon the inhabitants of
Ieruſalem: ſo shal mine indignation be powred out vpon
you, when you shal be entered into Ægypt, and you shal be
into :: an othe, and into aſtonishment, and into a curſe, and
19 into reproch: and you shal no more ſee this place. † The
word of our Lord is vpon you ô remnant of Iuda: Enter not
into Ægypt: knowing you shal know that I haue adiured you
20 this day, † becauſe you haue deceiued your ſoules: for you
ſent me to the Lord our God, ſaying: Pray for vs to the Lord
our God, and according to al thinges whatſoeuer the Lord
21 our God shal ſay to thee, ſo tel vs, and we wil doe. † And I
haue told you this day, and :: you haue not heard the voice
of the Lord your God concerning al thinges, for which he
22 hath ſent me to you. † Now therefore knowing you shal
know that by ſword, and famine, and peſtilence you shal dye
in the place, to which you would enter for to dwel there.

:: An othe of execration. *as Iſa. 65. v. 15.*

:: It was a duble fault, in that they neither obeyed God ſpeaking by his prophet, nor ſtood to their owne promiſe. *v. 5.*

CHAP. XLIII.

The reliques of the Iewes, against Ieremies admonitions, goe into Ægypt, 6. carying Ieremie and Baruch with them. 8. where Ieremie prophecieth that the king of Babylon shal ſpoyle that land, 12. and their idoles.

1 AND it came to paſſe, when Ieremie had finished ſpea-
king to the people al the wordes of the Lord their God,
for which our Lord their God had ſent him to them, al theſe
2 wordes: † Azarias the ſonne of Oſaias ſaid: and Iohanan the
ſonne of Caree, and al the proude men, ſaying to Ieremie:
:: Thou ſpeakeſt a lie: the Lord our God ſent thee not, ſaying:
3 Goe not into Ægypt, to dwel there. † But Baruch the ſonne
of Nerias doth prouoke thee againſt vs, that he may deliuer vs
into the handes of the Chaldees, that he may kil vs, and make
4 vs to be tranſported into Babylon. † And Iohanan the ſonne
of Caree, and al the princes of the men of warre, and the
whole people, heard not the voice of our Lord, to abide in the
5 Land of Iuda. † But Iohanan the ſonne of Caree, and al the
princes of the men of warre taking al the remnant of Iuda,
that were returned out of al nations, to which they had
6 before bene diſperſed, to dwel in the Land of Iuda: † men,
and women, and children, & the kinges daughters, and euerie

:: Sinful people are eaſily changed to worſe and worſe from their good motions. For this inſolent calumniation is farre from their promiſe, *ch. 42. v. 5. & 6.*

ſoule

ſoule, which Nabuzardan the prince of the warre had left
with Godolias the ſonne of Ahicam, the ſonne of Saphan, and
Ieremie the prophet, and Baruch the ſonne of Nerias. † And 7
they went into the Land of Ægypt, becauſe they obeyed not
the voice of our Lord: and they came as farre as Taphnis.
† And the word of our Lord was made to :: Ieremie in Taphnis, 8
ſaying: † :: Take thee greate ſtones in thy hand, and 9
thou ſhalt hide them in the caue, that is vnder the bricke wal
in the gate of Pharaoes houſe in Taphnis: in the ſight of the
men of Iuda. † And thou ſhalt ſay to them: Thus ſaith the 10
Lord of hoſtes the God Iſrael: Behold I wil ſend, and take to
me Nabuchodonoſor the king of Babylon my ſeruant: and I
wil ſet his throne ouer theſe ſtones, which I haue hid, and he
ſhal ſet his throne vpon them. † And coming he ſhal ſtrike 11
the Land of Ægypt: thoſe that into death, into death: and
thoſe that into captiuitie, into captiuitie: and thoſe that into
the ſword, into the ſword. † And he ſhal kindle a fire in the 12
temples of the goddes of Ægypt, and ſhal burne the ſame, and
he ſhal lead them captiue: and he ſhal be clothed with the
Land of Ægypt, as a paſtor is clothed with his cloke: & he ſhal
goe out from thence in peace. † And he ſhal breake the ſtatuees 13
of the houſe of the Sunne, that are in the Land of Ægypt: and
the temples of the goddes of Ægypt he ſhal burne with fire.

:: The obſtinate people forced alſo Ieremie and Baruch to goe vvith them into Ægypt.

:: Vvhere both by wordes and other ſignes he prophecieth that the king of Babylon wil build his palace in the chief citie of Ægypt, and in ſigne therof layeth great ſtones as the fundation of the ſame. As els where he prophecied by factes. *ch.* 19. *v.* 10 *c.* 27. *v.* 2. *c.* 32 *v.* 7.

CHAP. XLIIII.

The Iewes admoniſhed by Ieremie to leaue their idolatrie, 15. obſtinatly anſvver, that they wil perſiſt therin. 20. wherupon he prophecieth their deſtruction; 28. few eſcaping that returne into Ieruſalem. 29. And that the king of Ægypt ſhal alſo fal into his enimies handes.

THE word, that was made to Ieremie, to al the Iewes, that 1
dwelt in the Land of Ægypt, dwelling in Magdal, and in
Taphnis, and in Memphis, & in the Land of Phatures, ſaying:
† Thus ſaith the Lord of hoſtes the God of Iſrael: :: You haue 2
ſene al this euil, that I haue brought vpon Ieruſalem, and vpon
al the cities of Iuda: and behold they are deſolate this day, and
there is not an inhabiter in them: † for the malice, which they 3
haue done, to prouoke me to wrath, & to goe and ſacrifice, and
worſhipe falſe goddes, which both they, & you, and your fathers
knew not. † And I haue ſent to you al my ſeruantes the 4
prophetes, in the night ryſing, & ſending and ſaying: Doe not
the word of this manner of abomination, which I hated. † And 5
they

:: It is a very couenient motiue, & ought to be effectual vnto ſinful nations to ſee their neighboures fallen into Hereſie, Turciſme or

Paganiſme, for their obſtinacie in other ſinnes.

they heard not, nor inclined their eare to returne from their
6 euils, and not to ſacrifice to ſtrange goddes. † And myne indignation
and my furie is powred out, & it is kindled in the cities
of Iuda, & in the ſtreetes of Ieruſalem: & they are turned into
7 deſolation and waſte according to this day. † And now thus
ſaith the Lord of hoſtes the God of Iſrael: Why doe you this
great euil againſt your owne ſoules, that there ſhould dye of
you man and woman, child and ſuckling out of the middes of
8 Iuda, and nothing be left remayning vnto you: † prouoking
me in the workes of your handes, in ſacrificing to ſtrange
goddes in the Land of Ægypt, into which you are entred to
inhabite there: and that you ſhould periſh, and be a malediction,
9 and a reproch to al the nations of the earth? † Why,
haue you forgotten the euils of your fathers, and the euils of
the kinges of Iuda, and the euils of the wiues, and your euils,
and the euiles of your wiues, that they haue done in the Land
10 of Iuda, and in the countries of Ieruſalem? † They are not
clenſed euen to this day: and they haue not feared, and they
haue not walked in the lawe of the Lord, and in my precepts,
11 which I haue geuen before you and your fathers. † Therefore
thus ſaith the Lord of hoſtes the God of Iſrael: Behold
I wil ſet my face vpon you to euil: and I wil deſtroy al Iuda.
12 † And I wil take the remnant of Iuda, which haue ſet their
face to goe into the Land of Ægypt, and to dwel there: and
they ſhal be al conſumed in the Land of Ægypt: they ſhal fal
by the ſword, and by famine: and they ſhal be conſumed
:: from the leaſt euen to the greateſt, by the ſword, and by famine
ſhal they dye: and they ſhal be for an othe, and for a
13 miracle, and into malediction, and into reproch. † And I wil
viſite the inhabitants of the Land of Ægypt, as I haue viſited
14 vpon Ieruſalem in ſword, and famine, and peſtilence. † And
there ſhal be none that ſhal eſcape, and be remayning of the
remnant of the Iewes, that goe to ſeiourne in the Land of Ægypt:
& that ſhal returne into the Land of Iuda, to the which
they eleuate their ſoules, for to returne and dwel there: there
15 ſhal none returne but they that ſhal flee. † But al the men
that knew that their wiues ſacrificied to ſtrange goddes: and
al the wemen of whom there ſtood a great multitude, and al
the people of the inhabitants in the Land of Ægypt in Phatures,
16 anſwered Ieremie, ſaying: † The word, which thou
haſt ſpoken to vs in the name of our Lord, we wil not heare of

Amos 9.

Ch. 42. v 18.

:: Not al abſolutely, but the greateſt part and wel nere al: for ſome ſhal flee from thence. v 14. & 28.

thee: † but doing we wil doe euerie word, that ſhal procede 17
out of our owne mouth, to ſacrifice vnto :: the queene of
heauen, and to offer libaments vnto her, as we and our fathers
haue done, our kinges, & our princes in the cities of Iuda, and
in the ſtretes of Ieruſalem, and we were filled with bread,
and it was wel with vs, and we ſaw no euil. † But from that 18
time, ſince we ceaſſed to ſacrifice to the queene of heauen, and
to offer libaments vnto her, we lacke al thinges, & we are con-
ſumed with ſword, and famine. † And if we ſacrifice to the 19
queene of heauen, and offer libamentes to her: why, haue we
without our husbandes made her cakes to worſhipe her, and
to offer libamentes to her? † And Ieremie ſaid to al the people 20
againſt the men, and againſt the wemen, and againſt al the peo-
ple, that had anſwered him the word, ſaying: † Why, the ſa- 21
crifice that you haue ſacrificed in the cities of Iuda, and in the
ſtreetes of Ieruſalem, you and your fathers, your kinges, and
your princes, and the people of the land, is not our Lord mind-
ful of them, and hath it not aſcended vpon his hart? † And 22
our Lord would beare no longer for the malice of your ſtudies,
and for the abominations, which you haue done, and your
land is brought into deſolation, and into aſtoniſhment, and
into malediction, for that there is not an inhabiter, as is this
day. † Becauſe you haue ſacrificed to idols, and haue ſinned 23
to our Lord: and haue not heard the voice of our Lord, and
haue not walked in his law, and in his precepts, and in his
teſtimonies: therefore are theſe euils fallen to you, as is this
day. † And Ieremie ſaid to al the people, and to al the 24
wemen: Heare you the word of our Lord al Iuda, which
are in the Land of Ægypt: † Thus ſaith the Lord of hoſtes 25
the God of Iſrael, ſaying: You, and your wiues haue ſpoken
with your mouth, and haue accompliſhed with your handes,
ſaying: Let vs performe our vowes which we haue vowed, to
ſacrifice to the queene of heauen, and to offer libaments to
her: you haue fulfilled your vowes, and haue done them in
worke. † Therefore heare ye the word of our Lord al Iuda, 26
which dwel in the Land of Ægypt: Behold I haue ſworne by
my great name, ſaith our Lord: that my name ſhal no more
be called by the mouth of euerie man of Iuda, ſaying: Our
Lord God liueth in al the Land of Ægypt. † Behold I wil 27
watch vpon them to euil, and not to good: and al the men of
Iuda that are in the Land of Ægypt, ſhal be conſumed, with
ſword,

:: They reputed the moone as queene, and the ſunne as king of the ſtarres: more peculiarly men did ſacrifice to the ſunne, and wemen to the moone, but ſo that al did cooperate in both. For the *children gathered ſtickes the fathers kindled the fire, and the vvemen tempered the dough, and made cakes vnto the queene of heauen. ch. 7. v. 18. 4. Reg. 23. v. 5.*

28 ſword, and famine, til they be vtterly conſumed. † And they
that ſhal eſcape the ſword, ſhal returne out of the Land of Æ-
gypt into the Land of Iuda a few men: and al the remnant of
Iuda that goe into the Land of Ægypt, to dwel there, ſhal
29 know, whoſe word is accompliſhed, mine, or theirs. † And
this ſhal be a ſigne for you, ſaith our Lord, that I viſite vpon
you in this place: that you may know that my wordes ſhal be
30 accompliſhed in deede againſt you to euil. † Thus ſaith our
Lord: Behold I wil deliuer Pharao Ephree the king of Ægypt
into the hand of his enemies, and into the hand of them that
ſeeke his life: as I haue deliuered Sedecias the king of Iuda
into the hand of Nabuchodonoſor the king of Babylon his
enemie, and that ſeeketh his life.

CHAP. XLV.

Ieremie reprehendeth Baruch for lamenting in affliction.

1 THE word, that Ieremie ſpake to Baruch the ſonne of
Nerias, when he had written theſe wordes in a booke,
from the mouth of Ieremie, in the fourth yeare of Ioakim the
2 ſonne of Ioſias king of Iuda, ſaying: † Thus ſaith our Lord
3 the God of Iſrael to thee Baruch: † Thou haſt ſaid: Woe is me
wretch, becauſe our Lord hath added ∷ ſorow to my ſorow: I
haue laboured in my mourning, and haue not found reſt.
4 † Thus ſaith our Lord: Thus ſhalt thou ſay to him: Behold,
them whom I haue builded, I doe deſtroy: and whom I haue
5 planted, I doe pluck vp, and al this land. † And doeſt thou
ſeeke to thy ſelf great thinges? Seeke not: for behold I wil
bring euil vpon al fleſh, ſaith our Lord: and I wil geue ∷ thee
thy life into ſafetie in al places, whither ſoeuer thou ſhalt goe.

∷ Baruch ſeing the people much afflicted and vnderſtanding by Ieremies prophecie, that they ſhould yet be more puniſhed, lamented the ſame.

∷ God granted not his prayer for the people but for himſelf only.

CHAP. XLVI.

Ieremie prophecieth that the king of Babylon ſhal inuade Ægypt, 13. and waſte the cites and land: 25. which ſhal againe be repayred. 27. And the reliques of the Iewes ſhal be deliuered from ſundrie places of captiuitie.

1 THE word of our Lord that was made to Ieremie the
2 prophet againſt ∷ the Gentiles, † to Ægypt againſt the
armie of Pharao Nechao the king of Ægypt, which was beſide
the riuer Euphrates in Charcamis, whom Nabuchodonoſor
the king of Babylon ſtroke, in the fourth yeare of Ioakim the
3 ſonne of Ioſias king of Iuda. † Prepare ye ſhild, and buckler,
4 and goe forth to battel. † Yoke horſes, & mount ye horſemen:
ſtand

∷ As partly before ſo more eſpecially in the chapters folowing the prophet foreſheweth the puniſhment of diuers gentils which were the chiefeſt enimies to the Iewes.

ſtand in helmets, furbiſh the ſpeares, put on coates of maile.
† What then? :: I ſaw them feareful, and turning their backes, 5
their valiants ſlaine: they fled in haſt, neither looked they
backe: terrour on euerie ſide, ſaith our Lord. † Let not the 6
ſwift flee, nor the ſtrong thincke that he is ſafe: Toward the
North by the riuer Euphrates they were ouercome, and fel
downe. † Who is this that riſeth vp as a floud: and as it were 7
of riuers, ſo his ſtreames doe ſwel? † Ægypt riſeth vp like a 8
floud, and the waues thereof ſhal be moued as riuers, and ſhal
ſay: Ryſing vp I wil couer the earth: I wil deſtroy citie, and
the inhabitants thereof. † Get ye vp on horſes, & in chariots, 9
and let the valiants come forth, Æthiopia, and the Lybians
holding the ſhilde, and the Lydeans taking, and ſhooting
arrowes. † And that day of our Lord the God of hoſtes, is a 10
day of reuenge, that they may take vengeance of his enemies:
the ſword ſhal deuoure, and be filled, & ſhal be drunken with
their bloud: for the victime of our Lord the God of hoſtes
is in the Land of the North by the riuer Euphrates. † Goe vp 11
into Galaad, and take reſine :: ô virgin the daughter of Ægypt:
thou doeſt in vaine multiplie medicines, there ſhal not be
health to thee. † The Gentiles haue heard thine ignominie, 12
and thine howling hath filled the earth: becauſe the ſtrong
hath ſtumbled againſt the ſtrong, and both are fallen together.
† The word that our Lord ſpake to Ieremie the prophet, con- 13
cerning this that Nabuchodonoſor king of Babylon ſhould
come and ſtrike the Land of Ægypt: † Tel Ægypt, and make 14
it heard in Magdal, and let it ſound in Memphis, and in Taph-
nis: Say ye: Stand, and prepare thy ſelf: becauſe the ſword
ſhal deuoure thoſe thinges, that be round about thee. † Why 15
is thy valiant become rotten? he ſtood not: becauſe our Lord
hath ouerthrowen him. † He hath multiplied them that fal, 16
and man hath fallen againſt his neighbour, and they ſhal ſay:
Ariſe, and let vs returne to our people, and to the Land of our
natiuitie, from the face of the ſword of * the doue. † Cal ye 17
the name of Pharao the king of Aegypt, Tumult, Time hath
brought it. † I liue (ſaith the king, the Lord of hoſtes is his 18
name) that as Thabor in the mountaines, and as Carmel in the
ſea, he ſhal come. † Make ye veſſels of tranſmigration ô 19
daughter inhabitant of Aegypt: becauſe Memphis ſhal be in
deſolation, and ſhal be forſaken, and ſhal be inhabitable.
† Aegypt a trimme and beautiful heyfer: a pricker from the 20
North

:: It is the common maner of Prophetes to ſpeake in the pretertence of thinges to come for the infallible certaintie therof.

:: Ægypt accounted itſelf inuincible and ſo the prophet ironiouſly calleth it the virgin daughter, as in this whole paſſage he ſpeaketh by the ſame figure *ironia*, willing them to doe thoſe thinges which ſhould nothing helpe nor profite them, as appeareth by the next wordes: *Thou doeſt in vaine multiplie medicines. or remedies, and v. 5. 10. 16.*

* *as ch. 25. v. 38.*

21 North, ſhal come to her. † Her hyrelings alſo that conuerſed
in the middes of her, as fatted calues are turned, and are fled
together, neither could they ſtand: becauſe the day of their
22 ſlaughter came vpon them, the time of their viſitation. † Her
voice ſhal ſound as if it were of braſſe, becauſe they ſhal
haſten with an armie, and with axes they ſhal come to her, as
23 it were cutting trees. † They haue cut downe her foreſt, ſaith
our Lord, which can not be counted: they are multiplied
24 aboue locuſtes, and are without number. † The daughter of
Ægypt is confounded, & deliuered into the hand of the people
25 of the North. † The Lord of hoſtes the God of Iſrael hath
ſaid: Behold I wil viſite vpon the tumult of Alexandria, and
vpon Pharao, and vpon Ægypt, and vpon her goddes, and
vpon her kinges, and vpon Pharao, and vpon them that truſt
26 in him. † And I wil geue them into the hand of them that
ſeeke their life, and into the hand of Nabuchodonoſor king
of Babylon, and into the hand of his ſeruants: and after theſe
thinges it ſhal be inhabited as in the daies of old, ſaith our
27 Lord. † And :: thou my ſeruant Iacob feare not, and be not
thou afraid Iſrael: becauſe loe I wil ſaue thee from a farre, and
thy ſeede out of the land of thy captiuitie: and Iacob ſhal
returne, and reſt, and proſper: and there ſhal be none to terrifie
28 him. † And thou my ſeruant Iacob feare not, ſaith our Lord:
becauſe I am with thee, becauſe I wil conſume al the nations,
to the which I haue caſt thee out: but thee I wil not conſume,
but I wil chaſten thee in iudgement, neither wil I ſpare thee
as innocent.

Iſa. 43. & 44. Iere 30.

:: Seing God wil reduce the Ægyptians from captiuitie, much leſſe nede the Iſraelites to feare Gods promiſe, that he wil reſtore them being his owne peculiar people.

CHAP. XLVII.

The deſolation of the Philiſtims, Tyre, Sidon, Gaza, and Aſcalon is propheciéd.

1 THE word of our Lord that was made to Ieremie the
prophet againſt the Paleſthines, before Pharao ſtroke
2 Gaza: † Thus ſaith our Lord: Behold there come vp waters
from :: the North, and they ſhal be as a torrent ouerflowing,
and they ſhal couer the earth, and the fulnes thereof, the citie
and the inhabitantes thereof: men ſhal crie, and al the inhabi-
3 tantes of the land ſhal howle † at the noiſe of the pompe of
the armour, and of his men of warre, at the commotion of his
chariots, and the multitude of his wheeles. The fathers haue
4 not reſpected the children, being of diſſolute handes, † for the

Iſa. 14. & 21.

:: Babylon which is northward from Paleſtina.

coming of the day, wherein al the Philiſthims ſhal be waſted,
and Tyre, and Sidon ſhal be deſtroyed with al the reſt of their
aydes. For our Lord hath ſpoyled the Paleſthines, the remnant
of the ile of Cappadocia. † Baldnes is come vpon Gaza. 5
Aſcalon hath held her peace, and the remnant of her valley,
how long ſhalt thou be hewed? † O ſword of our Lord how 6
long wilt thou not be quiet? Get thee into thy ſcabbard, be
cooled, and be ſtil. † How ſhal it be quiet when our Lord 7
hath commanded it againſt Aſcalon, and againſt the countries
thereof by the ſea ſide, and there hath made appointment
with it?

CHAP. XLVIII.

A prophecie of the vaſtation of Moab, 29. for their pride: 47. but their captiuitie ſhal at laſt be releaſed.

TO Moab thus ſaith the Lord of hoſtes the God of Iſrael: 1
Woe vpon ∷ Nabo, becauſe it is waſted, and confounded:
Cariathaim is taken: the ſtrong one is confounded, and hath
trembled. † There is no more reioycing in Moab: againſt 2
Heſebon they haue thought euil. Come, and let vs deſtroy it
from being a nation. therefore ſhalt thou in ſilence hold thy
peace, and the ſword ſhal folow thee. † The voice of a crie 3
from Oronaim: waſte, and great deſtruction. † Moab is deſtroyed: 4
proclaime a crie to her children. † For by the aſcent 5
of Luith ſhal the mourner goe vp in weeping: becauſe in the
deſcent of Oronaim the enemies haue heard the howling of
deſtruction: † Flee, ſaue your liues: and you ſhal be as heath 6
in the deſert. † For that thou haſt had confidence in thy munitions, 7
and in thy treaſures, thou alſo ſhalt be taken: and
∷ Chamos ſhal goe into tranſmigration, his prieſts, and his
princes together. † And the ſpoyler ſhal come to euerie citie, 8
and no citie ſhal be ſaued: and the valleys ſhal periſh, and the
champaine countries ſhal be deſtroyed: becauſe our Lord hath
ſaid: † Geue ye the floure to Moab, becauſe floriſhing it ſhal 9
goe out: and her cities ſhal be deſolate, & inhabitable. † Curſed 10
be he that doeth the worke of our Lord fraudulently: and
curſed that ſtayeth his ſword from bloud. † Moab hath bene 11
fruitful from his youth, and hath reſted in his dregges: neither
hath he bene powred out of veſſel into veſſel, and hath not
gone into tranſmigration: therefore hath his taſte remained
in him, and his ſauour is not changed. † Therefore behold the 12
daies

∷ Nabo a chief citie of Moab (as alſo Medaba, *Iſa.* 15.) and Cariathaim, Heſebon, Oronaim; and the reſt, *v.* 18. *&c.* ſhal be deſtroyed.

∷ A great idol of the Moabites. *Num* 21. *v.* 29. 3. *Reg.* 11. *v.* 7 33 & 44. *Reg.* 23. *v.* 13. ſhal be ouerthrowne; to ſhew the vanitie in truſting to falſe goddes.

Iſa. 15. & 16.

Iere. 17.

daies come, ſaith our Lord: and I wil ſend vnto him thoſe that
ſhal order and diſpoſe of his pottes, and they ſhal ouerthrow
him, and ſhal emptie his veſſels, and daſh their pottes one
13 againſt an other. † And Moab ſhal be aſhamed of Chamos,
as the houſe :: of Iſrael was aſhamed of Bethel, wherein it
14 had confidence. † How ſay ye: We are valiant, and ſtrong men
15 to fight? † Moab is waſted, & her cities they haue caſt downe:
and her choſen yongmen are gone downe into ſlaughter: ſaith
16 the king, the Lord of hoſtes is his name. † The deſtruction of
Moab is nigh to come: the euil thereof ſhal come exceeding
17 ſwiftly. † Comfort him al ye that are round about him, and al
you that know his name, ſay: How is the ſtrong rod broken,
18 the glorious ſtaffe? † Come downe from thy glorie, and ſit in
drought ô habitation of the daughter of Dibon: becauſe the
waſter of Moab ſhal come vp to thee, he ſhal deſtroy thy mu-
19 nitions. † Stand in the way, and looke ô habitation of Aroer:
aske of him that fleeth: and ſay to him that hath eſcaped: What
20 is chanced? † Moab is confounded, becauſe he is ouercome:
howle ye, and crie, declare in Arnon, that Moab is waſted.
21 † And iudgement is come to the champaine countrie: vpon
22 Helon, and vpon Iaſa, and vpon Mephaath, † and vpon Dibon,
23 and vpon Nabo, & vpon the houſe of Deblathaim, † and vpon
Cariathaim, and vpon Bethgamul, and vpon Bethmaon,
42 †. and vpon Carioth, and vpon Boſra: and vpon al the cities of
25 the Land of Moab, that are far, and neere. † The horne of
26 Moab is cut of, and his arme is broken, ſaith our Lord. † Make
him drunken, becauſe he is erected againſt our Lord: and Moab
ſhal wring his hand in his vomiting, and him ſelf alſo ſhal be
27 in deriſion. † For :: Iſrael hath bene in deriſion vnto thee:
as though thou hadſt found him amongſt theeues: for thy
wordes therefore, which thou haſt ſpoken againſt him, thou
28 ſhalt be led captiue. † Leaue the cities, and dwel in the rocke
ye inhabitants of Moab, and be ye as a doue making her
29 neſt in the higheſt mouth of the hole. † We haue heard the
pride of Moab, he is proude excedingly: his haughtines, and
30 arrogancie, and pride, and loftines of his hart. † I know,
ſaith our Lord, his boſting: and that the ſtrength thereof is
not according to it, neither hath it endeuoured to doe accor-
31 ding to that which it was able. † Therefore wil I waile vpon
Moab, and to al Moab wil I crie, to the men :: of the earthen
32 wal that lament. † Of the mourning of Iazer I wil weepe

3. Reg. 12.
Iſa. 16.

:: The kingdom of the tenne tribes truſted as vainly in their calf ſette vp by Ieroboam in Bethel. 3. Reg. 12.

:: Moabites deſcending from Lot, Abrahams nephew derided their kinred in miſeries, and are therfore more ſeuerely puniſhed.

:: Men that bragge of

more ſtrength then they haue, are reſembled to an earthen wall, *v 36.*

to thee ô vineyard of Sabama: thy branches haue paſſed ouer
the ſea, they are come euen to the ſea of Iaſer: the ſpoiler
hath violently entered vpon thine harueſt, and thy vintage.
† Ioy and gladnes is taken away out of Carmel, and out of the 33 *Iſa. 16.*
Land of Moab, and the wine out of the preſſes I haue taken
away: the treader of the grape ſhal not ſing the accuſtomed
cheereful note. † From the crie of Heſebon vnto Eleale, and 34
Iaſa, they haue geuen their voice: from Segor to Oronaim,
an heyfer of three yeares old: the waters alſo of Nemrim ſhal
be verie il. † And I wil take away from Moab, ſaith our 35
Lord, him that offereth in the excelſes, and that ſacrificeth to
his goddes. † Therefore ſhal my hart ſound to Moab as a 36
ſhaulme: and my hart ſhal geue the ſound of ſhaulmes to the
men of the earthen wal: becauſe he hath done more then he
could, therefore haue they periſhed. † For euerie head 37 *Iſa. 15.*
:: baldnes, and euerie beard ſhal be ſhauen: in al handes *Ezech. 7.*
binding together, and vpon euerie backe cloth of heare.
† Vpon al the houſe toppes of Moab, and in the ſtreetes 38
thereof al mourning: becauſe I haue broken Moab as an
vnprofitable veſſel, ſaith our Lord. † How is it ouercome, 39
and they haue howled? How hath Moab caſt downe the
necke, and is confounded? And Moab ſhal be in deriſion, and
for an example to al round about him. † Thus ſaith our Lord: 40
Behold he ſhal flee as an eagle, & ſhal ſtretch forth his winges
to Moab. † Carioth is taken, and munitions are wonne: and 41
the hart of the valiants of Moab in that day, ſhal be as the hart
of a woman in trauel. † And Moab ſhal ceaſe to be a people: 42
becauſe he hath gloried againſt our Lord. † Feare, and pitte, 43
and ſnare vpon thee ô inhabiter of Moab, ſaith our Lord. † He 44
that ſhal flee from the face of feare, ſhal fal into the pitte: and *Iſa. 24.*
he that ſhal come vp out of the pitte, ſhal be taken in the
ſnare: for I wil bring vpon Moab the yeare of their viſitation,
ſaith our Lord. † They ſtoode in the ſhadow of Heſebon that 45
fled from the ſnare: becauſe there came a fire out of Heſebon, *Num. 21.*
and a flame out of the middes of Sehon, and it hath deuoured
part of Moab, and the toppe of the children of tumult. † Woe 46
to thee Moab, thou haſt periſhed ô people of Chamos: becauſe
thy ſonnes are taken, and thy daughters into captiuitie. † And 47
I wil conuert the captiuitie of Moab :: in the laſt daies, ſaith
our Lord. Hitherto the iudgements of Moab.

:: Amongſt the Iewes and others in thoſe partes, cutting of their heare was a ſigne of mourning, but with the Romanes contrariewiſe mourners ſuffered their heare grow long. *Cicero Orat. pro Pub. Seſtio, & pro Cn. Plancio.*

:: Al Nations ſhal be conuerted to the Church of Chriſt. For other conuerſion of Moab, Ammon, Ælam, or the like, is not recorded in holie ſcripture, nor other hiſtorie.

CHAP. XLIX.

The like vaſtation of Ammon (6. who ſhal be againe reſtored.) 7. deſtruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Ælamites: 39. whoſe captiuitie ſhal at laſt be releaſed.

1 TO THE children of Ammon. Thus ſaith our Lord:
Why, :: hath Iſrael no children? or hath he not an heire?
Why then hath :: Melchom by inheritance poſſeſſed Gad: and
2 his people dwelt in his cities? † Therefore behold the daies
come ſaith our Lord: and I wil make the noiſe of battel to be
heard vpon Rabbath the children of Ammon, and it ſhal be
deſtroyed into an heape, and her daughters ſhal be burnt with
fire, and Iſrael ſhal poſſeſſe his poſſeſſoures, ſaith our Lord.
3 † Howle Heſebon, becauſe Hai is waſted. Crie ye daughters
of Rabbath, gird your ſelues with clothes of heare: mourne
and goe about by the hedges: becauſe Melchom ſhal be led
into tranſmigration, his prieſts, and his princes together.
4 † What glorieſt thou in the valleis? thy valley hath flowed
away ô delicate daughter, which didſt truſt in thy treaſures,
5 and ſaidſt: Who ſhal come to me? † Behold I wil bring terrour
vpon thee, ſaith our Lord the God of hoſtes, from al that are
round about thee: and you ſhal be diſperſed euerie one from
an others ſight, neither ſhal there be anie to gather together
6 them that flee. † And after theſe thinges I wil make the captiues
of the children of Ammon to returne, ſaith our Lord.
7 † To Idumæa. Thus ſaith the Lord of hoſtes: :: Why is wiſedom
no more in Theman? Counſel is periſhed from the
8 children: their wiſedom is become vnprofitable. † Flee and
turne your backes, goe downe into the gulfe ye inhabitantes
of Dedan: becauſe I haue brought the perdition of Eſau vpon
9 him, the time of his viſitation. † If the grape gatherers had
come vpon thee, they had not left a cluſter: if theeues in the
10 night, they had taken that ſhould ſuffice them. † But I haue
diſcouered Eſau, I haue reuealed his ſecrets, and he can not be
concealed: his ſeede is waſted, and his bretheren, and his
11 neighbours, and he ſhal not be. † Leaue thy pupilles: I wil
12 make them liue: and thy widowes ſhal hope in me. † For thus
ſaith our Lord: Behold they whoſe iudgement was not to
drinke the cuppe, drinking ſhal drinke: and ſhalt thou be left
as innocent? thou ſhalt not be innocent, but drinking thou
13 ſhalt drinke. † Becauſe I haue ſworne by my ſelf, ſaith our

:: VVhen the tenne tribes were caried into captiuitie, the Ammonites poſſeſſed the inheritance of Gad by intruſion as next neighboures, and of their kinred, as though al the Iſraelites had bene vtterly deſtroyed.

:: And therfore God expoſtulateth this iniurie and abſurditie, that the people of Melchom, the idol of the Ammonites (4 *Reg.* 23.) ſhould inuade the inheritance of his owne people.

:: The Idumeans were worldly wiſe, but became fooliſh in the way of ſerning God,

Lord, that Boſra ſhal be into deſolation, and into reproch, and
into a deſert, and into malediction: and al her cities ſhal be
into euerlaſting deſolations. † I haue heard a bruite from our 14
Lord, and a legate is ſent to the Nations: Gather your ſelues
together, and come againſt her, and let vs riſe vp into battel.
† For behold I haue made thee a litle one in the Gentiles, 15
contemptible among men. † Thine arrogancie hath deceiued 16
thee, and the pride of thy hart: which dwelleſt in the caues of
the rocke, and endeuoureſt to apprehend the height of the hil.
when thou ſhalt exalt thy neſt as an eagle, thence wil I bring
thee downe, ſaith our Lord. † And Idumea ſhal be deſolate: 17

Abdia v. 1.

Abd. v. 4.

:: As exceſſiue merueling at ſtrange and vnexpected euents, maketh men to be *aſtonied*: ſo if the ſame do pleaſe them, they *hiſſe* thereat, ſignifying contempt. *Termes often vſed by this prophet.*

euerie one that ſhal paſſe by it, ſhal be :: aſtonied, and ſhal hiſſe
vpon al the plagues thereof. † As Sodome is ouerthrowen and 18
Gomorrha, and her neighbours ſaith our Lord: there ſhal not
a man dwel there, and there ſhal no ſonne of man inhabite it.
† Behold as a lion he ſhal come vp from the pride of Iordan, 19
to the ſtrong beautifulnes: becauſe I wil make him runne
ſodenly to her: and who ſhal be a choſen one whom I may
appoint ouer her? for who is like to me? and who ſhal abide
me? and who is this paſtour that can reſiſt my countenance?
† Therefore heare ye the counſel of our Lord, which he hath 20
taken concerning Edom: and his cogitations, which he hath
thought concerning the inhabitants of Theman: If the litle
ones of the flocke ſhal not caſt them downe, if they ſhal not
deſtroy their habitation with them. † At the voice of their 21
ruine the earth is moued: the crie of their voice is heard in the
Red ſea. † Behold he ſhal come vp as an eagle, and flie out: 22
and he ſhal ſpred his winges ouer Boſra: and the hart of the
ſtrong of Idumea ſhal be in that day, as the hart of a woman

Gen. 19. Iere. 50.

Iob. 41.

:: This prophecie perteineth to Syria, wherof Damaſcus is the chief citie. *Iſa. 7. v. 8.*

in trauel † :: To Damaſcus. Emath is confounded and 23
Arphad: becauſe they haue heard a verie il bruite, they are
trubled in the ſea: for carefulnes it could not be quiet.
† Damaſcus is vndone, ſhe is turned into flight, trembling 24
hath apprehended her: anguiſh and ſorowes haue held her as
a woman in trauel. † How haue they forſaken the laudable 25
citie, the citie of ioy! † Therefore ſhal her yongmen fal in 26
her ſtreetes: and al the men of warre ſhal be ſilent in that day,
ſaith the Lord of hoſtes. † And I wil kindle a fire in the wal 27
of Damaſcus, and it ſhal deuour the walles of Benadad. † :: To 28
Cedar, and to the kingdoms of Aſor, which Nabuchodonoſor
the king of Babylon hath ſtrooken. Thus ſaith our Lord: Ariſe,
and goe

Iſa. 13. & 21.

:: Cedar was one of Iſmaels ſonnes, and Aſor the chief citie of the

and goe ye vp to Cedar, and waſte the children of the Eaſt.
29 † They ſhal take their tabernacles, and their flockes: their
cortines, and al their veſſels, and their camels they ſhal take to
30 them: and they ſhal cal vpon them feare round about. † Flee
yee, get away ſpedely, ſit in deepe pitts you that inhabite Aſor,
ſaith our Lord: for Nabuchodonoſor the king of Babylon
hath taken counſel againſt you, & hath deuiſed deuiſes againſt
31 you. † Ariſe, and goe vp to the nation that is quiet, and
that dwelleth confidently, ſaith our Lord, they haue neither
32 doores, nor barres: they dwel alone. † And their camels ſhal
be into ſpoile, and the multitude of beaſts for a praye: and I
wil diſperſe them into euerie winde, which haue their heare
powled: and from euerie confine of theirs, I wil bring de-
33 ſtruction vpon them, ſaith our Lord. † And Aſor ſhal be for
an habitation of dragons, deſolate for euer: there ſhal no man
34 tarie there, nor ſonne of man inhabite it. † The word of our
Lord that was made to Ieremie the prophet againſt ∷ Ælam, in
the beginning of the kingdom of Sedecias king of Iuda, ſaying:
35 † Thus ſaith the Lord of hoſtes: Behold I wil breake the bow
36 of Ælam, & their chiefe ſtrength. † And I wil bring vpon Ælam
the foure windes from the foure coſtes of heauen: and I wil
ſcatter them into al theſe windes: & there ſhal not be a nation,
37 to which the fugitiues of Aelam ſhal not come. † And I wil
make Aelam to feare before his enemies, and in the ſight of
them that ſeeke their life: and I wil bring euil vpon them,
the wrath of my furie, ſaith our Lord: and I wil ſend the ſword
38 after them, til I conſume them. † And I wil ſet my throne
in Aelam, and deſtroy kinges and princes from thence, ſaith
39 our Lord. † ∷ But in the laſt daies I wil cauſe the captiues of
Aelam to returne, ſaith our Lord.

Agarens, to whom this prophecie perteineth.

∷ The Ælamites inhabiting in a part of Perſia, did aſſiſt the Chaldees againſt the Iewes, and therfore were puniſhed.

∷ This and the like prophecies, are vnderſtood of the conuerſion of the Gentiles to Chriſt: begune to be ful filled, when the Holie Ghoſt deſcended. Act 2. v. 7.

CHAP. L.

Babylon which afflicteth the Iſraelites in captiuitie, 4. after their reduction into their countrie, 8. ſhal be vtterly deſtroyed.

Iſa. 13. & 21.

1. THE word that our Lord hath ſpoken ∷ of Babylon, and
the Land of the Chaldees in the hand of Ieremie the pro-
2 phete. † Declare among the Gentiles, and make it heard, lift
vp a ſigne: proclame and conceale it not: ſay; Babylon is
taken, ∷ Bel is confounded, Merodach is ouercome, their
ſculptiles are confounded, their idoles are ouercome.
3 † Becauſe a nation is come vp againſt them from the North,
which

∷ Babylonians and other Chaldees the greateſt enimies of the Iewes were at laſt ouerthrowne by the Medes and Perſians.

∷ Bel and Merodoch greateſt idols of the Chaldees could neither ſaue their clients nor them ſelues.

which ſhal bring her Land into deſolation : and there ſhal be
none to dwel therein, from man euen to beaſt, and they are
remoued, and gone away. † In thoſe daies, and in that time, 4
ſaith our Lord, the children of Iſrael ſhal come, they and the
children of Iuda together : walking and ∷ weeping they ſhal
haſten, and ſhal ſeeke the Lord their God. † Into Sion they 5
ſhal aske the way, their faces hitherward. They ſhal come, and
ſhal be ioyned to our Lord by an euerlaſting couenant, which
ſhal by no obliuion be aboliſhed. † My people is become a 6
loſt flock, their paſtours haue ſeduced them, and haue made
them wander in the mountaynes : they haue paſſed from
mountayne to hil, they haue frogotten their couch. † Al that 7
found them, haue eaten them : and their enemies ſaid : We
haue not ſinned : becauſe they haue ſinned to the Lord the
beautie of Iuſtice, and to the Lord the expectation of their
fathers. † Depart out of the middes of Babylon, and goe forth 8
out of the land of the Chaldees : and be ye as kiddes before
the flocke. † Becauſe loe I rayſe vp, and wil bring into Babylon 9
an aſſemblie of great nations from the land of ∷ the North :
and they ſhal be prepared againſt her, and thereby ſhe ſhal be
taken : his arrow as a valiant mans that is a killer, ſhal not returne
voide. † And Chaldea ſhal be for a praye : al that waſte 10
it ſhal be filled, ſaith our Lord. † Becauſe you reioyce, and 11
ſpeake great thinges, ſpoyling mine inheritance : becauſe you
are powred out as calues vpon the graſſe, and you haue belowed
as bulles. † Your ∷ Mother is confounded exceedingly, 12
and made euen with the duſt ſhe that bare you : behold ſhe
ſhal be the laſt among the Gentiles, deſolate, without acceſſe,
and drie. † Of the wrath of our Lord it ſhal not be inhabited, 13
but ſhal be brought wholly into deſolation : euerie one that
ſhal paſſe by Babylon, ſhal be aſtonied, and ſhal hiſſe vpon al
the plagues thereof. † Be prepared againſt Babylon round 14
about al ye that bend bow; ouerthrow her, ſpare not arrowes:
becauſe ſhe hath ſinned to our Lord. † Crie againſt her, ſhe 51
hath geuen the hand euerie where, her foundations are fallen,
her walles are deſtroyed, becauſe it is the vengeance of our
Lord. Take vengeance of her : as ſhe hath done, ſo doe to
her. † Deſtroy the ſower out of Babylon, and him that holdeth
the ſickle in the harueſt time : at the face of the ſword of 16
the ∷ doue euerie man ſhal returne to his people, and euerie
one ſhal flee to his owne land. † Iſrael is a flock diſperſed, 17
lyons

∷ The Iewes Returning from captiuitie wept for ioy; as Ioſeph did ſeing his bretheren. *Gen.* 42. 43. & 45.

∷ The Medes and Perſians dwelling on the North to Babylon ouerthrew al Chaldea.

∷ The whole countrie of Chaldea is made a praye to the ſpoylers.

∷ God reſembled to a doue in meeknes, is ſeuere when he puniſheth enormious ſinners, *ch.* 25. *v* 38 & 46. *v.* 16. Or, the king of Babylon is reſembled to a doue for his ſwiftnes.

lyons haue caſt him out: firſt the king :: of Aſſur did eate him:
laſt this Nabuchodonoſor the king of Babylon hath ſpoyled
18 his bones † Therefore thus ſaith the Lord of hoſtes the God
of Iſrael: Behold I wil viſite the king of Babylon and his land,
19 as I haue viſited the king of Aſſur: † and I wil bring Iſrael
againe to his habitation: and Carmel ſhal be fed, and Baſan,
and in mount Ephraim, and Galaad his ſoule ſhal be filled.
20 In thoſe daies, and in that time, ſaith our Lord, the iniquitie of
Iſrael ſhal be ſought, and it ſhal not be: and the ſinne of Iuda,
and it ſhal not be found: becauſe I wil be propicious to them,
21 whom I ſhal leaue. † Aſcend vpon the land of them that rule,
and viſite vpon the inhabitants thereof, deſtroy, and kil the
thinges that are behind them, ſaith our Lord: and doe accor-
22 ding to al thinges that I haue commanded thee. † A voice of
23 battel in the land, and great deſtruction. How is the hammer
of the whole earth broken, and deſtroyed? how is Babylon
24 turned into a deſert among the nations? † I haue ſnared thee,
and thou art taken Babylon, and thou kneweſt it not: thou art
found & apprehended, becauſe thou haſt prouoked our Lord.
25 † Our Lord hath opened his treaſure, and brought forth the
veſſels of his wrath: becauſe the Lord the God of hoſtes hath
26 a worke in the land of the Chaldees. † Come ye vnto her from
the vttermoſt borders, open that they may goe forth that ſhal
tread her downe: take the ſtones out of the way, and bring it
into heapes, and kil her: neither let there be anie thing left.
27 Deſtroy al her valiants, let them deſcend into ſlaughter: woe
vnto them, becauſe their day is come, the time of their viſita-
28 tion. † A voice of them that flee, and of them, that haue eſca-
ped out of the land of Babylon: to tel in Sion the reuenge of
29 the Lord our God, the reuenge of his temple. † Declare ye
againſt Babylon to verie manie, to al that bend bow: ſtand
together againſt her round about, and let none eſcape: repay
her according to her worke: according to al thinges, that ſhe
hath done, doe ye to her: becauſe ſhe is erected againſt our
30 Lord, againſt the holie one of Iſrael. † Therefore ſhal her
yongmen fal in her ſtreetes: and al her men of warre ſhal hold
31 their peace in that day, ſaith our Lord. † Behold I to thee thou
prowd one, ſaith our Lord the God of hoſtes: becauſe thy day
32 is come, the time of thy viſitation. † And the prowd ſhal fal,
and tumble downe, and there ſhal be none to raiſe him vp:
and I wil kindle a fire in his cities, and it ſhal deuoure al

:: The Aſſirians ledde the tenne tribes into captiuitie. 4. *Reg.* 18. and the Chaldees the two tribes. 4. *Reg.* 25.

thinges round about him. † Thus ſaith the Lord of hoſtes: 33
:: The children of Iſrael, and the children of Iuda ſuſteyne
calumnie together: al that haue taken them, hold them,
they wil not let them goe. † Their :: ſtrong redeemer, 34
the Lord of hoſtes is his name, in iudgement wil defend
their cauſe, to terrifie the land, and to ſtirre vp the inhabitantes
of Babylon. † The ſword to the Chaldees, ſaith 35
our Lord, and to the inhabitants of Babylon, and to her princes,
and to her wiſe men. † The ſword to her diuiners, who 36
ſhal be fooliſh: the ſword to her valiants, who ſhal be afraid.
† The ſword to his horſes, and to his chariots, and to al the 37
common people, that is in the middes of her: and they ſhal be
as women: the ſword to her treaſures, which ſhal be ſpoyled.
† There ſhal be drought vpon her waters, and they ſhal be 38
dryed vp: becauſe it is a land of ſculptiles, and they glorie in
monſtrous thinges. † Therefore ſhal the dragons dwel with 39
the fooliſh murderers: and the oſtriches ſhal dwel in it: and it
ſhal no more be inhabited for euer, neither ſhal it be built
euen to generation and generation. † As our Lord ouerthrew 40
Sodom and Gomorrha, and the neighbours thereof, ſaith our *Gen. 19.*
Lord: there ſhal no man dwel there, and ſonne of man ſhal
not inhabite it. † Behold a people cometh from the North, 41
and a great nation, and manie kinges ſhal riſe from the endes
of the earth. † They ſhal take bow and ſhield: they are cruel 42
and vnmerciful: their voice ſhal ſound as the ſea, and they ſhal
mount vpon horſes: as a man prepared to battel againſt thee ô
daughter of Babylon. † The king of Babylon hath heard the 43
fame of them, and his handes are diſſolued: anguiſh hath
caught him, ſorow as a woman in trauel. † Behold :: as a lion 44
he ſhal come vp :: from the pride of Iordan to the ſtrong
beautifulnes: becauſe I wil make him runne ſodenly to her:
and who ſhal be a choſen one, whom I may appoint ouer her?
For who is like to me? and who ſhal abide me? and who is this *Iob. 41.*
paſtour, that can reſiſt my countenance? † Therefore heare ye 45
the counſel of our Lord, which he hath conceiued in his
minde againſt Babylon: and his cogitations, which he hath
thought vpon the land of the Chaldees: Vnles the litle ones
of the flockes ſhal plucke them downe, vnles their habitation
ſhal be deſtroyed with them. † At the voice of the captiuitie 46 *Apoc. 16.*
of Babylon the earth is moued, and the crie is heard amongſt
the Nations.

:: Al the Iewes of both kingdomes being holden captiues in ſtrong handes.

:: VVere redemed by a *ſtronger arme*, by God him ſelf.

:: As the king of Babylon like a lion deſtroyed and deuoured others: ſo at laſt others deſtroyed him, and al his forces, cõming ſodenly vpon him.

:: As when Iordan ſwelling ouerfloweth the land.

CHAP.

CHAP. LI.

More miſeries ſhal fal vpon Babylon (11. by the Medes) with deſtruction of her idoles.

:: In al this chapter the prophet amplifieth the ſame he writte in the chapter precedent of the vtter deſtruction of Babylon.

1 THVS ſaith our Lord: :: Behold I wil raiſe vpon Babylon
and vpon the inhabitants thereof, which haue lifted
2 vp their hart againſt me, as it were a peſtilent winde. † And
I wil ſend vpon Babylon fanners, and they ſhal fanne it, and
ſhal deſtroy her land: becauſe they are come vpon her on
3 euerie ſide in the day of her affliction. † Let not him that
bendeth bend his bow, and let not him goe vp that is in
a coate of male. 4 * a brigandin, ſpare not her young men, kil al her hoſt. † And
the ſlaine ſhal fal in the land of the Chaldees, and the wounded
5 in the countries thereof. † Becauſe Iſrael and Iuda haue
not bene left as a widow of their God the Lord of hoſtes: but
their land hath bene repleniſhed with ſinne from the holie
2. Cor. 6. 6 one of Iſrael. † Flee ye out of the middes of Babylon, and let
euerie one ſaue his owne life, hold not your peace vpon her
iniquitie: becauſe it is the time of reuenge from our Lord, he
7 wil require her the like. † Babylon is a golden cuppe in the
hand of our Lord, inebriating al the earth: of her wine haue
the Nations drunke, and therefore they are in commotion.
Iſa. 21. Apoc. 14. 8 † Babylon is fallen ſodenly, and is deſtroyed: howle ye vpon
her, take reſine for her ſorow, if perhaps ſhe may be healed.
9 † We haue cured Babylon, and ſhe is not healed: let vs forſake
her, & let vs goe euerie man to his owne land: becauſe her iudgement
hath reached euen to the heauens, & is lifted vp vnto
10 the clowdes. † Our Lord hath brought forth our iuſtices:
come, and let vs tel in Sion the worke of the Lord our God.
11 † Make ſharpe the arrowes, fil the quiuers: our Lord hath
rayſed vp the ſpirite of the kinges of the Medes: and againſt
Babylon his minde is to deſtroy it, becauſe it is the reuenge of
12 our Lord, the reuenge of his temple. † Vpon the walles of
Babylon lift vp the enſigne, increaſe the watch: ſet vp watchemen,
prepare embuſhments: becauſe our Lord hath meant,
and hath done what ſoeuer he ſpake againſt the inhabitants of
13 Babylon. † Thou that dwelleſt vpon manie waters, rich in
treaſures: thine end is come with in a foote of thy cutting of.
Amos. 6. 14 † The Lord of hoſtes hath ſworne by his ſoule: that I wil repleniſh
thee with men as it were with the locuſt, and vpon
15 thee ſhal the merie ſhoute be ſong. † He that made the earth

in his ſtrength, hath prepared the world in his wiſedom, and
with his prudence ſtretched out the heauens. † He geuing a 16
voice, the waters are multiplied in heauen: who lifteth vp the
clowdes from the extreme part of the earth, lightenings he
hath turned into rayne: and he hath brought forth the winde
out of his treaſures. † Euerie man is become a foole by 17
knowlege: euerie mettal caſter is confounded in his ſculptil,
becauſe his caſting is counterfet, neither is there ſpirite in
them. † They are vaine workes, and worthie to be laughed 18
at, in the time of their viſitation they ſhal perish. † The por- 19
tion of Iacob is not as theſe thinges: becauſe he that made al
thinges he it is, and Iſrael is the ſcepter of his inheritance: the
Lord of hoſtes is his name. † Thou doeſt knocke together the 20
veſſels of warre for me, and I wil knock together in thee the
Gentiles, and I wil deſtroy in thee kingdomes: † And I wil 21
breake in thee the horſe, and his rider: and I wil knock
together in thee the chariot, and the rider thereof. † And 22
I wil knocke together in thee man and woman, and I wil
knocke together in thee the old man and the child, and I
wil knock together in thee the young man and the virgin:
† and I wil knocke together in thee the paſtour and his 23
flocke, and I wil knocke together in thee the husbandman
and his draweing cattle, and I wil knocke together in thee
dukes and magiſtrates. † And I wil render to Babylon, and to 24
al the inhabitants of Chaldee al their euil, that they haue done
in Sion, before your eyes, ſaith our Lord. † Behold I to thee 25
thou peſtiferous mountaine, ſaith our Lord, which corrupteſt
the whole earth: and I wil ſtreatch out my hand vpon thee,
and wil roll thee out of the rockes, and wil geue thee to be a
mountayne of burning. † And they ſhal not take of thee a 26
ſtone for the corner, and a ſtone for foundations, but thou
ſhalt be deſtroyed for euer, ſaith our Lord. † Lift ye vp an 27
enſigne in the land: ſound with the trumpet among the Gen-
tiles: ∷ ſanctifie the Gentiles vpon her: declare againſt her to
the kinges of Ararat, Menni, and Aſcenez: number Taphſar
againſt her, bring the horſe as the ſtinging locuſt. † Sanctifie 28
the Gentiles againſt her, the kings of Media, the dukes thereof,
and al the Magiſtrates thereof, & al the land of his dominion.
† And the land ſhal be in a commotion, and ſhal be trubled: 29
becauſe the cogitation of our Lord ſhal awake againſt Baby-
lon, to lay the Land of Babylon deſert and inhabitable. † The 30

∷ Cal together al nations by publique proclamation to fight againſt Babylon.

valiants of Babylon haue ceaſed from battel, they haue dwelt
in holdes: their ſtrength is deuoured, and they are become as
wemen: her tabernacles are burnt, her barres are broken.
31 † A runner ſhal come to meete the runner, and meſſenger to
meete meſſenger: to tel the king of Babylon that his citie is
32 taken from one end to the other: † and the fordes are taken
before hand, and the fennes be burnt with fire, and the men of
33 warre be trubled. † Becauſe thus ſaith the Lord of hoſtes, the
God of Iſrael: The daughter of Babylon is as a barne floore, the
time of her threshing: yet a litle, and the time of her reaping
34 ſhal come. † :: Nabuchodoſor the king of Babylon hath eaten
me, he hath deuoured me: he hath made me as an emptie
veſſel: he hath ſwallowed me vp as a dragon, he hath filled
35 his bellie with my tendernes, and hath caſt me out. † Iniqui-
tie againſt me, and my flesh vpon Babylon, ſaith the habitation
of Sion: and my bloud vpon the inhabitantes of Chaldee, ſaith
36 Ieruſalem. † Therefore thus ſaith our Lord: Behold I wil
iudge thy cauſe, and wil reuenge thy vengeance, and I wil
37 make her ſea deſolate, and wil drie vp her vayne. † And Ba-
bylon ſhal be into heapes, the habitation of dragons, aſtonish-
38 ment, and hiſſing, becauſe there is not an inhabiter. † They
ſhal roare together as lions, they ſhal ſhake the manes as the
39 whelpes of lions. † In their heate I wil ſet their drinke: and
I wil make them drunke, that they may be drouſie, and ſleepe
40 an euerlaſting ſleepe, & not ariſe, ſaith our Lord. † I wil leade
them as lambes to be a victime, and as rammes with kiddes.
41 † How is Seſach taken, and the noble one of al the earth
apprehended? How is Babylon become an aſtonishment
42 among the Gentiles? † The ſea is come vp ouer Babylon: ſhe
43 is couered with the multitude of the waues thereof. † Her
cities are become an aſtonishment: a land inhabitable and
deſolate, a land wherein none can dwel, nor ſonne of man
44 may paſſe by it. † And I wil viſite vpon Bel in Babylon, and I
wil caſt out of his mouth that which he had ſwallowed: and
the Gentiles ſhal no more runne together vnto him, for the
45 wall alſo of Babylon ſhal fal. † Goe out of the middes of her
my people: that euerie one may ſaue his life from the wrath
46 of the furie of our Lord. † And leſt perhaps your hartes faint,
and ye feare the bruite, that ſhal be heard in the land: and
there ſhal come a bruite in the yeare, and after this yeare a
47 bruite: and iniquitie in the land, and ruler vpon ruler. † There-

:: Sion in behalfe of al the Iewes, ſheweth that the Chaldees are iuſtly plaged, for their crueltie againſt Gods people.

fore behold the daies come, and I wil viſite vpon the ſculptiles
of Babylon : and al her land ſhal be confounded and al her
ſlaine ſhal fal in the middes of her. † And the heauens and the 48
earth ſhal prayſe vpon Babylon , and al thinges that are in
them: becauſe ſpoylers ſhal come to her from the North, ſaith
our Lord. † And as Babylon cauſed that there ſhould fal ſlaine 49
in Iſrael : ſo of Babylon there ſhal fal ſlaine in the whole land.
† You that haue eſcaped the ſword, come, ſtand not: remember 50
our Lord a farre of, and let Ieruſalem aſcend vpon your hart.
† We are confounded, becauſe we haue heard reproch: ignominie 51
hath couered our faces : becauſe ſtrangers are come
vpon the ſanctification of the houſe of our Lord. † Therefore 52
behold the daies come, ſaith our Lord : and I wil viſite vpon
her ſculptiles, and in al her land the wounded ſhal roare. † If 53
Babylon ſhal aſcend vp into heauen, and ſtabliſh her ſtrength
on high : from me there ſhal come waſters of her, ſaith our
Lord. † A voice of crying from Babylon, and great deſtruction 54
from the Land of the Chaldees: † becauſe our Lord hath 55
waſted Babylon, and deſtroyed out of it the great voice : and
their waues ſhal ſound as manie waters : their voice hath
geuen a ſound. † Becauſe the ſpoyler is come vpon her, that 56
is, vpon Babylon, and her valiants are apprehended, and their
bow is weakened : becauſe the ſtrong reuenger our Lord
rendring wil repay. † And I wil inebriate her princes, and 57
her wiſe men , and her dukes , and her magiſtrates , and
her valiants : and they ſhal ſleepe an euerlaſting ſleepe ,
and ſhal not awake, ſaith the king, the Lord of hoſtes is his
name. † Thus ſaith the Lord of hoſtes: That moſt brode wal 58
of Babylon by vndermyning ſhal be vndermined , and her
high gates ſhal be burnt with fire, and the labours of the peoples
ſhal come to nothing, and of the nations ſhal be into the
fire, and ſhal periſh. † The word that Ieremie the prophete 59
commanded Saraias the ſonne of Nerias, the ſonne of
Maaſias, when he went with Sedecias the king into Babylon,
in the fourth yeare of his kingdome: and Saraias was :: the
prince of prophecie. † And Ieremie wrote al the euil, that was 60
to come vpon Babylon in one booke: al theſe wordes, that are
written againſt Babylon. † And Ieremie ſaid to Saraias: When 61
thou ſhalt come into Babylon, and ſhalt ſee, and ſhalt reade al
theſe wordes, † thou ſhalt ſay: Lord thou haſt ſpoken againſt 62
this place to deſtroy it : that there be none to inhabite it from
man

:: This Saraias was a principal Leuite, to whom it perteyned to read and publiſh the wordes and writinges of prophetes.

man euen vnto beaſt, and that it be a perpetual wilderneſſe.
63 † And when thou ſhalt haue finiſhed reading this booke,
thou ſhalt tye a ſtone to it, and ſhalt throw it into the middes
64 of Euphrates: † and thou ſhalt ſay: So ſhal Babylon be
drowned, & ſhe ſhal not riſe vp from the face of the affliction,
that I wil bring vpon her, and ſhe ſhal be diſſolued. :: Hitherto
the wordes of Ieremie.

:: Thus much Ieremie prophecied againſt Babylon.

CHAP. LII.

A Recapitulation of the taking of Ieruſalem after two yeares ſiege. 7. king Sedecias taken in flight, 10. his children ſlaine before his eyes, with other nobles, 11. his eyes put out, and ſo lead into Babylon, 12. the Temple, the Palace, and other houſes burnt, the people caried into captiuitie (15. few excepted to til the land) 17. the two braſen pillars, lauatorie, and al the treaſure taken away. 24. Al the captiues at diuers times foure thouſand ſix hundred. 31. Finally king Ioachin is exalted in the court.

1 A Child of one and twentie yeares was Sedecias when he
began to reigne: and eleuen yeares he reigned in Ieru-
ſalem: and the name of his mother was Amital, the daughter
2 of Ieremie of Lobna. † And he did euil in the eyes of our
3 Lord, according to al thinges that Ioakim had done. † Becauſe
the furie of our Lord was againſt Ieruſalem, and againſt Iuda,
til he caſt them away from his face: and Sedecias reuolted
4 from the king of Babylon. † And it came to paſſe in the ninth
yeare of his reigne, in the tenth moneth, the tenth of the
moneth, came Nabuchodonoſor the king of Babylon, him
ſelf and al his armie againſt Ieruſalem, and they beſieged it,
5 and built againſt it munitions round about. † And the citie
6 was beſieged vntil the eleuenth yeare of king Sedecias. † And
in the fourth moneth, the ninth of the moneth, a famine poſ-
ſeſſed the citie: and there were no victuals for the people of
7 the land. † And a breache was made into the citie, and al the
men of warre fled, and went out of the citie in the night by
the way of the gate that is betwen the two walles, & leadeth
to the kinges garden (the Chaldees beſieging the citie round
about) and they departed by the way, that leadeth into the
8 wildernes. † But the armie of the Chaldees purſued the king:
and they apprehended Sedecias in the deſert, which is beſide
9 Iericho: and al his trayne fled ſcattering from him. † And
when they had taken the king, they brought him to the king
of Babylon into Reblatha, which is in the land of Emath: and
he ſpake

This whole hiſtorie is written more largely in the two laſt chapters of the fourth booke of kinges: and in the laſt of Paralippomenon.

he ſpake to him iudgements.† And the king of Babylon killed 10
the ſonnes of Sedecias before his eies: yea and al the princes
of Iuda he ſlew in Reblatha. † And he plucked out the eies 11
of Sedecias, and bound him with fetters, and the king of Babylon
brought him into Babylon: and he put him in the priſon
houſe euen to the day of his death. † And in the fifth 12
moneth, the tenth of the moneth, the ſame is the nineteenth
yeare of Nabuchodonoſor the king of Babylon: came Nabuzardan
the prince of the warfare, who ſtood before the king
of Babylon in Ieruſalem. † And he burnt the houſe of our 13
Lord, and the kings houſe, and al the houſes of Ieruſalem,
and euerie great houſe he burnt with fire. † And al the hoſt 14
of the Chaldees that was with the prince of the warfare,
deſtroyed al the wall of Ieruſalem round about. † But of the 15
poore of the people, and of the reſt of the vulgar ſorte, which
remayned in the citie, and of the fugitiues, that were fled to the
king of Babylon, and the reſt of the multitude: Nabuzardan
the prince of the warfare tranſported. † But of the poore of 16
the land Nabuzardan the prince of the warfare left ſome to
be dreſſers of vineyards, and husbandmen. † The braſen 17
pillers alſo, that were in the houſe of our Lord, and the feete,
and the ſea of braſſe, that was in the houſe of our Lord, the
Chaldees brake: and they tooke al the braſſe of them into
Babylon. † And the kettles, and the fleshhookes, and the 18
pſalteries, and the phials, and the litle mortars, and al the braſen
veſſels, that had bene in the miniſtrie, they tooke: † and 19
the water pottes, and the cenſars, and the pitchers, and the
baſins, and the candleſtickes, and the mortars, & the gobblets:
as manie as of gold, of gold: and as manie as of ſiluer, of ſiluer,
did the prince of the warfare take: † and two pillars, and one 20
ſea, & twelue oxen of braſſe, that were vnder the feete, which
king Salomon had made in the houſe of our Lord: there was 3.Reg.7.
no weight of the braſſe of al theſe veſſels. † And concerning 21
the pillars, there were eightene cubits of height in one pillar:
and a corde of twelue cubits did compaſſe it about: moreouer
the thicknes thereof, of foure fingers, and within it was
holow. † And the litle heads of braſſe vpon both: the height 22
of one litle head, of fiue cubits: and the litle nettes, and the
pomegranates vpon the crowne round about, al of braſſe.
Likewiſe of the ſecond piller, and the pomegranates. † And 23
there were nintie ſix pomegranates hanging downe: and al the

pomegranates

pomegranates an hundred, were compaſſed with litle nettes.
24 † And the maſter of the warefare tooke Saraias the chiefe
prieſt, and Sophonias the ſecond prieſt: and the three kepers
25 of the entrie. † And of the citie he tooke one eunuch, that
was chiefe ouer the men of warre: and ſeuen men of them,
that ſaw the kings face, that were found in the citie: and a
ſcribe the captayne of the ſouldiars, who tryed the yong
ſouldiars: and three ſcore of the people of the land, that were
26 found in the middes of the citie. † And Nabuzardan the
prince of the warfare tooke them, and he brought them to
27 the king of Babylon into Reblatha. † And the king of Baby-
lon ſtroke them: and he killed them in Reblatha in the land of
28 Emath: and Iuda was tranſported from his land. † This is the
people, which Nabuchodonoſor tranſported: In the ſeuenth
29 yeare, Iewes three thouſand and twentie three. † In the eigh-
teenth yeare of Nabuchodonoſor from Ieruſalem ſoules eight
30 hundred thirtie two. † In the three and twentith yeare of
Nabuchodonoſor, Nabuzardan the prince of the warefare
tranſported of the Iewes ſeuen hundred fourtie fiue ſoules.
31 al the ſoules therfore were foure thouſand ſix hundred. † And
it came to paſſe in the ſeuen and thirtith yeare of the tranſmi-
gration of Ioachin the king of Iuda, the twelfth moneth,
the fiue and twentith of the moneth, Euilmerodach the king
of Babylon lifted vp in the very yeare of his reigne, the head of
Ioachin the king of Iuda, and he brought him out of the
32 priſon houſe. † And he ſpake with him good thinges, and he
ſette his throne aboue the thrones of the kinges, that were
33 after himſelf in Babylon. † And he changed his priſon gar-
ments, and he did eate bread before him alwaies al the daies
34 of his life. † And his allowance of meate, a continual proui-
ſion of meate was geuen him by the king of Babylon, euerie
day a certaine, euen vnto the day of his death, al the daies of
his life.

THE ARGVMENT OF
IEREMIES LAMENTATIONS.

It is probable that the Lamentations were written before his other prophecies.

2. Paral. 35. v. 25.

THESE Lamentations, *in Greeke called* Threni, *and by the Hebrew Rabbins intituled* Cinoth, *were written by Ieremie before the greateſt part of his other prophecies (as ſemeth moſt probable to S. Ierom) and were firſt ſongue at the death of Ioſias king of Iuda. Againe when king Sedecias with manie others were taken captiues, manie alſo ſlaine, and the Temple and citie of Ieruſalem deſtroyed. But moſt eſpecially he prophecieth the Iewes miſerable eſtate, and iuſt cauſe of Lamentation after Chriſts coming, and their reiecting him. And therfore his Church ſingeth the ſame in the Aniuerſarie, or Commemoration of his Paſſion and Death; and moſt piouſly inuiteth al ſinners, both Iewes and Gentiles, to returne vnto Chriſt our Redemer, ſaying;* Ieruſalem, IERVSALEM conuertere ad Dominum Deum tuum. *In this litle booke the diligent reader wil eaſely obſerue manie doleful pathetical ſpeaches, powred out from a penſiue hart, as in great calamities it commonly happeneth, with litle connexion of ſentences; but otherwiſe foure whole chapters are very artificially compiled in verſe; not by number of times, with meaſure of long and ſhort ſyllables, as the Grekes and Latines vſe, but after the Hebrew maner, obſeruing number of ſyllables, and beginning euerie verſe, with a diſtinct letter, from the firſt to the laſt in order, with ſome ſmal varietie, of the Hebrew Alphabet. Doubtles with great myſteries, as S. Ierom iudgeth, and therfore explicateth the ſignifications, and certaine connexions, of the two and twentie Hebrew letters: as we haue noted vpon the 118. Pſalme: but aboue the capacitie of our vnderſtanding. In the laſt chapter the Prophet omitting the obſeruation of Initial letters, in twentie two verſes prayeth lamentably; as the whole people ſhal pray in captiuitie.*

Doleful ſpeaches are commonly vttered without connexion of ſentences.

Theſe Lamentations are artificially compoſed.

And beſides the hiſtorical ſenſe contene hidden myſteries.

THE

THE THRENES,
that is to ſay,
THE LAMENTATIONS
OF IEREMIE THE PROPHET.

And it came to paſſe, after that Iſrael was brought into captiuitie, and Ieruſalem was deſolate, Ieremie the prophete ſate weeping, and he mourned with this lamentation vpon Ieruſalem, and with a penſiue mind ſighing, and wayling he ſayd:

These wordes are not Ieremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

CHAP. I.

The miſerable change in Ieruſalem made the beholders aſtonied.

Aleph. 1 HOW doeth the citie ful of people, ſitte ſolitarie: how is the ladie of the Gentiles become as a widow: the princeſſe of prouinces is made tributarie?

Beth. 2 Weeping ſhe hath wept in the night, and her teares are on her cheekes: there is none to comfort her of al her deare ones: al her freindes haue deſpiſed her, and are become her enimies.

Ghimel. 3 Iudas is :: gone into tranſmigration becauſe of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath ſhe found reſt: al her perſecuters haue apprehended her within the ſtraites.

:: Some Iewes ſeing their bretheren ledde captiues into Babylon, went into Ægypt, but there alſo were in miſerie.

Daleth. 4 The waies of Sion mourne, becauſe there are none that come to the ſolemnitie: al her gates are deſtroyed: her prieſtes ſighing: her virgins lothſome, and herſelf is oppreſſed with bitternes.

He. 5 Her aduerſaries are made :: in the head, her enemies are enriched: becauſe our Lord hath ſpoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter.

:: It is a deſolate miſerie when enimies obtaine dominion.

Vau. 6 And from the daughter of Sion al her beautie is departed: her princes are become as :: rammes not fynding paſtures: and they are gone without ſtrength before the face of the purſewer.

:: Fleing from place to place to ſeeke relife.

Zain. 7 Ieruſalem hath remembred the dayes of her affliction, and preuarication of al her thinges worthie to be deſyred, which she had from the daies of old, when her people fel in the enimies hand, and there was no helper: the enemies haue ſene her, and haue ſcorned her ſabbathes.

8 *Heth.* Ieruſalem hath ſinned a ſinne, therfore is ſhe made vnſtable: al that did glorifie her, haue deſpiſed her, becauſe they haue ſene her ignominie: but ſhe ſighing is turned backward.

:: Idolatrie which is ſpiritual adulterie.

9 *Teth.* Her :: filthines is on her feete, neither hath ſhe remembred her end: ſhe is pulled downe excedingly, not hauing a comforter: ſee ô Lord mine affliction, becauſe the enemie is exalted.

10 *Iod.* The enimie hath thruſt his hand to al her thinges worthie to be deſyred: becauſe ſhe hath ſene the Gentiles enter into her ſanctuarie, of whom thou gaueſt commandment that they ſhould not enter into thy church.

11 *Caph.* Al her people ſighing, and ſeeking bread: they haue geuen al precious thinges for meate to refreſh the ſoule, ſee ô Lord and conſider, becauſe I am become vyle.

12 *Lamed.* O al ye that paſſe by the way, attend, and ſee if there be ſorow like to my ſorow: becauſe he hath made :: vintage of me, as our Lord hath ſpoken in the day of the wrath of his furie.

:: Firſt Nabuchodonoſor tooke away much treaſure 4 *Reg.* 24. afterwards his capitaine Nabuzardan ſpoyled al 4 *Reg.* 25.

13 *Mem.* From on high he hath caſt a fyre in my bones, and hath taught me: he hath ſpred a net for my feete, he hath turned me backward: he hath made me deſolate, al the day conſumed with ſorow.

14 *Nun.* The yoke of mine iniquities hath watched: they are folded together in his hand, and put vpon my necke: my ſtrength is weakened: our Lord hath geuen me into the hand, from which I can not riſe.

15 *Samech.* Our Lord hath taken away al my magnifical ones out of the middes of me: he hath called a time againſt me, to deſtroy mine elect: our Lord hath troden the winepreſſe to the virgin the daughter of Iuda.

16 *Ain.* Therfore am I weeping, and mine eye ſhedding teares: becauſe a comforter is made far from me, conuerting my ſoule: my children are become deſolate becauſe the enemie hath preuayled.

17 *Phe.* Sion hath ſpred forth her handes, there is none to comfort her: our Lord hath commanded againſt Iacob, round about him are his enemies: Ieruſalem is become as a woman polluted with menſtrous floores among them.

18 *Sade.* Our Lord is iuſt, becauſe I haue prouoked his mouth to wrath: heare I beſeech al ye peoples, and ſee my ſorow: my virgins, and my pong men are gone into captiuitie.

Coph. 19 I haue called :: my freindes, they haue deceiued me: my prieſtes and my ancientes are conſumed in the citie: becauſe they haue ſought meat for themſelues, to refreſh their ſoule.

Res. 20 See ô Lord that I am in tribulation, my bellie is trubled: my hart is ouerturned in myſelf, becauſe I am ful of bitternes: the ſword killeth abrode, and at home it is :: lyke death.

Sin. 21 They haue heard that I doe ſigh, and there is none to comfort me: al mine enimies haue heard mine euil, they haue reioyced, becauſe thou haſt done it: thou haſt brought a day of conſolation, and they shal be made lyke to me.

Thau. 22 Let al their euil enter in before thee: and vintage them, as thou haſt vintaged me for al mine iniquities: for my ſighings are manie, and my hart is ſorowful.

:: Ægypt wherin the Iewes truſted to finde ayde, could not, or at leaſt, did not helpe them *Iere* 2. *v.* 18. & 37. *v.* 4. & 6.

:: At home is famine.

CHAP. II.

Aleph. 1 HOw :: hath our Lord in his furie couered the daughter of Sion with darknes: caſt forth the noble one of Iſrael from heauen to the earth, and hath not remembred the footeſtoole of his feete in the day of his furie.

:: Puniſhment permitted by God is truly aſcribed to him as his fact.

Beth. 2 Our Lord hath caſt downe headlong, and hath not ſpared, al the beautiful thinges of Iacob: he hath deſtroyed in his furie the munitions of the virgin of Iuda, and caſt it downe to the ground: he hath polluted the kingdom, and the princes therof.

Ghimel. 3 He hath broken :: euerie horne of Iſrael in the wrath of furie: he hath turned away his right hand backward from the face of the enemie: and he hath kinled in Iacob as it were the fyre of a flame deuouring round about.

:: Streingth and forces are called hornes, ſo euerie horne ſignifieth al their ſtrength.

Daleth. 4 He hath bent his bow as an enemie, he hath faſtned his right hand as an aduerſarie: and he hath killed al, that was fayre to behold in the tabernacle of the daughter of Sion, he hath powred out his indignation as fyre.

He. 5 Our Lord is become as an enemie: he hath caſt downe Iſrael headlong, he hath caſt downe headlong al her walles: he hath deſtroyed the munitions therof, and hath replenished in the daughter of Iuda the humbled man and humbled woman.

Vau. 6 And he hath deſtroyed his tent as a garden, he hath throwen downe his tabernacle: our Lord hath brought feſtiuitie and ſabbath in Sion to obliuion: and king and prieſt into reproch, and into the indignation of his furie.

:: Suffered his Sanctuarie to be polluted.

7 *Zain.* Our Lord hath reiected, he :: hath curſed his ſanctification: he hath deliuered the walles of the towers therof into the hand of the enemie : they haue made a noyſe in the houſe of our Lord, as in a ſolemne day.

8 *Heth.* Our Lord hath meant to deſtroy the wal of the daughter of Sion: he hath ſtreched out his corde, and hath not turned away his hand from deſtruction: and the forewal hath mourned, and the wal is deſtroyed together.

9 *Teth.* Her gates are faſtned in the ground : he hath deſtroyed, and broken ber barres : her king and her princes in the Gentiles : there is no law, and her prophets haue not found viſion from our Lord.

10 *Iod.* The ancients of the daughter of Sion haue ſitten on the ground, they haue held their peace : they haue ſprinkled their heades with duſt, they are girded with heare clothes, the virgins of Ieruſalem haue caſt downe their heades to the ground.

11 *Caph.* Myne eies haue fayled for teares, my bowels are trubled : my liuer is powred out on the earth, for the deſtruction of the daughter of my people, when the litle one, and the ſucking faynted in the ſtreetes of the towne.

12 *Lamed.* They ſayd to their mothers: Where is wheate and wyne? when they faynted as the wounded in the ſtreets of the citie : when they yelded vp the ghoſtes in the boſome of their mothers.

13 *Mem.* Wherto shal I compare thee? or wherto shal I liken thee ô daughter of Ieruſalem : wherto shal I make thee equal, and comfort thee ô virgin daughter of Sion? For great is thy deſtruction :: as the ſea : who shal heale thee?

:: As the ſea exceedeth al other waters, ſo the affliction of Ieruſalem ſurpaſſeth other afflictions, which is ſpoken by *hyperbole,* to ſignifie the grenouſnes therof.

14 *Nun.* Thy prophetes haue ſene falſe and foolish thinges for thee : neither haue they opened thyne iniquitie, to prouoke thee to penance, but they haue ſene falſe burdens and banishements for thee.

15 *Sameth.* Al that paſſed by the way haue clapped their handes vpon thee: they haue hiſſed, and moued their head vpon the daughter of Ieruſalem, ſaying: Is this the citie of perfect beautie, the ioy of al the earth?

16 *Phe.* Al thyne enemies haue opened their mouth vpon thee: they haue hiſſed, and gnashed with the teeth, and haue ſayd: We wil deuour : Loe this is the day, which we expected : we haue found it, we haue ſene it.

Ain. 17 Our Lord hath done the thinges that he meant, he hath accompliſhed his word, which he commanded from the dayes of old: he hath deſtroyed, and hath not ſpared, and he hath made the enemie ioyful ouer thee, and hath exalted the horne of thine aduerſaries.

Sade. 18 Their hart hath cryed to our Lord vpon the walles of the daughter of Sion: Shede teares as a torrent by day, and night: geue no reſt to thyſelf, neither let the aple of thyne eye ceaſe.

Coph. 19 Ariſe, prayſe in the night in the beginning of the watches: powre out thy hart as waters before the ſight of our Lord: lift vp thy handes to him for the life of thy litle ones, which haue fainted for famine in the head of al high wayes.

Res. 20 See ô Lord, and conſider whom thou haſt vintaged thus: :: ſhal wemen then eate their owne fruite, litle ones of the meaſure of a ſpanne? is the prieſt, and the prophet ſlaine in the ſanctuarie of our Lord?

Sin. 21 The childe and the old man lay on the ground without: my virgins and my yongmen are fallen by the ſword: thou haſt killed in the day of thy furie: thou haſt ſtrooken, :: neither haſt thou had mercie.

Thau. 22 Thou haſt called as it were to a ſolemne day, thoſe that ſhould terrifie me round about, and there was none in the day of the furie of our Lord, that eſcaped and was left: whom I brought vp, & nouriſhed, mine enemie hath conſumed them.

:: This happened before in Samaria. 4. *Reg.* 6. and in the ſiege of Ieruſalem, by Titus and Veſpaſian. *Ioſeph. lib* 7. & 8. *de bello Iudaico.*

:: More ſeuerely then thou art accuſtomed.

CHAP. III.

Aleph. 1 I THE man :: that ſee my pouertie in the rod of his indignation.

:: Ieremie him ſelf felt his part of this affliction.

Aleph. 2 He hath led me, and brought me into darknes and not into light.

Aleph. 3 Only againſt me he hath turned and hath conuerted his hand al the day.

Beth. 4 He hath made my skinne old and my fleſh, he hath broken my bones.

Beth. 5 He hath built round about me, and he hath compaſed me with :: gaul, and :: labour.

:: Ieruſalem was ranſaked by Nabuchodonoſor.

:: and worſe by Nabuzardan.

Beth. 6 In darke places he hath placed me as the euerlaſting dead.

Ghimel. 7 He hath built round about againſt me, that I goe not forth: he hath aggrauated my fetters.

Ghimel. 8 Yea and when I ſhal crie, and aske, he hath excluded my prayer.

Ghimel. 9 He hath ſhut vp my wayes with ſquare ſtones, he hath ſubuerted my pathes.

He is become vnto me a beare lying in waite: a lyon in ſecret places. 10 Daleth.

He hath ſubuerted my pathes, and hath broken me, he hath made me deſolate. 11 Daleth.

He hath bent his bow, and ſet me as a marke for the arrow. 12 Daleth.

He hath shot in my reines the daughters of his quiuer. 13 He.

I am made a deriſion to al my people, their ſongue al the day. 14 He.

He hath replenished me with bitternes, he hath inebriated me with wormwood. 15 He.

:: He deſcribeth his greuous paines, as if his teeth were broken one by one.

And he :: hath broken my teeth by number, he hath fed me with ashes. 16 Vau.

And my ſoule is repelled from peace, I haue forgotten good thinges. 17 Vau.

:: The end of my life is come.

And I ſayd: Mine end is :: perished, and mine hope from our Lord. 18 Vau.

Remember my pouertie, and tranſgreſſion, the wormwood, and the gual. 19 Zain.

Remembring I wil be mindful, and my ſoule shal languish in me. 20 Zain.

Recording this thing in my hart, therfore wil I hope. 21 Zain.

The mercies of our Lord that we are not conſumed: becauſe his commiſerations haue not fayled. 22 Heth.

:: Gods mercies are euerie day renewed.

:: New in the morning, great is thy fidelite. 23 Heth.

Our Lord is my portion, ſayd my ſoule: therfore wil I expect him. 24 Heth.

Our Lord is good to them that hope in him, to the ſoule that ſeeketh him. 25 Teth.

:: VVhich God wil geue.

It is good to waite with ſilence for the ſaluation :: of God. 26 Teth.

It is good for a man, when he beareth the yoke from his youth. 27 Teth.

He shal ſit ſolitarie, and hold his peace: becauſe he hath lifted himſelfe aboue himſelf. 28 Iod.

:: Eſpecially vnderſtood of Chriſt. *Mat. 26.*

He shal put his mouth in the duſt, if perhaps there be hope. 29 Iod.

He :: shal geue the cheeke to him that ſtriketh him, he shal be filled with reproches. 30 Iod.

Becauſe our Lord wil not reiect for euer. 31 Caph.

:: God puniſheth his ſeruantes not to hurt them but for their good.

Becauſe if he hath reiected, he wil alſo haue mercie, according to the multitude of his mercies. 32 Caph.

For he hath not humbled :: from his hart, and caſt of the children of men. 33 Caph.

To ſtamp

Lamed. 34 To ſtamp vnder his fete al the priſoners of the earth.

Lamed. 55 To auert the iudgement of a man before the face of the Higheſt.

Lamed. 36 To peruert a man in his iudgement, :: our Lord hath not knowne.

Mem. 37 Who is this, that hath commanded it to be done, our Lord not commanding it?

Mem. 38 Out of the mouth of the Higheſt, there ſhal not procede neither euil thinges, :: nor good.

:: The ſpeach of ſuch as denie Gods prouidence.

Mem. 39 What hath the liuing man murmured, man for his ſinnes?

Nun. 40 Let vs ſearch our wayes, & ſeeke, and returne to our Lord.

Nun. 41 Let vs lift vp our hartes with our handes to our Lord into the heauens.

Nun. 42 We haue done wickedly, and prouoked to wrath: therfore thou art inexorable.

Samech. 43 Thou haſt couered in furie, and haſt ſtrooken vs: thou haſt killed, and not ſpared.

Samech. 44 Thou haſt ſette a cloude before thee, that prayer may not paſſe.

Samech. 45 Thou haſt made me to be rooted out, and abiect in the middes of the peoples.

Phe. 46 Al the enemies haue opened their mouth vpon vs.

Phe. 47 :: Prophecie is made vnto vs, feare, and ſnare, and deſtruction.

:: Preaching of falſe prophets hath brought theſe euils vpon vs.

Phe. 48 Myne eye hath shed ſtreames of waters, in the deſtruction of the daughter of my people.

Ain. 49 Myne eye is afflicted, neither hath it bene quiet, becauſe there was no reſt:

Ain. 50 Til our Lord regarded and looked from the heauens.

Ain. 51 Mine eye hath ſpoyled my ſoule for al the daughters of my citie.

Sade. 52 Myne enemies in hunting haue caught me as a birde, without cauſe.

Sade. 53 My life is fallen into the lake, and they haue layd a ſtone vpon me.

Sade. 54 The waters haue flowed ouer my head: I ſayd: I am vndone.

Coph. 55 I haue inuocated thy name ô Lord from the loweſt lake.

Coph. 56 Thou haſt heard my voice: turne not away thine eare from my ſobbings, and cries.

Coph. 57 Thou didſt approch in the day, when I inuocated thee: thou haſt ſayd: Feare not.

58 *Res.* Thou haſt iudged ô Lord the cauſe of my ſoule, redemer of my life.

59 *Res.* Thou haſt ſeene ô Lord their iniquitie againſt me: :: iudge my iudgement.

:: Iudge thou that which they haue iudged vniuſtly.

60 *Res.* Thou haſt ſeene al their furie, al their cogitations againſt me.

61 *Sin.* Thou haſt heard their reproch ô Lord, al their cogitations againſt me.

62 *Sin.* The lippes of them that riſe vp againſt me; and their cogitations againſt me al the day.

63 *Sin.* See their ſitting downe, and their ryſing vp, I am their pſalme.

64 *Thau.* Thou ſhalt render them a recompence ô Lord, according to the workes of their handes.

65 *Thau.* Thou ſhalt geue them :: a ſhild of hart :: thy labour.

:: Geue them the paine of hartie ſorow: :: VVherwith thou afflicteſt the wicked,

66 *Thau.* Thou ſhalt perſecute in furie, and ſhalt deſtroy them from vnder the heauens ô Lord.

CHAP. IIII.

1 *Aleph.* HOw is :: the gold darkned, the beſt colour changed, the ſtones of the ſanctuarie diſperſed in the head of al ſtreetes?

:: VVheras the Temple before gliſtered with gold, now there appeared burnt ſmokie walles, & pittiful ruines.

2 *Beth.* The noble children of Sion, & they that were clothed with the principal gold: how are they reputed as earthen veſſels, the worke of the potters handes?

3 *Ghimel.* Yea euen :: the lamiaes haue opened their breaſt, they haue geuen ſucke to their yong, the daughter of my people is cruel, as :: the oſtrich in the deſert.

:: Lamia hath a face like a woman, a body as other brutiſh beaſtes, is cruel to others, yet kind to her owne broode: but wemen of Ieruſalem in extreme diſtreſſe were cruel to their owne children :: as the oſtrich forſaking her egges.

4 *Daleth.* The tongue of the ſuckling hath clouen to the roofe of his mouth for thirſt: the litle ones haue asked bread, and there was none that brake it vnto them.

5 *He.* They that fed voluptuouſly, haue dyed in the wayes: they that were brought vp in ſcarlet, haue imbraced the dung.

6 *Vau.* And the iniquitie of the daughter of my people is become greater then the ſinne of Sodom: which was ouerthrowen in a moment, and handes tooke nothing in her.

7 *Zain.* Her Nazareites whiter then ſnow, purer then milke, ruddier then the old yuorie, fayrer then the ſapphire.

8 *Heth.* Their face is made blacker then coales, and they are :: not knowne in the ſtreetes: their ſkinne hath clouen to their bones, it is withered, and is made as wood.

:: One could not know an other, though they were acquanted before.

Teth. 9 It was better with them that were ſlaine with the ſword, then with them that were killed by famine: becauſe theſe pyned away conſumed by the barrennes of the countrie.

Iod. 10 The handes of :: pitiful wemen haue ſodden their owne children: they were made their meate :: in the deſtruction of :: the daughter of my people.

Caph. 11 Our Lord hath accompliſhed his furie, he hath powred out the wrath of his indignation: and he hath kindled a fyre in Sion, and it hath deuoured the fundations therof.

Lamed. 12 The kinges of the earth, and al the inhabitants of the world did not beleue, that the aduerſarie and the enemie ſhould enter in by the gates of Ieruſalem.

Mem. 13 For the ſinnes of her :: prophets, and the iniquities of her prieſtes, which haue ſhed the bloud of iuſt men in the middes of her.

Nun. 14 The blind wandered in the ſtreetes, they were polluted with bloud: and when they could not, they held their ſkirtes.

Samech. 15 Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they ſaid among the Gentiles: He wil adde no more to dwel among thē.

Phe. 16 The face of our Lord hath diuided them, he wil not adde to reſpect them: they haue not reuerenced the faces of the prieſts, neither had they pitie on the ancients.

Ain. 17 Whiles we yet ſtood, our eyes fayled towards our vaine helpe, when we looked attentiue to a nation, that was not able to ſaue.

Sade. 18 Our ſteppes ſlipped in the way of our ſtreetes, our end draweth nere: our dayes are accompliſhed, becauſe our end is come.

Coph. 19 Our perſecuters were ſwifter then the eagles of the heauen: vpon the mountaines they purſued vs, in the deſert they lay in waite againſt vs.

Res. 20 The ſpirit of our mouth :: Chriſt our Lord is taken in our ſinnes: to whom we haue ſaid: In thy ſhadow ſhal we liue among the Gentiles.

Sin. 21 Reioyce, and be glad ô daughter of Edom, which dwelleſt in the Land of Hus: to thee alſo ſhal the cuppe come, thou ſhalt be made drunken, and naked.

Thau. 22 Thine iniquitie is accompliſhed ô daughter of Sion, he wil adde no more to tranſport thee: he hath viſited thine iniquitie ô daughter of Edom, he hath diſcouered thy ſinnes.

:: VVemen being by nature pitiful, were cruel to their ownechildren

:: In the ſiege of Ieruſalem.

:: In Hebrew phraſe cities are called the daughters of the countrie.

:: Falſe prophetes were called by the name of prophetes, as they ſemed in the world to be.

:: This perteineth either to king Ioſias ſlaine by the Ægyptians. 2. *Par.* 35 or to Sedecias taken by the Chaldees. Myſtically of Chriſt our Sauiour. *Iſ.* 53. *v.* 5. S. *Aug. li.* 18. *c.* 33 *de ciu.*

CHAP. V.

The [a] prayer of Ieremie the Prophet.

REmember ô Lord what is fallen to vs: behold, and regard 1
our reproch. † Our inheritance is turned to aliens: our 2
houſes to ſtrangers. † We are made *b* pupils without father: 3
our mothers are as it were widowes. † Our water we haue 4
drunke for money: our wood we haue bought for a price.
† We were led by our neckes, no reſt was geuen to the wearie. 5
† We *c* haue geuen our hand to Ægypt, and to the Aſſyrians, 6
that we might be filled with bread. † Our fathers haue ſinned, 7
and they are not: & we haue borne their iniquities. † Seruantes 8
haue ruled ouer vs: there was none that would redeme vs
out of their hand. † In peril of our liues did we fetch vs bread, 9
* at the face of the ſword in the deſert. † Our ſkinne was 10
burnt as an ouen, by reaſon of the tempeſts of famine. † They 11
humbled the wemen in Sion, and the virgins in the cities of
Iuda. † The princes were hanged vp by the hand: they did 12
not reuerence the faces of the ancients. † Yongmen they 13
abuſed *d* vnchaſtly: and the children fel *e* in wood. † The 14
ancients decayed out of the gates: the yongmen out of the
quier of the ſingers. † The ioy of our hart hath fayled, our 15
quyre is turned into mourning. † The *f* crowne of our head 16
is fallen: wo to vs, becauſe we haue ſinned. † Therfore is our 17
hart made ſorowful, therfore are our eyes darkned. † For 18
mount Sion, becauſe it is periſhed, foxes haue walked on it.
† But thou ô Lord ſhalt remaine for euer, thy throne in 19
generation and to generation. † Why wilt thou for euer be 20
forgetful of vs? wilt thou forſake vs in length of daies?
† *g* Conuert vs ô Lord to thee, and we ſhal be conuerted: 21
renew our dayes, as from the beginning. † But reiecting thou 22
haſt reiected vs, *h* thou art angrie againſt vs excedingly.

* *in danger of the ſvvord.*

[a] The prophet foreſeing in ſpirite their future ſtate as if it had bene preſẽt, prayed in the ſame maner, as the whole people ſhould pray when they were in ſuch calamitie.

[b] Manie were orphanes without fathers, & al were depriued of their king: who was as a father of al the people.

[c] VVe haue put ourſelues to worke and trauel in ſtrange countries to gette bread to eate.

[d] They were made to grind naked in the mille:

[e] And beaten with ſtaues.

[f] They loſt the glorie of a kingdom, and were ſubiect to ſtrange and barbarous nations.

[g] As Iere 31. v. 18. and S. *Auguſtin li. de Gratia. & lib. arb. c. 2. 4. &c.*

[h] Hauing ſo ſeuerly puniſhed vs, we beſeech thee now to ceaſe from more.

THE ARGVMENT OF BARVCHS PROPHECIE.

MANIE ancient Fathers ſuppoſed this Prophecie to be Ieremies: *though none doubted* but Baruch *his ſcribe was the writer therof. So* S.Xiſtus *Epiſt. ad omnes fideles.* S. Ireneus, *li. 5. c.35.* S. Clement of Alexandria, *li. 1. c. 10. & li. 2. c. 3. Pedag.* S. Cyprian, *li. 2. c. 5. & 6. contra Iudæos.* Euſebius Cœſarienſis, *li. de Propheticorum libror. appellationibus, Cap. de Ieremia. & li. 6. c. 19.* Demonſt. *Euangel.* Lactantius, *li. 4. c. 13.* Diuin. *Inſtit.* The firſt Councel of Nice, *li. 2. fol. 105. & 109.* S. Hilarie, *li. 5. de Trinit. ſub finem.* S. Cyril of Ieruſalem, *Catecheſi. 4. & 11. & de Concurſu* Domini. S. Baſil. *li. 4. cont. Eunomium.* S. Ambroſe, *li. de fide. c. 7. cont. Arianos. li. de Pænit. c. 8. & li. 3. Examer. c. 14.* S. Gregorie Nazianzen, *Orat. 49. de fide. & Epiſt. 2. ad Cledonium.* S. Epiphanius, *cont. Nazaræos. & cont. Ebionæos.* S. Chryſoſtom, *Ser. de Trinit. & aduerſ. Gentiles.* S. Auguſtin, *li. 18. c. 33. de Ciuit. & Queſt. Vet. & Noui Teſtat. q. 102.* S. Proſper. *par. 2. c. 9. & p. 3. c. 3. de promiſſ. & predict.* S. Theodoretus, Dialogo. 1. *Eraniſtes. (Who alſo writeth Comentaries vpon this booke, as vpon diuine Scripture) c. 2. v. 9. Theſe and others alleage this Prophecie, as Ieremies. Some alſo vnder the name of Baruch. As* Origen, *li. 2. c. 3. Periarch.* S. Cyril of Alexandria, *li. 10. in Iulianum,* S. Gregorie Nyſſen, *Orat. 1. de pauperibus amandis.* S. Athanaſius, *Orat. 2. cont. Arianos. Though in his ſynopſi he mentioneth not Baruch, yet he, as alſo S. Auguſtin, l. 2. c. 8.* Doct. *Chriſt.* S. *Gelacius, diſt. 15. and others in their Catalogues of Canonical Scriptures, comprehend this booke vnder the name of Ieremie. But whether Baruch was the immediate Auctor vnder God, or the writer therof as of an other mans Prophecie (as the Euangeliſtes writte the wordes of Chriſt, and others, in the Goſpels, and in the Actes of the Apoſtles) alwayes it is certaine, the Holie Ghoſt directed him, that he could not erre in writing it. And the ancient Fathers, and Councels euer accepted this booke as* Diuine *Scripture.* The Councel alſo of Laodicea, *in the laſt Canon, expreſly nameth Baruch, Lamentations, and Ieremies Epiſtle. And laſtly* the Councels of Florence, *de Vnione Armenorum; and of* Trent. *Seſſ. 4. expreſly define that Baruch is Canonical* Scripture. *In the Greke this booke is placed before the Lamentations. Which S. Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not againſt them. Yet teſtifieth that he found it in the vulgate Latin Edition, and that* it conteineth manie thinges of Chriſt, and the later times. *According to the hiſtorical ſenſe, the auctor in fiue chapters exhorteth the Iewes to repentance, and patience, prophecying that they ſhould be brought into more diſtreſſe and captiuitie, then as yet they were; but ſhould afterwards be releaſed. The ſixt chapter is Ieremies Epiſtle.*

This prophecie is ſuppoſed by many to be Ieremies.

By others accounted Baruchs.

By al holden to be Canonical Scripture.

VVhy S. Ierom vrgeth it not againſt the Iewes.

Præfat. Ierem.

The contents.

THE PROPHECIE OF BARVCH.

CHAP. I.

The Iewes in Babylon hauing heard Baruchs booke redde, 6. ſend the ſame, with money to Ieruſalem, 10. requeſting their bretheren there to offer ſacrifice, and to pray for the king and prince of Babylon; and for them, 15. acknowleging their manifold ſinnes.

AND theſe be the wordes of the booke, that Baruch the 1
ſonne of Nerias, the ſonne of Maaſias, the ſonne of Sedecias,
the ſonne of Sedei, the ſonne of Helcias wrote in Babylon,
† in the fifth yeare, in the ſeuenth day of the moneth, 2
at :: the time that the Chaldees tooke Ieruſalem, and burnt it
with fyre. † And Baruch redde the wordes of this booke 3
vnto the eares of Iechonias the ſonne of Ioakim king of
Iuda, and to the eares of al the people comming to the
booke, † and to the eares of the mightie, the ſonnes of the 4
kinges, and to the eares of the ancients, and to the eares of the
people, from the leaſt euen to the greateſt of them, that dwelt
in Babylon, by the riuer Sodi. † Who hearing it wept, and 5
faſted, and prayed in the ſight of our Lord. † And they gathered 6
money, according as euerie mans hand was able, † and 7
they ſent into Ieruſalem to Ioakim the ſonne of Helcias, the
ſonne of Salom, prieſt, and to the prieſts, and to al the people,
that were found with him in Ieruſalem. † When he tooke 8
the veſſels of the temple of our Lord, which had bene taken
away out of the temple, to returne them into the Land of Iuda
the tenth day of the moneth Siuan, the ſiluer veſſels, which
Sedecias the ſonne of Ioſias the king of Iuda made, † after 9
that Nabuchodonoſor king of Babylon had taken Iechonias,
and the princes, and al the mightie, and the people of the
land from Ieruſalem, and brought them bound into Babylon.
† And they ſaid: Behold we haue ſent you money, 10
with the which bye ye holocauſts, and frankincenſe, and
make * manna, and offer for ſinne at the altar of the Lord
our God: † and pray ye for the life of Nabuchodonoſor the 11
king of Babylon, and for the life of Balthaſar his ſonne, that
their dayes may be as the dayes of heauen vpon the earth:
† and that our Lord geue vs ſtrength, and illuminate our 12
eyes,

:: The whole time of taking Ieruſalem indured eleuen yeares before it was burned. In the fifth yeare of which ſpace this boke was written. For as yet there were Prieſtes in Ieruſalem: v. 7. ſome holie veſſels, v. 8. the Altar, v 10. and the temple, v. 14.

* or, manah ſacrifice.

eyes, that we may liue vnder the ſhadow of Nabuchodonoſor
the king of Babylon, and vnder the ſhadow of Balthaſar his
ſonne, and :: may ſerue them manie dayes, and may find grace
13 in their ſight. † And for our ſelues pray ye to the Lord our
God: becauſe we haue ſinned to the Lord our God, and his
14 furie is not turned away from vs euen to this day. † And read
ye this booke, which we haue ſent to you to be recited in the
temple of our Lord, in a ſolemne day, and in a day couenient.
15 † And you ſhal ſay: To the Lord our God iuſtice: but to vs
confuſion of our face: as is this day to al Iuda, and them that
16 dwel in Ieruſalem, † to our kinges, and to our princes, and
to our prieſts, and to our prophetes, and to our fathers.
17 † We haue ſinned before the Lord our God, and beleued him
18 not, hauing diffidence in him: † and we would not be made
ſubiect to him, and we haue not heard the voice of the Lord
our God, to walke in his commandments, which he hath
19 geuen vs. † From the day, that he brought our fathers out of
the Land of Ægypt, euen to this day, we would not be brought
to beleue the Lord our God: and * diſſipated we reuolted, that
20 we might not heare his voice. † And manie euils and maledictions
haue clouen to vs, which our Lord appoynted to
Moyſes his ſeruant: who brought our fathers out of the Land
of Ægypt, to geue vs a land flowing with milke and honie, as
21 at this preſent day. † And we haue not heard the voice of
the Lord our God according to al the wordes of the prophets,
22 which he hath ſent to vs: † and we haue gone away euerie
man into the ſenſe of our malignant hart, to ſerue ſtrange
goddes, doing euils before the eyes of the Lord our God.

:: Seing it was Gods wil they ſhould be in captiuity, they deſired rather to be vnder the Chaldees then anie other foreine nation.

*corrupted in iudgement.

CHAP. II.

The ſame captiues further confeſſe, that their calamities are iuſtly comen vpon them for their iniquities, 11. and therfore lamentably pray for Gods mercie, as he promiſed by Moyſes to penitents.

1 FOR the which thing the Lord our God hath eſtabliſhed
his word, that he ſpake to vs, and to our iudges, that haue
iudged Iſrael, and to our kinges, and to our princes, and to
2 al Iſrael and Iuda: † that our Lord might bring vpon vs great
euils, which were not done vnder the heauen, as haue bene
done in Ieruſalem, according to the thinges that are written
3 in the law of Moyſes: † that a man :: ſhould eate the fleſh of
4 his ſonne, and the fleſh of his daughter. † And he hath geuen

:: That this happened in the ſiege of

Ieruſalem, is noted before *Lament.*2.*v.*20. &, *ch.*4.*v.*10.

them vnder the hand of al the kinges, that are round about
vs into reproch, and into deſolation among al peoples, into
which our Lord hath diſperſed vs. † And we are made vnder- 5
neath, and not aboue: becauſe we haue ſinned to the Lord our
God, in not obeying his voice. † To the Lord our God iuſtice: 6
but to vs, and to our fathers confuſion of face, as is this day.
† Becauſe our Lord hath ſpoken vpon vs al theſe euils, that 7
are come vpon vs: † and we haue not beſought the face of 8
the Lord our God, to returne euerie one of vs from our moſt
wicked waies. † And our Lord hath watched in euils, and 9
hath brought them vpon vs: becauſe our Lord is iuſt in al
his workes, which he hath commanded vs: † and we haue not 10
heard his voice to walke in the precepts of our Lord, which
he hath geuen before our face. † And now ô Lord God of 11
Iſrael, which brought out thy people out of the Land of Æ-
gypt in a ſtrong hand, and in ſignes, and in wonders, and in
thy great ſtrength, and in a mightie arme, and madeſt thee a
name as is this day: † we haue ſinned, we haue done im- 12
piouſly, we haue dealt vniuſtly ô Lord our God, in al thy
:: iuſtices. † Let thy wrath be turned away from vs: becauſe 13
we are left a few among the nations, where thou haſt diſper-
ſed vs. † Heare ô Lord our prayers, and our petitions, and 14
bring vs out for thine owne ſake: and grant vs to fynde grace
before their face, that haue led vs away: † that al the earth may 15
know that thou art the Lord our God, and that thy name is
inuocated vpon Iſrael, and vpon his ſtocke. † Looke ô Lord 16
from thy holie houſe vpon vs, and incline thine eare, and
heare vs. † Open thine eies, & ſee: becauſe the dead that are 17
in hel, whoſe ſpirite is taken from their bowels, ſhal not geue
honour and iuſtification to our Lord: † but the ſoule, that is 18
ſorowful for the greatnes of euil, and goeth crooked, and
weake, and the eyes fayling, and the hungrie ſoule geueth
glorie and iuſtice to thee their Lord. † For not according to 19
the iuſtices of our fathers doe we powre out prayers, and aske
mercie before thy ſight ô Lord our God: † but becauſe thou 20
haſt ſent thy wrath, and thy furie vpon vs, as thou haſt ſpoken
by the hande of thy ſeruants the prophets, ſaying: † Thus 21
ſayth our Lord: Bowe downe your ſhoulder, & your necke,
and doe workes for the king of Babylon: and you ſhal ſitte in
the land, which I haue geuen to your fathers. † But if you 22
wil not heare the voice of the Lord your God, to worke for
the king

*Deut.*28. *v.*43.

Iere. 2. *v.* 8.

:: Gods commandments are commonly called iuſtices (*Pſa.*118.) and manie other places becauſe by obſeruing or not obſeruing the commandments men are made iuſt, or vniuſt.

the king of Babylon: I wil make you to faile out of the cities
23 of Iuda, and from without Ieruſalem, † and I wil take from
you the voice of mirth, and the voice of ioy, and the voice of
the bridegrome, and the voice of the bride, and al the land ſhal
24 be without foote ſteppe that inhabite it. † And they heard
not thy voice, to worke for the king of Babylon: and thou
haſt eſtabliſhed thy wordes, which thou ſpakeſt by the handes
of thy ſeruants the prophets, that the bones of our kinges, and
25 of our fathers ſhould be tranſported out of their place: † and
behold they are caſt forth in the heate of the ſunne, and in the
froſt of the night: and they are dead in verie ſore paines, in
26 famine, and by ſword, and by caſting forth. † And haſt made
the temple, in which thy name was there inuocated, as it is this
day, for the iniquitie of the houſe of Iſrael, and of the houſe
27 of Iuda. † And thou haſt done in vs ô Lord our God accor-
ding to al thy goodnes, and according to al that thy great com-
28 paſſion: † as thou ſpakeſt by the hand of thy ſeruant Moyſes,
Deut.28. in the day, that thou didſt command him to write thy law be-
v.62. 29 fore the children of Iſrael, † ſaying: If you wil not heare my
voice, this great multitude ſhal be turned into a verie litle one
&.31.v. 30 among the Gentiles, whither I wil diſperſe them: † becauſe
20. I know that the people wil not heare me. for it is a people of
a ſtiffe necke: and they ſhal be conuerted to their hart in the
31 land of their captiuitie: † and they ſhal knowe that I am the
Lord their God: and I wil geue them a hart, and they ſhal vn-
32 derſtand: and eares, and they ſhal heare. † And they ſhal
praiſe me in the land of their captiuitie, and ſhal be mindful
33 of my name. † And they ſhal turne away them ſelues from
their hard backe, and from their malignant workes: becauſe
they ſhal remember the way of their fathers, that ſinned a-
34 gainſt me. † And I wil recal them backe into the land, which I
ſware to their fathers, Abraham, Iſaac, and Iacob, and they
ſhal haue the dominion therof: and I wil multiplie them, and
Ier.31.v. 35 they ſhal not be leſned. † And I wil eſtabliſh vnto them :: an
31. &c. other teſtament euerlaſting, that I be their God, and they ſhal
be my people: and I wil no more moue my people, the chil-
dren of Iſrael from the land, that I haue geuen them.

:: The temple was not as yet deſtroyed but the prophet ſpeaketh of it, as he ſaw it ſhould come to paſſe.

:: The law of Moyſes ceaſed after Chriſt, but Chriſts law continueth to the end of the world.

CHAP. III.

VVith further confeſſion of their ſinnes, 8. they acknowlege their iuſt captiuitie: 12. becauſe they haue left true wiſdome: 16. which was geuen *to their fathers: 23. not to rich men, or mightie giants, 29. but to thoſe that ſerue God. 34. whom the ſtarres obey. 36. with a cleare prophecie of Chriſt.*

AND now ô Lord omnipotent, God of Iſrael, the ſoule 1
in diſtreſſes, & the penſiue ſpirite cryeth to thee: † heare
Lord, and haue mercie, becauſe thou art a merciful God, and 2
haue mercie vpon vs: becauſe we haue ſinned before thee.
† Becauſe thou ſitteſt for euer, and ſhal we periſh euerlaſtingly? 3
† O Lord omnipotent, God of Iſrael, heare now the 4
prayer of :: the dead of Iſrael, and of their children, that haue
ſinned before thee, and haue not heard the voice of the Lord
their God, and euils haue ſtoocke faſt to vs. † Remember not 5
the iniquities of our fathers, but remember thy hand, and thy
name in this time: † becauſe thou art the Lord our God, and 6
we wil praiſe thee ô Lord: † becauſe for this end thou haſt 7
geuen thy feare in our hartes, and that we may inuocate thy
name, and may praiſe thee in our captiuitie, becauſe we are
conuerted from the iniquitie of our fathers, which haue ſinned
before thee. † And behold we are in our captiuitie, this 8
day, wherby thou haſt diſperſed vs into reproch, and into malediction,
and into ſinne, according to al the iniquities of our
fathers, which haue reuolted from thee ô Lord our God.
† :: Heare Iſrael the commandments of life: harken with 9
your eares, that you may know prudence. † What is the matter 10
Iſrael that thou art in the land of the enemies? † Thou art 11
waxen old in a ſtrange land, thou art defiled with the dead:
thou art reputed with them that goe downe into hel. † Thou 12
haſt forſaken the fountaine of wiſdom: † for if thou hadſt 13
walked in the way of God, thou hadſt verely dwelt in peace
euerlaſting. † Learne where wiſedom is, where ſtrength 14
is, where vnderſtanding is: that thou mayſt know withal
where is the long continuance of life and liuing, where the
light of the eyes, and peace is. † Who hath found the place 15
therof? and who hath entered into the treaſures therof?
† Where are the princes of the Gentiles, and they that rule 16
ouer the beaſts, that are vpon the earth? † that play with the 17
birdes of the heauen, † that treaſure vp ſiluer, and gold, 18
wherin men haue confidence, and is there no end of their getting?
which faſhion ſiluer & are careful, :: neither is there invention
of their workes? † They are deſtroyed, and are gone 19
downe to hel, and others are riſen vp in their place. † Yong 20
men

:: Men in ſinnes & miſerie are as if they were dead (v. 11.) yet by Gods mercie may receiue new grace of ſpiritual life.

:: The Church readeth this prophecie as other diuine Scriptures in the Eues of Eaſter, and Pentecoſt; *according to the moſt ancient Romane vſe.*

:: Shal they not finde the fruite of their workes?

men ſaw the light, and dwelt vpon the earth: but the way of
21 diſcipline they knew not, † neither vnderſtood they the
pathes therof, neither haue their children receiued it, it is made
22 farre from their face. † It hath not bene heard in the Land of
23 Chanaan, neither hath it bene ſeene in Theman. † The children
of Agar alſo, that ſeke out the prudence, that is of the
earth, marchants of Merrhe, and of Theman, and :: fablers,
and ſearchers of prudence and vnderſtanding: but the way
of wiſedom they haue not knowne, neither haue they remembred
24 the pathes therof. † O Iſrael how great is the houſe of
25 God, and how great is the place of his poſſeſſion! † It is
26 great, and hath no end: high and vnmeſurable. † There were
the Giants thoſe renowned, that were from the beginning, of
27 big ſtature, expert in warre? † :: Theſe did not our Lord chooſe,
neither found they the way of diſcipline: therfore did they
28 periſh. † And becauſe they had not wiſedom, they periſhed
29 through their follie. † Who hath aſcended into heauen, and
30 taken her, and brought her downe from the clowdes? † Who
hath paſſed ouer the ſea, and found her, and brought her aboue
31 choſen gold? † There is none that can know her waies, nor
32 that can ſearch out her pathes: † but he that knoweth al
thinges, knoweth her, & hath found her out by his prudence:
he that prepared the earth in time euerlaſting, and repleniſhed
33 it with cattel, and fourefooted beaſtes: † he that ſendeth forth
light, and it goeth: and hath called it, and it obeyeth him with
34 trembling. † And the ſtarres haue geuen light in their watches,
35 and reioyced: † they were called, and they ſaid: here we are:
and they haue ſhined to him with cheerfulnes, that made
36 them. † :: This is our God, and there ſhal none other be eſtemed
37 againſt him. † He found out al the way of diſcipline,
and deliuered it to Iacob his ſeruant, and to Iſrael his beloued.
38 † After theſe thinges he was ſene vpon the earth, and was
conuerſant with men.

:: *Fabulatores,* thoſe that did frame, or explicate moral examples, for inſtruction of maners, were worthely eſtemed in al ages not ſuch as feaned falſe, and ridiculous goddes, with their filthie & wicked actes, of which S. Auguſtin writeth againſt Varro. *l.* 6. *c.* 5. 6. & 7. *de ciuit.*

:: It is vnpoſſible to finde true wiſdom without Gods grace, and by his grace it is eaſily found. *Deut.* 30. *v.* 11. *Mat.* 11. *v.* 30. 1. *Ioa.* 5. *v.* 3.

:: By this text moſt of the Fathers cited in the argument of this booke proue Chriſt to be God againſt Ievves Paganes, and Heretikes.

CHAP. IIII.

Gods people neglecting his grace offered to them, more then to other nations, 6. *are ſeuerely puniſhed,* 15. *by captiuitie:* 18. *but are reſerued* 22. *and repenting ſhal be releaſed:* 31. *and their enimies deſtroyed.*

1 THIS is :: the booke of the commandments of God,
and the law, that is for euer: al that hold it, ſhal come to
2 life: but they that haue forſaken it, into death. † Returne

:: VViſdom wherof he ſpake in the former chapter (v, 12.) is the lavv and commandment of God.

Iacob, and take hold of it, walke by the way to the brightnes
of it, againſt the light therof. † Deliuer not thy glorie to an 3
other, & dignitie to a ſtrange nation. † We are bleſſed ô Iſrael: 4
becauſe the thinges that pleaſe God, are manifeſt to vs. † Be of 5
good comfort ô people of God, memorable Iſrael: † you are 6
ſold to the Gentiles, not into perdition: but for that in
anger you prouoked God to wrath, you are deliuered to the
aduerſaries. † For you haue exaſperated him, that made you, 7
the eternal God, immolating to diuels, and not to God.
† For you haue forgotten God, who hath nouriſhed you, 8
and your nource Ieruſalem you haue made ſorowful. † For 9
she ſaw the wrath comming from God to you, and she ſayd:
Heare ye confines of Sion, for God hath brought me great
mourning: † For I haue ſene the captiuitie of my people, and 10
of my ſonnes, and daughters, which the euerlaſting hath
brought vpon them. † For I nouriſhed them with ioyfulnes: 11
but I haue left them with weeping and mourning. † Let no 12
man reioyce ouer me a widow, and deſolate: I am forſaken
of manie for the ſinnes of my children, becauſe they haue declined from the law of God. † And his iuſtices they haue 13
not knowne, nor walked by the wayes of Gods commandments, neither haue they entered by the pathes of his truth
and iuſtice. † Let the borderers of Sion come, and remember the captiuitie of my ſonnes & daughters, which the euerlaſting hath brought vpon them. † For he hath brought vpon 15
them a nation from a farre, a wicked nation, and of an other
tongue: † which haue not reuerenced the ancient, nor pi- 16
tied the children, & haue led away the beloued of the widow,
and made the ſole woman deſolate of children. † But :: as 17
for me what can I helpe you? † For he that hath brought the 18
euils vpon you, he wil deliuer you out of the handes of your
enemies. † walke children, walke: for I am left alone. 19
† I haue put of the ſtole of peace, and I haue put vpon me 20
the ſackcloth of prayer, and I wil crie to the Higheſt in my
dayes. † Be of good comfort my children, crie to our Lord, 21
and he wil deliuer you out of the hand of the princes your
enemies. † For I haue hoped in the euerlaſting for your ſaluation: & ioy is come to me from the holie one vpon the mercie, 22
which shal come to you from our euerlaſting ſauiour. † For 23
I ſent you forth with mourning and weeping: but our Lord
wil bring you backe to me with ioy and gladnes for euer.

Deut. 28. v. 49. Iere. 5. v. 15.

:: Ieruſalem exhorteth her children to patience in their iuſt puniſhment, aſſuring them of Gods mercie and relaxation.

† For

24 † For as the neighbours of Sion haue ſeene your captiuitie
from God: ſo ſhal they ſee alſo with celeritie your ſaluation
from God, which ſhal come vpon you with great honour, and
25 euerlaſting brightnes. †Children patiently ſuſtaine the wrath,
which is come vpon you: for thyne enemie hath perſecuted
thee, but thou ſhalt quickly ſee his deſtruction: and thou ſhalt
26 get vp vpon his necke. † My delicate ones haue walked
rough waies, for they are led as a flocke taken violently of the
27 enemies. † Be of good comfort children, and crie out to our
Lord: for there ſhal be remembrance of you with him, that
28 hath led you away. † For as your minde hath bene to ſtray
from God: ten tymes ſo much ſhal you returning againe ſeeke
29 him. † For he that hath brought the euils vpon you, he againe
30 wil bring vnto you euerlaſting ioy with your ſaluation. † Be
of good comfort Ieruſalem: for he exhorteth thee, that named
31 thee. † The wicked afflicters ſhal periſh, that haue vexed
thee: & they that haue reioyced in thy ruine, ſhal be puniſhed.
32 † The cities which thy children haue ſerued, ſhal be puniſhed:
33 and ſhe that receiued thy children. † For as ſhe hath
reioyced in thy ruine, and bene glad at thy fal: ſo ſhal ſhe be
34 made ſorowful in her owne deſolation. † And the reioycing
of her multitude ſhal be cut of, & her gladnes ſhal be turned
35 to mourning. † For fyre ſhal come vpon her from the euerlaſting
in long during dayes, and ſhe ſhal be inhabited of diuels
36 a great time. † Looke about ô Ieruſalem toward the
37 Eaſt, and ſee the ioy that commeth to thee from God. † For
behold thy children come, whom thou haſt let goe diſperſed,
they come gathered together from the Eaſt euen to the Weſt,
in the word of the holie one reioycing to the honor of God.

CHAP. V.

A conſolatorie prophecie to Ieruſalem, that her children ſhal be reduced with ioy from captiuitie.

1 PVT of Ieruſalem the robe of mourning, and of thy vexation:
and put on the beautie, and honor of that euerlaſting
2 glorie, which thou haſt of God. † God wil cloath thee with
the dublet :: of iuſtice, and wil put vpon thy head the mitre
3 of euerlaſting honour. † For God wil ſhew his brightnes in
4 thee, which is vnder the heauen. † For thy name ſhal be named
of God to thee for euer: The peace of iuſtice, and honor
5 of pietie. † Ariſe Ieruſalem, and ſtand on high: and looke

:: Mercie is here called iuſtice in reſpect of Gods promiſe, for although his promiſe vvas of his only mercie, yet the performance procedeth alſo from his iuſtice.

about toward the Eaſt, and ſee thy children gathered together
from the ryſing of the ſunne to the going downe, in the word
of the holie reioycing at the memorie of God. † For they 6
went out from thee on foote led by the enimies: but our
Lord wil bring them to the exalted into honour as children
of the kingdom. † For God hath apoynted to humble euerie 7
high mountaine, and euerlaſting rockes, and to fil vp valleis to
be equal with the earth: that Iſrael may walke diligently to
the honour of God. † And the woods alſo, and euerie tree 8
of ſweetnes haue ouerſhadowed Iſrael by the commandment
of God. † For God wil bring Iſrael with ioyfulnes in the 9
light of his maieſtie, with mercie, and iuſtice, which is of him.

CHAP. VI.

Ieremie by his epiſtle forwarneth the Iewes, that they ſhal be captiues in Babylon: and after ſeuentie yeares ſhal be releaſed: 3. exhorting them, al that time to auoid idolatrie: 7. largerly ſhewing the vanitie of idols.

A COPIE of the Epiſtle that Ieremie ſent to them that were [a] to be led away captiues into Babylon, by the king of Babylon, to tel them according to that which was commanded him of God.

† For the ſinnes that you haue ſinned before God, you ſhal 1
be led away captiue into Babylon by Nabuchodonoſor the
king of Babylon. † Being entered therfore into Babylon, you 2
ſhal be there manie yeares, and long times euen vnto [b] ſeuen
generations: and after this I wil bring you forth from thence
with peace. † But now you ſhal ſee in Babylon goddes of 3
gold, and of ſiluer, and of ſtone, and of wood to be caried
vpon shoulders, ſhewing feare to the Gentiles. † Beware 4
therfore leſt you alſo be like to the doing of ſtrangers, and you
be afrayd, and feare take you in them. † Seeing therfore the 5
multitude adoring behind, and before, ſay you in your hartes:
Thou oughest to be adored ô Lord. † For mine [c] Angel is 6
with you: and my ſelfe [d] wil aske account of your ſoules.
† For their tongue polished by the craftesman, them ſelues 7
alſo layd ouer with gold, and ſiluer are falſe thinges, and they
can not ſpeake. † And as to a virgin that loueth ornaments: 8
ſo taking gold their goddes are forged. † Their goddes certes 9
haue golden crownes vpon their heades: wherof the prieſtes
ſecretely conuey away from them gold, and ſiluer, and beſtow
it on them ſelues. † Yea and they geue therof to ſtrumpettes, 10
and they

Iere 25. v. 8. 9. &c.

Iſa 44.

[a] Ieremie writte this Epiſtle before the common people were in Babylon, but Baruch redde it vnto them in Babylon, and ſo it was ſent back to the reſt, which were yet in Ieruſalem.

[b] *Tenne*, being the firſt article number, ſignifieth a general number; and ſo ſeuen generations ſignifie ſeuen times tenne, that is, ſeuentie yeares. Sometimes *ſeuen* do ſignifie a

and they decke whores: and againe when they receiue it of
11 the harlots, they decke their goddes. † But theſe are not deliuered
12 from the ruſt, and the moth. † And theſe being couered
with a purple garment, they wype their face for the duſt of
13 the houſe, which is very much among them. † And he hath
a ſcepter as a man, as a iudge of the countrie, that killeth him
14 not that offendeth againſt him. † He hath alſo in his hand a
ſword, and an axe, but him ſelfe he deliuereth not from the
ſword, and from robbers, wherby be it knowne to you that
15 they are not goddes. † Therfore feare them not. For as a mans
veſſel being broken is made vnprofitable: ſuch alſo are their
16 goddes: † they being placed in the houſe, their eies are ful of
17 duſt by the feete of them that goe in. † And as vpon one, that
hath offended the king, the gates be ſhut round about, or as
the dead brought to the graue, ſo doe the prieſtes gard the
doores with ſhuttings, and lockes, leſt they be ſpoyled of
18 theeues. † They light candles to them, and that manie, of the
which they can ſee none: but they are as beames in the houſe.
19 † And they ſay that the ſerpents which are of the earth, gnaw
out their hartes, whiles they eate them and their garment, and
20 they feele not. † Their faces are blacke with the ſmoke, that
21 is made in the houſe. † The owles, and the ſwallowes flye
vpon their bodie, and vpon their head, and the birdes alſo, the
22 cattes in like manner. † Wherby you may knowe that they
23 are not goddes. Therfore feare them not. † The gold alſo
which they haue, is for bewtie, vnles a man wype of the ruſt,
they ſhal not ſhine: for neither when they were moulten, did
24 they feele. † With :: al price are they bought, whereas there
25 is no breath in them. † As being without feete they are caried
vpon ſhoulders, ſhewing their baſenes to men. Be they confounded
26 alſo that worſhip them. † Therfore if they fal to
the ground, they riſe not vp of them ſelues, nor if a man ſet
him vpright, ſhal he ſtand by him ſelf, but as to dead men their
27 giftes ſhal be ſet before them. † Their prieſtes ſel their ſacrifices,
and abuſe them: likewiſe alſo their wiues plucking from
them, impert nothing, neither to the ſicke, nor to the begger.
28 † Of their ſacrifices wemen in childbed, and in flowers doe
touche: knowing therfore by theſe thinges that they are not
29 goddes, feare them not. † For whence are they called goddes?
Becauſe wemen offer to the goddes of ſiluer, and gold, and
30 wood: † And prieſtes ſitte in their houſes, hauing their garments

Iſ.46.v.6.

generalitie, becauſe this whole world is counted by ſeuen dayes: ſometimes. 100. ſignifie the ſame; as *Gen.*15.*v* 16. 400. yeares are called four generations.

c The Angel which guided this people coming out of Ægypt. *Exo.* 12. 33. protected them alſo in Babylon.

d The innumerable abſurdities in forging and adoring falſe goddes here recited by the prophet ſhew how fooliſh & ſenſles they are, that ſerue idols, or anie images for goddes.

:: Idolaters imagining that ſenſles idols had diuine powre, fooliſhly eſtemed them of great value, & price.

ments rent, and their heades, & beard ſhauen, whoſe heades
be bare. † And they were crying before their goddes, as at the 31
ſupper of the dead. † The prieſts take away their garments, 32
and they cloath their wiues & their children. † Neither if they 33
ſuffer anie euil, nor if anie good of anie man, are they able to
recompence it: neither can they make a king, nor take him
away: † In like maner they can neither geue riches, nor requyre 34
euil. If a man vow a vow vnto them, and performe it not;
neither this doe they require. † They deliuer not a man from 35
death, nor ſaue the weake from the mightier. † The blind 36
man they reſtore not to his ſight: they ſhal not deliuer a man
out of neceſſitie. † They ſhal not pitie the widow, nor doe 37
good to the fatherleſſe. † Like vnto the ſtones of the mountaine 38
are their goddes, of wood, and of ſtone, and of gold, and of
ſiluer. & they that worſhip them, ſhal be confounded: † How 39
then is it to be ſuppoſed, or to be ſayd, that they are goddes?
† Moreouer the Chldees themſelues not honoring them: 40
who when they heare that the dumme can not ſpeake, they
offer it to Bel, requeſting of him, that it may ſpeake. † As 41
though they could feele that haue no motion: and they
when they ſhal vnderſtand, wil leaue them: for their goddes
them ſelues haue no ſenſe. † And wemen compaſſed with 42
cordes, ſit in the waies, burning the bones of oliues. † And 43
when one of them being drawen of ſome paſſenger ſhal lie
with him, ſhe vpbraydeth her neighbour, that ſhe is not
counted worthie, as her ſelf, neither is her cord broken.
† But al thinges that are done about them. are falſe, how is it 44
then to be thought, or to be ſayd, that they be goddes? And
they are made by crafteſmen, & by goldſmithes. They ſhal be
nothing els, but that which the prieſtes wil haue them to be.
† For the artificers themſelues, that make them, are of no long 46
time. Why, can thoſe thinges then that are made by them, be
goddes? † But they haue left forged things & reproch, to them 47
that ſhal come after. † For when battel commeth vpon them, 48
and euils: the prieſtes deuiſe with them ſelues, where they
may hide them ſelues with them. † How then may they be 49
thought, that they are goddes, which neither deliuer them
ſelues from battel, nor ſaue them ſelues from euils? † For 50
ſeing they be of wood, & layd ouer with gold, and with ſiluer,
it ſhal be knowne afterwards that they are falſe thinges, of al
the Gentiles, and kinges: Which are manifeſt that they are
no goddes,

no goddes, but the workes of mens handes, and no worke
51 of God is with them. † Whence then is it knowne, that they
are not goddes, but the workes of mens handes, & no worke
52 of God is in them? † A king to the countrie they raiſe not vp,
53 neither ſhal they geue rayne to men. † Iudgement alſo they
ſhal not decerne, neither ſhal they deliuer countries from
iniurie: becauſe they can not do nothing, as choughes betwen
54 the heauen and the earth. † For when fire ſhal fal into the
houſe of the woodden, and ſiluer, and golden goddes, their
prieſtes in dede ſhal flee, and be deliuered: but themſelues as
55 beames ſhal be burnt in the middes. † And king and battel
they ſhal not reſiſt. How is it then to be ſuppoſed, or to be
56 receiued that they are goddes? † Not from theeues, nor from
robbers ſhal the goddes of wood, and of ſtone, and layd ouer
with gold, and with ſiluer deliuer them ſelues, ſtronger then
57 which are the wicked men. † The gold, and ſiluer, and the
garment where with they are couered, they ſhal take from
them, and ſhal depart, neither ſhal they helpe themſelues.
58 Therfore it is better to be a king ſhewing his ſtrength: or a
profitable veſſel in the houſe, wherin he wil glorie that poſſeſſeth it: or a doore in the houſe, which kepeth the thinges that
59 are therin, then falſe goddes. † The ſunne certes, and the
moone, and the ſtarres wheras they are bright, and ſent forth
60 for profitable vſes, obey. † Likewiſe alſo the lightning, when
it ſhal appeare is perſpicuous: and the winde alſo bloweth the
61 ſelf ſame in euerie countrie. † And the clowdes, which when
God ſhal command to walke throughout the whole world,
62 they doe that which is commanded them. † The fyre alſo
being ſent from aboue to conſume mountaines, and woodes,
doeth that which is commanded it. But theſe neither in ſhapes,
63 nor in vertues are like to one of them. † Wherfore neither
is it to be thought, nor to be ſaid, that they be goddes: wheras
they can neither iudge iudgment, nor doe anie thing for men.
64 † Knowing therfore that they are not goddes, then feare
65 them not. † For neither ſhal they curſe, kinges, nor bleſſe
66 them. † Signes alſo in the heauen to the Gentiles they ſhew
not, neither ſhal they ſhine as the ſunne, nor geue light as the
67 moone. † Beaſtes are better then they, which can flie vnder
68 the roofe, and profite themſelues. † By no meanes therfore
is it manifeſt vnto vs, that they are goddes: for which cauſe
69 feare them not. † For as in a garden of cucumbers a ſcarcrow

keepeth nothing, ſo are their goddes of wood, and of ſiluer, and layd ouer with gold. † After the ſame ſorte alſo in a garden 70 the white thorne, vpon the which euerie bird ſitteth. In like manner alſo their goddes of wood, and layd ouer with gold, and with ſiluer, are like to a dead bodie caſt forth in the darke. † By the purple alſo and the murex colour layde 71 vpon them, which fadeth, you ſhal know that they are not goddes. At the laſt alſo they are conſumed, and ſhal be a reproch in the countrie. † Better is therfore the iuſt man, that 72 hath not Idols: for he ſhal be farre from reproches.

THE ARGVMENT OF EZECHIELS PROPHECIE.

Ezechiel and Ieremie like in manie reſpectes, prophecied for moſt part the ſame thinges.

EZECHIEL *a* Prieſt, *and a* Prophet, *and at laſt a* Martyr, *as likewiſe Ieremie was, nere of the ſame age, prophecied for the moſt part the ſame thinges; but Ieremie beganne to prophecie a childe; in Ieruſalem, and finally in Ægypt: Ezechiel when he was about thirtie yeares old, in Babylon, where he was in captiuitie with King Iechonias and others.* The beginning and end of his Prophecie are ſo obſcure, that amongſt the Hebrewes (*ſaith S. Ierom*) none may reade theſe partes, nor the beginning of Geneſis, before the age of thirtie yeares. *The three firſt chapters conteyne a wonderful viſion, wherin the Prophet ſaw God as ſitting in a glorious throne, reſting as it were vpon foure liuing creatures, drawing ſtrangely foure wheeles. Secondly, in one and twentie chapters folowing he prophecieth the deſtruction of Ieruſalem and the Temple, with the captiuitie of the people for their enormious ſinnes. Thirdly in eleuen more chapters, he prophecieth the like of diuers other nations. Fourtly, in foure other chapters, he foreſheweth the reduction of the Iewes from captiuitie, but more eſpecially the Redemption of mankinde by Chriſt, and the glorious ſtate of his Church. Finally, in the other nine chapters, he deſcribeth, but meruelous obſcurely, his laſt viſion of the reſtauration of the Temple, Sacrifices, Prieſtes, and other religious thinges perteyning therto; but principally concerning the Church of Chriſt, both militant and triumphant.*

Martyrol 10. Apri. 1. Maij.

4. Reg. 44.

Ep. ad Paulin.

The contents diuided into fiue partes.

Ch. 1.

4.

25.

36.

40.

THE

THE PROPHECIE OF EZECHIEL.

Chap. I.

By the riuer of Chobar nere Babylon, Ezechiel ſeeth in viſion a tempeſtious whirlewinde, 5. and ſtrange ſhapes, 10. of a man, a lion, an oxe, and an eagle: 15. of foure wheeles, 22. and of a man ſitting glorionſly on a throne in the firmament.

1 And :: it came to paſſe in :: the thirtith yeare, in the fourth, in the fifth of the moneth, when I was in the middes of the captiues beſide the riuer Chobar, the heauens were opened, and I ſaw the
2 viſions of God. † In the fifth of the moneth, the ſame is the fifth yeare of the tranſmigration of king Ioachin,
3 † the word of our Lord was made to Ezechiel the ſonne of Buzi prieſt in the land of the Chaldees, by the riuer Chobar:
4 and there the hand of our Lord was made vpon him. † And I ſaw, and behold a whirlewinde came from the North: and a great clowde, & a fire inuoluing, and brightnes round about it: & out of the middes therof as it were the forme of amber,
5 that is, out of the middes of the fire: † and out of the middes therof the ſimilitude of foure * liuing creatures: and this was
6 their look: the ſimilitude of a man in them. † There were four
7 faces to one, and foure winges to one. † Their feete ſtreight feete, and the ſole of their foote as the ſole of a calues foote,
8 and ſparkes as the forme of glowing braſſe. † And the handes of a man vnder their winges in foure partes [illegible] they had
9 faces, and winges by the foure partes. † And the winges of them were ioyned one to an other. They :: returned not when
10 they went: but euerie one went before his face. † And the ſimilitude of their countenance: the face of a man, and the face of a lyon on the right hand of them foure: and the face of an oxe, on the left hand of them foure: and the face of an
11 eagle ouer them foure. † And their faces, and their winges were ſtreched out aboue: two winges of euerie one were ioy-
12 ned, and two couered their bodies: † and euerie one of them walked before his face: where the force of the ſpirite was,

*animalium.

The firſt part. The prophets firſt viſion, & miſſion to preach.

:: The coniunction, *And*, being the firſt word, either ioyneth the context to the title, or (as S. Gregorie expoundeth it) the exterior wordes vttered to the interior reueled to the prophet in ſpirit.

:: Either the thirtith yeare of his age; or the 30. ſince the captiuitie was prophecied, in the reigne of Ioſias. 4. *Reg.* 22. *v.* 18.

:: They turned not about (v. 12.) but hauing faces on euery ſide were readie to goe euerie way.

thither they went: neither did they returne when they went:
neither did they returne when they walked. † And the ſimi- 13
litude of the liuing creatures, their looke as it were of coales
of burning fire, & as it were the reſemblance of lampes. This
was the viſion running in the middes of the liuing creatures,
brightnes of fire, and from the fire lightening going forth.
† And the liuing creatures went, and returned after the ſimi- 14
litude of gliſtering lightning. † And when I beheld the liuing 15
creatures, there appeared one wheele vpon the earth by the li-
uing creatures, hauing foure faces. † And the shape of the 16
wheeles, and the worke of them, as it were apparence of the
ſea: and one ſimilitude of them foure: and their apparence
and worke, as if it were :: a wheele in the middes of a wheele.
† By their foure partes going they went: and they returned 17
not when they walked. † There was a ſtature alſo to the 18
wheeles, and height, and a fearful forme: and the whole bodie
was ful of eies round about them foure. † And when the li- 19
uing creatures walked, the wheeles alſo walked together by
them: and when the liuing creatures were lifted vp from the
earth, the wheeles alſo were lifted vp together. † Whitherſo- 20
euer the ſpirit went, thither the ſpirit going, the wheeles alſo
were lifted vp withal, folowing it: for the ſpirit of life was in
the wheeles. † With them going they went, and with them 21
ſtanding they ſtood, and with them lifted vp from the earth,
the wheeles alſo were lifted vp together, folowing them: be-
cauſe the ſpirit of life was in the wheeles. † And a ſimilitude 22
ouer the heades of the liuing creatures of the firmament, as
it were the ſight of chriſtal dreadful, and ſtreched out ouer
their heades aboue. † And vnder the firmament the winges of 23
them ſtreight one toward an other, euerie one with two
winges couered his bodie, and the other was couered in like
maner. † And I heard the ſound of the winges, as it were the 24
ſound of manie waters, as it were the ſound of the high God,
when they walked, it was as the voice of multitude, as the
ſound of a campe, and when they ſtood, their winges were let
downe. † For when a voice was made aboue the firmament, 25
that was ouer their head, they ſtood, and let downe their
winges. † And :: aboue the firmament, that hung ouer their 26
head, as it were the forme of the ſapphire ſtone the ſimilitude
of a throne, and vpon the ſimilitude of the throne, a ſimilitude
as it were the shape of a man aboue. † And I ſaw as it were 27
the

:: S. Gregorie expounding this viſion of the foure Euangeliſtes, or of the whole new Teſtament, teacheth that the old & new Teſtaments are each in the other; both teaching the ſame thinges in diuers maners. *ho. 6. in Ezech.*

:: In this chapter the prophet deſcribeth foure partes of a viſion which he ſaw at one time: of a whirlewinde *v.* 4. of foure liuing creatures. *v* 5. of foure wheeles *v* 15. & of a man ſitting in a throne in the firmament *v* 26. For vnderſtanding of al which, lerned large commentaries do hardly ſuffice.

the forme of amber, as the reſemblance of fire within it round
about: from his loines & vpward, and from his loines downward,
I ſaw as it were the reſemblance of fire gliſtering round
28 about. † As the forme of the bow when it is in a clowde on
a day of rayne, this was the forme of the brightnes round
about.

CHAP. II.

The Prophet terrified with the viſion, is encoreged by Gods ſpirite. 3. And is ſent to preach 9. penance, and the ſeruice of God.

1 THIS was the viſion of the ſimilitude of the glorie of
our Lord. And I ſaw, and I fel on my face, and I heard
the voice of one ſpeaking. And he ſaid to mee: :: Sonne of
2 man ſtand vpon thy feete, and I wil ſpeake with thee: † And
the ſpirit entered into me after that he ſpake to me, and he
ſette me vpon my feete: and I heard him ſpeaking to me,
3 † and ſaying: Sonne of man, I ſend thee to the children of
Iſrael, to nations apoſtates wich haue reuolted from me: they,
and their fathers, haue tranſgreſſed my couenant euen vnto
4 this day. † And they are children of an hard face, and of an
hart that can not be tamed, to whom I ſend thee: and this thou
5 ſhalt ſay to them: Thus ſaith our Lord God: † If perhaps they
at the leaſt wil heare, and if perhaps they wil ceaſe, becauſe it
is an exaſperating houſe: and they ſhal know that there was a
6 prophet in the middes of them. † Thou therfore ô ſonne of
man feare them not, neither be afrayd of their wordes: becauſe
the incredulous and ſubuerters are with thee, and thou
dwelleſt with ſcorpions. Feare not their wordes, and of their
lookes be not afrayd: becauſe it is an exaſperating houſe.
7 † Thou therefore ſhalt ſpeake my wordes to them, if perhaps
they wil heare, and be quiet, becauſe they are prouokers to
8 anger. † But thou ſonne of man heare whatſoeuer I ſpeake
to thee: & be not exaſperating, as it is an exaſperating houſe:
9 open thy mouth, and eate whatſoeuer I geue thee. † And I
looked, and behold, an hand ſent to me, wherin was a rowled
booke: and he ſpred it before me, which was writen within
and without: and there were writen in it :: lamentations, and
:: a ſong, and :: woe.

:: Our Sauiour of his great humilitie and his ſingular loue towards mankinde, often calleth him ſelf the *Sonne of man*, but no other ſo called him. Here the Angel moſt frequently calleth Ezechiel *the Sonne of man*, as wel to diſtinguiſh betwen Angelical & humane kind, as in honour of Chriſt, of whom this and other prophetes were figures: but why Ezechiel, and ſcarſe anie other (*Dan.* 8. *v.* 17.) had this title is hard to explicate.

:: *Lamentations* perteine to the penitent:

::*Songue* to the praiſes of God

:: *VVoe* to the deſperate damned.

CHAP. III.

Againſt a ſtubborne people, to whom he muſt preach, 8. the prophet is ſtreingthened, 12. by increaſe of ſpirite: 17. charged to execute his office. 22. But firſt to be ſilent for a time,

AND he ſaid to me: Sonne of man whatſoeuer thou ſhalt 1
finde eate: :: eate this volume, and going ſpeake to the
children of Iſrael. † And I opened my mouth, and he fed me 2
with that volume: † and he ſaid to me: Sonne of man thy 3
bellie ſhal eate, and thy bowels ſhal be filled with this volume,
which I geue thee. And I did eate it: and it was made in my
mouth ſweete as honie. † And he ſaid to me: Sonne of man 4
goe to the houſe of Iſrael, and thou ſhalt ſpeake my wordes
to them. † For not to a people of profound ſpeach, and of an 5
vnknowne tongue art thou ſent, to the houſe of Iſrael. † Neither 6
to manie peoples of profonnd ſpeach, & of an vnknowne
tongue, whoſe wordes thou canſt not heare: and if thou were
ſent to them, :: they would heare thee. † But the houſe of Iſrael 7
wil not heare thee: becauſe they wil not heare me. for al the
houſe of Iſrael is of a ſhameles forehead, and hard harted.
† Behold I haue made thy face ſtronger then their faces, and 8
thy forehead harder then their foreheads. † As the adamant, 9
and as the flint ſtone haue I made thy face: feare them not, neither
be afrayd of their face: becauſe it is an exaſperating houſe.
† And he ſaid to me: Sonne of man, al my wordes which I 10
ſpeake to thee, take in thy hart, and heare with thine eares:
† And goe, enter into the tranſmigration, to the children of 11
of thy people, and thou ſhalt ſpeake to them, and ſhalt ſay to
them: Thus ſaith our Lord God: if perhaps they wil heare, and
be quiet. † And the ſpirit tooke me vp, and I heard behinde 12
me the voice of a great commotion: Bleſſed be the glorie of
our Lord from his place, † and the voice of the winges of liuing 13
creatures ſtriking one againſt an other, & the voice of wheeles
folowing the liuing creatures, and the voice of a great commotion.
† The ſpirit alſo lifted me, & tooke me vp: & I went away 14
bitter in the indignation of my ſpirit: for the hand of our Lord
was with me, ſtrengthening me. † And I came to the tranſmigration, 15
to the heape of new corne, to them, that dwelt by the
riuer Chobar, and I ſate where they ſate: and I taried there
ſeuen dayes mourning in the middes of them. † And when 16
ſeuen dayes, were paſſed, the word of our Lord was made to
me, ſaying: † Sonne of man, a watchman to the houſe of Iſrael 17
haue I geuen thee: and thou ſhalt heare the word out of
my mouth, and ſhalt tel it them from me. † If when I ſay to 18
the impious: Dying thou ſhalt dye: thou tel him not, nor
ſpeake that he may be turned away from his impious way,

:: By this Metaphor of eating a booke is ſignified, that the prophet receiued reuelations from God, as appeareth. *v.* 10. *&c.*

::By this place and the like (*Mat.* 11. *v.*21.) it ſemeth that the ſame grace being offered to diuers perſons, ſome do accept it, and ſome do not: but the cauſe of difference is by more grace added to the former which was ſufficient before, and by this ſuperaddition is made effectual. That God geueth this abundance to ſome is of his mercie, and that he geueth it not to others is no iniurie. *Ro* 9.

and

and liue: the ſame impious man ſhal dye in his iniquitie, but
19 his bloud I wil requyre at thy hand. † But if thou denounce
to the impious, and he be not conuerted from his impietie,
and from his impious way: he verely ſhal dye in his iniquitie,
20 but thou haſt deliuered thy ſoule. † Yea and if the iuſt ſhal be
turned from his iuſtice, & ſhal doe iniquitie: I ∷ wil lay a ſtumbling
blocke before him, he ſhal dye: becauſe thou haſt not
told him, he ſhal dye in his ſinne, and his iuſtices which he
hath done ſhal not be in memorie: but his bloud I wil require
21 at thy hand. † But if ∷ thou warne the iuſt that the iuſt ſinne
not, and he doe not ſinne: liuing he ſhal liue, becauſe thou
22 haſt warned him, and thou haſt deliuered thy ſoule. † And the
hand of our Lord was made vpon me, and he ſaid to me: Riſing
goe out into the fielde, and there I wil ſpeake with thee.
23 † And riſing I went out into the filde: and behold the glorie
of our Lord ſtood there as it were the glorie, which I ſaw by
24 the riuer Chobar: and I fel on my face: † And the ſpirit entered
into me, and ſet me vpon my feete: and he ſpake to me,
and ſayd to me: Goe in, and be ſhut vp in the middes of thy
25 houſe. † And thou ſonne of man, behold bandes are geuen
vpon thee, and they ſhal binde thee in them: and thou ſhalt
26 not goe forth from the middes of them. † And I wil make thy
tongue cleaue to the roofe of thy mouth, and thou ſhalt be
dumme, not as a man controwling: becauſe it is an exaſperating
27 houſe. † But when I ſhal ſpeake to thee, I wil open thy
mouth, and thou ſhalt ſay to them: Thus ſaith our Lord God:
He that heareth, let him heare: and he that is quiet, let him be
quiet: becauſe it is an exaſperating houſe.

∷ I wil take away my grace from him, in puniſhment of his reuolting from me.

∷ A preachers office is as wel to warne the iuſt to perſeuere in iuſtice as to admoniſh the wicked to repent, & returne to God.

The 2. part. The deſtruction of Ieruſalem and the Temple, with the captiuitie of the people for their ſinnes.

CHAP. IIII.

The future ſiege of Ieruſalem is deſcribed in a bricke. 4. The time of captiuitie of Iſrael, and of Iuda is ſignified by ſleeping. 390. dayes on the left ſide, and fourtie on the right. 9. Famine is alſo ſignified by bread ſprinkled with dung.

1 AND thou ſonne of man take thee a bricke, & thou ſhalt
put it before thee: and thou ſhalt draw in it the citie of
2 Ieruſalem. † And thou ſhalt lay ſiege againſt it, and ſhalt build
munitions, and caſt vp ∷ a bancke, and pitch campes againſt
3 it, and place engines round about. † And thou take thee an
yron frying panne, and thou ſhalt ſet it as an yron wal betwen
thee & the citie: and thou ſhalt ſet thy face ſtedely toward it,

∷ To make a banck, a ditch is alſo made, ordinarily aboue three foote depe, & ſo the earth

and it ſhal be beſieged, and thou ſhalt compaſſe it: which is a
ſigne to the houſe of Iſrael. † And thou ſhalt ſleepe vpon thy 4
left ſide, and ſhalt put the iniquities of the houſe of Iſrael
vpon it, according to the number of the daies, that thou ſhalt
ſleepe vpon it, and thou ſhalt take their iniquitie. † And I 5
haue geuen thee the yeares of their iniquitie, according to the
number of daies :: three hundred and ninetie daies: and thou
ſhalt beare the iniquitie of the houſe of Iſrael. † And when 6
thou haſt accompliſhed theſe thinges, thou ſhalt ſleepe vpon
thy right ſide the ſecond time: and thou ſhalt take the iniquitie
of the houſe of Iuda :: fourtie daies. a day for a yeare, a day,
I ſay, for a yeare I haue geuen thee. † And thou ſhalt turne 7
thy face to the ſiege of Ieruſalem, and thine arme ſhal be
ſtreched out: and thou ſhalt prophecie againſt it. † Behold I haue 8
compaſſed thee with bandes: and thou ſhalt not turne thy ſelf
from thy ſide vnto the other ſide, til thou accompliſh the daies
of thy ſiege. † And thou take thee wheate and barley, and 9
beanes, and lintiles, and millet, and fitches: and thou ſhalt put
them into one veſſel, and make thee loaues according to the
number of the daies, that thou ſhalt ſleepe vpon thy ſide: three
hundred and ninetie daies ſhalt thou eate it. † And thy meate, 10
that thou ſhalt eate, ſhal be in weight twentie ſtaters a day:
from time to time thou ſhalt eate it. † And water by meaſure 11
thou ſhalt drinke, the ſixt part of an hin: from time to time
thou ſhalt drinke it. † And as hearth baken barley bread thou 12
ſhalt eate it: and with the dung that commeth out of a man,
thou ſhalt couer it before their eies. † And our Lord ſaid: So 13
ſhal the children of Iſrael eate their bread polluted among the
Gentils, to the which I ſhal caſt them out. † And I ſaid: A, a, 14
a, ô Lord God, behold my ſoule is not polluted, & a dead thing,
and thing torne of beaſtes I haue not eaten from mine infancie
euen til this time, and al vncleane flesh hath not entered into
my mouth. † And he ſaid to me: Behold I haue geuen thee 15
dung of oxen for mans dung, and thou ſhalt make thy bread
therwith. † And he ſaid to me: Sonne of man: Behold I wil 16
breake :: the ſtaffe of bread in Ieruſalem: and they ſhal eate
bread in weight, and in carefulnes: and they ſhal drinke water
in meaſure, and in diſtreſſe. † That bread and water fayling, 17
euerie man may fal againſt his brother, & they may pine away
in their iniquities.

caſt vp towardes the towne beſieged make couert paſſage about ſeuen foot in height by which trench men approch more ſafely towards the wal, where they purpoſe to make batterie, breach, and aſſault.

:: It is very hard to explicate, how the tenne tribes were 390. yeares in captiuitie.

:: And from what time the 40. yeares are counted, ſeing it is certaine, that the two tribes were in captiuitie. 70. yeares. *See S. Ierom in Ezech.*

:: As a ſtaffe aydeth the weake, ſo bread ſuſtaineth al men.

CHAP.

CHAP. V.

By the heare of the prophets head and beard powled, and diuerſly deſtroyed, 5. is ſignified the deſtruction of the Iewes. 10. The fathers and ſonnes eating one an other, 12. in extremitie of peſtilence, famine, and ſword.

1 AND thou ſonne of man take thee a ſharpe knife, ſhauing
the heares: and thou ſhalt take it and draw it ouer
thy head, and ouer thy beard: and thou ſhalt take thee a ballance
2 of weight, and ſhalt diuide them. † The third part thou
ſhalt burne with fire in the middes of the citie, according to
the accompliſhing of the dayes of the ſiege: and thou ſhalt
take a third part, and cut it with the knife in :: the circuite
therof: but the other third part thou ſhalt ſcatter into the
3 wind, and I wil draw the ſword after them. † And thou ſhalt
take therof a ſmal number: and ſhalt binde them in the ſkirt
4 of thy cloke. † And of them againe thou ſhalt take, and ſhalt
caſt them forth in the middes of the fire, and ſhalt burne them
with fire: and out of it ſhal come forth a fire into al the houſe
5 of Iſrael. † Thus ſaith our Lord God: This is Ieruſalem, I
placed her in the middes of the Gentils, and countries round
6 about her. † And ſhe hath contemned my iudgements, ſo
that ſhe was more impious then the Gentils: and my precepts
more then the landes, that are round about her. For they haue
caſt away my iudgements, and in my precepts they haue not
7 walked. † Therfore thus ſaith our Lord God: Becauſe you
haue paſſed the Gentils, that are round about you, & haue not
walked in my precepts, & haue not done my iudgements, and
according to the iudgements of the nations, which are round
8 about you, you haue not wrought. † Therfore thus ſaith our
Lord God: Behold I to thee, and I myſelf wil do iudgements,
9 in the middes of thee in the eyes of the Gentils. † And I wil
doe in thee that which I haue not done: and the like wherof
10 I wil doe no more for al thine abominations. † Therfore
:: the fathers ſhal eate the ſonnes in the middes of thee, and
the ſonnes ſhal eate their fathers: and I wil doe iudgements
in thee, and I wil ſcatter al thy remnant into euerie winde.
11 † Therfore I liue, ſaith our Lord God: Vnles for that thou haſt
violated my ſanctuarie in al thine offences, and in al thine abominations:
I alſo doe breake thee, and mine eye ſhal not
12 ſpare, and I wil not haue mercie. † The third part of thee
ſhal dye with the peſtilence, & ſhal be conſumed with famine

:: In other cities of Iuda nere Ieruſalem.

:: Ieremie, *Lament.* 2 and *Baruch. ch.* 2 prophecied of the ſame diſtreſſe by famine in the ſiege of Ieruſalem.

in the middes of thee: and a third part of thee ſhal fal by the
ſword round about thee: and thy third part I wil ſcatter into
euerie wind, and I wil draw a ſword after them. † And I wil accomplish 13
my furie, & wil make mine indignation reſt in them,
and wil be comforted: & they ſhal know that I the Lord haue
ſpoken in my zele, when I ſhal haue accomplished mine indignation
in them. † And I wil make thee a deſert, and a reproch 14
to the nations, that are round about thee, in the ſight of
euerie one that paſſeth by. † And thou ſhalt be a reproch, and 15
:: blaſpemie, an example, and aſtoniſhment amongſt the nations,
that are round about thee, when I ſhal haue done iudgements
in thee in furie, and in indignation, and in the rebukes
of anger. † I the Lord haue ſpoken: When I ſhal ſend verie 16
ſore arrowes of famine vpon them: which ſhal be mortiferous,
and which I ſhal ſend to deſtroy you: and I wil gather
famine vpon you, and wil breake among you the ſtaffe of
bread. † And I wil ſend in vpon you famine, and very ſore 17
beaſtes euen to deſtruction: and peſtilence, and bloud ſhal
paſſe through thee, and the ſword I wil bring in vpon thee. I
the Lord haue ſpoken.

:: Blaſphemie is here taken improperly, and ſignifieth that other nations ſhal not only reproch Ieruſalem, but alſo taunt and ſcoffe at her miſeries.

CHAP. VI.

For idolatrie the people ſhal be diuerſly deſtroyed: 8. til the reliques conuert to God.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man ſet thy face toward :: the mountaines 2
of Iſrael, and thou ſhalt prophecie to them, † and ſhalt ſay: 3
Mountaynes of Iſrael heare ye the word of our Lord God:
Thus ſaith our Lord God to the mountaines, and litle hilles,
and to the rockes, & the vallees: Behold I wil bring vpon you
the ſword, and wil deſtroy your excelſes, † and caſt downe 4
your altars, and your idols ſhal be broken: and I wil ouerthrow
your ſlaine before your idols. † And I wil lay the carcaſſes 5
of the children of Iſrael before the face of your idols:
and I wil diſperſe your bones about your altars † in al your 6
habitations. The cities ſhal be deſolate, and the excelſes ſhal
be caſt downe, and deſtroyed, and your altars ſhal periſh, and
ſhal be broken: and your idols ſhal ceaſe, and your temples
ſhal be deſtroyed, and your workes ſhal be defaced. † And 7
the ſlaine ſhal fal in the middes of you: and you ſhal know
that I am the Lord. † And :: I wil leaue in you them, that ſhal 8
eſcape

:: Idolatrie was moſt eſpecially committed in mountaines, or hilles, and therfore both idols and idolaters vvere deſtroyed in the ſame places.

:: Gods perpetual prouidence ſtil preſerueth ſome

eſcape the ſword in the Gentils, when I shal diſperſe you in
9 the landes. † And your deliuered shal remember me amongſt
the Gentils, to which they are led captiuitie: becauſe I haue
broken their hart fornicating, and reuolting from me: and
their eyes fornicating after their idols: and :: they shal miſlike
with them ſelues vpon the euils which they had done in al
10 their abominations. † And they shal know that I the Lord
11 haue not ſpoken in vaine to do them this euil. † Thus ſaith
our Lord God: Strike thy hand, and knocke thy foote, and
ſay: Alas, to al the abominations of the euils of the houſe of
Iſrael: becauſe they shal fal by ſword, famine, and peſtilence.
12 †He that is far of, shal dye with peſtilence: and he that is nere,
shal fal by the ſword: and he that shal be left, and beſieged,
shal dye for famine: and I wil accompliſh mine indignation
13 in them. † And you shal know that I am the Lord, when your
ſlaine shal be amongſt the middes of your idols, in the circuit
of your altars, in euerie high hil, & in al the toppes of mountaines, and vnder euerie wooddie tree, and vnder euerie oake
with thicke branches, the place where they burnt frankin-
14 cenſe ſmelling ſweetly to al their idols. † And I wil ſtrech
forth my hand vpon them: and wil make the land deſolate,
and deſtitute from the deſert of Deblatha in al their habi-
tations: and they shal know that I am the Lord.

reliques that ſerue him ſincerely, and before thoſe depart from this vvorld, :: others doe repent and returne to God.

CHAP. VII.

Miſeries shal be ſo great, 8. and shal come ſo preſently, 16. that few shal eſcape, and thoſe alſo shal be in great terrour, and affliction.

1 AND the word of our Lord was made to me, ſaying:
2 † And thou ſonne of man, thus ſaith our Lord God to
the land :: of Iſrael: The end is come, come is the end vpon
3 the foure quarters of the land. † Now an end vpon thee, and
I wil ſend my furie vpon thee: and I wil iudge thee according
to thy wayes: and I wil lay againſt thee al thine abominations.
4 † And vpon thee mine eye shal not ſpare, and I wil not haue
mercie: but I wil lay thy waies vpon thee, and thyne abomi-
nations shal be in the middes of thee: and you shal know
5 that I am the Lord.† Thus ſaith our Lord God: One affliction,
6 loe affliction cometh. † An end cometh, there cometh an end,
7 it hath awaked againſt thee: behold it commeth. †Deſtruction
commeth vpon thee, which dwelleſt in the land: the time
commeth, the day of ſlaughter is nere, and not of the glorie

:: By Iſrael is here meant al the countrie of Iurie, as appeareth by the general ſpeach folovving, *the foure quarters of the land.*

of

of mountaines. † Now ſtreightway I powre out my wrath 8
vpon thee, and I wil accompliſh my furie in thee: and I wil
iudge thee according to thy wayes, and I wil lay vpon thee
al thy wicked deedes. † And mine eye ſhal not ſpare, neither 9
wil I haue mercie: but I wil lay thy wayes vpon thee, and
thine abominations ſhal be in the middes of thee: and you
ſhal know that I am the Lord that ſtrike. † Behold the day, 10
behold it commeth: deſtruction is gone forth, the rod hath
flooriſhed, pride hath budded. † Iniquitie is riſen in the rodde 11
of impietie: not of them, and not of the people, nor of the
ſound of them: and there ſhal be no reſt in them. † The time 12
commeth, the day is at hand: he that bieth let him not reioyce:
and he that ſelleth, let him not mourne: becauſe wrath vpon
al the people therof. † Becauſe he that ſelleth, :: ſhal not returne 13
to that, which he hath ſold, and as yet in the liuing the
life of them. For the viſion ſhal not goe backe to al the multitude
therof: and man in the iniquitie of his life ſhal not be
ſtrengthened. † Sound you with the trumpet, let al be prepared, 14
and there is none to go to the battel: for my wrath ſhal
be vpon al the people therof. † The ſword without: and the 15
peſtilence, and famine within: he that is in the filde ſhal dye
by the ſword: and they that are in the citie, ſhal be deuoured
with the peſtilence, and famine. † And thoſe of them that 16
flee ſhal be ſaued: and they ſhal be in the mountaines as doues
of the valleis al trembling, euerie one in his iniquitie. † Al 17
handes ſhal be diſſolued, and al knees ſhal runne with waters.
† And they ſhal gird themſelues with hearecloathes, and 18
feare ſhal couer them, and in euerie face confuſion, and vpon
al their heades baldnes. † Their ſiluer ſhal be throwne forth, 19
and their gold ſhal be into a dunghil. Their ſiluer, and their
gold ſhal not be able to deliuer them in the day of the furie of
our Lord. Their ſoule they ſhal not ſatisfie, and their bellies
ſhal not be filled: becauſe it is made :: a ſcandal of their iniquitie.
† And the ornament of their Iewels they haue turned 20
into pride, and the images of their abominations, and idols
they haue made of it: for this cauſe haue I geuen it them into
vncleanes: † and I wil geue it into the handes of aliens to 21
ſpoyle, and to the impious of the earth for a praye, and they
ſhal contaminate it. † And I wil turne away my face from 22
them, & they ſhal violate my * ſecrete: and ſpoylers ſhal enter
into it, and ſhal contaminate it. † Make a concluſion: becauſe 23
the

:: In the yeare of Iubeley the landes vvhich vvere ſold, returned to the ſeller or to his heyres; *Leuit.* 25. but in the captiuitie there could be no ſuch recouerie.

:: Adorning of idols with much gold was occaſion that the Chaldees ſpoyled the citie more eagerly.

* arcanũ

the land is ful of the iudgement of bloud, and the citie ful of
24 iniquitie. † And I wil bring the worſt of the nations, and
they shal poſſeſſe their houſes: and I wil make the pride of
the mightie to ceaſe, and they shal poſſeſſe their ſanctuarie.
25 † Diſtreſſe comming vpon them, they wil ſeeke peace, and
26 there shal be none. † Truble shal come vpon truble, and report vpon report, and they shal ſeeke viſion of the prophete,
and :: the law shal perish from the prieſt, and counſel from
27 the ancientes. † The king shal mourne, and the prince shal
be clothed with ſorowfulnes, and the handes of the people
of the land shal be trubled. According to their way wil I doe
to them, and according to their iudgements I wil iudge them:
and they shal know that I am the Lord.

:: This & other like places ſignifie ſcarſitie of Prieſtes to teach the law, in the captiuitie, but not an vniuerſal deſtruction or want of al. For euen then alſo God conſerued ſome reliques, as appeareth, *Malach.* 2.

CHAP. VIII.

In an other viſion the prophet ſeeth innumerable moſt abominable idolatries, 11. *committed by al ſortes of men, and wemen,* 17. *for which God wil no longer ſpare them.*

1 AND it came to paſſe in :: the ſixt yeare, in the ſixt moneth, in the fifth of the moneth: I ſate in my houſe, and
the ancients of Iuda ſate before me, and the hand of our Lord
2 God fel there vpon me. † And I ſaw, and behold a ſimilitude
as it were the reſemblance of fire: from the reſemblance of
his loynes, and downeward, fire: and from his loynes,
and vpward, as it were the reſemblance of brightnes, as
3 the appearance of amber. † And the ſimilitude of a hand
put forth tooke me by the lockes of my head: and the ſpirite
lifted me vp betwen the earth and the heauen, and brought
me into Ieruſalem in the viſion of God, beſide the inner doore,
that looked to the North, where was ſet an idol of zele to
4 prouoke emulation. † And loe there the glorie of the God of
Iſrael according to the viſion which I had ſeene in the filde.
5 † And he ſaid to me: Sonne of man, lift vp thine eyes to the
way of the North. And I lifted vp mine eyes to the way of the
North: and behold on the North of the porte of the altar the
6 idol of zele in the verie entrie. † And he ſaid to me: Sonne
of man, doeſt thou ſee thinkeſt thou what theſe doe, the great
abominations, that the houſe of Iſrael doth here, that I may
depart far from my ſanctuarie? and yet turning thou shalt ſee
7 greater abominations. † And he brought me into the doore
8 of the court: and I ſaw, and behold one hole in the wal. † And

ib. 3, v. 22.

:: After that the prophet had reſted in his houſe. 390. dayes in which time when ſo euer he ſlept, he lay only on his left ſide, & 40. dayes in like maner on his right ſide, which was in al. 430. dayes, which make one yeare two moneth, and fiue dayes, the next day he had this other viſion before he went forth to preach.

he ſaid

he ſaid to me: Sonne of man digge the wal. And when I had
digged the wal, there appered one doore. † And he ſaid to 9
me: Goe in, and ſee the moſt wicked abominations, which
theſe doe here. † And being entered in I ſaw, and behold e- 10
uerie ſimilitude of creeping creatures, and of beaſts, abomi-
nation, and al the idols of the houſe of Iſrael were painted in
the wal round about through out. † And ſeuentie men of the 11
ancients of the houſe of Iſrael, and Iezonias the ſonne of Sa-
phan ſtood in the middes of them, that ſtood before the pi-
ctures: and euerie one had a cenſar in his hand: and a vapour
of a clowde roſe vp from the frankincenſe. † And he ſaid to 12
me: Surely thou ſeeſt ſonne of man what thinges the ancients
of the houſe of Iſrael, doe in darkenes, euerie one in the ſe-
cret of his chamber: for :: they ſay: Our Lord ſeeth vs not, our
Lord hath forſaken the earth. † And he ſaid to me: Yet tur- 13
ning thou ſhalt ſee greater abominations, which theſe doe.
† And he brought me in by the doore of the gate of the houſe 14
of our Lord, which looked to the North: and behold their
wemen ſate mourning for :: Adonis. † And he ſaid to me: 15
Surely thou haſt ſenne ô ſonne of man: yet turning thou ſhalt
ſee greater abominations then theſe. † And he brought me into 16
the inner court of the houſe of our Lord: and behold in the
doore of the temple of our Lord betwen the porch and the
altar, as it were fiue and twentie men hauing their backes
againſt the temple of our Lord, and their faces to the Eaſt: and
they adored toward the riſing of the ſunne. † And he ſaid 17
to me: Surely thou haſt ſene ô ſonne of man: why, is this a
light thing to the houſe of Iuda, that they ſhould doe theſe
abominations, which they haue done here: becauſe they re-
pleniſhing the land with iniquitie, are turned to prouoke me?
and behold they put a bough to their noſthrels. † Therfore I 18
alſo wil doe in my furie: mine eye ſhal not ſpare, neither wil
I haue mercie: and when they ſhal crie to mine eares with a
lowd voice, I wil not heare them.

:: VVicked men either do not beleue, or litle conſider Gods knovvlege, and prouidence, of al thinges, and ſo fal into idolatrie.

:: Rabbi Dauid and Rabbi Salomon vvrite that the image of this idol being made of braſſe had eyes of lead, and vvhen the braſſe was made hote, by fire ſecretly put vnder, the lead beginning to melt, the image ſeemed to vvepe, wherupon the vvemen of compaſſion did wepe with their goddeſſe.

CHAP. IX.

The prophet ſeing ſix men, by Gods commandment, kil al, 6. that are not marked with THAV *in their forehead: 8. lamenteth ſo great a ſlaughter. 9. and God anſwereth, that their iniquitie may not be longer tolerated.*

AND :: he cried in mine eares with a lowd voice, ſaying: 1
The viſitations of the citie approch, and euerie one
hath

:: The prophet being firſt inſtructed by a voice that the deſtruction is nere at hand:

,Vas interfectionis.

2 hath * a weapon of ſlaughter in his hand. † And behold
:: ſix men came from the way of the vpper gate, which looketh
to the North: and euerie mans weapon of deſtruction in his
hand: :: one man alſo in the middes of them was clothed
with linnen garments, and the inkehorne of a writer at his
reines: and they entered in, and ſtood by the braſen altar.
3 † And the glorie of the Lord of Iſrael was taken vp from the
Cherub, which was ouer him to the threſhold of the houſe:
and he called the man, that was clothed with the linnen gar-
4 ments, and had the inckhorne of a writer on his loynes. † And
our Lord ſaid to him: Paſſe through the middes of the citie
in the middes of Ieruſalem: and "ſigne * Thau vpon the fore-
heades of the men that mourne, and lament vpon al the abo-
5 minations, that are done in the middes therof. † And to them
he ſaid in my hearing: Paſſe through the citie folowing him,
and ſtrike: let not your eye ſpare, neither haue ye mercie.
6 † The old, the yong man, and the virgin, the litle one, and
the wemen kil to vtter deſtruction: but euery one vpon whom
you ſhal ſee Thau, kil not, and :: begin ye at my Sanctuarie.
They began therfore at the ancient men, which were before
7 the face of the houſe. † And he ſaid to them: Contaminate
the houſe, & fil the courtes with the ſlaine: goe ye forth. And
8 they went forth, and ſtroke them that were in the citie. † And
the ſlaughter being accompliſhed I remained: and I fel vpon
my face, and crying: I ſaid Alas, alas, alas ô Lord God, wilt
thou then deſtroy al the remnant of Iſrael, powring out thy
9 furie vpon Ieruſalem? † And he ſaid to me: The iniquitie of
the houſe of Iſrael, and Iuda is exceeding great, and the land
is repleniſhed with bloud, and the citie is repleniſhed with
auerſion: for they haue ſaid: Our Lord hath forſaken the earth,
10 and our Lord ſeeth not. † Therfore mine eye alſo ſhal not
ſpare, neither wil I haue mercie: I wil require their way vpon
11 their head. † And behold the man, that was clothed with the
linnen garments, that had the inkehorne at his backe, anſwe-
red a word, ſaying: I haue done as thou haſt commanded me.

* Marke vvith †

:: Forthvvith in the ſame viſion, ſeeth ſix men coming to kil the idolaters.

:: Yet one is ſent before the ſix to marke ſome, vvhom Gods mercie vvil ſaue from the ſlaughter, becauſe he neuer ſuffereth his Church to be vvholly deſtroyed.

:: For abuſes of holie Sacrifices, Sacramentes, and other ſacred Rites, God ſuffereth firſt Churches and Monaſteries to be deſtroyed, and clergie men and other religious perſons to be perſecuted, and ſo puniſhment proceedeth to other offenders. as, 1. Pet. 4. v. 17. *Iudgement beginneth at the houſe of God.*

ANNOTATIONS. CHAP. IX.

4. *Signe Thau vpon the foreheades.*] Moſt of the Hebrevv Rabbins, as alſo the Septuagint, likevviſe Aquila, and Symmachus tranſlate THAV according to the ſignification of the Hebrevv vvord, *a ſigne*: as if it vvere commanded only in general to ſette one ſigne or other, not anie determinate certaine ſigne or

Some tranſlate, *ſigne a ſigne, or, ſette*

mark

a marke vpon the foreheades.

Others tranſlate more diſtinctly: *Signe Thau vpon the foreheades.* or *Marke the foreheades vvith Thau, or.* T. That is with the letter which hath the forme of a Croſſe. It was in the time of Ezechiel in figure, now is in remembrance of ChriſtsCroſſe. The ancient Fathers teſtifie the continual vſe of the ſigne of the Croſſe in the Church.

Exo. 12.

1. Cor. 2.

marke on the foreheades of the men that mourne, and lament vpon the abominations, that are done in Ieruſalem. But aswel ſome other Hebrew Rabbins, with the Chaldee Paraphraſis, as alſo Theodotion, and in maner al other ancient Latin Interpreters, whom S Ierom foloweth, tranſlate as in the vulgate Edition, *Signa Thau ſuper frontes virorũ gementium, &c. Signe Thau vpon the foreheades of the men that mourne, &c.* That is, marke their foreheades with THAV, the laſt Hebrew letter: which in the old Hebrew characters, vſed euen to S. Ieroms time by the Samaritanes, hath the ſimilitude and forme of a Croſſe. So expreſſing a particular determinat ſigne; as when the Angel ſlew the firſtborne of Ægypt, the Iſraelites houſes were diſtinctly marked with bloud, ſprinkled on the poſtes of their dores: myſtically ſignifying our B. Sauiours moſt ſacred bloud to be ſhed for Redemption of mankind: ſo alſo this letter THAV bearing the forme of a Croſſe, formed in the foreheades of the mourners, ſignified the Croſſe, wheron Chriſt our Lord ſhould dye, and redeme vs from ſinne. VVhich ſigne, as it was then prefiguratiue, and prophetical; ſo now it is repreſentatiue, and commemoratiue of our Redemption made by our B. Sauiour, on the holie Croſſe. That we may truly glorie in Chriſt, and that with our great Apoſtle S. Paul, in CHRIST CRVCIFIED. VVith great reaſon therfore hath the whole Church of Chriſt ſingularly eſtemed, and continually vſed this holie Signe of the Croſſe in al Diuine Myſteries, and godlie workes, euen from the Apoſtles time. VVitneſſes hereof are the ancient Fathers: S. Dionyſe Ariopagite, *Eccleſ. Hierarch. c. 2.* reciting the ſigne of the Croſſe amongſt other ſacred Rites in adminiſtration of Baptiſme: who alſo *c. 5. & 6.* maketh like mention of the ſame ſigne in making Prieſtes, & profeſſing of Religious perſons. Likewiſe S. Ireneus. *li. 2. c.* 42. deſcribeth the forme of the Croſſe. S. Iuſtinus Martyr, *Dialogo cum Tryphone*, ſhevveth diuers figures in the old Teſtament of the Croſſe. Tertullian, *Aduerſus Marcionem*, teſtifieth that the Apoſtles, and al the faithful of Chriſt vvere ſigned in their foreheades vvith the ſigne of THAV, the laſt of the Hebrew letters, bearing the forme of a Croſſe: the ſame (ſaith he) vvith the Greke letter, TAV, and our Latin T. VVho further both in that place, and *li. de corona militis, & li. de reſurrect. carnis*, teſtifieth the moſt frequent vſe of this holie ſigne of the Croſſe After him S Cyprian vvitneſſeth the ſame in his time. *Epiſt. ad Tybaritanos. li. ad Demetrianum, & li. 1. ca. 8. Teſtimoniorum aduerſ. Iudæos* More eſpecially, *li. 2. c. 22.* proueth by this place amongſt other holie Scriptures, that in this ſigne of the Croſſe, is health to al that are ſigned therwith in the foreheades. S. Chryſoſtom. *li. cont Gentiles*, Amongſt other demonſtrations, ſheweth by the honour, and daylie vſe of the Croſſe, that Chriſt is God; becauſe none but God could make a thing, vvhich before vvas ſo execrable, to be novv euery where ſo highly eſteemed. And in his Homilies. *55. in Mat. 16. & 84. in Ioan. 19.* and other places, vvitneſſeth that in Baptiſme, in the moſt holie Euchariſt, in the Sacrament of holie Orders, & in al moſt excellent Myſteries, the Enſigne of Victorie, the ſigne of the Croſſe is euer preſent vnto vs: in al his diſcourſe teaching, to glorie not only in Chriſt crucified, but alſo to honour the ſigne of the Croſſe. And that vvho ſoeuer deſpiſeth the ſigne of the Croſſe, deſpiſeth in deede Chriſt Crucified. To omitte others, S. Auguſtin recordeth, *li. 1. Confeſſ. c. 11.* that himſelf vvhen he vvas a childe, and dangerouſly ſicke, vvas by his mothers pious care, ſigned vvith the ſigne of the Croſſe. & *li. de catechizandis rudibus. c* 20. teacheth that euerie one is to be ſigned in the forehead with the ſigne of the Croſſe, & that al Chriſtians are ſo ſigned. Alſo *Tract. 118. in Ioan.* VVhat is the ſigne of Chriſt (ſaith he) which al know, but the Croſſe of Chriſt? which ſigne vnles it be adioyned, as wel to the foreheades

Honour of the Croſſe proueth Chriſt to be God.

of them that beleue in Chriſt, as to the vvater it ſelfe vvherevvith they are regenerate, and to the chriſme oyle, vvherevvith they are anointed, as alſo to the Sacrifice, vvherevvith they are nouriſhed; none of theſe thinges is rightly performed. Or vvil you haue him to ſpeake more plainly, or more generally? *Ser. 101. de tempore:* VVith the ſigne of the Croſſe (ſaith he) our Lords bodie is conſecrated, & al thinges, vvhatſoeuer are ſanctified, are conſecrated vvith the inuocation of Chriſts name in this ſigne. VVho pleaſeth to ſee more teſtimonies of ancient Fathers, may alſo reade S. Baſil, *li. de Spiritu Sancto.* S. Cyril of Ieruſalem, *Catecheſi. 4. & 13.* S. Ambroſe, *Orat. funebri de obitu Theodoſij.* S. Gregorie. *Epiſt 126.*

The ſigne of the Croſſe vſed in Baptiſme, in Confirmation, in the B Euchariſt, and in al holie Rites.

The apparition alſo of this ſigne to Conſtantin the great, vvith this inſcription: IN HOC VINCES, is moſt famous; vvritten by Euſebius Cæſarienſis *li. 1. c. 22. & 23. de vita Conſtantini.* and manie others. The ſame ſigne alſo appeared in Ieruſalem in the time of his ſonne Conſtantius, as S. Cyril of Ieruſalem teſtifieth in his Epiſtle to the ſame Emperour. And Nicephorus. *li. 10. c. 2. Hiſt. Eccleſ.* vvriteth that the formes of Croſſes, fel vvith the devv vpon the garments of Iulian the Apoſtata, and of his folovvers. And manie other hiſtories, both ancient and moderne make mention of the like apparitions.

Miraculous apparitions of the ſigne of the Croſſe.

But aboue al others, the moſt principal is to come: The Signe of the Sonne of man; as our B. Sauiour himſelf fortelleth, vvhich ſhal appeare in the heauen at his coming to iudge the vvhole vvorld: his moſt proper Enſigne the Croſſe; by vvhich he conquered the diuel, ſinne, death, and al enimies of God and men. So al ancient Fathers vndoubtedly vnderſtand his prediction. *Mat. 24.* Then vvil this ſigne appeare to the great confuſion of al vnſigned miſcreants, vvith other vvicked enimies of the Croſſe, and Crucifix. For then ſhal al the vvorld, both men, and Angels ſee, vvhat infinite charitie, our moſt bleſſed Redeemer hath vſed for mans ſaluation; and hovv iuſtly thoſe that either doe not beleue, or not regard his ſo vnſpeakable mercie, ſhal be adiudged to euerlaſting damnation in the pitte and fire of hel. And on the other ſide, al thoſe that are rightly ſigned in their foreheades, and haue accordingly performed that, which in Baptiſme they promiſed, ſhal mete this ſauing Enſigne, vvith incomparable comforth, ioy, and gladnes; vvho coming clothed in vvhite robes, vvith palmes of victorie in their handes, ſhal then receiue glorious crovvnes in eternal life.

The ſigne of the Croſſe ſhal appeare before Chriſt, coming to iudge.

The vnſigned ſhal be confounded.

The rightly ſigned ſhal be glorified.

CHAP. X.

Deſtruction of the citie is againe ſignified by apparence of fire ſprinkled therin, 9. with deſcription of Cherubims, foure wheeles, and of the foure liuing creatures.

1 AND I ſaw, and behold :: in the firmament, that was ouer the head of the Cherubs, as it were the ſapphire ſtone, as it were the forme of the ſimilitude of a throne appeared ouer
2 them. † And he ſpake to the man, that was clothed with the linnen garments, and ſayd: Goe in the middes of the wheeles that are vnder the Cherubs, and fil thy hand with the coles of fyre, that are betwen the Cherubs, & powre them out vpon
3 the citie. And he went in, in my ſight: † and the Cherubs ſtood

:: In this viſion appeared in the ayre as it vvere a man ſitting in a throne of ſapphire ſtone, ouer the image of Cherubs & foure wheeles vnder them.

on the right hand of the houſe, when the man went in, and a
cloude filled the inner court. † And the glorie of our Lord 4
was lifted vp from aboue the Cherub to the threſhold of the
houſe: and the houſe was repleniſhed with the cloude, and the
court was repleniſhed with the brightnes of the glorie of our
Lord. † And the ſound of the winges of the Cherubs was 5
heard euen to the vtter court, as it were the voice of God al-
mightie ſpeaking. † And when he had commanded the man, 6
that was clothed with the linnen garments, ſaying: Take fyre
from the middes of the wheeles, that are betwen the Cherubs:
he being gone in ſtood beſide the wheele. † And a Cherub 7
ſtreched out his hand from the middes of the Cherubs to the
fyre, that was betwen the Cherubs: and he tooke, & gaue into
his handes, that was clothed with the linnen garments: who
taking it went forth. † And there appeared in the Cherubs the 8
ſimilitude of a mans hand vnder their winges. † And I ſaw, 9
and behold foure wheeles by the Cherubs: one wheele by one
Cherub, and an other wheele by one Cherub: and the forme of
the wheeles was as it were the reſemblance of the ſtone Chry-
ſolithus: † and their reſemblance, one ſimilitude to the foure: 10
as it were ∷ a wheele in the middes of a wheele. † And when 11
they walked, they went into ∷ foure partes: and they returned
not walking: but to the place, wherunto, that which was firſt,
declined, the reſt alſo folowed, neither did they turne. † And 12
al their bodie, and neckes, and handes, and winges, and the
circles were ful of eyes, in the circuite of the foure wheeles.
† And theſe wheeles he called voluble, my ſelf hearing it. 13
† And one had foure faces: one face, the face ∷ of a Cherub, 14
and the ſecond face, the face of a man: and in the third the face
of a lyon: and in the fourth the face of an eagle. † And the 15
Cherubs were lifted vp: the ſame is the liuing creature, that I
had ſene by the riuer Chobar. † And when the Cherubs wal- 16
ked, the wheeles alſo went together by them: and when the
Cherubs lifted vp their winges, to be rayſed vp from the earth,
the wheeles reſted not, but alſo were beſyde them. † Thoſe 17
ſtanding, they ſtood: and with them lifted vp they were lifted
vp. For the ſpirit of life was in them. † And the glorie of our 18
Lord went forth from the threſhold of the temple: and ſtood
ouer the Cherubs. † And the Cherubs lifting vp their winges, 19
were exalted from the earth before me: and they going forth,
the wheeles alſo folowed: and it ſtood in the entry of the eaſt

∷ The ſtrange forme of theſe foure payre of wheeles, ſignified the conſonant agrement of the old and nevv Teſtament. S. *Greg. ho. 6. in Ezech.*

∷ They were readie to goe forward, backward, on the right hand, on the left, or to what part ſoeuer without turning about.

∷ It ſemeth euerie one had as it vvere foure faces. v. 21, al like mens faces, but one more reſembling a mans face then the other, one ſomewhat reſembling an oxe face (c. 1. here called the face of a cherub) an other, the face of a lion, the other of an eagle.

gate of the houſe of our Lord: and the glorie of the God of
20 Iſrael was ouer them. † The ſame is the liuing creature, which
I ſaw vnder the God of Iſrael by the riuer Chobar: and I vn-
21 derſtood that they were Cherubs. † Foure faces to one, and
foure winges to one: and the ſimilitude of a mans hand vnder
22 their winges. † And the ſimilitude of their faces, the ſame
faces, which I had ſeene by the riuer Chobar, and the lookes
of them, and the ſway of euerie one to goe before his face.

CHAP. XI.

Againſt falſeprophetes affirming that the people ſhould not be caried into captiuitie, 4. Ezechiel prophecieth that they ſhal not eſcape it. 13. Pheltias a falſeprophet dieth: 14. and God promiſeth to conſerue ſome reliques: 19. and to geue a new ſpirite in their hartes.

1 AND the ſpirite lifted me vp, and :: brought me into the
eaſt gate of the houſe of our Lord, which looketh to
the ryſing of the ſunne: and behold in the entrie of the gate
fiue and twentie men: and I ſaw in the middes of them Iezo-
nias the ſonne of Azur, and Pheltias the ſonne of Banaias,
2 the princes of the people. † And he ſaid to me: Sonne of
man, theſe are the men, that conceiue iniquitie, and deuiſe
3 moſt wicked counſel in this citie, † ſaying: :: Were not houſes
4 builded of late? :: This is the caldron, and we the fleſh. † Ther-
5 fore prophecie of them, prophecie thou ſonne of man. † And
the ſpirit of our Lord fel vpon me, and ſaid to me: Speake:
Thus ſaith our Lord: So haue you ſpoken ô houſe of Iſrael,
6 and the cogitations of your hart I know. † Very manie haue
you killed in this citie, and you haue filled the wayes therof
7 with the ſlaine. † Therfore thus ſaith our Lord God: Your
ſlaine, whom you haue layd in the middes therof, theſe are the
fleſh, and this is the caldron: and I wil bring you out of the
8 middes therof. † :: The ſword you haue feared, and the ſword
9 I wil bring vpon you, ſaith our Lord God. † And I wil caſt
you out of the middes therof, and I wil geue you into the hand
10 of the enemies, and wil doe iudgements in you. † You shal
fal by the ſword: in the borders of Iſrael wil I iudge you, and
11 you shal knowe that I am the Lord. † This shal not be as a
caldron to you, and you shal not be as fleſh in the middes
12 therof, in the borders of Iſrael I wil iudge you. † And you
shal know that I am the Lord: becauſe you haue not walked
in my precepts, & haue not done my iudgments, but you haue

:: The prophet in Chaldea ſaw in ſpirite what was done in Ieruſalem.

:: VVere not nevv houſes builded (ſay the falſe prophetes) ſince Ieremie ſaid, that al our houſes ſhould be deſtroyed? vvherupon they inferre that his prophecie is falſe:

:: and ſo counted themſelues as ſecure, in Ieruſalem: as fleſh in the potte.

:: The falſe prophetes feared warres, but not captiuitie, therfore the prophet aſſureth them that the people ſhal feele both ſword, & captiuitie.

done according to the iudgements of nations, that are round
about you. † And it came to paſſe, when I prophecied, Pheltias 13
the ſonne of Banaias died: and I :: fel vpon my face crying with
a lowd voice: & ſayd: Alas, alas, alas, ô Lord God: makeſt thou
a conſumation of the remnant of Iſrael? † And the word of 14
our Lord was made to me, ſaying: † Sonne of man thy bretheren, 15
thy bretheren, thy kinſmen, & al the houſe of Iſrael, al
to whom the inhabitantes of Ieruſalem haue ſayd: Depart ye
far from our Lord, the land is geuen to vs in poſſeſſion. † Therfore 16
thus ſayth our Lord God: Becauſe I haue made them far of
in the Gentils, and becauſe I haue diſperſed them in the landes:
I wil be :: a litle ſanctification to them in the landes, to which
they are come. † Therfore ſpeake: Thus ſayth our Lord God: 17
I wil gather you out of the peoples, and vnite you out of the
landes, wherin you are diſperſed, & I wil geue you the ground
of Iſrael. † And they shal goe in thither, and shal take away al 18
the offences, and al the abominations therof out of it. † And I 19
wil geue them one hart, and wil geue a new ſpirite in their
bowels: and I wil take away the ſtonie hart out of their fleſh,
and wil geue them a fleſhie hart: † that they may walke in 20
my precepts, and keepe my iudgements, and doe them: and
they may be my people, and I may be their God. † Whoſe hart 21
walketh after their offences and abominations, their way wil
I lay on their head, ſayth our Lord God. † And the Cherubs 22
lifted vp their winges, and the wheeles with them: and the
glorie of the God of Iſrael was ouer them. † And the glorie of 23
our Lord aſcended from the middes of the citie, & ſtood ouer
the mount, that is on the eaſt ſide of the citie. † And the ſpirite 24
lifted me vp, and brought me into Chaldee to the tranſmigration,
in a viſion in the ſpirite of God: and the viſion which I
had ſeene was taken vp from me. † And I ſpake to the tranſmigration 25
al the wordes of our Lord, which he had shewed
me.

:: He lamented not the death of the falſe prophet, but feared great ruine of the people ſeeing this wicked man dye ſo ſodenly.

:: God ſtil conſerueth his Church from vtter ruine, as the prophets do often affirme. *Iere.* 4. *v.* 27. *ch.* 5. *v.* 10. 18. *Pſal.* 88. *v.* 3. 35.

CHAP. XII.

By prouiding furniture for a iourney, and carying it from one place to an other, 5. and flying through a hole in the wal, 10. the prophet ſignifieth that the king, and people shal goe into captiuitie. 17. By eating, as if he were trubled, foreshewet their famine. 21. Al which shal come quickly.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man thou dweleſt in the middes of an exa- 2
ſperating

ſperating houſe: which haue eyes to ſee, and ſee not: and eares
to heare, and heare not: becauſe it is an exaſperating houſe.
3 † Thou therfore ô ſonne of man, make thee :: veſſels of tranſ-
migration, and thou :: ſhalt flitte by day before them: and
thou ſhalt flitte out of thy place to an other place in their
ſight, if perhaps they wil behold: becauſe it is an exaſperating
4 houſe. † And thou ſhalt carie forth thy veſſels as the veſſels of
one flitting by day in the ſight of them: and thou ſhalt goe
forth at euen before them, as one goeth forth that flitteth.
5 Before their eyes dig to thee through the wall: and thou ſhalt
6 goe forth through it. † In their ſight on ſhoulders thou ſhalt
be caried, in the darke thou ſhalt be caried out: thou ſhalt
couer thy face, & ſhalt not ſee the earth: becauſe I haue geuen
7 thee a portending ſigne to the houſe of Iſrael. † I did therfore
as he had commanded me: I caried my veſſels as the veſſels of
one flitting by day: and at euen I digged to me through the
wall with my hand: and I went forth in the darke, and was
8 caried on ſhoulders in their ſight. † And the word of our Lord
9 was made to me in the morning, ſaying: † Sonne of man, hath
not the houſe of Iſrael the exaſperating houſe ſayd to thee:
10 What doeſt thou? † Say to them: Thus ſayth our Lord God:
This burden vpon the prince, that is in Ieruſalem, and vpon al
11 the houſe of Iſrael, which is in the middes of them. † Say: I
am your portending ſigne, as I haue done, ſo ſhal it be done to
them. into tranſmigration, and into captiuitie ſhal they goe.
12 † And the prince, that is in the middes of them, ſhal be caried
on ſhoulders, he ſhal goe forth in the darke: they ſhal digge
through the wal to bring him out: his face ſhal be couered,
13 that he may not ſee the earth with his eye. † And I wil ſtrech
forth my nette vpon him, and he ſhal be taken in my net: and
I :: wil bring him into Babylon into the land of the Chaldees,
14 and he ſhal :: not ſee it, and there he ſhal dye. † And al that
are about him, his gard, & his troupes I wil diſperſe into eue-
15 rie wind: and I wil draw the ſword after them. † And they
ſhal know that I am the Lord, when I ſhal haue diſperſed
16 them in the Gentils, and ſcattered them in the landes. † And
I wil leaue of them a few men from the ſword, & the famine,
and the peſtilence: that they may declare al their wicked
deeds in the Gentils, to which they ſhal enter: and they ſhal
17 know that I am the Lord. † And the word of our Lord was
18 made vnto me, ſaying: † Sonne of man, eate thy breade in

:: Prouide furniture for trauel.

:: Truſſe vp, & carie bag and bagage from one place to an other.

:: The falſe prophetes argued here Ezechiel of contradiction that the king ſhould be caried into Babylon, :: and ſhould not ſee Babylon. But the euent conuinced their raſh iudgement. For he vvas caried thither blinde. *4. Reg. 25.*

truble: yea and drinke thy water in haſt, & ſorowfulnes. † And 19
thou shalt ſay to the people of the land: Thus ſayth our Lord
God to them, that dwel in Ieruſalem in the land of Iſrael:
Their bread they shal eate in carefulnes, and their water in deſolation
they shal drinke: that the land may be made deſolate
from the multitude therof, for the iniquitie of al that dwel
therin. † And the cities, that are now inhabited, shal be deſolate, 20
and the land deſert: and you shal know that I am the Lord.
† And the word of our Lord was made to me, ſaying: 21
† Sonne of man, what is this :: prouerbe with you in the land 22
of Iſrael? ſaying: *The dayes shal be differred to a long time, &
al viſion shal perish. † Therfore ſay to them: Thus ſayth our 23
Lord God: I wil make this prouerb ceaſe, neither shal it anie
more be commonly ſayd in Iſrael: and ſpeake to them that the
dayes are at hand, and the word of euerie viſion. † for al viſion 24
shal no more be in vaine, nor diuination ambiguous in the
middes of the children of Iſrael. † Becauſe I the Lord wil 25
ſpeake: and what word ſoeuer I shal ſpeake, shal alſo be done,
it shal not be prolonged anie more: but in your dayes ye exaſperating
houſe, wil I ſpeake the word, & wil doe it, ſayth our
Lord God. † And the word of our Lord was made to me, 26
ſaying: † Sonne of man, behold the houſe of Iſrael, they that 27
ſay: The viſion, that this man ſeeth, is for manie dayes: and this
man prophecieth long times. † Therfore ſay to them: Thus 28
ſayth our Lord God: Euerie word of mine shal be prolonged
no further: the word that I shal ſpeake, shal be accomplished,
ſayth our Lord God.

:: That which is commonly ſaide of manie is called a prouerbe.

:: Falſe prophetes perſwaded the people, that ſeing the captiuitie foretold by the prophetes was not yet come therfore it would neuer come. As heretikes ſhal denie the day of general iudgement. 1. Pet. 3.

CHAP. XIII.

God threatneth falſe prophetes, 5. that flatter the people with lies: 10. without the feare of God. 17. Likewiſe falſe prophetiſſes, that deceiue themſelues and others with flaterie, 19. for worldlie gayne.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man prophecie to the prophetes of Iſrael, that 2
prophecie: and thou shalt ſay to them, that prophecie of their
owne hart: Heare ye the word of our Lord: † Thus ſayth our 3
Lord God: Wo to the foolish prophetes: which folow their
owne ſpirite, and ſee nothing. † As foxes in the deſertes, were 4
thy prophetes ô Iſrael. † You haue not aſcended againſt, nor 5
oppoſed a wal for the houſe of Iſrael, that you might ſtand in
battel in the day of our Lord. † They ſee vayne thinges, and 6

they

they diuine lies, ſaying: Our Lord ſayth: whereas our Lord
ſent them not: and they perſeuered to confirme the word.
7 † Why haue you not ſeene vayne viſion, and ſpoken lying di-
uination? and you ſay: Our Lord ſaith; wheras I haue not ſpo-
8 ken. † Therfore thus ſaith our Lord God: Becauſe you haue
ſpoken vaine thinges, and haue ſeene lies: therfore behold I
9 to you, ſaith our Lord God. † And my hand ſhal be vpon the
prophetes, that ſee vaine thinges, and diuine a lie: in the coun-
ſel of my people they ſhal not be, and in the ſcripture of the
houſe of Iſrael they ſhal not be written, neither ſhal they
enter into the land of Iſrael: and you ſhal know that I am the
10 Lord God. † For that they haue deceiued my people, ſaying:
Peace, and there is not peace: and he builded the wal, and they
11 daubed it with morter :: without ſtraw. † Say to them, that
daube without tempering, that it ſhal fal: for there ſhal be a
ſhower ouerflowing, and I wil geue very great ſtones falling
violently from aboue, and the wind of a ſtorme diſſipating.
12 † for in dede behold the wal is fallen: ſhal it not be ſayd to
13 you: Where is the dawbing, that you dawbed? † Therfore
thus ſayth our Lord God: And I wil make the ſpirite of tem-
peſts to breake forth in myne indignation, and there ſhal be
an ouerflowing ſhower in my furie: and great ſtones in my
14 wrath vnto conſumption. † And I wil deſtroy the wal, that
you haue dawbed without tempering: and I wil make it euen
with the ground, and the fundation therof ſhal be reueled:
and it ſhal fal, and ſhal be conſumed in the middes therof: and
15 you ſhal know that I am the Lord. † And I wil accompliſh
myne indignation in the wal, & in them, that daube it without
tempering, and I wil ſay to you: The wal is not, and they are
16 not that daube it. † The prophetes of Iſrael, which prophecie
to Ieruſalem, and ſee viſion of peace for it: and there is not
17 peace, ſayth our Lord God. † And thou ſonne of man, put thy
face againſt :: the daughters of thy people, which prophecie
18 of their owne hart: and doe thou prophecie vpon them, † and
ſay: Thus ſayth our Lord God: Wo to them that ſow cuſhions
vnder euerie cubite of the hand: and make pillowes vnder the
head of euerie age to catch ſoules: and when they caught the
19 ſoules of my people, they did :: viuificate their ſoules. † And
they violated me to my people, for a handful of barley, and a
cantel of bread, that they might kil the ſoules, which dye not,
and viuificate the ſoules which liue not, lying to my people,
that

:: As a wal of clay, or morter without ſtraw or other temperature, is waſhed away with rayne, ſo vaine hopes of ſecuritie, without repentance & good vvorkes deceiue the careles people that liue in ſinne.

:: There were alſo falſe propheteſſes feaning to be illuminated with the ſpirit of Prophecie; as Debora (*Iud* 4) Holda (4. *Reg* 22.) & other holie vvemen vvere in dede true propheteſſes. but theſe, by :: flaterie deceiued the people, ſaying they vvere in good ſtate and in ſecuritie, vvhen they

Vvere in ſinne, & in extreme danger of both temporal and eternal ruine.

that beleeueth lies. † For this cauſe thus ſaith our Lord God: 20
Behold I to your cuſhions, wherwith you catche flying ſoules:
and I wil breake them from your armes: and I wil let goe the
ſoules that you take, the ſoules to flee. † And I wil breake 21
your pillowes, and wil deliuer my people out of your hand,
neither ſhal they be anie more in your handes to be a praye:
and you ſhal know that I am the Lord. † For that you haue 22
made the hart of the iuſt to mourne lyingly, whom I made not
ſorowful: and haue ſtrenghtned the handes of the impious,
that he might not returne from his euil way, and liue. † Ther- 23
fore you ſhal not ſee vaine thinges, and diuinations you ſhal
diuine no more, and I wil deliuer my people out of you hand:
and you ſhal know that I am the Lord.

CHAP. XIIII.

Idolaters inquiring of Gods wil by his prophetes, 6. muſt firſt depart from idolatrie: 8. otherwiſe God wil permitte falſ-prophetes to deceiue them, and both ſhal periſh together: 12. by famine; 15. by rauenous beaſtes; 17. ſword; 19. and peſtilence; yea Noë Daniel, and Iob interceding ſhal not deliuer them (v. 14. 16. 18. 20.) 21. yet God wil conſerue ſome that the whole Church periſh not.

:. God reueled to the prophet that theſe men came not ſincerely to lerne, but were ſetled in their hart to ſerue the idoles. As vvorldlie men in heretical countries do inquire of Catholique Prieſtes vvhat they ſhould do but remaine reſolued to participate with heretiks.

:: Such men are firſt of al to be admoniſhed, to depart from idolatrie hereſie, ſchiſme, & from al practiſe therof: which is

AND men of the ancients of Iſrael came to me, and ſate 1
before me. † And the word of our Lord was made to 2
me, ſaying: † Sonne of man, :: Theſe men haue put their vn- 3
cleannes in their hartes, and the ſcandal of their iniquitie they
haue ſet againſt their face: what, being asked ſhal I anſwer
them? † For this cauſe ſpeake to them, and thou ſhalt ſay to 4
them: Thus ſaith our Lord God: Man, man of the houſe of Iſ-
rael, that ſhal put his vncleannes in his hart, & ſet the ſcandal
of his iniquitie againſt his face, & ſhal come to the prophet aſ-
king me by him: I the Lord wil anſwer him in the multitude
of his vncleannes: † that the houſe of Iſrael may be taken in 5
their hart, wherwith they haue reuolted from me in al their
idols. † Therfore ſay to the houſe of Iſrael: Thus ſaith our 6
Lord God: :: Conuert, and depart from your idols, and from al
your contaminations turne away your faces. † Becauſe man 7
man of the houſe of Iſrael, and of the proſelytes whoſoeuer
ſhal be a ſtranger in Iſrael, if he be alienated from me, and put
his idols in his hart, and ſet the ſcandal of his iniquitie againſt
his face, and come to the prophet to aske me by him: I the
Lord wil anſwer him by my ſelf. † And I wil ſet my face vpon 8
that

that man, and wil make him for an example, and a for a pro-
uerbe, and wil deſtroy him out of the middes of my people:
9 and you ſhal know that I am the Lord. † And the prophete
when he ſhal erre, and ſhal ſpeake a word: I the Lord :: haue
deceiued that prophet: and I wil ſtrech forth my hand vpon
him, and wil raſe him out of the middes of my people Iſrael.
10 † And they ſhal carie their iniquitie: according to the ini-
quitie of him that asketh, ſo ſhal the iniquitie of the prophet
11 be. † That the houſe of Iſrael may no more erre from me,
nor be polluted in al their preuarications: but may be my peo-
12 ple, & I may be their God, ſaith the Lord of hoſtes. † And the
13 word of our Lord was made to me, ſaying: † Sonne of man, the
land when it ſhal ſinne to me, that tranſgreſſing it tranſgreſ-
ſeth, I wil ſtrech forth my hand vpon it, and wil breake the rod
of the bread therof: and I wil ſend famine into it, and wil kil
14 out of it man and beaſt. † And if theſe three men ſhal be in the
middes therof, :: Noe, Daniel, and Iob: they by their iuſtice
15 ſhal deliuer their owne ſoules, ſaith the Lord of hoſtes. † And
if I ſhal bring moſt euil beaſts alſo vpon the land, to waſte it;
and it be without paſſage, for that there is none can paſſe be-
16 cauſe of the beaſts: † Theſe three men if they ſhal be therin,
I liue, I, ſaith our Lord, that they ſhal deliuer neither ſonnes
nor daughters: but themſelues alone ſhal be deliuered, and the
17 land ſhal be made deſolate. † Or if I ſhal bring the ſword in
vpon that land, and ſhal ſay to the ſword: Paſſe through the
18 land: and ſhal kil out of it man and beaſt: † And theſe three
men ſhal be in the middes therof: I liue, I, ſaith our Lord God,
they ſhal not deliuer ſonnes nor daughters, but themſelues
19 alone ſhal be deliuered. † And if I ſhal ſend the peſtilence
alſo in vpon that land, and ſhal powre out mine indignation
20 vpon it in bloud, to take away out of it man and beaſt: † And
:: Noe, and Daniel, and Iob ſhal be in the middes therof: liue
I, ſaith our Lord God, that ſonne and daughter they ſhal not
deliuer: but themſelues by their iuſtice ſhal deliuer their owne
21 ſoules. † Becauſe thus ſaith our Lord: That and if I ſhal ſend
in vpon Ieruſalem my foure very ſore iudgements, the ſword,
and famine, and euil beaſtes, and the peſtilence, to kil out of
22 it man, and beaſt: † Yet ſhal there be left in it ſaluation :: of
ſome bringing out ſonnes, and daughters: behold they ſhal
go forth to you, and you ſhal ſee their way, and their inuen-
tions: and you ſhal be comforted vpon the euil, that I haue

the firſt ſtep of true conuerſion to God.

:: God permitteth falſe prophetes to be deceiued, & to deceiue in puniſhment of their owne ſinnes, and of the people that heare them. 3. *Reg.* 22. *v.* 19. 2. *Par.* 18. *v.* 18.

:: Daniel then liuing, Noe & Iob, departed from this life did ſometime pray for the people; els this allegation of their interceding, were not to the purpoſe of confirming Gods immutable decre to puniſh this obſtinate people. As is noted of Moyſes and Samuel. *Iere*, 15.

:: Noe is named for example of ſpiritual Paſtors of the Church, Daniel of al religious orders, & Iob of holie laie people. S. *Gregorie, li* 1. *c.* 13. *Mor.*

:: There ſhal alvvayes be Paſtors to bring forth & feede ſpiritual children of God.

brought vpon Ieruſalem in al thinges, that I haue brought in
vpon it. † And they ſhal comfort you, when you ſhal ſee their 23
way, and their inuentions: and you ſhal know that I haue not
in vaine done al thinges, which I haue done in it, ſaith our
Lord God.

CHAP. XV.

As a vine cut downe is profitable to no vſe, but to burne: 6. ſo the Iewes (and other people) ſeparated from the Church, are to be burned in the fire.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man, what ſhal be made of ∺ the wood of 2
the vine of al the trees of the woods, that are among the trees
of the foreſts? † Shal there be taken wood of it, that a worke 3
may be made, or ſhal a pinne be made therof, that anie veſſel
may hang theron? † Behold it is geuen to the fire for food: 4
the fire hath conſumed both partes therof, and the middes
therof is brought into aſhes: why, ſhal it be profitable for a
worke? † Yea when it was whole, it was not fit for a worke: 5
how much more when the fire hath deuoured, and burnt it,
ſhal no worke be made therof? † Therfore thus ſaith our 6
Lord God: As the wood of the vine among the trees of the
foreſts, which I haue geuen to the fire to be deuoured, ſo wil
I deliuer the inhabitants of Ieruſalem. † And I wil ſet my 7
face againſt them: ∺ out of the fire ſhal they come forth, and
fire ſhal conſume them: & you ſhal know that I am the Lord,
when I ſhal ſet my face againſt them, † and ſhal make their 8
land not paſſable, and deſolate, becauſe they haue bene preua-
ricatours, ſayth our Lord God.

Gods Church is very often and fitly compared to a vine, in reſpect of the excellent fruite: & ſo the branches cut of from the Church, are moſt like to wilde ſuperfluitie of the vine, good for nothing but to the fire. S. *Aug.* *Tract.* 81. *in* Io.

∺ In burning a fagot the middes being firſt conſumed (v. 4.) the reſt of both endes are likewiſe put in the fire til al be conſumed, ſo none that are out of the Church can eſcape the fire.

CHAP. XVI.

God by his prophet ſetting his benefites, 15. and the Iewes wickednes, before their eyes, 31. compareth them with other idolaters: 35. and after threatned puniſhment, 45. with further compariſon of other nations, 52. exhorting them to repentance, 60. offereth mercie by a new couenant of Chriſts Goſpel.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man make knowne ∺ to Ieruſalem her abo- 2
minations: † and thou ſhalt ſay: Thus ſaith our Lord God to 3
Ieruſalem: Thy roote, and thy generation of the land of Cha-
naan, thy father an Amorrheite, and thy mother a Cetheite.
† And

∺ Ezechiel was now in Babylon, and therfore this admonition

4 † And when thou waſt borne, in the day of thy birth thy
nauil was not cut, and thou waſt not waſhed with water to
5 health, nor ſalted with ſalt, nor ſwadled in cloutes. † No
eye had mercie on thee to do vnto thee one of theſe thinges,
hauing pitie on thee: but thou waſt throwen forth vpon the
face of the earth in the abiection of thy ſoule, in the day that
6 thou waſt borne. † And paſſing by thee, ∵ I ſaw thee to be
troden downe in thy bloud: and I ſaid to thee when thou
waſt in thy bloud: Liue. I ſaid to thee, I ſay: In thy bloud liue.
7 † Multiplied as the ſpring of the field haue I made thee: and
thou waſt multiplied, and made great, and thou wenteſt in,
and cameſt to the ornaments of wemen: thy breaſtes ſwelled,
and thy heare budded: and thou waſt naked, and ful of confuſion.
8 † And I paſſed by thee, and ſaw thee: and behold thy
time, the time of louers: and I ſpred my garment ouer thee,
and couered thy ignominie. And I ſware to thee, and I entered
a couenant with thee: ſaith our Lord God: & thou waſt made
9 myne. † And I waſhed thee with water, and made cleane thy
10 bloud from of thee: and I anoynted thee with oile. † And I
clothed thee with diuers colours, & ſhod thee with hyacinth:
and I girded thee with ſilke, and clothed thee with fine garments.
11 † And I ∵ adorned thee with ornament, and gaue
bracelettes on thy handes, and a cheine about thy necke.
12 † And I gaue a iewel vpon thy face, and ringes to thine eares,
13 and a crowne of beautie on thy head. † And thou waſt adorned
with gold, and ſiluer, and waſt clothed with ſilke, & embrodered
worke, and manie colours: thou haſt eaten floure, and
honie, and oile, and waſt made very beautiful excedingly: and
14 didſt proſper to a kingdom. † And thy name went forth into
the Gentils, becauſe of thy beautie: becauſe thou waſt perfect
in my beautie, which I had put vpon thee, ſaith our Lord God.
15 † And hauing confidence in thy beautie thou haſt fornicated
in thy name: and thou haſt layd forth thy fornication to euerie
16 paſſenger to be made his. † And taking of thy garments thou
madeſt thee idoles embrodred on each ſide: & thou didſt fornicate
vpon them, as hath not bene done, nor ſhal not hereafter.
17 † And thou tookeſt the veſſels of thy beautie, of my
gold, and my ſiluer, which I gaue thee: and thou madeſt thee
18 images of men, and haſt fornicated in them. † And thou tookeſt
thy garments of manie colours, and coueredſt them: and
19 mine oile, and mine incenſe thou didſt put before them. † And

which he ſhould geue to Ieruſalem was to be notified there by letters, and meſſengers ſent thither for this purpoſe.

∵ By al this is ſignified that God made the Iſraelites of a barbarous nation to be ciuil, and gaue them not only thinges neceſſarie, but alſo ∵ ornaments, aboue the ſtate of other nations; eſpecially in ſpiritual benefites, geuing a Law, with Sacrifices, Sacraments, and other holy rites.

my bread, which I gaue thee, the floure, and oile, and honie,
wherwith I haue nouriſhed thee, thou didſt ſet in their ſight
for an odour of ſweetnes, and it was done, ſaith our Lord God.
† And thou haſt taken :: thy ſonnes, and thy daughters, which 20
thou didſt begete to me: & haſt immolated the ſame vnto them
to deuoure. Why, is thy fornication ſmal? † Thou haſt immo- 21
lated my ſonnes, and haſt geuen them, conſecrating them to
the idols. † And after al thine abominations, and fornications, 22
thou waſt not mindful of the dayes of thy youth, when thou
waſt naked, and ful of confuſion, troden downe in thy bloud.
† And it chanced after al thy malice (wo, wo to thee, ſaith our 23
Lord God) † thou didſt alſo build thee a ſtewes, and madeſt 24
thee a brothel houſe in al ſtreetes. † At euerie head of the way 25
haſt thou built a ſigne of thy proſtitution: and haſt made thy
beautie abominable: and haſt diuided thy feete to euerie one
that paſſeth by, and haſt multiplied thy fornications. † And 26
thou haſt fornicated with the children of Ægypt thy neigh-
bours of great fleſh, & haſt multiplied thy fornication to pro-
uoke me. † Behold I wil ſtrech out my hand vpon thee, and 27
wil take away thy iuſtification: and I wil geue thee into the
ſoules of the daughters of Paleſtine that hate thee, that are
aſhamed of thy wicked way. † And thou haſt committed for- 28
nication with the ſonnes of the Aſſyrians, becauſe neither as
yet waſt thou filled: and after thou didſt fornicate, neither ſo
waſt thou ſaciated. † And thou didſt multiplie thy fornication 29
in the Land of Chanaan with the Chaldees: and neither ſo waſt
thou ſaciated. † Wherin ſhal I clenſe thy hart, ſaith our Lord 30
God: wheras thou doeſt al theſe the workes of a woman that
is a whore, and malapert? † Becauſe thou haſt built thy bro- 31
thel houſe in the head of euerie way, and thy excelſe thou haſt
made in euerie ſtrete, neither becameſt thou as an harlot that
by diſdayne augmenteth the price, † but as a woman aduou- 32
tereſſe, that ouer her husband bringeth in ſtrangers. † To :: al 33
harlots are rewards geuen: but thou haſt geuen rewardes to
al thy louers, & thou didſt geue them giftes to come vnto thee
on euerie ſide, to fornicate with thee. † And in thee it was 34
done contrarie to the cuſtome of wemen in thy fornications,
and after thee there ſhal be no fornication: for in that thou
gaueſt rewardes, and didſt not take rewardes, it hath bene
done contrarie in thee. † Therfore heare ô harlot the word 35
of our Lord. † Thus ſaith our Lord God: Becauſe thy braſſe 36
is powred

:: Adulterous wemen doe deceiue their husbandes, bringing them other mens children, but the Ievves gaue their lawful children to the vvorſt adulterers, ſacrificing them to idols 4. *Reg.* 16. 17. 21. 23.

:: Al fornication is abominable, but that is moſt deteſtable when vvemen geue revvards to men for fornication or adultrie.

is powred out, and thine ignominie is reueled in thy fornications
vpon thy louers, and vpon the idols of thine abominations
in the bloud of thy children, whom thou gaueſt them:
37 † Behold I wil gather together al thy louers, with whom thou
haſt taken pleaſure, & al, whom thou haſt loued, with al, whom
thou didſt hate: and I wil gather them together vpon thee on
euerie ſide, and wil diſcouer thine ignominie before them, and
38 they ſhal ſee al thy turpitude. † And I wil iudge thee by the
iudgements of aduoutereſſes, and them that ſhed bloud: and
39 I wil geue thee into bloud of furie and zele. † And I wil
geue thee into their handes, and they ſhal deſtroy thy brothel
houſe, and throw downe thy ſtewes: and they ſhal turne thee
naked out of thy garments, and ſhal take away the veſſels of
thy beautie: and ſhal leaue thee naked, and ful of ignominie.
40 † And they ſhal bring vpon thee a multitude, and they ſhal
ſtone thee with ſtones, & ſhal murder thee with their ſwords.
41 † And they ſhal burne thy houſes with fire, and ſhal do iudgementes
in thee in the eyes of very manie wemen: and thou
ſhalt ceaſe to fornicate, and ſhalt geue rewardes no more.
42 † And mine indignation ſhal reſt in thee: and my zele ſhal
be taken away from thee, and I wil ceaſe, and be angrie no
43 more. † For that thou haſt not remembred the dayes of thy
youth, and haſt prouoked me in al theſe: wherfore I alſo haue
geuen thy wayes on thy head, ſaith our Lord God, and I haue
not done according to thy wicked dedes in al thine abomina-
44 tions. † Behold euerie one, that ſpeaketh a common prouerbe,
ſhal take vp that againſt thee, ſaying: :: As the mother,
45 ſo alſo her daughter. † Thou art the daughter of thy mother,
which did caſt of her husband, and her children: and thou art
ſiſter of thy ſiſters, which did caſt of their husbands, and their
children: your mother was a Cetheite, & your father an Amor-
46 rheite. † And thy elder ſiſter, Samaria, ſhe and her daughters,
that dwel on thy left hand, and thy ſiſter yonger then thou,
which dwelleth on thy right hand, Sodom, & her daughters.
47 † But neither in their wayes haſt thou walked, nor according
to their wicked dedes haſt thou done a very litle leſſe: thou
haſt done almoſt more wicked thinges then they in al thy
48 wayes. † Liue I, ſaith our Lord God, that Sodom thy ſiſter
her ſelfe hath not done, and her daughters, as thou haſt done,
49 and thy daughters. † Loe this was the iniquitie of Sodom thy
ſiſter, :: pride, fulnes of bread, & abundance, and the idlenes

:: As Ieruſalem was wont to be vvicked in former times, ſo it is novv.

:: Ambition, gluttonie, & idlenes are

cauſe of much more ſinnes; temperance & laboure bring forth much good fruite. *Otia ſi tollas periere cupidinis arcus. Take avvay idlenes, & Cupids bovv is vveake. Labor omnia vincit.*

of her, and of her daughters: and they raught not the hand to
the needie, and the poore. † And they were eleuated, and did 50
abominations before me: and I tooke them away as thou haſt
ſene. † And Samaria ſinned not the halfe of thy ſinnes: but 51
thou haſt paſſed them with thy wicked deedes, and haſt iuſtified
thy ſiſters in al thine abominations, which thou haſt
wrought. † Thou alſo therefore carie thy confuſion, which 52
haſt paſſed thy ſiſters with thy ſinnes, doing more wickedly
then they: for they are iuſtified aboue thee: thou alſo therfore
be confounded, & beare thine ignominie, which haſt iuſtified
thy ſiſters. † And I wil conuert reſtoring them by the conuerſion 53
of Sodom with her daughters, and by the conuerſion of
Samaria, and her daughters: and I wil conuert thy reuerſion in
the middes of them, † that thou mayſt carie thine ignominie, 54
and mayſt be confounded in al thinges, that thou haſt done,
comforting them. † And thy ſiſter :: Sodom, and her daughters 55
shal returne to their antiquitie: and Samaria, and her
daughters shal returne to their antiquitie: and :: thou, and thy
daughters shal returne to your antiquitie. † And Sodom thy 56
ſiſter was not heard in thy mouth, in the day of thy pride,
† before that thy malice was reueled: as at this time for reproch 57
of the daughters of Syria, and of al the daughters of
Paleſthine in the circuite of thee, which compaſſe thee round
about. † Thy wickednes, and thine ignominie thou haſt caried, 58
ſaith our Lord God. † Becauſe thus ſaith our Lord God: And 59
I wil do to thee, as thou haſt deſpiſed the oath, to make the
couenant fruſtrate: † and I wil remember my couenant with 60
thee in the dayes of thy youth: and I wil raiſe vnto thee an
euerlaſting couenant. † And thou shalt remember thy wayes, 61
and shalt be confounded: when thou shalt receiue :: thy ſiſters
elder then thee with thy yonger: and I wil geue them to
thee for daughters, but not by :: thy couenant. † And I wil 62
raiſe vp my couenant with thee: and thou shalt know that I
am the Lord, † that thou mayſt remember, and be confounded, 63
and maiſt no more open thy mouth becauſe of thy confuſion,
when I shal be pacified toward thee in al that thou haſt
done, ſaith our Lord God.

:: By Sodom & other cities are vnderſtood al nations, vvhich ſhal come to Chriſt.

:: After that al other nations are conuerted the Ievves ſhal alſo returne to Chriſt. *Ro. 11. v. 26.*

:: Al gentiles elder & younger ſhal be conuerted to Chriſt.

:: Not by the couenant made with the Ievves in the Lavv of Moyſes, but by the Euangelical couenant.

CHAP. XVII.

By a parable of two eagles (6. and of a vinyard) is prophecied, 9. that Sedecias being made king by Nabuchodonoſor, 15. and rebelling, shal be caried captiue, and dye in Babylon: 22. with prophecie, that God wil plant, and propagate the Church of Chriſt.

AND

1 AND the word of our Lord was made to me, ſaying:
2 † Sonne of man, propoſe a darke ſpeach, and tel a parable
3 to the houſe of Iſrael, † and thou ſhalt ſay: Thus ſaith
our Lord God: A great eagle with great winges, with a long
reach of members, ful of fethers, and of varietie, came to Libanus,
4 and tooke the marow of the ceder. † He plucked
away the top of the boughes therof: and tranſported it into
the Land of Chanaan, in the citie of merchants he did put it.
5 † And he tooke of the ſede of the land, & put it in the ground
for ſede, that it might faſten the roote ouer manie waters:
6 he planted it in the ouermoſt part of the earth. † And when
it had budded, it grew into a broad ſpredding vine of low ſtature,
the boughes therof looking toward it: and the rootes
therof were vnder it. It became a vine then, and fructified
7 into branches, and put forth ſhootes. † And there was made
an other great egle, with great winges, and manie fethers:
& behold this vine as it were ſpredding her rootes towards it,
ſtreched forth her branches to it, that ſhe might water it from
8 the beds of her ſpring. † In a good ground vpon manie waters
it was planted, that it might bring forth branches, and beare
9 fruite, that it might be into a great vine. † Say: Thus ſaith
our Lord God: Shal it proſper then? ſhal he not plucke vp the
rootes therof, and ſtrippe of the fruites therof, and drie vp al
the branches of the ſpring therof, and it ſhal wither: and not
in a great arme, nor in much people, to plucke it vp by the
10 roote? † Behold it is planted: ſhal it proſper then? ſhal it not
be dried when the burning winde ſhal touch it, and wither
11 in the beds of the ſpring therof? † And the word of our
12 Lord was made to me ſaying: † Say to the exaſperating houſe:
Know you not what theſe thinges doe ſignifie? Say: :: Behold
the king of Babylon cometh into Ieruſalem: and he ſhal take
the king and the princes therof, and ſhal bring them to himſelfe
13 into Babylon. † And he ſhal take of :: the ſede of the
kingdom, and ſhal make a couenant with it, and ſhal take an
oath of it. Yea and he ſhal take away the ſtrong of the land,
14 † that it may be a lowe kingdom, and not be eleuated, but
15 keepe his couenant, & obſerue it. † Who reuolting from him
ſent meſſengers to Ægypt, that it would geue him horſes, and
much people. What, ſhal he proſper, or gette ſaluation that
hath done theſe thinges? and he that broke the couenant, ſhal
16 he eſcape? † Liue I, ſaith our Lord God: that in the place of
the king

::Nabuchodonoſor like an eagle rauenous to the praye, & ſpeedie in ſeazing theron, ſpoyled the vineyard (ſignifying Ieruſalem) not vvithſtanding they ſought helpe of an other eagle, the king of Ægypt. v. 7. *ſee v. 12. &c.*

::The explication of the parable.

:: The king of Babylon making Sedecias king of Iuda tooke of him an oath of allegeance to be vnder him, vvhich oath Sedecias breaking was therfore iuſtly plaged.

:: After the ruine of Ieruſalem, the ſlaughter of his ſonnes, the plucking out of his owne eyes, & manie other miſeries this king at laſt dyed a captiue in Babylon. *Iere.* 32. *Ezech.* 12.

the king that made him king, whoſe oath he made fruſtrate,
and brake the couenant, that he had with him, :: in the middes
of Babylon ſhal he dye. † And not in a great armie, nor in 17
much people ſhal Pharao make battel agaynſt him: in the ca-
ſting vp of a ramper, and in the building of bulworkes, to kil
manie ſoules. † For he had deſpiſed the oath, that he might 18
breake the couenant, and behold he gaue his hand, and when
he hath done al theſe thinges, he ſhal not eſcape. † Therfore 19
thus ſaith our Lord God: Liue I, that the oath which he hath
deſpiſed, & the couenant, that he tranſgreſſed, I wil lay on his
head. † And I wil ſpread my nette ouer him, and he ſhal be 20
taken in my nette: and I wil bring him into Babylon, and wil
iudge him there in the preuerication, wherby he hath deſpiſed
me. † And al his fugitiues with al their troupe ſhal fal by the 21
ſword: and the reſidue ſhal be diſperſed into euerie wind: and
you ſhal know that I the Lord haue ſpoken. † Thus ſaith our 22
Lord God: And :: I wil take of the marow of the high ceder,
& wil ſet it: of the toppe of the boughes therof the tender one
I wil ſtrippe of, and wil plant it vpon a mountaine high and
eminent. † On the high mountaines of Iſrael wil I plant it, 23
and it ſhal ſhoote forth into a budde, and ſhal yelde fruite, and
it ſhal be into a great ceder: and al birdes, and euerie foule ſhal
dwel vnder the ſhadow of the boughes therof, and ſhal there
make their neſt. † And al the trees of the countrie ſhal know, 24
that I the Lord haue humbled the high tree, & exalted the low
tree: and haue dried the greene tree, and haue cauſed the drie
tree to ſpring. I the Lord haue ſpoken, and haue done it.

::Nabuchodonoſor planted a kingdom vnder Sedecias, vvhich proſpered not the kingdom alſo of Babylon was aftervvards deſtroyed: but Gods Church planted by Chriſt ſhal neuer faile.

CHAP. XVIII.

One ſhal not beare the ſinnes of an other, but euerie one their owne: 21. *If the wicked truly repent, he ſhal be ſaued: and if the iuſt leaue his iuſtice, he ſhal be damned.*

AND the word of our Lord was made to me, ſaying: 1
† What is that among you, you turne a parable into this 2
prouerbe in the land of Iſrael, ſaying: :: The fathers did eate
a ſowre grape, and the teeth of the children are ſet on edge?
† Liue I, ſaith our Lord God, if this parable ſhal be vnto you 3
any more for a prouerbe in Iſrael. † Behold al ſoules are mine: 4
as the ſoule of the father, ſo alſo the ſoule of the ſonne is
mine: the ſoule that ſhal ſinne, the ſame ſhal dye. † And a 5
man if he ſhal be iuſt, and hath done iudgement and iuſtice,

:: The people ſuffering affliction vvould not confeſſe it to be for their owne ſinnes, but caſt the fault vpon

† hath

6 † hath not eaten on the mountaynes, and not lifted vp his eyes
to the idols of the houſe of Iſrael: and hath not violated his
neighbours wife, and approched not to a menſtruous woman:
7 † and made no man ſorowful: hath reſtored the pledge to
the debter, taken nothing away by violence: hath geuen his
bread to the hungrie, and couered the naked with a garment:
8 † hath not lent to vſurie, and not taken more: hath turned
away his hand from iniquitie, and done true iudgement be-
9 twen man and man: † hath walked in my precepts, and kept
my iudgements, to doe truth: this man is iuſt, liuing he ſhal
10 liue, ſaith our Lord God. † And if he hath begotten a ſonne
that is a robber ſhedding bloud, & he doe one of theſe thinges:
11 † and that doth not in dede al theſe thinges, but eateth on the
12 mountaynes, and defileth his neighbours wife: † that ma-
keth the needie and poore ſorowful, violently committeth
robberies, reſtoreth not the pledge, & lifteth his eyes to idols,
13 doth abomination: † that geueth to vſurie, and taketh more:
what, ſhal he liue? he ſhal not liue. Wheras he hath done al
theſe deteſtable thinges, dying he ſhal dye, his bloud ſhal be
14 vpon him. † But and if he hath begotten a ſonne, that ſeing al
his fathers ſinnes, which he hath done, is afrayd, and ſhal not
15 doe the like to them: † hath not eaten vpon the mountaines,
and not lifted vp his eyes to the idols of the houſe of Iſrael,
16 and hath not violated his neighbours wife: † and hath made
no man ſorowful, hath not withheld the pledge, and hath not
violently committed robberie, hath geuen his bread to the
17 hungrie, and couered the naked with clothing: † hath turned
away his hand from iniurie of the poore, hath not taken vſurie
and ouerplus, hath done my iudgements, hath walked in my
preceptes: this man ſhal not dye in the iniquitie of his father,
18 but liuing he ſhal liue. † His father becauſe he did calumniate,
and did violence to his brother, and wrought euil in the
middes of his people, behold he is dead in his owne iniquitie.
19 † And you ſay: Why hath not the ſonne borne the iniquitie of
his father? Verely becauſe the ſonne hath wrought iudgement
and iuſtice, he hath kept al my precepts, and done them, liuing
20 he ſhal liue. † The ſoule that ſhal ſinne, the ſame ſhal dye:
the ſonne ſhal not beare the iniquitie of the father, and the
father ſhal not beare the iniquitie of the ſonne: the iuſtice of
the iuſt ſhal be vpon him, and the impietie of he impious ſhal
21 be vpon him. † But :: if the impious ſhal doe penance from

their fathers: vvhich error is here conuinced, God declaring by his prophet that not only the fathers, but alſo the children had ſinned, & vvere therfore iuſtly puniſhed, euerie one is for his owne ſinnes.

:: An other general rule is

al his

here geuen that as men alter their maners from euil to good or frō good to euil, ſo they ſhal be iudged & finally revvarded or puniſhed, according to the ſtate wherin they end this life.

al his ſinnes, which he hath wrought, and ſhal keepe al my
precepts, and doe iudgement, and iuſtice: liuing he ſhal liue,
and ſhal not dye. † Al his iniquities, which he hath wrought, 22
I wil not remember them: in his iuſtice which he hath
wrought, he ſhal liue. † Why, " is the death of a ſinner my 23
wil, ſaith our Lord God, and not that he conuert from his v. 31.
wayes, and liue? † But if the iuſt man ſhal turne away him- 24
ſelfe from his iuſtice, and doe iniquitie according to al the abominations,
which the impious vſeth to worke, ſhal he liue? al
his iuſtices, which he had done, ſhal not be remembred: in the
preuarication, which he hath preuaricated, and in his ſinne,
which he hath ſinned, in them he ſhal dye. † And you haue 25
ſaid: The way of our Lord is not right. Heare ye therfore ô
houſe of Iſrael: What, is not my way right, and are not rather
your wayes peruerſe? † For when the iuſt ſhal turne away 26
himſelfe from his iuſtice, & doth iniquitie, he ſhal dye in them:
in the iniuſtice, that he hath wrought he ſhal dye. † And when 27
the impious ſhal turne away himſelfe from his impietie, which
he hath wrought, & ſhal doe iudgement, and iuſtice: :: he ſhal
*viuificate his ſoule. † For conſidering, & turning away himſelf 28 * make his ſoule to liue.
from al his iniquities, which he hath wrought, liuing he ſhal
liue, and not dye. † And the children of Iſrael ſay: The way 29
of our Lord is not right. What, are not my wayes right, ô houſe
of Iſrael, and not rather your wayes peruerſe? † Therfore 30
wil I iudge euerie mā according to his wayes ô houſe of Iſrael,
ſaith our Lord God. Conuert, :: and doe penance from al your
iniquities: and iniquitie ſhal not be a ruine to you. † Caſt 31
away from you al your preuarications, wherin you haue preuericated,
and make to yourſelues a new hart, and a new ſpirit:
and why wil you dye ô houſe of Iſrael? † Becauſe I wil not 32
the death of him that dieth, ſaith our Lord God, returne ye,
and liue.

:: As a ſoule in mortal ſinne is ſpiritually dead: ſo truly repenting it returneth to ſpiritual life.

:: Not only repentance, which is auerſion from ſinne, and conuerſion to God, but alſo doing penance that is, ſatiſfaction for ſinnes paſt is neceſſarie to ſaluation.

ANNOTATIONS. CHAP. XVIII.

Though God conditionally vvould haue al men to be ſaued: yet manie are iuſtly damned.

23. I*s the death of a ſinner my vvil?*] In manie places of holie Scripture it is Pſal. 113.
clere, that Gods vvil is moſt aſſuredly fulfilled in al thinges, vvhatſoeuer he v. 11.
vvould: and none can reſiſt his vvil. &c. Neuertheles here, and in other places Rom. 9.
it is alſo expreſly affirmed, that God would haue al ſinners to repent, and none v. 19.
to dye in their ſinnes; vvhich ſemeth to repugne vvith the former doctrin. For Ezech. 33.
ſolution of vvhich difficultie, S. Damaſcen, *li. 2. c. 29 de Orthodoxa fide.* and o- v. 11.
ther Doctors diſtinguiſh Gods vvil, vvhich is either called Antecedent, and con- 1. Tim. 2.
ditional; and ſo God vvould haue al men to be ſaued, as appeareth by creating v. 4.
al to that end, by his frequent admonitions, preceptes, threates, temporal pu- 2. Pet. 3.
niſhments, v. 9.

niſhmnets, and revvardes; and eſpecially by out Sauiours death, and redemption of al mankind, vvherby he merited moſt ſufficient meanes, and offereth his ſufficient grace to euerie one, that they may be ſaued if they vvil. Othervviſe Gods wil is called Conſequent and abſolute; and ſo for iuſtice ſake his diuine vvil is, that impenitent ſinners ſhal be damned, and eternally puniſhed for their ſinnes. As a iuſt Iudge condionally, and antecedently vvould haue al men to obſerue good lavves, and to liue ſo long as they can by nature; but abſolutely & conſequently finding ſome to be murderers, or othervviſe pernicicious to the commonvvelth, he paniſheth them with death.

S. Tho. p. 1. q 19. a. 6.

A iuſt Iudge vvould condemne no man yet condemneth murderers, theeues, &c.

CHAP. XIX.

The Iſraelites calamninitie is deſcribed by two parables, of lions, 10. and of a vine planted and plucked vp.

1 AND thou take vp lamentation vpon the princes of Iſrael,
2 † and thou ſhalt ſay: Why lay :: thy mother a lioneſſe
among the lions, in the middes of young lions brought
3 vp her whelpes? † And ſhe brought out one of her young lions,
he became a lion: and he lerned to catch prayes, and to eate
4 man. † And the Gentils heard of him, and not without their
woundes they tooke him: and they brought him in cheynes
5 into the Land of Ægypt. † Who when ſhe ſaw that ſhe was
weakened, and her expectation was loſt, ſhe tooke one of
6 her young lions, ſhe made him a lion. † Who went among the
lions, and became a lion: and he lerned to take praye, and to
7 deuoure men. † He lerned to make widowes, and to bring
their cities into a deſert: and the land was made deſolate, and
8 the fulnes therof by the voice of his roaring. † And :: the
Gentils came together againſt him on euerie ſide out of the
prouinces, & they ſpred their nette vpon him, in their wounds
9 he was taken. † And they put him into a caue, in cheynes
they brought him to the king of Babylon: and they caſt him
into priſon, that his voice might no more be heard vpon the
10 mountaines of Iſrael. † :: Thy mother as it were a vine in
thy bloud is planted vpon the water: her fruit and her branches
11 haue growen out of manie waters. † And there were
made to her ſtrong roddes for the ſcepters of them that rule,
and her ſtature was exalted among the branches: and ſhe ſaw
12 her height in the multitude of her branches. † And ſhe was
plucked vp in wrath, and caſt on the ground: and the burning
winde hath dried vp her fruite: the roddes of her ſtrength are
13 withered, and dried vp: fire hath eaten her. † And now ſhe
is tranſplanted into the deſert, in a land not paſſable, and drie.

:: Ieruſalem brought forth cruel kinges, as Ioachaz, Ioakim Iechonias, and Sedecias. 4. *Reg.* 23. & 24. of the vvhich tvvo reigned but three moneths ech one, & the others but ech of them eleuen yeares.

:: Rouers of Chaldea, of Syria, of Moab, & of Ammon. 4. *Reg.* 24. v. 2.

:: The kingdom of al the Iſraelites vvas planted and proſpered vnder Dauid and Salomon, but decayed vnder other kinges: and firſt tenne tribes, afterwardes the other two were caried into captiuitie.

† And there came forth fire from the rod of her boughes, 14
which hath eaten her fruite: and there was not in her a ſtrong
rod, the ſcepter of rulers. Lamentation it is, and it ſhal be into
lamentation.

CHAP. XX.

God wil not anſwer the elders of Iſrael asking by the prophet, 4. but by him ſetteth his benefites before their eyes, and their owne heynous ſinnes; 30. threatning yet greater puniſhments: 40. but ſtil mixt with mercie.

AND it came to paſſe in :: the ſeuenth yeare, in the fifth, 1
the tenth of the moneth: there came men of the an-
cients of Iſrael to aske our Lord, & they ſate before me. † And 2
the word of our Lord was made to me, ſaying: † Sonne of 3
man, ſpeake to the ancients of Iſrael, & thou ſhalt ſay to them:
Thus ſaith our Lord God: Why, are you come to aske me?
Liue I, that I wil not anſwer you, ſaith our Lord God. † Doeſt 4
thou iudge them, doeſt thou iudge ô ſonne of man? ſhew to
them the abominations of their fathers. † And thou ſhalt ſay 5
to them: Thus ſaith our Lord God: In the day that I choſe Iſ-
rael, & lifted vp my hand for the ſtocke of the houſe of Iacob:
and appeared to them in the Land of Ægypt, and lifted vp my
hand for them, ſaying; I the Lord your God: † in that day I 6
lifted vp my hand for them, that I might bring them out of the
Land of Ægypt, into a Land which I had prouided for them,
flowing with milke and honie, which is excellent among al
landes. † And I ſaid to them, Let euerie man caſt away the 7
ſcandals of his eyes, and in the idols of Ægypt be ye not pollu-
ted: I the Lord your God. † And they prouoked me, and 8
would not heare me: euerie one did not caſt away the abomi-
nations of his eyes, neither did they leaue the idols of Ægypt:
and I ſaid I would powre out mine indignation vpon them,
and fil my wrath in them, in the middes of the Land of Ægypt.
† And :: I did for my name ſake, that it might not be violated 9
before the Gentils, in the middes of whom they were, and
among whom I appeared to them, to bring them out of the
Land of Ægypt. † I caſt them out therfore of the Land of Æ- 10
gypt, and brought them forth into the deſert. † And I gaue 11
them my precepts, and I ſhewed to them my iudgements,
which a man doing, ſhal liue in them. † Moreouer alſo my 12
ſabbathes I gaue to them, to be a ſigne betwen me and them:
and that they might know that I am the Lord ſanctifying
them.

:: Ezechiel beganne to prophecie in the fifth yeare after the tranſmigration of Iechonias *ch.* 1. *v* 2 after which he was ſilent 390. dayes, and 40. dayes (*ch.* 4. *v.* 8.) which make 430. that is, a yeare two monethes and fiue dayes. In the ſixth yeare the ſixth moneth he prophecied againe *ch.* 8. *v* 1. And novv in the ſeuenth yeare fifth moneth tenth day the elders coming to demand prophecie it was reueled to him not to anſwer.

:: According to their deſerts al ſhould haue bene deſtroyed, but God for his names ſake ſaued his people as he had promiſed.

13 them. † And the houſes of Iſrael prouoked me in the deſert;
they walked not in my precepts, and my iudgements they
reiected, which a man doing ſhal liue in them: and my ſab-
bathes they violated excedingly. I ſaid therfore I would powre
out my furie vpon them in the deſert, and would conſume
Num. 26. 14 them. † And :: I did for my name ſake, leſt it should be vio-
Pſa. 105. lated before the Gentils, from which I caſt them out, in their :: *As v. 9. &*
15 ſight. † I therfore lifted vp my hand vpon them in the deſert, 22 God ſtil
not to bring them into the Land, which I gaue them flowing conſerued a
16 with milke and honie, the chiefe of al landes. † Becauſe they ſucceſſion.
reiected my iudgements, and walked not in my precepts, and
17 violated my ſabbathes: for their hart went after idols. † And
mine eye was merciful on them, that I killed them not: nei-
18 ther did I conſume them in the deſert. † But I ſaid to their
children in the wildernes: In the precepts of your fathers
walke not, neither keepe ye their iudgements, nor be pollu-
19 ted in their idols: † I the Lord your God: walke ye in my pre-
20 cepts, and keepe my iudgements, and doe them. † And ſan-
ctifie ye my ſabbathes, that they may be a ſigne betwen me
and you: and ye may knowe that I am the Lord your God.
21 † And the children exaſperated me, in my precepts they wal-
ked not: and my iudgements they kept not, to doe them:
which when a man shal doe, he shal liue in them: and they
violated my ſabbathes: and I threatned to powre out my furie
22 vpon them, and to fil my wrath in them in the deſert. † But I
turned away my hand, & did for my names ſake, that it might
not be violated before the Gentils, out of which I did caſt
23 them forth in their eyes. † :: Againe I lifted vp my hand vpon
them in the wildernes, that I might diſperſe them into na- :: God lifteth
24 tions, and ſcatter them into landes: † for that they had not vp his hand
done my iudgements, and had reiected my precepts, and had either to deli-
violated my ſabbathes, and their eyes had bene after the idols uer, as *v 5. 6. 15.*
25 of their fathers. † Therfore I alſo gaue them precepts :: not or to threaten
26 good, and iudgements, in which they shal not liue. † And I and puniſh as
polluted them in their giftes, when they offered al that opened here.
the matrice, for their offences: and they shal know that I am :: *See. v. 39.*
27 the Lord. † Wherfore ſpeake to the houſe of Iſrael, ô ſonne
of man: and thou shalt ſay to them: Thus ſaith our Lord God:
Yet alſo in this did your fathers blaſpheme me, when contem-
28 ning they had deſpiſed me: † and I had brought them into
the Land, vpon which I lifted vp my hand to geue it them:

they ſaw euerie high hil, and euerie woodde tree, and there
they immolated their victims: and there they gaue the irrita-
tion of their oblation, and there they put the odour of their
ſweetnes, and offered their libations. † And I ſaid to them: 29
What is :: the excelſe, vnto which you goe? & the name therof
was called Excelſe euen to this day. † Therfore ſay to the 30
houſe of Iſrael: Thus ſaith our Lord God: Surely in the way
of your fathers you are polluted, and after their ſcandals you
doe fornicate. † And in the oblation of your giftes, when 31
you make your children paſſe through the fire, you are pollu-
ted in al your idols vnto this day: and ſhal I anſwer you ô
houſe of Iſrael? Liue I, ſaith our Lord God, that I wil not an-
ſwer you † Neither ſhal the cogitation of your minde come 32
to paſſe, ſaying: We wil be as the Gentils, and as the kinreds
of the earth, that we may worſhip wood, and ſtones. † Liue 33
I, ſaith our Lord God, that in a ſtrong hand, & in a ſtreched out
arme, and in furie powred forth wil I reigne ouer you. † And 34
I wil bring you out of the peoples, and I wil gather you out
of the landes, in which you are diſperſed, in a ſtrong hand, and
in a ſtreched out arme and in furie powred forth wil I reigne
ouer you. † And I wil bring you into the deſert of peoples, 35
and wil be iudged there with you face to face. † As I contended 36
in iudgement againſt your fathers in the deſert of the Land of
Ægypt: ſo wil I iudge you, ſaith our Lord God. † And I wil ſub- 37
due you to my ſcepter, & wil bring you into the bandes of co-
uenant. † And I wil chooſe out of you the tranſgreſſours, and 38
impious, and wil bring them out of the land of their ſeiour-
ning, and into the land of Iſrael they ſhal not enter: and you
ſhal know that I am the Lord. † And you ô houſe of Iſrael, 39
Thus ſaith our Lord God: :: Walke you euerie one after your
idols, and ſerue them. But and if in this alſo you heare me not,
and ſhal pollute my holie name any more in your giftes, and
in your idols: † in my holie mount, in the high mount of Iſ- 40
rael, ſaith our Lord God, there ſhal al the houſe of Iſrael ſerue
me; al I ſay in the land, wherin they ſhal pleaſe me, and there
wil I require your firſt fruites, and the beginning of your ti-
thes in al your ſanctifications. † I wil receiue you for an o- 41
dour of ſweetnes, when I ſhal haue brought you out of the
peoples, and ſhal haue gathered you out of the landes, into
which you are diſperſed, and I wil be ſanctified in you in the
eyes of the nations. † And you ſhal know that I am the Lord, 42
when

:: By long cuſtom of ſacrificing to idols vpon the Excelſeſes (that is, on hiegh places, or litle hilles) the people alſo called the Altar of God an *Excelſe* wherupon the prophet argueth againſt thē that euen by the falſe name vſed by euil cuſtome, they are conuinced to haue bene great idolaters. As thoſe vvho haue bene heretikes, do cōmonly vſe termes & phraſes belonging to hereſie. As Communion for Maſſe, Table for Altar, Seruice for Sacrifice.

:: God vvil rather haue idolaters to leaue him wholly then *to halt betvven tvvo*, 3. *Reg* 18. *neither hote nor cold, but luke vvarme* *Apoc.* 3.

:: For ſuch do eſpecially pollute Gods name. *Rom.* 2. *v.* 24.

when I ſhal haue brought you into the land of Iſrael, into the
Land, for which I lifted vp my hand to geue it to your fathers.
43 † And there you ſhal remember your wayes, and al your
wicked deedes, in which you were polluted: and you ſhal
miſlike yourſelues in your owne ſight, in al your malices,
44 which you haue done. † And you ſhal know that I am the
Lord, when I ſhal haue done you good for my name ſake, and
not according to your euil wayes, nor according to your moſt
45 wicked deedes ô houſe of Iſrael, ſaith our Lord God. † And
46 the word of our Lord was made to me, ſaying: † Sonne of
man, ſet thy face againſt the way ∷ of the ſouth, and droppe
toward the ſotherne winde, and prophecie to the forreſt of
47 the ſotherne filde. † And thou ſhalt ſay to the ſotherne forreſt: Heare the word of our Lord: Thus ſaith our Lord God:
Behold I wil kindle a fire in thee, and wil burne in thee euerie
greene tree, and euerie drie tree: the flame of the fire ſhal not
be quenched: and euerie face ſhal be burned in it, from the
48 South euen to the North. † And al fleſh ſhal ſee, that I the
49 Lord kindled it, neither ſhal it be quenched. † And I ſaid: A
a, ô Lord God: they ſay of me: ∷ Doth not this man ſpeake
by parables?

∷ By ſoutheren forreſt is meant Ieruſalem, ful of al ſortes of people good and bad.

∷ Much of his prophecie was ſo hard, that al ſemed to be parables.

CHAP. XXI.

Deſtruction of Ieruſalem by ſword is further deſcribed: 10. with tranſlation of the kingdom. 28. The ruine alſo of the Ammonites is foreſhewed. 30. And finally Babylon, the deſtroyer of others, ſhal be deſtroyed.

1 AND the word of our Lord was made to me, ſaying:
2 † Sonne of man ſet thy face to Ieruſalem, and ∷ droppe
to the ſanctuaries, and prophecie againſt the ground of Iſrael:
3 † And thou ſhalt ſay to the land of Iſrael: Thus ſaith our
Lord God: Behold I to thee, and I wil draw forth my ſword
out of his ſcabbard, and wil kil in thee ∷ the iuſt, and the impious.
4 † And for that I haue killed in thee the iuſt, and the
impious, therfore ſhal my ſword goe forth out of his ſcabbard
5 to al fleſh, from the South euen to the North. † That al fleſh
may know that I the Lord haue drawen my ſword out of his
6 ſcabbard not to be reuoked. † And thou ſonne of man,
mourne in contrition of the loynes, and in bitternes mourne
7 before them. † And when they ſhal ſay to thee: Why mourneſt
thou? thou ſhalt ſay: For the bruite: becauſe it cometh, and
euerie hart ſhal melt, & al handes ſhal be diſſolued, and euerie
ſpirit

∷ Ceaſe not to inſtil and inculcate the puniſhment of the people.

∷ Temporal afflictions fal alſo vpon the iuſt; not for puniſhment, but for their merite, and that they may eſcape the miſeries of captiuitie, wheras the wicked are puniſhed both temporally and eternally. S. Ierom. in ch. 20. v 47.

ſpirit ſhal be weakened, and waters ſhal runne by al knees:
behold it commeth, and it ſhal be done, ſaith our Lord God.
† And the word of our Lord was made to me, ſaying: 8
† Sonne of man prophecie, and thou ſhalt ſay: Thus ſaith our 9
Lord God: Speake: The ſword, the ſword is ſharpened, and
fourbiſhed. † To kil victims, it is ſharpened; to glitter, it is 10
fourbiſhed: thou that moueſt the ſcepter :: of my ſonne, haſt
cut downe euerie tree. † And I gaue it to be made ſmooth, 11
that it may be held with the hand: this is a ſharpened ſword,
and this is forbiſhed, that it may be in the hand of the ſlayer.
† Crie, and howle ô ſonne of man, becauſe this ſame is made in 12
my people, in al the captaines of Iſrael, that fled: they are deliuered
to the ſword with my people, therfore ſtrike vpon the
thigh, † becauſe it is proued: and that, when it ſhal ouerthrow 13
the ſcepter, it ſhal not be, ſaith our Lord God. † Thou therfore 14
ô ſonne of man prophecie, & ſtrike hand againſt hand, and let
the ſword be dubled, & let the ſword of the ſlaine be tripled:
this is the ſword of great ſlaughter, that maketh them to be aſtonied,
† and to pine in hart, & multiplieth ruines. In al their 15
gates haue I geuen the truble of the ſword ſharpe and furbiſhed
to glitter, addreſſed to ſlaughter. † Be thou ſharpened, goe to 16
the right hand, or to the left, whitherſoeuer the appetite of
thy face is. † Yea and I wil clappe hand to hand, and wil fil 17
mine indignation: I the Lord haue ſpoken. † And the word 18
of our Lord was made to me, ſaying: † And thou ſonne of 19
man, :: put thee two wayes, that the ſword of the king of Babylon
may come: both ſhal come forth out of one land: and
he ſhal take coniecture with the hand, in the head of the way
of the citie ſhal he chooſe it. † Thou ſhalt make way that 20
the ſword may come to Rabbath of the children of Ammon,
and to Iuda into Ieruſalem moſt fenced. † For the king of Babylon 21
ſtood in the high way, in the head of two wayes, ſeeking
diuination, ſhufling arrowes: he asked the idols, & tooke
counſel of intralles. † On his right hand was made diuination 22
vpon Ieruſalem, to ſette engins, to open the mouth in
ſlaughter, to eleuate the voice in howling, to ſet engins againſt
the gates, to caſt vp a rampier, to build munitions. † And he 23
ſhal be as it were conſulting the oracle in vaine in their eies, &
imitating the reſt of ſabbathes: but he ſhal remember the
iniquitie to take it. † Therfore thus ſaith our Lord God: For 24
that you haue remembred your iniquitie, and haue reueled
your

:: The vvhole people of Iſrael vvas the peculiar adopted ſonne of God, called alſo his firſt begotten. Exo. 4. v. 22.

:: The Babylonians conſulting the idols vvhether they ſhould inuade the Ammonits or the Ievves, vvere directed to aſſault Ieruſalem.

your preuarications, and your ſinnes haue appeared in al your
cogitations: for that, I ſay, that you remembred, you ſhal be
25 taken by hand. † But thou prophane, impious prince of Iſrael,
26 whoſe day prefixed cometh in the time of iniquitie: † Thus
ſaith our Lord God: Take away the myter, take of the crowne:
is not this it, that extolled the humble, and humbled the high?
27 † Iniquitie, iniquitie, iniquitie wil I put it, and this was not
done, til he came to whom iudgement belongeth, and I wil
28 deliuer it to him. † And thou ſonne of man prophecie, and
ſay: Thus ſaith our Lord God to the children of Ammon, and
∷ to their reproch, and thou ſhalt ſay: Sword, ſword draw out
thyſelfe to kil, fourbiſh thy ſelfe to ſlaye, and to glitter.
29 † When vaine thinges were ſene for thee, and lies were diuined:
that thou mighteſt be geuen vpon the neckes of the
wounded impious, whoſe day prefixed cometh in the time of
30 iniquitie. † ∷ Returne to thy ſcabbard in the place, wherin
thou waſt created, in the land of thy natiuitie I wil iudge thee,
31 † and wil powre out vpon thee mine indignation: in the fire
of my furie wil I blow vpon thee, and wil geue thee into the
32 handes of men vnwiſe, & framing deſtruction. † Thou ſhalt be
foode for the fire, thy bloud ſhal be in the middes of the land,
thou ſhalt be forgotten: becauſe I the Lord haue ſpoken.

∷ The Ammonites reproching the Ievves vvhen they were afflicted by the Babylonians, vvere for the ſame deſtroyed alſo by the Babylonians. ∷ At laſt the like ſvvord, and ruine fel vpon Babylon.

CHAP. XXII.

For diuers enormious ſinnes, 14. Ieruſalem, and al Iſrael ſhal be plaged: 25. namely falſe prophets, prieſtes, rauening princes, and wicked people.

1 AND the woord of our Lord was made to me, ſaying:
2 † And thou ſonne of man ∷ doeſt thou not iudge, doeſt
3 thou not iudge the citie of bloud? † And thou ſhalt ſhew
her al her abominations, and ſhalt ſay: Thus ſaith our Lord
God: The citie ſhedding bloud in the middes of it, that her
time may come: and that hath made idols againſt herſelfe,
4 that ſhe might be polluted. † In thy bloud, which is ſhed by
thee, thou haſt offended: and in thine idols, which thou haſt
made, thou art polluted: and thou haſt made thy dayes to approch,
and haſt brought the time of thy yeares: therfore haue
I geuen thee a reproch to the Gentils, and a mockerie to al
5 landes. † Thoſe that are nere, and that are far from thee, ſhal
triumph ouer thee: thou filthie one, noble, great in deſtruction.
6 † Behold the princes of Iſrael, euerie one in his arme,
7 haue bene in thee, to ſhede bloud. † Father and mother they
haue abuſed with contumelies in thee, the ſtranger they haue
calum-

∷ VVhy doſt thou ceaſe from admoniſhing, and blaming the people for their bloud ſinnes?

calumniated in the middes of thee, the pupil and widow they
haue made ſorowful in thee. † My ſanctuaries you haue 8
deſpiſed, and my ſabbathes you haue polluted. † Detracting 9
men haue bene in thee to ſhede bloud, and vpon the mountaynes
they haue eaten in thee, they haue wrought wickednes
in the middes of thee. † The fathers ſhame they haue 10
diſcouered in thee, the vncleannes of the menſtruous woman
they haue humbled in thee. † And euerie one hath wrought 11
abomination vpon his neighbours wife, and the father in law
hath polluted his daughter inlaw wickedly, the brother hath
oppreſſed his ſiſter the daughter of his father in thee. † They 12
haue taken giftes in thee to ſhede bloud: thou haſt taken vſurie
and ouerplus, and didſt calumniate thy neighbours couetouſly:
and thou haſt forgotten me, ſaith our Lord God.
† Behold, I ∺ haue wrong my handes vpon thy couetouſnes, 13
which thou haſt done, and vpon the bloud that hath bene
ſhed in the middes of thee. † Why, ſhal thy hart abide, or 14
ſhal thy handes preuaile in the dayes, which I ſhal make to
thee? I the Lord haue ſpoken, and wil doe it. † And I wil 15
diſperſe thee into nations, & wil ſcatter thee into landes, and
wil make thy vncleannes to faile from thee. † And I wil poſſeſſe 16
thee in the ſight of the Gentils: and thou ſhalt know
that I am the Lord. † And the word of our Lord was made 17
to me, ſaying: † Sonne of man, the houſe of Iſrael is turned 18
into droſſe to me: al theſe are become braſſe, and tinne,
and yron, and lead, & droſſe of ſiluer, in the middes of the fornace.
† Therfore thus ſaith our Lord God: Becauſe you are 19
al turned into droſſe, therfore behold I wil gather you together
in the middes of Ieruſalem, † with the gathering of ſiluer, 20
and braſſe, and tinne, & yron, and lead in the middes of a fornace:
that I may kindle a fire in it to melt it: ſo wil I gather you
together in my furie, and in my wrath, and wil reſt: and I
wil melt you. † And I wil gather you together, and wil ſet 21
you on fire, in the fire of my furie, and you ſhal be melted in
the middes therof. † As ſiluer is melted in the middes of the 22
fornace, ſo ſhal you be in the middes therof: and you ſhal
know that I am the Lord, when I haue powred out mine indignation
vpon you. † And the word of our Lord was made to 23
me, ſaying: † Sonne of man, ſay to it: Thou art an vncleane 24
land, and not rayned vpon in the day of furie. † A conſpiracie 25
of prophets in the middes therof: as a lion roaring, and

∺ God of his part deſiring the ſaluation of al men, ſignifieth here his ſorow for the peoples ſinnes not that God is ſubiect to anie ſuch paſſion, but to inſinuate the enormitie of ſinne. as *Gen.* 6. v. 6.

rauening the praye, haue they deuoured ſoules, they haue taken
the riches and the price, her widowes they haue multiplied
26 in the middes therof. † Her prieſts haue contemned my
law, and haue polluted my ſanctuaries: betwen a holie thing
and prophane they haue put no difference: and betwen the
polluted and the cleane they vnderſtood not: and from my
ſabbathes they haue turned away their eyes, and I was defiled
27 in the middes of them. † Her princes in the middes of her, as
wolues rauening the praye to shede bloud, and to deſtroy
28 ſoules, and to purſew gaynes couetouſly. † And her prophetes
dawbed them without tempering, ſeing vayne thinges, and
diuining lies to them, ſaying: Thus ſaith our Lord God: wheras
29 our Lord hath not ſpoken. † The people of the land they
oppreſſed by calumnie, and tooke away violently: the needie
and poore they afflicted, and the ſtranger they oppreſſed by
30 calumnie without iudgement. † And I ſought of them a man
that might enterpoſe an hedge, and :: ſtand oppoſite agaynſt
me for the land, that I might not deſtroy it: and I found not.
31 † And I powred out mine indignation vpon them, in the fire
of my wrath I conſumed them: I haue rendered their way
vpon their head, ſaith our Lord God.

:: A meruelous force of iuſt mens prayers, by which God ſuffereth himſelf to be ouercome And it is moſt gratful to God when ſome do ſo oppoſe themſelues to entreat mercie for ſinners, that they may repent. *S. Iero. Epiſt. 12. ad Gaudentium.*

CHAP. XXIII.

By a parable of two harlottes, Oolla and Ooliba, 5. the idolatrie of the two kingdoms of Iſrael, 11. and of Iuda is deſcribed: 22. with threates (31. as Iſrael is partly afflicted already) 36. of more affliction to them both.

1 AND the word of our Lord was made to me, ſaying:
2 † Sonne of man, there were [a] two wemen daughters of
3 one mother. † And they fornicated in Ægypt, [b] in their youth
they fornicated: there were their breſtes preſſed, & the pappes
4 of their virginitie were broken. † And their names [c] Oolla
the elder and [d] Ooliba her yonger ſiſter: and I had them,
and they bare ſonnes, and daughters. Moreouer their names,
5 Samaria Oolla, and Ieruſalem Ooliba. † Oolla therfore fornicated
ouer me, & was madde vpon her louers, vpon the Aſſirians
6 approching, † clothed with hyacinth, the princes, and
the magiſtrates, al the youngmen of concupiſcences, al the
7 horſmen, the riders of horſes. † And she gaue her fornications
vpon them al the choſen children of the Aſſirians: and in al, on
whom she was madde, in their vncleannes she was polluted.
8 † Moreouer alſo her fornications, which she had made in

[a] He ſpeaketh here as of two peoples by anticipation, for when the Iſraelits were in Ægypt, they were but one people, & then alſo they committed idolatrie.

[b] Though they vvere but beginning to increaſe.

[c] God called the ten tribes *Oolla*, vvhich

ſignifieth *their ovvne habitation*, becauſe they made goddes to themſelues, in Bethel and Dan; and the tvvo tribes he called *Ooliba*, ſignifying *my balitation*, becauſe the temple there vvas Gods habitation.

Ægypt ſhe left not: for they alſo ſlept with her in her youth, &
they brake the breaſts of her virginitie, and powred out their
fornication vpon her. † Therfore haue I deliuered her into 9
the handes of her louers, into the handes of the children of
Aſſur, vpon whoſe luſt ſhe was madde. † They diſcouered her 10
ignominie, tooke her ſonnes and daughters, & her they killed
with the ſword: and they were made notorious wemen, and
they did iudgements in her. † Which when her ſiſter Ooliba 11
had ſeene, ſhe was madde with luſt more then ſhe: & ſhe gaue
impudently her fornication aboue the fornication of her
ſiſter † to the children of the Aſſyrians, to the princes, and ma- 12
giſtrates coming to her clothed with partie clothing, to the
horſmen that were carried on horſes, and to yoongmen al of
goodlie beautie. † And I ſaw that ſhe was polluted, both one 13
way. † And ſhe increaſed her fornications: and when ſhe had 14
ſeene men paynted in a wal, the images of the Chaldees ex-
preſſed in colours, † and girded with girdles about their rey- 15
nes, and died turbants on their heades, the forme of al the
dukes, the ſimilitude of the children of Babylon, and of the
land of the Chaldees, wherin they were borne, † ſhe was mad 16
vpon them with the concupiſcence of her eyes, and ſhe ſent
meſſengers to them into Chaldee. † And when the children 17
of Babylon were come to her vnto the bed of pappes, they
polluted her with :: their fornications, and ſhe was polluted
of them, & her ſoule was filled of them. † She reueled alſo her 18
fornications, and diſcouered her ignominie: and my ſoule de-
parted from her, as my ſoule departed from her ſiſter. † For ſhe 19
hath multiplied her fornications, remembring the dayes of her
youth, in which ſhe fornicated in the land of Ægypt. † And ſhe 20
was madde for luſt vpon the lying with them, whoſe fleſh is as
the fleſh of aſſes: and as the fluxe of horſes, their fluxe. † And 21
thou haſt viſited the wickednes of thy youth when thy breaſtes
were preſſed in Ægypt, & the pappes of thy virginitie broken.
† Therfore Ooliba, thus ſayth our Lord God: Behold I wil rayſe 22
vp al thy louers againſt thee, of whom thy ſoule is filled: and I
wil gather them together againſt thee round about, † the chil- 23
dren of Babylon, and al the Chaldees, the nobles, and the ty-
rants, and princes, al the children of the Aſſyrians, the yong-
men of goodlie beautie, al the captaynes, and magiſtrates, the
princes of princes, and the renowned riders of horſes. † And 24
they ſhal come vpon thee wel appoynted with chariot, and
wheele,

:: In al this & the like diſcourſes the prophet ſpeaketh not of carnal fornication, but of ſpiritual which is idolatrie, by the moſt frequent figure *Metaphora.*

wheele, a multitude of peoples: with brigintine, and buckler,
and helmet they ſhal be armed againſt thee, on euerie ſide: and
I wil geue iudgement before them, & they ſhal iudge thee by
25 their iudgements. † And I wil put my :: zele in thee, which
they exerciſe with thee in furie: :: thy noſe, and thine eares
they ſhal cut of: and the thinges that remaine ſhal fal by the
ſword: they ſhal take thy ſonnes, and thy daughters, and thy
26 verie laſt thing ſhal be deuoured with fire. † And they ſhal
ſtrippe thee of thy garments, and ſhal take away the veſſels of
27 thy glorie. † And I wil make thy wickednes to ceaſe out of
thee, and thy fornication out of the Land of Ægypt: neither
ſhalt thou lift vp thine eyes to them, and Ægypt thou ſhalt
28 remember no more. † Becauſe thus ſaith our Lord God: Be-
hold I wil deliuer thee into the handes of them, whom thou
29 hateſt, into their handes, of whom thy ſoule is filled. † And
they ſhal deale with thee in hatred, and they ſhal take away
al thy labours, and ſhal let thee goe naked, and ful of igno-
minie, and the ignominie of thy fornications ſhal be reueled,
30 thy wicked dede, and thy fornications. † They haue done
theſe thinges to thee, becauſe thou haſt fornicated after the
Nations, among which thou waſt polluted in their idols.
31 † Thou haſt walked in the way of thy ſiſter, and I wil geue
32 her cuppe in thy hand. † Thus ſaith our Lord God: The cuppe
of thy ſiſter thou ſhalt drinke deepe, and wide: thou ſhalt be
33 into deriſion and into ſcorne, which is moſt capable. † With
drunckennes, and ſorow thou ſhalt be repleniſhed: with the
cuppe of penſiſenes, and ſadnes, with the cuppe of thy ſiſter
34 Samaria. † And thou ſhalt drinke it, and ſhalt drinke it vp
euen to the dregges, and the fragments therof thou ſhalt de-
uoure, thou ſhalt rent thy breaſtes: becauſe I haue ſpoken,
35 ſaith our Lord God. Therfore thus ſaith our Lord God: Be-
cauſe thou haſt forgotten me, and haſt caſt me of behind thy
bodie, thou alſo beare thy wickednes, and thy fornications.
36 † And our Lord ſpake to me, ſaying: Sonne of man, :: doeſt
thou iudge Oolla, and Ooliba, and ſheweſt thou them their
37 wicked deedes? † becauſe they haue committed aduoutrie,
and bloud is in their handes, and with their idols they haue
fornicated: moreouer alſo their children, whom they begate
38 for me, they haue offered vnto them to be deuoured. † Yea
and they haue done this to me. They polluted :: my ſanctuarie
39 in that day, and profaned my :: ſabbathes. † And when they

:: In that the Chaldes vvere the miniſters of Gods wrath they are called his *zele*, as Aſſur is called the rodde of his furie. *Iſa.* 10. *v.* 5.

:: By *the noſe* S. Ierom vnderſtandeth the king by *the eares* the Prieſtes and Iudges, who were not ſlaine but cut of from the people, and caried into captiuitie 4. *Reg.* 25. *Iere.* 52.

:: This demand is an admonition to iudge and condemne their wickednes, without intermiſſion, as. *ch* 20. *v.* 4.

:: Circumſtances of places, and :: times do aggrauate ſinnes very much: vvhich are therfore more ſeuerely puniſhed.

immolated their children to their idols, and went into my ſanctuarie in that day to pollute it: theſe thinges alſo they did in
the middes of my houſe. † They ſent to men comming from 40
far, to whom they had ſent a meſſenger: therfore loe they
came: to whom thou didſt wash thyſelf, and didſt annoint
thine eyes about with * ſtibikeſtone, and waſt adorned with
wemens ornaments. † Thou ſateſt in a very faire bed, and a 41
table was decked before thee: mine incenſe, and mine oyntment thou didſt ſet vpon it. † And the voice of a multitude 42
reioycing was on it: and on the men, that were brought of the
multitude of men, and came from the deſert, they did put
bracelets on their handes, and beautiful crownes on their
heades. † And I ſaid to her, that was worne in aduoutries: 43
Now wil this woman alſo fornicate in her fornication. † And 44
they went to her as to an harlot woman: ſo went they vnto
Oolla, and Ooliba wicked wemen. † They therfore are iuſt 45
men: theſe shal iudge them with the iudgement of adultereſſes, and with the iudgement of bloudshedders: becauſe
they are adultreſſes, and bloud is in their handes. † For thus 46
ſaith our Lord God: Bring a multitude to them, and deliuer
them into tumult, and into ſpoile: † and let them be ſtoned 47
with the ſtones of peoples, and let them be thruſt through
with their ſwordes: they shal kil their ſonnes, and daughters,
and their houſes they shal burne with fire. † And I wil take 48
away the wickednes out of the land, & al wemen shal learne,
not to doe according to the wickednes of them. † And they 49
shal geue your wickednes vpon you, and the ſinnes of your
idols you shal carie: and you shal know that I am the Lord
God.

* Antimonium.

CHAP. XXIIII.

Ieruſalem manie wayes chaſticed of God, and not amended, 11. *shal at laſt be melted like a braſſe potte:* 15. *and shal not dare to mourne for the death of her deareſt.*

:: Ieremie in Babylon ſaw vvhat vvas done the ſame time in Ieruſalem, and therfore is bid, :: to write the day, v. 2. that

AND the word of our Lord was made to me, in :: the 1
ninth yeare, in the tenth moneth, the tenth day of the
moneth, ſaying: † Sonne of man, :: write thee the name of 2
this day, wherin the king of Babylon is confirmed againſt
Ieruſalem to day. † And thou shalt ſpeake by a prouerbe to 3
the exaſperating houſe a parable, and shalt ſay to them: Thus
ſaith our Lord God: Set thou a potte, ſet it, I ſay, and put water
into

4 into it. † Heape together the peeces therof into it, euerie
good part, the thigh and the shoulder, the choſen thinges and
5 ful of bones. † Take the fatteſt beaſt, and lay together pyles
of bones alſo vnder it: the ſeething therof is boyling hotte,
and the bones therof are throughly ſodden in the middes
6 therof. † Therfore thus ſaith our Lord God: Wo to the citie
of bloud, to the potte, whoſe ruſtines is in it, and the ruſtines
therof is not gone out of it: by her partes, and by her partes
7 caſt her out, there hath no lotte fallen vpon her. † For her
bloud is in the middes of her, ſhe hath ſhed it vpon the moſt
cleare rocke: ſhe ſhed it not vpon the ground, that it might
8 be couered with duſt. † That I might bring mine indignation
in vpon her, and might reuenge with vengeance: I gaue her
bloud vpon the moſt clere rocke, that it might not be couered.
9 † Therfore thus ſaith our Lord God: Wo to the citie of
10 bloud, whoſe bonefire I wil make great. † Heape together
the bones, which I wil burne with fire: the fleſh ſhal be conſumed,
and al the compoſition ſhal be ſod, and the bones ſhal
11 drie away. † Set it alſo vpon hote burning coles emptie, that
the braſſe therof may waxe hote, and be melted: and let the
filth of it be melted in the middes therof, & let the ruſt therof
12 be conſumed. † There hath bene ſweating with much labour,
and the exceding ruſt therof is not gone out, :: no not by fire.
13 † Thine vncleannes is execrable: becauſe I would clenſe thee,
and thou art not clenſed from thy filthines: yea neither ſhalt
thou be clenſed, before I make myne indignation to ceaſe in
14 thee. † I the Lord haue ſpoken: It ſhal come, and I wil doe
it: I wil not paſſe, nor ſpare, not be pacified: according to thy
wayes, and according to thine inuentions wil I iudge thee,
15 ſaith our Lord. † And the word of our Lord was made to
16 me, ſaying: † Sonne of man, behold I take from thee the
thing that thine eyes deſire in a plague: and thou ſhalt not lament,
17 nor weepe: neither ſhal thy teares runne. † Sigh holding
thy peace, thou ſhalt not make the mourning of the
dead: let thy crowne be tyed round about thee, and thy ſhoes
ſhal be on thy feete, neither ſhalt thou couer thy face with a
18 cloth, neither ſhalt thou eate the meates of mourners. † I
ſpake therfore to the people in the morning, and :: my wife
died at euen: and I did in the morning as he had commanded
19 me. † And the people ſayd to me: Why doeſt thou not tel vs
20 what theſe thinges ſignifie, that thou doeſt? † And I ſayd to
them:

therby the certaintie of his prophecie may appeare. For the verie ſame day Nabuchodonoſor layde ſiege to Ieruſalem. *4 Reg. 25. v. 1.*

:: VVhen ſinners are not amended by fire of tribulation; God after that they are parted frō this vvorld, puniſheth them euerlaſtingly.

:: The ſuddaine death of nere freindes cauſeth more ſorow, then if it were feared before: yet the prophet was commanded not to ſhew ſorow for the ſuddaine death of his wife, to ſignifie that the great calamitie of euerie one would take away the particular griefe for the loſſe of priuate freindes.

them: The word of our Lord was made to me, ſaying: † Speake 21
to the houſe of Iſrael: Thus ſayth our Lord God: Behold I wil
pollute my ſanctuarie, the pride of your empire, and the thing
that your eyes deſire, and vpon which your ſoule quaketh for
feare: your ſonnes, and your daughters, which you haue
left, ſhal fal by the ſword. † And you ſhal doe as I haue done: 22
your faces with a clothe you ſhal not couer, and the meates of
mourners you ſhal not eate. † You ſhal haue crownes on your 23
heades, & ſhoes on your feete: you ſhal not lament nor weepe,
but you ſhal pine away in your iniquities, and euerie one ſhal
groane toward his brother. † And Ezechiel ſhal be vnto you 24
for a portending ſigne: according to al thinges, that he hath
done, ſhal you doe when this ſhal come: and you ſhal know
that I am the Lord God. † And thou ſonne of man, behold in 25
the day, wherin I wil take away from them their ſtrength, and
the ioy of dignitie, and the deſire of their eyes, wherupon
their ſoules reſt, their ſonnes and daughters. † In that day 26
when one fleing ſhal come to thee, to tel thee: † in that day, I 27
ſay, ſhal thy mouth be opened with him that fleeth, and thou
ſhalt ſpeake, and ſhalt be ſilent no more: and thou ſhalt be
vnto them for a portending ſigne, and you ſhal know that I
am the Lord.

CHAP. XXV.

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philiſtians (for their malice againſt the Iſraelites) ſhal be ouerthrowne.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man, ſet thy face againſt the children of Ammon, 2
and thou ſhalt prophecie of them. † And thou ſhalt ſay 3
to the children of Ammon: Heare ye the word of our Lord
God: Thus ſaith our Lord God :: For that thou haſt ſayd: Ha,
ha, vpon my ſanctuarie, becauſe it is polluted: and vpon the
Land of Iſrael, becauſe it is made deſolate: and vpon the houſe
of Iuda, becauſe they are led into captiuitie: † Therfore wil 4
I deliuer thee to the children :: of the eaſt for an inheritance,
and they ſhal place their ſhepecotes in thee, and ſhal ſet their
tentes in thee: they ſhal eate thy fruites: and they ſhal drinke
thy milke. † And I wil geue Rabbath to be an habitation of 5
camels, and the children of Ammon to be a lying place for
beaſtes: and you ſhal know that I am the Lord. † Becauſe thus 6
ſaith our Lord God: For that thou haſt clapped with the hand,
and

The 3. part. The deſtruction of diuers other nations, beſides the Iewes.

:: Amongſt other heathen nations, eſpecially the Ammonites reioyced at the miſeries of the Iewes, and were therfore plaged.

:: The Chaldees, or rather the Armenians or Agarens (who are more direct eaſtward, and

and ſtriken with the foote, and haſt bene glad withal thy affection
7 vpon the land of Iſrael: † therfore behold I wil ſtretch
forth my hand vpon thee, and wil deliuer thee into the ſpoile
of the Gentils, and wil kil thee out of the peoples, and deſtroy
thee out of the landes, and breake thee: and thou shalt know
8 that I am the Lord. † Thus ſaith our Lord God: For that Moab,
and Seir haue ſayd: Behold as al the Gentils, ſo is the houſe of
9 Iuda: † therfore behold :: I wil open the shoulder of Moab
of his cities, of his cities I ſay, and of his borders the noble
cities of the land Bethieſimoth, and Beelmeon, and Cariathaim,
10 † to the children of the Eaſt with the children of Ammon,
and I wil geue it for an inheritance: that there may be
memorie no more of the children of Ammon among the
11 Gentils. † And in Moab I wil do Iudgements: and they shal
12 know that I am the Lord. † Thus ſaith our Lord God: For that
Idumea hath made reuenge to reuenge herſelf of the children
of Iuda, and hath ſinned offending, and hath ſought reuenge
13 of them; † therfore thus ſayth our Lord God: I wil ſtretch
forth my hand vpon Idumea, and wil take away out of it man,
and beaſt, and wil make it deſert from the South: and they that
14 are in Dedan, shal fal by the ſword. † And I wil geue my reuenge
vpon Idumea by the hand of my people Iſrael: and they
shal doe in Edom according to my wrath, and my furie: and
15 they shal know my vengeance, ſaith our Lord God. † Thus
ſaith our Lord God: For that the Paleſthines haue made reuenge,
and haue reuenged themſelues with al their minde,
16 killing, and accomplishing old emnities: † therfore thus ſaith
our Lord God: Behold I wil ſtretch forth my hand vpon the
Paleſthines, and wil kil the killers, and wil deſtroy the remnant
17 of the ſea coſt. † and I wil make in them great reuengements
arguing in furie: and they shal know that I am the Lord, when
I shal haue geuen my vengeance vpon them.

:: I wil take away al the ſtreingth and force of Moab, vvhich conſiſteth in his ſtrong cities.

CHAP. XXVI.

Tyre a moſt noble maritime citie shalbe deſtroyed, by the king of Babylon, becauſe they reioyce at the deſolation of Ieruſalem. 15. At the ſight wherof manie shal be aſtonied.

1 AND it came to paſſe in :: the eleuenth yeare, the firſt of
the moneth, the word of our Lord was made to me,
2 ſaying: † Sonne of man for that Tyre hath ſayd of Ieruſalem:
Ah the gates of the peoples are broken, she is turned to me:

:: Yeares are ſtil counted from the tranſmigration of Ioachin, as *ch.* 1. 8 20. 24. v. 1. & 29. v. 1. 17.

I ſhal be filled, ſhe is deſert. † Therfore thus ſaith our Lord 3
God: Behold I vpon thee ô Tyre, and I wil make manie nations
come vp to thee, as the ſea riſeth vp ſwelling. † And 4
they ſhal diſſipate the walles of Tyre, and ſhal deſtroy the
towers therof: and I wil ſcrape her duſt from her, & wil make
her as a moſt cleare rocke. † ∷ The drying of nettes ſhal be 5
in the middes of the ſea, becauſe I haue ſpoken, ſaith our Lord
God: and ſhe ſhal be for a ſpoile to the Gentils. † ∷ Her 6
daughters alſo that be in the field, ſhal be ſlaine by the ſword:
and they ſhal know that I am the Lord. † Becauſe thus ſaith 7
our Lord God: Behold I wil bring to Tyre Nabuchodonoſor
the king of Babylon from the North, the king of kinges with
horſes, and chariotes, and horſemen, and multitude, and a great
people. † Thy daughters that are in the field, he ſhal kil with 8
the ſword: and he ſhal compaſſe thee with munitions, and ſhal
caſt vp a mount round about: and he ſhal lift vp the buckler
againſt thee. † And he ſhal diſpoſe ordinances, and engins 9
againſt thy walles, & ſhal deſtroy thy towers with his armour.
† With the inundation of his horſes, the duſt of them ſhal 10
couer thee: at the ſound of the horſemen, and wheeles, and
chariotes thy walles ſhal be moued, when he ſhal goe in at thy
gates, as by the entrance of a citie deſtroyed. † With the hoofes 11
of his horſes he ſhal tread downe al thy ſtreetes: thy people
he ſhal kil with the ſword, and thy noble ſtatues ſhal fal to
the ground. † They ſhal waſte thy riches, they ſhal ſpoile thy 12
merchandiſe: and they ſhal deſtroy thy walles, and ſhal ouerthrow
thy goodlie houſes: and thy ſtones, and thy timber, and
thy duſt they ſhal put in the middes of the waters. † And I wil 13
make the multitude of thy ſongues to ceaſe, and the ſound of
thy harpes ſhal be heard no more. † And I wil make thee as a 14
moſt cleare rocke, drying of nettes ſhalt thou be, neither ſhalt
thou be built anie more: becauſe I haue ſpoken, ſaith our
Lord God. † Thus ſaith our Lord God to Tyre: Why, ſhal not 15
the ilands be moued at the ſound of thy ruine, & the groning
of thy ſlaine, when they ſhal be killed in the middes of thee?
† And al the princes of the ſea ſhal goe downe from their 16
ſeates: and take of their roabes, and caſt away their brodered
garments, & be clothed with aſtoniſhment, ſitte on the earth,
and being aſtonied meruel at thy ſudden fal. † And taking 17
vpon thee a lamentation, they ſhal ſay to thee: How haſt thou
periſhed that dwelleſt in the ſea, ô noble citie, which haſt
bene

∷ Tyre which is a moſt frequented ſea towne, ſhal be made deſolate and to no vſe but to hang nettes therin to drie.

∴ Leſſe cities and townes perteyning to Tyre ſhal likewiſe be deſtroyed.

bene ſtrong in the ſea with thine inhabitants, whom al did
18 feare? † Now ſhal the ſhippes be aſtonied in the day of thy
feare: and the ilands in the ſea ſhal be trubled, for that none
19 cometh forth out of thee. † Becauſe thus ſaith our Lord God:
When I ſhal make thee a deſolate citie as the cities that are not
inhabited: and ſhal bring vpon thee the depth, and manie wa-
20 ters ſhal couer thee: † and ſhal plucke thee downe with thoſe,
that deſcend into the lake to the euerlaſting people, and ſhal
place thee in the :: loweſt ground as old deſolations, with them
that are brought downe into the lake, that thou be not inhabi-
ted: moreouer when I ſhal geue glorie in the land of the liuing,
21 † I wil bring thee to nothing, and thou ſhalt not be, & being
ſought for, thou ſhalt not be found anie more for euer, ſaith
our Lord God.

:: As Tyre was exalted in pride, ſo it was brought to great ruine, yet was it reſtored, after ſeuentie yeares according to Iſaias prophecie, *ch. 23 v. 15.* And our Sauiour retired ſometimes into the quarters of Tyre and Sidon. *Mat. 15. v. 21.*

Chap. XXVII.

The prophet lamenteth the ruine of Tyre: 3. deſcribing her former glories 10. and traffike in al ſortes of rich marchandiſe, with ſundrie nations. 26. Al which ſhal be ouerthrowne by the Chaldees.

1 AND the word of our Lord was made to me, ſaying:
2 † Thou therfore ô ſonne of man, take vp a lamentation
3 vpon Tyre: † And thou ſhalt ſay to Tyre, which dwelleth
in the entrance of the ſea, being the traffike of peoples to
manie ilands: Thus ſaith our Lord God: ô Tyre, thou haſt
4 ſaid: :: I am of perfect beautie, † and ſituated in the hart of
the ſea. Thy borderers, which builded thee haue accompliſhed
5 thy beautie: † with the firretrees of Sanir they builded thee,
with al the bordes of the ſea: they tooke the cedar from Li-
6 banus, to make thee a maſt. † Okes of Baſan they haue hewed
for thine ores: and thy bankes they haue made thee of the
iuorie of India, and litle cabbins of the ilands of Italie.
7 † Various ſilke of Ægypt was wouen for thy ſaile, to be put
on the maſt: hyacinth, and purple out of the ilands of Eliſa,
8 were made thy couering. † The inhabitants of Sidon, and the
Aradians were thy rowers: thy wiſe men, ô Tyre, were made
9 thy gouernors. † The ancients of Gebal, and wiſemen therof
had mariners to the ſeruice of thy diuerſe ſtuffe: al the ſhippes
of the ſea, and their mariners haue bene in the people of thy
10 traffike. † The Perſians, and Lydians, and the Lybians were
in thine armie thy men of warre: the buckler, and helmet they
11 did hang in thee for thine ornament. † The children of Arad

:: This large deſcription of the Tyrians glory ſheweth their greater ruine.

were with thine armie vpon thy walles round about: yea and
the Pygmeians, that were in thy towers, hung vp their quiuers
on thy walles round about: they accompliſhed thy beautie.
† They of Carthage thy merchants, for the multitude of al 12
riches, with ſiluer, iron, tinne, and lead did they repleniſh thy
marts. † Greece, Thubal, and Moſoch, they were thy mer- 13
chants: ſlaues, & veſſels of braſſe they brought to thy people.
† From the houſe of Thogorma they brought horſes, & horſe- 14
men, and mules to thy market. † The children of Dedan were 15
thy merchants: manie ilands the traffike of thy hand, teeth of
iuorie, and of Heben they exchanged for thy price. † The 16
Syrian was thy merchant for the multitude of thy workes, the
precious ſtone, and purple, and branched workes, and fine
linnen, and ſilke, and :: chodchod they did ſet forth in thy
market. † Iuda and the land of Iſrael they were thy merchants 17
in the principal corne: balme, and honie, and oyle, and reſine
they did ſet forth in thy marts. † The Damacene was thy mer- 18
chant in the multitude of thy workes, in the multitude of di-
uers riches, in fatte wine, in woolles of the beſt colour. † Dan, 19
and Greece, & Moſel in thy marts haue ſet forth wrought yron:
ſtacte, and calums were in thy merchandiſe. † Dedan thy mer- 20
chants in tapeſtrie for ſeates. † Arabia, and al the princes of 21
Cedar, they were the merchants of thy hand: with lambes,
and rammes, and kiddes thy merchants came to thee. † The 22
ſellers of Saba, & Reema, they were thy merchants: with prin-
cipal ſpices, and precious ſtone, and gold, which they did ſet
forth in thy market. † Haran, and Chene, and Eden, thy 23
merchants: Saba, Aſſur, and Chelmad thy ſellers. † They 24
were thy merchants in diuers manner, with folded peeces of
hyacinth, and of embrodered clothes, and of precious riches,
which were wrapped vp, and bound with cordes: cedars alſo
they had in thy merchandiſe. † The ſhippes of the ſea, thy chief 25
in thy merchandiſe: and thou waſt repleniſhed, and glorified
excedingly in the hart of the ſea. † In manie waters haue thy 26
rowers brought thee: the ſouthwinde hath broken thee in
the hart of the ſea. † Thy riches, and thy treaſures, and thy 27
manifold furniture, thy mariners, and thy gouerners, which
hold thy ſtuffe, and were chiefe ouer thy people: thy men of
warre alſo, that were in thee with al thy multitude, that is in
the middes of thee: ſhal fal in the hart of the ſea in the day
of thy ruine. † At the ſound of the crie of thy gouernours 28
ſhal

:: S. Ierom in *Iſaie.* 54 *v.* 12. tranſlating this word a iaſper ſtone, here leaueth it vntranſlated, and ſo do alſo the Septuagint; neither do the Hebrew Doctors deſcribe it in their commentaries. The Chaldee paraphraſis tranſlateth it in general precious ſtones, or margarites: ſome in particular, thinke it to be a carbunkle, ſome a rubie, others a chryſtal, others an adamant.

29 ſhal the nauies be trubled. † And al they that held ore ſhal
goe downe out of their ſhippes: the mariners, and al the go-
30 uernours of the ſea ſhal ſtand on the land: † and they ſhal
bewaile vpon thee with a loude voice, and ſhal crie bitterly:
and they ſhal caſt duſt vpon their heades, and ſhal be ſprinkled
31 with aſhes. † And they ſhal ſhaue :: baldnes vpon thee, and
ſhal be girded with heareclothes: and they ſhal weepe for
32 thee in bitternes of ſoule with moſt bitter weeping. † And
they ſhal take vp a mournful ſong vpon thee, and ſhal lament
thee: What citie is as Tyre, which is become ſilét in the middes
33 of the ſea? † Which in the going forth of thy merchandiſe
from the ſea didſt fil manie peoples: in the multitude of thy
riches, and of thy peoples haſt inriched the kinges of the earth.
34 † Now thou art deſtroyed by the ſea, thy riches are in the
bottome of the waters, and al the multitude, that was in the
35 middes of thee, are fallen. † Al the inhabitants of the ilands
are aſtonied vpon thee: and al the kinges of the ſame being
36 ſtriken with tempeſt haue changed their lookes. † The mer-
chants of peoples haue hiſſed vpon thee: thou art brought to
nothing, and thou ſhalt not be euen for euer.

:: VVith theſe Gentiles, cutting or ſhauing of their heare was a ſigne of ſorovv, vvhich the Ievves vvere commanded not to imitate. *Deut.* 14. to ſhevv difference from other nations: yet they alſo did cut their heare in great calamities. *Iſa.* 22. *v.* 12.

CHAP. XXVIII.

For moſt inſolent pride Tyre ſhal be vtterly deſtroyed. 20. *Sidon likewiſe ouerthrowne.* 24. *And the people of Iſrael at laſt reſtored.*

1 AND the word of our Lord was made to me, ſaying:
2 † Sonne of man ſay to the prince of Tyre: Thus ſaith
our Lord God: For that thy hart is eleuated, & thou haſt ſayd:
I am God, and I haue ſitten in the chaire of God in the hart of
the ſea: wheras thou art a man, and not God: and haſt geuen
3 thy hart as the hart of God. † Loe thou :: art wiſer then Da-
4 niel: euerie ſecret is not hid from thee. † In thy wiſedom and
thy prudence thou haſt made thee ſtrength: and haſt gotten
5 gold, and ſiluer in thy treaſures. † In the multitude of thy
wiſedome, & in thy merchandiſe thou haſt multiplied ſtrength
6 to thee: and thy hart is eleuated in thy ſtrength. † Therfore
thus ſaith our Lord God: For that thy hart is eleuated as the
7 hart of God: † therfore behold I wil bring vpon thee ſtran-
gers the ſtrongeſt of the Gentils: and they ſhal draw their
ſwordes vpon the beautie of thy wiſedome, and ſhal pollute
8 thy comelines. † They ſhal kil, and plucke thee downe: and
thou ſhalt dye in the death of the ſlaine in the hart of the ſea.

:: Daniel was ſo famous for vviſdom, that therof came a prouerbe in Chaldea, to compare wiſemen vvith Daniel; and to reproch thoſe that arrogated more wiſdom then they had, that they ſemed vainely to themſelues. *vviſer then Daniel.*

† Why

† Why, ſhalt thou ſpeake ſaying: I am God, before them that 9
kil thee: wheras thou art a man, and not God, in the hand of
them that ſlay thee? † By the death of the vncircumciſed ſhalt 10
thou dye in the hand of ſtrangers: becauſe I haue ſpoken, ſaith
our Lord God. † And the word of our Lord was made to me, 11
ſaying: Sonne of man lift vp a lamentation vpon the king of
Tyre: † and thou ſhalt ſay to him: Thus ſaith our Lord God: 12
Thou the ſignet of ſimilitude, ful of wiſedom, and perfect of
beautie, † thou waſt in the delicacies of the paradiſe of God: 13
euerie precious ſtone thy couering: ſardius, topatius, and the
iaſper, chryſolithus, and onyx, and berillus, the ſapphire, and
the carbuncle, and the emerald: gold the worke of thy beau-
tie: and thy * pipes were prepared in the day, that thou waſt
created. † Thou Cherub ſtreched out, and protecting, and I 14
ſette thee in the holie mount of God, in the middes of fyrie
ſtones thou haſt walked. † Perfect in thy wayes from the day 15
of thy creation, :: vntil iniquitie was found in thee. † In the 16
multitude of thy merchandiſe, thyne inner partes were filled
with iniquitie, and thou didſt ſinne: and I caſt thee out from
the mount of God, and deſtroyed thee ô Cherub protecting,
out of the middes of the fyrie ſtones. † And thy hart was ele- 17
uated in thy beautie: thou haſt loſt thy wiſedome in thy beau-
tie, I haue caſt thee to the earth: before the face of kinges I
haue geuen thee, that they might behold thee. † In the multi- 18
tude of thine iniquities, & in the iniquitie of thy merchandiſe,
thou haſt polluted thy ſanctification: I wil therfore bring
forth a fyre out of the middes of thee, to eate thee, and I wil
make thee as ashes vpon the earth in the ſight of al that ſee
thee. † Al that ſhal ſee thee in the Gentils, ſhal be aſtonied 19
vpon thee: thou art become a thing of naught, and thou ſhalt
not be for euer † And the word of our Lord was made to me, 20
ſaying: † Sonne of man, ſet thy face :: againſt Sidon: and 21
thou ſhalt prophecie of it, † and ſhalt ſay: Thus ſaith our Lord 22
God: Behold I to thee Sidon, and I wil be glorified in the
middes of thee: and they ſhal know that I am the Lord, when
I ſhal doe iudgements in it, and ſhal be ſanctified in it. † And 23
I wil ſend into it peſtilence, and bloud in the ſtreetes therof:
& the ſlaine ſhal fal in the middes therof by the ſword round
about: and they ſhal know that I am the Lord. † And there 24
ſhal be no more ſcandal of bitternes to the houſe of Iſrael,
and thorne cauſing payne on euerie ſide round about them,

that

* Foramina, places taking breath.

:: Tyre had much iniquity long before, but when the king thought himſelf to be God. v. 2 this iniquity could not be longer tolerated.

:: As Sidon was nere in ſituation to Tyre, ſo it was made like in ruine for their like pride.

that are againſt them: and they ſhal know that I am the Lord
25 God. † Thus ſaith our Lord God: ∷ When I ſhal haue gathered
together the houſe of Iſrael out of the peoples, in which they
are diſperſed: I wil be ſanctified in them before the Gentils:
and they ſhal dwel in their land, which I gaue to my ſeruant
26 Iacob. † And they ſhal dwel therin ſecure, and they ſhal build
houſes, and ſhal plant vineyards, and ſhal dwel confidently,
when I ſhal haue done iudgements in al, that are their enemies
round about: & they ſhal know that I am the Lord their God.

∷ Al nations wil praiſe God when they ſee that he iuſtly puniſheth his owne people, & afterwards reſtoreth them to their former ſtate.

CHAP. XXIX.

The king of Ægypt ſhal be ouerthrowne: 9. and the kingdom waſted fourtie yeares: 13. It ſhal be repared to a meane ſtate. 17. And ſhal be geuen to the king of Babylon, for his ſeruice in deſtroying Tyre.

1 IN ∷ the tenth yeare, the tenth moneth, the eleuenth day of
the moneth, the word of our Lord was made to me, ſaying:
2 † Sonne of man, ſet thy face againſt Pharao the king of Ægypt:
and thou ſhalt propheſie of him, and of al Ægypt.
3 † Speake, and thou ſhalt ſay: Thus ſaith our Lord God: Behold
I to thee Pharao king of Ægypt, thou great dragon, which
lyeſt in the middes of thy riuers, and ſayeſt: The riuer is mine,
4 and I made it my ſelfe. † And I wil put a bridle in thy iawes:
and I wil faſten the fiſhes of thy riuers to thy ſcales: and I
wil draw thee out of the middes of thy riuers, and al thy fiſhes
5 ſhal ſticke to thy ſcales. † And I wil caſt thee forth into the
deſert, and al the fiſhes of thy riuer: thou ſhalt fal vpon the
face of the earth, thou ſhalt not be collected, nor gathered together:
to the beaſts of the earth, and to the foules of the
6 heauen haue I geuen thee to be deuoured. † And al the inhabitants
of Ægypt ſhal know that I am the Lord: for that thou
7 haſt bene a ſtaffe of reede to the houſe of Iſrael. † When they
tooke thee with the hand, and thou waſt broken, and didſt
rent al their ſhoulder: and they leaning vpon thee, thou waſt
8 broken, and didſt diſſolue al their reines. † Therfore thus
ſaith our Lord God: Behold I wil bring vpon thee the ſword:
9 and wil kil out of thee man, and beaſt. † And the Land of Ægypt
ſhal be into a deſert, and into a wildernes: and they ſhal
know that I am the Lord: for that thou haſt ſayd: The riuer
10 is mine, and I made it. † Therfore behold I to thee, and to thy
riuers: and I wil geue the Land of Ægypt into deſolations,
deſtroyed with the ſword, from the tower of Syene, euen to

∷ Prophetes do not write their propheſies in order of time as they were reueled; for in former chapters he wrote that which he ſaw in the eleuenth yeare: *ch. 26. v. 1.* but that which was ſooner fulfilled: or becauſe Tyre & Sidon were nerer in ſituation to Ieruſalem then Ægypt he writte that propheſie before this.

the borders of Æthiopia. † The foote of man shal not paſſe 11
through it, neither shal the foote of beaſt goe in it: and it shal
not be inhabited fourtie yeares. † And I wil make the Land of 12
Ægypt deſert in the middes of deſert lands, & the cities therof
in the middes of cities ouerthrowen, and they shal be deſolate
fourtie yeares: and I wil diſperſe the Ægyptians into nationes,
and wil ſcatter them into the landes. † Becauſe thus 13
ſaith our Lord God: After the end of fourtie years I wil gather
Ægypt out of the peoples in which they had bene diſperſed.
† And I wil bring backe the captiuitie of Ægypt, and wil place 14
them in the land of Phatures, in the land of their natiuitie,
and they shal be there as a low kingdom: † among other 15
kingdoms it shal be loweſt, and it shal no more be eleuated
ouer the nations, and I wil diminish them that they rule not
ouer the Gentils. † And they shl no more be to the houſe of 16
Iſrael in confidence, teaching iniquitie, that they may flee, and
folow them: and they shal know that I am the Lord God.
† And it came to paſſe in ∷ the ſeuen and twenteth yeare, in 17
the firſt, in the firſt of the moneth: the word of our Lord was
made to me, ſaying: † Sonne of man, Nabuchodnoſor the king 18
of Babylon hath made his armie to ſerue with great ſeruice
agaynſt Tyre: euerie head made bald, and euerie shoulder hath
the heare plucked of: and ∷ there hath bene no reward rendred
him, nor his armie concerning Tyre, for the ſeruice that
he ſerued me agaynſt it. † Therfore thus ſayth our Lord God: 19
Behold I wil geue Nabuchodonſor the king of Babylon in the
Land of Ægypt: and he shal take the multitude therof, and
take the booties therof for a praye, and rifle the ſpoiles therof:
and it shal be ∷ a reward for his armie, † and for the worke, 20
that he ſerued me agaynſt it: I haue geuen him the Land of
Ægypt, for that they haue labored for me, ſayth our Lord
God. † In that day there shal a horne ſpring to the houſe of 21
Iſrael, and I wil geue thee an open mouth in the middes of
them: and they shal know that I am the Lord.

∷ This viſion againſt Ægypt is in confirmation of the former 17. yeares before. v. 1.

∷ Of this place S. Ierom proueth that God rewardeth alſo Infidels for their moral good woorkes temporally, though they can not merite an eternal reward as the iuſt doe.

CHAP. XXX.

Ægypt shal be ſo waſted, 5. that Æthiopia, and other neighboures shal tremble; 9. ſeing the cities and countrie deſtroyed. 20. Al which is confirmed againe by an other viſion.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man prophecie, & ſay: Thus ſayth our Lord 2
God: Howle ye, wo, wo to the day: † becauſe the day is nere, 3
and ∷ the

and :: the day of our Lord approcheth: the day of a cloude, the
4 :: time of the Gentiles ſhal be. † And the ſword ſhal come into
Ægypt: & there ſhal be feare in Æthiopia, when the wounded
ſhal fal in Ægypt, and the multitude therof ſhal be taken
5 away, and the fundations therof be deſtroyed. † Æthiopia,
and Libia, and the Lydians, and al the reſt of the common people,
and Chub, and the children of the land of couenant, ſhal
6 fal with them by the ſword. † Thus ſayth our Lord God:
And they ſhal fal that vnderproppe Ægypt, and the pride of
the empire therof ſhal be deſtroyed: from the towre of Siena
ſhal they fal in it by the ſword, ſayth our Lord the God of
7 hoſtes. † And they ſhal be diſſipated in the middes of deſolate
landes, and the cities therof ſhal be in the middes of deſert
8 cities. † And they ſhal know that I am the Lord: when I ſhal
haue geuen fyre in Ægypt, and al the ayders therof ſhal be
9 broken. † In that day ſhal meſſengers goe forth from my
face in gallies to terrifie the confidenee of Æthiopia, and there
ſhal be feare among them in the day of Ægypt: becauſe it ſhal
10 come without doubt. † Thus ſayth our Lord God: I wil make
the multitude of Ægypt to ceaſe in the hand of Nabuchodo-
11 noſor the king of Babylon. † He and his people with him the
ſtrongeſt of the Gentiles ſhal be brought to deſtroy the land:
and they ſhal draw their ſwordes vpon Ægypt: and ſhal fil the
12 land with the ſlaine. † And I wil make the channels of the
riuers drie, and wil deliuer the land into the handes of the
moſt wicked: and wil diſſipate the land and the fulnes ther-
13 of in the handes of aliens, I the Lord haue ſpoken. † Thus
ſayth our Lord God: And I wil deſtroy the idols, and I wil
make the idols to ceaſe out of Memphis: and duke of the
land of Ægypt there ſhal be no more: and I wil geue terrour
14 in the land of Ægypt. † And I wil deſtroy the land of Pha-
thures, and wil geue fire in Taphnis, and wil do iudgements
15 in Alexandria. † And I wil powre out mine indignation vpon
Peluſium the ſtrength of Ægypt, and wil kil the multitude of
16 Alexandria, † And wil geue fyre in Ægypt: as a woman
in trauel ſhal Peluſium ſorow, & Alexandria ſhal be diſſipated,
17 and in Memphis daylie diſtreſſes. † The youngmen of Helio-
polis, and of Bubaſti ſhal fal by the ſword, and themſelues
18 ſhal be led captiue. † And in Taphnis the day ſhal waxe black,
when I ſhal haue broken there the ſcepters of Ægypt, and
the pride of the might therof ſhal faile in it: the cloude ſhal

:: The day of iuſt puniſhment is called the day of our Lord. As the Apoſtle calleth the day of general iudgement the day of our Lord. *1. Cor. 5. 2. Cor. 1. & 1. Theſ. 5.*

:: The time when the Chaldees, the moſt potent nation ſhal conquer, and triumph ouer Ægypt.

couer her, & her daughters ſhal be led into captiuitie. † And I 19
wil doe iudgements in Ægypt: & they ſhal know that I am the
Lord. † And it came to paſſe in the eleuenth yeare, in the firſt 20
moneth, in the ſeuenth of the moneth, the word of our Lord
was made to me, ſaying: † Sonne of man, I :: haue broken 21
the arme of Pharao king of Ægypt: and behold it is not wound
vp, that health might be reſtored to it, that it might be bound
with clothes, and ſwadled with linnen cloutes, that recouering
ſtrength it might hold the ſword. † Therfore thus ſaith our 22
Lord God: Behold I to Pharao king of Ægypt, & I wil breake
into peeces his ſtrong arme, already broken: and I wil caſt
downe the ſword out of his hand: † and wil diſperſe Ægypt 23
among the Gentils, and wil ſcatter them in the landes. † And 24
I wil ſtrengthen the armes of the king of Babylon, and wil
geue my ſword in his hand: and I wil breake the armes of Pha-
rao, and the ſlaine before his face ſhal grone with groninges.
† And I wil ſtrengthen the armes of the king of Babylon, and 25
the armes of Pharao ſhal fal: and they ſhal know that I am
the Lord, when I ſhal geue my ſword into the hand of the
king of Babylon, and he ſhal haue ſtreched it forth vpon the
Land of Ægypt. † And I wil diſperſe Ægypt into nations, 26
and wil ſcatter them into landes, and they ſhal know that I
am the Lord.

:: Part of the kingdom of Ægypt was ſubdued before this time by the king of Babylon. 4. *Reg.* 24. *v.* 7.

CHAP. XXXI.

The glorie of Aſſirians excelling al other kingdomes, 10. was ouerthrowne, God ſo ordayning, by the Chaldees: 18. much leſſe ſhal Ægypt eſcape.

AND it came to paſſe in the eleuenth yeare, the third mo- 1
neth, the firſt of the moneth, the word of our Lord was
made to me, ſaying: † Sonne of man, ſay to Pharao the king 2
of Ægypt, and to his people: :: To whom art thou made like
in thy greatnes? † Behold Aſſur as it were a ceder in Libanus, 3
fayre of boughes, and thicke of leaues, and high of height, and
the toppe therof is eleuated among the thicke boughes. † The 4
waters haue nouriſhed him, the depth hath exalted him, the
riuers therof ranne out round about the rootes therof, and
he ſent forth her riuers to al the trees of the countrie. † Ther- 5
fore was his height eleuated aboue al the trees of the countrie:
and his groues were multiplied, and his boughes were eleua-
ted becauſe of manie waters. † And when he had ſpred forth 6
his ſhadow, in his boughes al the foules of the heauen
made

:: Thou that ſemeſt to thyſelf inuincible yet art thou not equal to the king of Aſſirians, who already is ouerthrowne; and ſo ſhalt thou likewiſe be.

made neſts, and vnder his leaues al beaſts of the forreſts engendred,
and vnder his ſhadow dwelt the aſſemblie of verie
7 manie nations. † And he was moſt faire in his greatnes, and
in the enlarging of his groues: for his roote was nere manie
8 waters. † The ceders were not higher then he in the paradiſe
of God, the firretrees matched not his toppe, and the planetrees
were not equal to his boughes: no tree of the paradiſe
9 of God was likened to him, and to his beautie. † Becauſe I
made him beautiful, and with manie & thicke boughes: and al
the trees of pleaſure, that were in the paradiſe of God, did
10 emulate him. † Therfore thus ſaith our Lord God: For that
he is extolled in height, and hath geuen his toppe greene and
11 thicke, and his hart is eleuated in his height: † I haue deliuered
him into the handes of the ſtrongeſt of the nations,
doing he ſhal doe to him: according to his impietie I haue caſt
12 him out. † And aliens, and the moſt cruel of the nations ſhal
cut him downe, and ſhal throw him forth vpon the mountaines,
and in al valleis his boughes ſhal fal, and his groues ſhal
be broken on al rockes of the land: and al the peoples of the
13 earth ſhal depart from his ſhadow, and ſhal leaue him. † In
his ruine dwelt al the foules of heauen, and in his boughes
14 were al the beaſts of the fielde. † For which cauſe there ſhal
not be eleuated in their height al the trees of the waters, neither
ſhal they put their highnes among the wooddie and
thicke ones, neither ſhal they ſtand in their height, al that are
watered with waters: becauſe they are al deliuered into death
to the loweſt earth in the middes of the children of men, to
15 them that goe downe into the lake. † Thus ſaith our Lord
God: In the day that he went downe to hel, I brought in
mourning, I couered him with the depth: and I ſtayed his riuers,
and kept in manie waters: Libanus was made ſad vpon
16 him, and al the trees of the filde were ſhaken. † At the ſound
of his ruine I moued the Gentils, when I brought him downe
to hel with them, that deſcended into the lake: and al the trees
of pleaſure goodlie and glorious in Libanus, al that were watered
17 with waters, were comfourted in the loweſt earth. † For
they alſo ſhal goe downe with him to hel to the ſlaine by the
ſword: and the arme of euerie one ſhal ſitte vnder his ſhadow
18 in the middes of the nations. † :: To whom art thou likened
ô thou noble and loftie among the trees of pleaſure? Behold
thou art brought downe with the trees of pleaſure to the

:: Although ô Ægypt thou art like to the moſt potent kingdomes, yet as the Aſſirians & others ſo thou alſo ſhalt be ruined.

loweſt earth: in the middes of the vncircumciſed shalt thou ſleepe, with them that are ſlaine by the ſword, the ſame is Pharao, and al his multitude, ſaith our Lord God.

CHAP. XXXII.

The Prophet lamenteth the deſtruction of Ægypt. 11. *proſecuting his prophecie of the moſt lamentable deſtruction therof.* 17. *foreshewing that the more it is exalted in ſtrength and glorie, ſo much more miſerable shal be the fal therof.*

:: Here it is manifeſt that this prophet counteth the yeares by the time of tranſmigration of king Iechonias, for it is clere that Sedecias reigned only eleuen yeares. 4. *Reg.* 24. & 25. *Iere.* 39. & 52.

AND it came to paſſe, :: the twelth yeare, in the twelth 1
moneth, in the firſt of the moneth, the word of our Lord
was made to me, ſaying: † Sonne of man, take vp a lamenta- 2
tion vpon Pharao the king of Ægypt, & thou shalt ſay to him:
Thou art likened to the Lion of the Gentils, and the dragon,
that is in the ſea: and thou didſt ſtrike with the horne in thy
riuers, and didſt truble the waters with thy fete, and didſt con-
culcate their ſtreames. † Therfore thus ſaith our Lord God: I 3
wil ſpred my nette vpon thee in the multitude of manie peo-
ples, and I wil draw thee out in my nette. † And I wil throw 4
thee forth on the ground, vpon the face of the filde wil I caſt
thee away: and I wil make al the foules of heauen to dwel
vpon thee, and I wil fil of thee the beaſtes of al the earth. † And 5
I wil geue thy fleſh vpon the moutaines, and wil fil the litle
hilles with thy corruption. † And I wil water the earth with 6
the ſtinche of thy bloud vpon the mountaines, and the valleis
shal be filled of thee. † And I wil couer the heauens, when 7
thou shalt be extinguished, and I wil make the ſtarres therof
to waxe blacke: the ſunne I wil couer with a cloude, and the
moone shal not geue her light. † I wil make :: al the lightes 8
of heauen to mourne vpon thee: & I wil geue darkenes vpon
thy land, ſaith our Lord God, when thy wounded shal fal in the
middes of the land, ſaith our Lord God. † And I shal prouoke 9
to anger the hart of manie peoples, when I shal haue brought
in thy deſtruction in the Gentils vpon the landes, which thou
knoweſt not. † And I wil make manie peoples to be aſtonied 10
vpon thee, and their kinges, with exceding horrour shal be
afraid vpon thee, when my ſword shal beginne to flie vpon
their faces: and they shal be aſtonied ſodenly, euerie one for
his life, in the day of thy ruine. † Becauſe thus ſaith our Lord 11
God: † The ſword of the king of Babylon shal come to thee, 12
in the ſwordes of the valients wil I ouerthrow thy multitude:

:: This hyperbolical ſpeach deſcribeth the former glorie of Ægypt, as if al lightes were much diminiſhed, when this kingdom was darkned.

inuincible are al theſe Gentils: and they ſhal waſte the pride
13 of Ægypt, and the multitude therof ſhal be diſſipated. † And
I wil deſtroy al the beaſts therof, that were vpon verie manie
waters: and the foote of man ſhal truble them no more, neither
14 ſhal the hoofe of beaſts truble them. † Then wil I make
their waters moſt pure, and their riuers I wil bring as oile, ſaith
15 our Lord God. † When I ſhal haue made the Land of Ægypt
deſolate: and the land ſhal be made deſert of her fulnes, when
I ſhal haue ſtrooken al the inhabitãts therof: & they ſhal know
16 that I am the Lord. † It is lamentation, and they ſhal lament
it, the daughters of the Gentils ſhal lament it, vpon Ægypt, and
vpon the multitude therof they ſhal lament it, ſaith our Lord
17 God. † And it came to paſſe in the twelfth yeare, in the fifteenth
of the moneth, the word of our Lord was made to me, ſaying:
18 † Sonne of man, ſing a mourning ſong vpon the multitude of
Ægypt: and plucke her downe, herſelf, and the daughters of
the ſtrong nations to the loweſt earth with them, that goe
19 downe into the lake. † Fayrer then whom art thou? Deſcend,
20 and ſleepe with the vncircumciſed. † In the middes of the
ſlaine by the ſword they ſhal fal: the ſword is geuen, they haue
21 drawen her, and al her peoples. † The moſt mightie of the
ſtrong ſhal ſpeake to him from the middes of hel, which went
downe with his helpers, and ſlept vncircumciſed, ſlaine by the
22 ſword. † There Aſſur, and al his multitude: round about him
their graues, al the ſlaine, and they that fel by the ſword.
23 † Whoſe graues were made in the loweſt lakes: and his multitude
was made round about his graue: al the ſlaine, and
they that fel by the ſword, which ſometime had geuen feare
24 in the land of the liuing. † There Ælam, and al the multitude
therof round about her graue. al theſe ſlaine, and falling
by the ſword: that went downe vncircumciſed to the loweſt
earth: which did put their terrour in the land of the liuing,
and they haue borne their ignominie with them, that goe
25 downe into the lake. † In the middes of their ſlaine they haue
ſet :: her couche among al her peoples: round about :: him
their graue: al theſe vncircumciſed, and ſlaine by the ſword,
for they gaue their terrour in the land of the liuing, and haue
borne their ignominie with them, that deſcend into the lake:
26 they are layde in the middes of the ſlaine. † There Moſoch,
and Thubal, and al their multitude: round about him their
graues: al theſe vncircumciſed, and ſlaine, and falling by the

:: The countrie of the Ælamites:

:: and the king of Ælamites ſhal alſo periſh with Aſſirians, Ægyptians, & other infidels.

ſword: becauſe they gaue their feare in the land of the liuing:
† And they ſhal not ſleepe with the valients, and them that fel, 27
and the vncircumciſed, that went downe to hel with their weapons,
and put their ſwordes vnder their heades, and their iniquities
were in their bones: becauſe they were made the terrour
of the valients in the land of the liuing. † And thou therfore 28
ſhalt be deſtroyed in the middes of the vncircumciſed, and
ſhalt ſleepe with the ſlaine by the ſword. † There Idumea, 29
and her kinges, & al her princes, which were geuen with their
hoſt with the ſlaine by the ſword: and which ſlept with the
vncircumciſed, and with them that goe downe into the lake.
† There al the princes of the North, and al the hunters: which 30
were brought downe with the ſlaine, fearing, and in their
ſtrength confounded: which ſlept vncircumciſed with the
ſlaine by the ſword, and haue borne their ignominie with
them, that goe downe into the lake. † Pharao ſaw them, and 31
he was comforted vpon al his multitude, which was ſlaine by
the ſword, Pharao, and al his hoſt, ſaith our Lord God. † becauſe 32
I gaue his terrour in the land of the liuing, & he ſlept in
the middes of the vncircumciſed with the ſlaine by the ſword:
Pharao and al his multitude: ſaith our Lord God.

CHAP. XXXIII.

By example of a watchman, 7. God chargeth the prophet to declare whatſoeuer dangers he ſeeth imminent to the people. 10. Sinners repenting ſhal be ſaued, and if the iuſt leaue their iuſtice they ſhal be damned 21. The promiſe made to Abraham maketh not the Iewes ſecure: 23. but for their enormious ſinnes they ſhal be caried out captiues. 33. Then they ſhal know that the prophet ſaid the truth.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man, ſpeake to the children of thy people, 2
and thou ſhalt ſay to them: The land when I ſhal bring the
ſword in vpon it, and the people of the land take a man, one
of their meaneſt, & make him :: a watchman ouer them: † and 3
he ſhal ſee the ſword coming vpon the land, and ſound with
the trumpet, & tel the people: † and he that heareth the ſound 4
of the trumpet, whoſoeuer he be, and doth not looke to himſelfe,
and the ſword come, and take him: his bloud ſhal be
vpon his head. † He heard the ſound of the trumpet, and did 5
not looke to himſelf, his bloud ſhal be on himſelf: but if he
ſhal looke to himſelf, he ſhal ſaue his life. † And if the watch- 6

:: Paſtors are not excuſed, omitting to admoniſh their flocke either for feare of danger, or for deſpare of the ſinners amendment.

man ſee the ſword coming, and ſound not with the trumpet:
and the people looke not to them ſelues, and the ſword come,
and take a ſoule from among them: he certes is caught in his
iniquitie, but his bloud I wil require of the hand of the watchman.
7 † And thou ſonne of man, I haue made thee a watchman
to the houſe of Iſrael: hearing therfore the word from
8 my mouth, thou ſhalt tel them from me. † If when I ſay to
the impious: O thou impious, dying thou ſhalt dye: thou
ſpeake not that the impious may keepe himſelf from his way:
the impious himſelf ſhal dye in his iniquitie, but his bloud I
9 wil require at thy hand. But if thou telling the impious, that
he conuert from his wayes, he conuert not from his way: he
ſhal dye in his iniquitie: but thou haſt deliuered thy ſoule.
10 † Thou therfore ô ſonne of man ſay to the houſe of Iſrael:
Thus you haue ſpoken, ſaying: Our iniquities, and our ſinnes
are vpon vs, & in them we fade away: how then can we liue?
11 † Say to them: Liue I, ſayeth our Lord God: :: I wil not the
death of the impious, but that the impious conuert from his
way, and liue. Conuert, conuert ye from your moſt euil wayes:
12 and :: why wil you dye ô houſe of Iſrael? † Thou therfore
ſonne of man ſay to the children of thy people: The iuſtice of
the iuſt ſhal not deliuer him, in what day ſoeuer he ſhal ſinne:
and the impietie of the impious ſhal not hurt him, in what
day ſoeuer he ſhal conuert from his impietie: and the iuſt can
13 not liue in his iuſtice, in what day ſoeuer he ſhal ſinne. † Yea
if I ſhal ſay to the iuſt that liuing he ſhal liue, and he truſting
in his iuſtice doe iniquitie: al his iuſtices ſhal be forgotten, and
in his iniquitie, which he hath wrought, in the ſame ſhal he
14 dye. † And if I ſhal ſay to the impious: Dying thou ſhalt dye:
and he do penance from his ſinne & do iudgement and iuſtice,
15 † and the ſame impious reſtore pledge, and render robberie,
walke in the commandments of life, and doe not anie vniuſt
16 thing: liuing he ſhal liue, & ſhal not dye. † Al his ſinnes, which
he hath ſinned, ſhal not be imputed to him: he hath done iudgement
17 and iuſtice, liuing he ſhal liue. † And the children of thy
people, haue ſaid: The way of our Lord is not of equal weight,
18 & their owne way is vniuſt. † For when the iuſt ſhal depart frõ
19 his iuſtice, and doe iniquities, he ſhal dye in them. † And when
the impious ſhal depart from his impietie, and ſhal doe iudgements,
20 and iuſtice: he ſhal liue in them. † And you ſay: The
way of our Lord is not right, euery one according to his wayes

For euerie one ſhal be iudged as he diſchargeth or neglecteth his owne office. *S. Iero.*

:: Gods abſolute or conſequent wil is alwayes fulfilled: but not his conditional or antecedent. As is noted *ch. 18. v. 23.*

:: God being alwayes ready to ſhew mercie, knocking at the dore of our hart *Apoc. 3. v. 20.* it is of mens owne wilfulnes that they are not ſaued: according to that general Axiome. *Man doing that in him lieth God is not wanting of his part to ſaue al.* S. *Tho.* 1. 2. *q.* 109. *a.* 6. & *q.* 112. *a.* 3.

wil I iudge of you, ô houſe of Iſrael. † And it came to paſſe 21
in :: the twelfth yeare, in the tenth moneth, in the fifth of the
moneth of our tranſmigration, there came to me one that was
fled from Ieruſalem, ſaying: The citie is made waſte. † And 22
the hand of our Lord had bene made to me in the euening,
before he came that was fled: and he opened my mouth til he
came to me in the morning, and my mouth being opened I
was ſilent no more. † And the word of our Lord was made 23
to me, ſaying: † Sonne of man: They that dwel in theſe 24
ruinous places, vpon the ground of Iſrael, ſpeaking doe ſay:
Abraham was one, and by inheritance he poſſeſſed the land:
but we be manie, the land is geuen vs in poſſeſſion. † Therfore 25
thou ſhalt ſay to them: Thus ſaith our Lord God: Ye that eate
in bloud, & lift vp your eyes to your vncleanes, & ſhed bloud:
what ſhal you poſſeſſe the land by inheritance? † You ſtood 26
on your ſwords, you haue done abominations, and euerie one
hath polluted his neighbours wife: and you wil poſſeſſe the
land by inheritance? † Thus thou ſhalt ſay to them: Thus 27
ſaith our Lord God: Liue I, that they which dwel in the ruinous
places, ſhal fal by the ſword: and he that is in the filde,
ſhal be deliuered to beaſtes to be deuoured: and they that are
in holdes, and caues, ſhal dye of the peſtilence. † And I wil 28
geue the land into a wildernes, & into a deſert, and the proude
ſtrength therof ſhal faile, and the mountaines of Iſrael ſhal be
deſolate, becauſe there is none to paſſe by them. † And they 29
ſhal know that I am the Lord, when I ſhal geue their land deſolate
and deſert for al their abominations, which they haue
wrought. † And thou ſonne of man: the children of thy 30
people, which ſpeake of thee by the walles, and in the doores
of houſes, and one ſaith to an other, a man to his neighbour,
ſpeaking: Come, and let vs heare what is the word that procedeth
from our Lord. † And they come to thee, as if a people 31
ſhould goe in, and my people ſitte before thee: and they heare
thy wordes, and doe them not: becauſe they turne them into
a ſong of their mouth, and their hart foloweth their auarice.
† And thou art vnto them as a muſical ſong which is ſung with 32
ſwete and pleaſant ſound: and they heare thy wordes, and
doe them not. † And when it ſhal come to paſſe which was 33
told before (for behold it cometh) then ſhal they know that
there was a prophet among them.

:: As he prophecied *ch.* 24. *v.* 2 the very day vvhen the ſiege begane: ſo he foreſhewed alſo *v.* 26. that one flying avvay ſhould tel of the taking and ſpoyling of the citie three yeares after.

CHAP.

CHAP. XXXIIII.

A commination to euil paſtors: 11. *and a prophecie of the coming of Chriſt, the true Paſtor; who wil gather his flocke from al partes of the earth.* 25. *and conſerue it for euer.*

1 AND the word of our Lord was made to me, ſaying:
2 † Sonne of man prophecie of the paſtours of Iſrael:
prophecie, and thou ſhalt ſay to the paſtours: Thus ſayth our
Lord God: Wo to the paſtours of Iſrael, which fed themſelues:
3 are not the flockes fed of the paſtours? † You did eate the
milke, and were couered with the wool, and that which was
4 fatte ye killed: but my flocke you fed not. † That which was
weake, you ſtrengthened not: and that which was ſicke, you
healed not: that which was broken, you bound not vp: and
that which was caſt away, you brought not againe: and that
which was loſt, you ſought not: but with auſteritie you did
5 rule ouer them, and with might. † And my ſheepe were diſperſed,
becauſe there was ∷ no paſtour: and they came to be
deuoured of al the beaſts of the filde, and were diſperſed.
6 † My flockes haue wandered in al mountaines, and in euerie
high hil: and vpon al the face of the earth were my flockes
diſperſed, and there was none that ſought them, there was
7 none, I ſay, that ſought them. † Therfore ye ſheepheards
8 heare the word of our Lord: † Liue I, ſaith our Lord God:
that for as much as my flockes haue bene made a ſpoile: & my
ſheepe to be deuoured of al the beaſts of the filde, becauſe
there was no paſtour (for my paſtours did not ſeeke my flocke
but the paſtours fed themſelues, & my flockes they fed not:)
9 † therfore ye paſtours heare the word of our Lord: † Thus
10 ſayth our Lord God: Behold I my ſelf vpon the ſhepheards,
I wil require my flocke of their hand, and I wil make them
ceaſe, that they fede my flocke no more, and that the paſtours
feede no more themſelues: and I wil deliuer my flocke out of
11 their mouth, and it ſhal no more be meate for them. † Becauſe
thus ſaith our Lord God: Behold I my ſelf wil ſeeke my
12 ſheepe, and wil viſite them. † As the paſtour viſiteth his
flocke in the day when he ſhal be in the middes of his ſheepe
which were ſcattered: ſo wil I viſite my ſheepe, and wil deliuer
them out of al places, wherein they had bene diſperſed
13 in the day of the cloude and of darkenes. † And I wil
bring them out of the peoples, and wil gather them out of

:: Paſtors do lawfully eate of the milke of their flock. 1. *Cor.* 9. *v.* 7. but they ought not to take the wool, nor fleſh to themſelues, which belong to their maſter.

::He that hath ſpiritual charge of ſoules, and ſeeketh his owne temporal profite, not the ſpiritual good of his flocke, is in dede no paſtor, but a hyreling, or if he alſo teach falſe doctrine, he is a woolf. *Ioan.* 10.

the

the landes,and wil bring them into their owne land: and I wil
feede them in the mountaines of Iſrael, in the riuers, and in
al the ſeates of the land. † In the moſt plentiful paſtures wil I 14
feede them, and in the high mountaines of Iſrael ſhal be their
paſtures: there ſhal they reſt on the greene graſſe, and in fatte
paſtures they ſhal be fed vpon the mountaines of Iſrael. † I 15
wil fede my ſheepe:& I wil make them lie,ſaith our Lord God.
†∷That which was loſt,I wil ſeke:& that which was caſt away, 16
I wil bring againe:and that which was broken I wil binde vp:
and that which was weake, I wil ſtrengthen: and that which
was fatte & ſtrong,I wil kepe: & wil feede them in iudgment.
† And you my flockes,thus ſaith our Lord God: Behold I iudge 17
betwen beaſt and beaſt, of rammes, and of bucke goates.
† Was it not ynough for you to feede vpon good paſtures? 18
you haue beſides alſo troden downe with your fete the reſidue
of your paſtures: and when you dranke moſt pure water, the
reſt you trubled with your feete. † And my ſheepe were fed 19
with thoſe thinges, which were troden with your feete: and
what your feete had trubled, that did they drinke. † Therfore 20
thus ſaith our Lord God to you: Behold, I myſelf doe iudge
betwen the fat beaſt and the leane. † For that you with ſides 21
and shoulders did thruſt, and with your hornes ſtroke al the
weake beaſtes, til they were diſperſed abrode: † I wil ſaue my 22
flocke,& it ſhal be no more into ſpoile, & I wil iudge betwen
beaſt and beaſt. † AND I WIL RAISE VP OVER THEM ONE 23 Ioa. 10.
PASTOVR: who ſhal fede them,my ſeruant ∷ Dauid: he ſhal
fede them, and he ſhal be their Paſtour. † And I the Lord 24
wil be their God:& my ſeruant Dauid the prince in the middes
of them: I the Lord haue ſpoken. † And I wil make a coue- 25
nant of peace with them, and wil make the moſt cruel beaſtes
to ceaſe out of the land: and they that dwel in the deſert, ſhal
ſleepe ſecure in the forreſts. † And I wil put them round a- 26
bout my hil a bleſſing: and I wil bring downe the showere
in his time, there ſhal be raynes of bleſſing. † And the tree 27
of the filde ſhal geue his fruite, and the earth ſhal geue her
ſpring, and they ſhal be in their land without feare: and they
ſhal know that I am the Lord, when I ſhal haue broken the
cheynes of their yoke, and ſhal haue deliuered them out of the
hand of thoſe that rule ouer them. † And they ſhal be no more 28
for a ſpoile in the Gentiles,neither ſhal the beaſtes of the earth
deuoure them: but they ſhal dwel confidently without any
terrour.

∷ Not only Chriſt himſelf but alſo others ſhal doe theſe right Offices of true paſtors in the new Teſtament. as S. Paul conformably teacheth. *Ephe. 4.* that God geueth *Apoſtles, Prophets Euangeliſtes, Paſtors and doctors to the conſummation: of Sainctes, til vve mete al into the vnitie of faith &c.*

∷ No Iewe is ſo obſtinate, nor heretike ſo blind, but al confeſſe that Meſſias, Chriſt is here called by the name of Dauid. For king Dauid was now dead long before this prophet liued. See the ſame *ch. 37. v. 24. 25.* and in manie places of holie Scripture.

29 terrour. † And I wil raiſe vp vnto them a bud of name: and
they ſhal be no more diminiſhed for famine in the land, neither
ſhal they beare anie more the reproch of the Gentiles.
30 † And they ſhal know that I the Lord their God with them,
and they my people the houſe of Iſrael: ſaith our Lord God.
31 † And you my flockes, the flockes of my paſture are men:
and I the Lord your God, ſaith our Lord God.

CHAP. XXXV.

An other prophecie againſt the Idumeans, 5. becauſe they afflicted the Iſraelites.

1 AND the word of our Lord was made to me, ſaying:
2 † Sonne of man :: ſet thy face againſt mount Seir, and
3 thou ſhalt prophecie of it, and ſhalt ſay to it: † Thus ſaith
our Lord God: Behold I to thee mount Seir, and I wil ſtretch
forth my hand vpon thee, and wil make thee deſolate and
4 deſert. † Thy cities I wil deſtroy, and thou ſhalt be deſert:
5 and thou ſhalt know that I am the Lord. † ∴ For that thou
haſt bene an euerlaſting enemie, and haſt ſhut vp the children
of Iſrael into the handes of the ſword in the time of their affliction,
6 in the time of extreme iniquitie. † Therfore liue I, ſaith
our Lord God, that I wil deliuer thee vnto bloud, & bloud ſhal
perſecute thee: & wheras thou haſt hated bloud, bloud ſhal perſecute
7 thee. † And I wil make mount Seir deſolate and deſert:
8 and I wil take from it the comer, and goer. † And I wil fil his
mountaines with his ſlaine: in thy hilles, and in thy valleis, and
9 in the torrents ſhal the ſlaine with the ſword fal. † Into euerlaſting
deſolations wil I deliuer thee, and thy cities ſhal not be
10 inhabited: and thou ſhalt know that I am the Lord God. † For
that thou haſt ſaid: The two nations, and the two landes ſhal
be mine, and I wil poſſeſſe them by inheritance: wheras our
11 Lord was there. † Therfore liue I, ſaith our Lord God, that
I wil doe according to thy wrath, and according to thy zele,
which thou haſt vſed hating them: and I wil be made knowne
12 by them, when I ſhal haue iudged thee. † And thou ſhalt
know that I the Lord haue heard al thy reproches, that thou
haſt ſpoken of the montaines of Iſrael, ſaying: They are deſert,
13 they are geuen vnto vs to deuoure. † And you roſe vp vpon
me with your mouth, & haue derogated your wordes againſt
14 me: I heard it. † Thus ſaith our Lord God: Al the earth re-
15 ioycing, I wil bring thee into a wildernes. † As thou haſt

:: This frequent phraſe here and in other places ſignifieth, *turne thy ſpeach* to ſpeake of ſuch and ſuch people: or, *ſpeake boldly and freely* fearing no man.

∴ God accounteth al iniuries done againſt his Church, as done againſt himſelf. So our Sauiour charged Saul perſecuting the Church, as perſecuting himſelf. *Act.* 9. v. 4.

reioyced vpon the inheritance of the houſe of Iſrael, becauſe it was diſſipated, ſo wil I doe to thee: Thou ſhalt be diſſipated mount Seir, and al Idumea: and they ſhal know that I am the Lord.

CHAP. XXXVI.

The 4. part. The reduction of the Iewes from captiuitie: and the Redemption of mankind by Chriſt.

The Iewes ſhal be reduced from captiuitie, 13. their maners amended. 16. which are enormious, 22. by ſpecial grace of God, for the glorie of his name: 25. fulfilled by Chriſts baptiſme.

AND thou ſonne of man, prophecie concerning the 1
mountainnes of Iſrael, and thou ſhalt ſay: Mountainnes
of Iſrael heare ye the word of our Lord: † Thus ſaith our Lord 2
God: For that the enemie hath ſayd of you: Aha, the euerlaſting
heightes are geuen to vs for an inheritance: † therfore 3
prophecie, & ſay: Thus ſaith our Lord God: For that you haue
bene deſolate, and troden downe round about, and made
an inheritance to the reſt of the Gentils, and haue aſcended
:: vpon the lippe of the tongue, & the reproche of the people:
† therfore ye mountaines of Iſrael heare the word of our 4
Lord God: Thus ſayth our Lord God to the mountaines, and
hilles, to the torrents, and valleis, & the deſerts, and broken
walleis, & to the cities forſaken which are ſpoiled, & ſcotned
of the reſt of the Nations round about. † Therfore thus 5
ſaith our Lord God: Becauſe in fyre of my zele I haue ſpoken of
the reſt of the nations, and of al Iduma, which haue geuen my
land to themſelues for an inheritance with ioy, and with al
their hart, and with the minde: and haue caſt it forth to waſte
it: † therfore prophecie concerning the ground of Iſrael, and 6
thou ſhalt ſay to the montaines, & hilles, to the hiltoppes, and
valleis: Thus ſaith our Lord God: Behold I haue ſpoken in my
zele, & in my furie becauſe you haue ſuſteyned the confuſion
of the Gentiles. † Therfore thus ſayth our Lord God: I haue 7
lifted my hand, that the Gentiles which are round about you,
they may beare their confuſion. † But you ô mountaines 8
of Iſrael may ſhoote forth your boughes, and bring forth
your fruite to my people of Iſrael: for he is at hand to come.
† Becauſe loe I to you, and I wil turne to you, and you ſhal be 9
ploughed, and ſhal take ſeede. † And I wil multiplie in you 10
men, & al the houſe of Iſrael: and the cities ſhal be inhabited,
and the ruinous places ſhal be repayred. † And I wil reple- 11
niſh you with men, and with beaſts: and they ſhal be multi-
plied

:: Your captiuitie and diſtreſſed ſtate hath geuen occaſion to al nations to ſpeake & diſcourſe of you. As Ieremie prophecied. *ch. 24. v. 9. I wil geue them into reproch, & to be a parable and a prouerb. &c.*

plied, and increaſe: and I wil make you dwel as from the be-
ginning, and wil endewe you with greater giftes, then you
haue had from the beginning: and you shal know that I am
12 the Lord. † And I wil bring men vpon you, my people Iſrael,
and they shal poſſeſſe thee by inheritance: and thou shalt be
for an inheritance to them, and thou shalt adde no more to be
13 without them. † Thus ſaith our Lord God: For that they ſay
of you: A deuourer of men thou art, and one that doeſt ſuffo-
14 cate thy nation. † Therfore thou shalt eate men no more, and
15 thy nation thou shalt kil no more, ſaith our Lord God: † nei-
ther wil I make the confuſion of the Gentils, to be heard in
thee anie more, and the reproch of the people thou shalt not
beare, and thy nation thou shalt loſe no more, ſaith our Lord
16 God. † And the word of our Lord was made to me, ſaying:
17 † Sonne of man, the houſe of Iſrael dwelt in their ground,
and polluted it in their wayes, and in their ſtudies according
to the vncleanes of a menſtruous woman was their way made
18 before me. † And I haue powred out mine indignation vpon
them for the bloud, which they haue shed vpon the land, and
19 in their idols haue polluted it. † And I haue diſperſed them
into the Gentils, and they are ſcattered into the landes: ac-
cording to their wayes, and their inuentions haue I iudged
20 them. † And they went in to the Nations, vnto which they en-
tered, and ∷ haue polluted my holie name, when it was ſaid
of them: This is the people of the Lord, and out of his land
21 they are come forth. † And I haue ſpared my holie name,
which the houſe of Iſrael polluted among the Gentiles, to
22 which they entered in. † Therfore thou shalt ſay to the houſe
of Iſrael: Thus ſaith our Lord God, not for your ſake wil I
doe it, ô houſe of Iſrael, but for my holie name which you haue
23 polluted in the Nations to which you entered. † And I wil
ſanctifie my great name, that is polluted among the Gentiles,
which you haue polluted in the middes of them: that the Gen-
tils may know that I am the Lord, ſaith our Lord of hoſtes,
24 when I shal be ſanctified in you before them. † For I wil take
you out of the Gentils, and wil gather you together out of al
25 the landes, and wil bring you into your land. † And I wil
powre out vpon you ∷ cleane water, and you shal be clenſed
from al your contaminations, & from al your idols wil I clenſe
26 you. † And I wil geue you a new hart, and wil put a new ſpirit
in the middes of you: and wil take away the ſtonie hart out of

∷ Iewes by their ſinnes prouoking God to puniſh them with captiuitie, gaue occaſion that other nations ſaid: God could not defend his people: blaſpheming againſt his powre, when he exerciſed iuſtice.

∷ Rabbi Dauid & the Chaldee Paraphraſis expound this place of remiſſion of ſinne. And al Chriſtian Doctors vnderſtand it of Baptiſme, which in dede is in water clenſing ſinnes. *Epheſ* 5. *v.* 26. *Tit* 3. *v.* 5.

:: An euident text, that by Gods grace ſome men do kepe the commandments.

your fleſh, and wil geue you a fleſhie hart. † And I wil put 27
my ſpirite in the middes of you: and I :: wil make that you
walke in my precepts, & keepe my iudgements, and doe them.
† And you ſhal dwel in the land which I gaue to your fathers, 28
and you ſhal be my people, and I wil be your God. † And I 29
wil ſaue you from al your contaminations: and I wil cal for
corne, and wil multiplie it, and wil not put famine vpon you.
† And I wil multiplie the fruite of the tree, and the ofſprings 30
of the filde, that you beare no more the reproch of famine
among the Gentils. † And you ſhal remember your moſt 31
wicked wayes, and your ſtudies not good: and your iniquities,
and your wicked deedes ſhal diſpleaſe you. † Not for you wil 32
I doe it, ſaith our Lord God, be it knowne to you: be ye confounded,
and aſhamed vpon your wayes, ô houſe of Iſrael.
† Thus ſaith our Lord God: In the day that I ſhal clenſe you 33
from al your iniquities, and ſhal make the cities to be inhabited,
and ſhal repayre the ruinous places, † and the deſert 34
land ſhal be tilled, which once was deſolate in the eyes of
euerie wayfaringman, † they ſhal ſay: This land vntilled is 35
become as a garden of pleaſure: and the deſert cities, and deſtitute
and vndermined, haue ſitten fenced. † And the Nations 36
whatſoeuer ſhal be left round about you, ſhal know that I the
Lord haue builded the deſtroyed thinges, and planted the vntilled
places, that I the Lord haue ſpoken, and done it. † Thus 37
ſaith our Lord God: As yet in this ſhal the houſe of Iſrael finde
me, that I wil doe for them: I wil multiplie them as a flocke of
men, † as a holie flocke, as the flocke of Ieruſalem in the ſolemnities 38
therof: So ſhal the deſert cities be ful of flockes of
men: and they ſhal know that I am the Lord.

CHAP. XXXVII.

By dead bones riſing to life (which alſo ſignifieth the general reſurrection) 11. is prophecied the reduction of the Iewes from captiuitie: 15. the kingdoms of Iuda, and Iſrael ſhalbe reduced into one kingdom: 23. in figure that al Nations ſhal be vnited in Chriſt.

THE hand of our Lord was made vpon me, and brought 1
me forth in the ſpirite of our Lord: and left me in the
middes of a filde, that was ful of bones. † And he led me 2
about through them on euerie ſide: & there were verie manie
vpon the face of the filde, and exceeding drie. † And he ſayd 3
to me: Sonne of man, thinkeſt thou theſe bones ſhal liue?

And

4 And I ſayd,: Lord God, thou knoweſt. † And he ſayd to me:
Prophecie of theſe bones: and thou ſhalt ſay to them: Drie
5 bones heare ye the word of our Lord. † Thus ſaith our Lord
God to theſe bones: Behold :: I wil put ſpirite into you, and
6 you ſhal liue. † And I wil geue ſinowes vpon you, and wil
make fleſh to grow vp ouer you, and wil ſtrech a skine on you:
and I wil geue you ſpirite, and you ſhal liue, & you ſhal know
7 that I am the Lord. † And I prophecied as he had commanded
me: and there was made a ſound when I prophecied, and
behold a commotion: and bones came to bones, euerie one to
8 his iuncture. † And I ſaw, and behold vpon them ſinowes,
and fleſh was growen vp: and a ſkinne was ſtrerched out in
9 them aboue, and they had noe ſpirite. † And he ſayd to me:
Prophecie to the ſpirite, prophecie ſonne of man, & thou ſhalt
ſay to the ſpirite: Thus ſaith our Lord God: Come ſpirite from
the foure windes, and blow vpon theſe ſlaine, and let them be
10 reuiued. † And I prophecied as he had commanded me: & ſpirit
entered into them, & they liued: & they ſtood vpon their feete,
11 an armie paſſing great. † And he ſayd to me: Sonne of man:
Al theſe bones, are the houſe of Iſrael: They ſay: our *a* bones
are withered, *b* our hope is periſhed, and we *c* are cut of.
12 † Therfore prophecie, and thou ſhalt ſay to them: Thus ſayth
our Lord God: *d* Behold I wil open your graues, and wil bring
you out of your ſepulchers ô my people: and wil bring you
13 into the land of Iſrael. † And you ſhal know that I am the
Lord, when I ſhal haue opened your ſepulchres, and ſhal haue
14 brought you out of your graues ô my people: † and ſhal haue
geuen my ſpirite in you, and you ſhal liue, and I ſhal make you
reſt vpon your ground: & you ſhal know that I the Lord haue
15 ſpoken, and done it, ſaith our Lord God: † And the word of
16 our Lord was made to me, ſaying: † And thou ſonne of man,
take thee one peece of wood: and write vpon it: Of Iuda,
and of the children of Iſrael his felowes: and take an other
peece of wood, and write vpon it: Of Ioſeph the wood of
Ephraim, and of al the houſe of Iſrael, and of his felowes.
17 † And *e* ioyne them, one to the other for thee into one peece
18 of wood, and they ſhal be into an vnion in thy hand. † And
when the children of thy people ſhal ſay to thee ſpeaking:
Doeſt thou not declare vnto vs what thou meaneſt by theſe?
19 † Thou ſhalt ſpeake to them: Thus ſaith our Lord God: Behold I wil take the peece of wood of Ioſeph, which is in the
hand

:: A duble prophecie of two great benefits, the reduction of the Iewes from captiuitie; and of the Gentiles from idolatrie to Chriſt, wherein alſo is included the myſterie of reſurrection.

a One cauſe of diſtruſt that the people of Iſrael ſhould not be reſtored from captiuitie, was becauſe they were like to drie bones.

b Secondly they had al generally loſt their hope of reſtitution.

c Thirdly they ſemed like to trees or plantes cut of at the very root.

d Yet God by his powre and goodnes reſtored them.

e Before Chriſt ioyned the Gentils to his Church he firſt vnited the two kingdoms of

hand of Ephraim, and the tribes of Iſrael, that are adioyned to
him: and I wil geue them together with the peece of wood of
Iuda, and wil make them into one peece of wood: and they
ſhal be one in his hand. † And the peeces of wood wherupon 20
thou ſhalt write, in thy hand, ſhal be before their eyes. † And 21
thou ſhalt ſay to them: Thus ſaith our Lord God: Behold I
wil take the children of Iſrael out of the middes of the nations,
to which they are gone: and I wil gather them together on
euerie ſide, and wil bring them to their ground. † And I wil 22
make them into one nation in the land on the mountaines of
Iſrael, & there ſhal be one king ruling ouer them al: and they
ſhal no more be two nations, neither ſhal they be diuided any
more into two kingdoms. † Neither ſhal they be polluted 23
any more in their idols, & their abominations, and al their iniquities: and I wil ſaue them out of al the ſeates, in which they
haue ſinned, & I wil clenſe them: and they ſhal be my people,
and I wil be their God. † And my ſeruant Dauid king ouer 24
them, and there ſhal be :: one paſtour of them al, they ſhal
walke in my iudgements, and ſhal keepe my commandments,
and ſhal doe them. † And they ſhal dwel vpon the land, 25
which I gaue to my ſeruant Iacob, wherin your fathers dwelt,
and they ſhal dwel vpon it, themſelues, and their children,
and their childrens children, euen for euer: and Dauid my
ſeruant their prince for euer, † And I wil make a league of 26
peace to them an euerlaſting couenat ſhal be to them: and I
wil found them, and wil multiplie them, and wil geue my
ſanctification in the middes of them for euer. † And my ta- 27
bernacle ſhal be in them: and I wil be their God, and they ſhal
be my people. † And the Gentils ſhal know that I am the Lord 28
the ſanctifier of Iſrael, when my ſanctification ſhal be in the
middes of them for euer.

Iuda & Iſrael: ſignifying that Catholiques which labour for conuerſion of heretikes (as now in England) muſt firſt agree amongſt themſelues, & then ſhal their endeuoures be more effectual. For ſo al ſhal ſooner be made one fold vnder one ſhepheard.

:: Fulfilled by Chriſt the good Paſtor, who bringeth al nations into one folde vnder one paſtor. *Ioan. 10. v. 16.*

CHAP. XXXVIII.

Gog and Magog moſt tyrannically perſecuting the Church, 17. as other prophetes haue alſo foretold, 20. shal be mightyly ouerthrowne.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man, ſet thy face" againſt :: Gog, & the Land 2
of :: Magog, the prince of the head of Moſoch, and Thubal:
and prophecie of him and thou ſhalt ſay to him: Thus ſaith
our Lord God: Behold I to thee Gog prince of the head of
Moſoch and Thubal. † And I wil turne thee about, and wil 3
put

:: Gog, ſignifying *hid* or *couered*, was the commen ſurname of the Scithian kinges.
:: *Magog, out of the hid,* were

put a bitte in thy iawes: and wil bring forth thee, and al thyne
4 armie, the horſes and horſmen clothed with brigantines, † a
great multitude, of them that take ſpeare and buckler and
5 ſword. † The Perſians, Æthiopians, and Lybians with them,
6 al with ſhildes and helmets. † Gomer, and al her troupes, the
houſes of Thogorma the ſides of the North, & al his ſtrength,
7 and manie peoples with them. † Prepare and make readie
thy ſelfe, and al thy multitude, that is gathered to thee in hea-
8 pes: and be thou as a precept to them. † After manie dayes
thou ſhalt be viſited: in the later end of yeares thou ſhalt come
to the land, that is returned from the ſword, and is gathered
together out of manie peoples, to the mountaines of Iſrael,
that were deſert continually: this ſame is brought forth out
9 of the peoples, and they ſhal al dwel in it confidently. † And
going vp as a tempeſt thou ſhalt come, and as it were a clowde
that thou maiſt couer the land, thou & thy troupes, and manie
10 peoples with thee. † Thus ſayth our Lord God: In that day
ſhal wordes aſcend vpon thy hart, & thou ſhalt thinke a moſt
11 wicked thought. † And ſhalt ſay: I wil goe vp to the land
without wal: I wil come to them that reſt, and dwel ſecurely:
al theſe dwel without wal, there are no barres nor gates to
12 them: † That thou mayſt take the ſpoiles, and inuade the
praye, that thou maiſt lay thy hand vpon them, that :: had bene
deſert, and afterward reſtored, and vpon the people that is ga-
thered together out of the Gentils, which hath begune to
13 poſſeſſe, and to be inhabitant of the nauel of the earth. † Saba,
and Dedan, and the merchants of Tharſis, and al the lions ther-
of ſhal ſay to thee: What comeſt thou to take ſpoiles? behold
thou haſt gathered thy multitude to take the praye, that thou
maiſt take ſiluer, and gold, and maiſt take away ſtuffe and ſub-
14 ſtance, & ſpoile infinite booties. † Therfore prophecie thou
ſonne of man, and thou ſhalt ſay to Gog: Thus ſaith our Lord
God: Why ſhalt thou not know in that day, when my people
15 of Iſrael ſhal dwel confidently? † And thou ſhalt come out
of thy place from the ſides of the North, thou and manie
peoples with thee, al riders of horſes, a great companie, and
16 a vehement armie. † And thou ſhalt aſcend vpon my people
of Iſrael as a clowde, that thou couer the earth. :: In the later
dayes ſhalt thou be, and I wil bring thee vpon my land: that
the Gentils may know me, when I ſhal be ſanctified in thee
17 before their eyes ô Gog. † Thus ſayth our Lord God: Thou

the people and adherents of Gog perſecuting the faithful.

:: Alluding to thoſe that endeuoured to ſpoyle and oppreſſe the Iewes after their relaxation from captiuitie, he prophecieth of Antichriſt, and al heretikes, that ſeeke to peruert, or to ſuppreſſe Catholique Chriſtians, who are deliuered from the bondage of the diuel, by Baptiſme and other Sacraments of Chriſt.

:: Antichriſt ſignified by Gog ſhal perſecute the

Church nere the end of the vvorld.

then art he, of whom I ſpake in the dayes of old, in the hand
of my ſeruants the prophets of Iſrael, which prophecied in
the dayes of thoſe times, that I would bring in thee vpon
them. † And it ſhal be in that day, in the day of the coming 18
of Gog vpon the land of Iſrael, ſaith our Lord God, myne indignation
ſhal aſcend in my furie. † And in my zele, and in 19
the fire of my wrath I haue ſpoken: That in that day ſhal be a
great commotion vpon the land of Iſrael: † and at my preſence 20
ſhal the fiſhes of the ſea be moued, and the foules of
heauen, and the beaſtes of the fild, and euerie creeping thing,
that moueth vpon the ground & al men that are vpon the face
of the earth: and the mountaines ſhal be ouerthrowen, and
the hedges ſhal fal, and euerie wal ſhal fal on the ground.
† And I wil cal in againſt him ∷ in al my moũtaines the ſword, 21
ſaith our Lord God: euerie mans ſword ſhal be directed againſt
his brother. † And I wil iudge him with peſtilence, and bloud, 22
and vehement ſhowre, & mightie great ſtones: fire, and brimſtone
wil I raine vpon him, and vpon his armie, and vpon the
manie peoples that are with him. † And I wil be magnified, 23
and I wil be ſanctified: and I wil be knowen in the eyes of
manie nations: and they ſhal know that I am the Lord.

∷ In euerie part of the vniuerſal Church God wil at laſt deſtroy Antichriſts powre confounding him, and al his adherentes.

ANNOTATIONS. CHAP. XXXVIII.

Gog and Magog, the king and kingdom of Scithia.

Signifying al perſecuters of the Church, eſpecially Antichriſt.

VVho ſhal be deſtroyed.

2. *Againſt Gog, and the Land of Magog.*] Gog and Magog, according to the moſt common opinion, were the king, and people of Scithia, in the North part of the vvorld, a barbarous, ſauage, and cruel nation, the ofspring of Magog ſonne of Iapheth, wherto the prophet alluding deſcribeth here, as S. Ierom in this place, S. Auguſtin. *li.* 20. *c.* 11. *de ciuit.* and other Fathers expound it, al perſecuters of the Church; moſt eſpecially Antichriſt, and his complices. Of whom likewiſe, by the ſame myſtical names, S. Iohn prophecieth. *Apoc.* 20 *v.* 7. that Satan ſhal be looſed out of his priſon, and ſhal goe forth, and ſeduce the nations, that are vpon the foure corners of the earth, Gog, and Magog, and ſhal gather them into battel, whoſe number is as the ſand of the ſea. For the Church being ſpred on al the earth (as S Auguſtin noteth in the ſame place) her enimies alſo ſpred euerie where, ſhal moſt vehemently perſecute her. But the holie Prophetes, namely Ezechiel here. *v.* 21. *&c.* and S. Iohn. *v.* 11. foreſhew, that Chriſt our Lord wil deſtroy them al.

Gen. 10.
Pſal. 2.
Iſa 11.
Dan. 12.

CHAP. XXXIX.

Our Lord permitting Gog, moſt vehemently to afflict the Church, 3. *after a while wil deſtroy him, with al this troupes:* 9. *their weapons ſhal be burned,* 11. *their ſepulchres infamous, the earth not fully clenſed of their carcaſes in ſeuen monethes.* 17. *Gods people ſhal reioyce;* 22. *and al men ſhal know that their ſinnes were the cauſe of their captiuitie.*

1 BVT thou ſonne of man, prophecie againſt Gog, and thou
ſhalt ſay: Thus ſaith our Lord God: Behold I vpon thee
2 Gog, the prince of the head of Moſoch and Thubal. † And I
wil turne thee about, and wil reduce thee, and wil make thee
aſcend from the ſides of the North: and wil bring thee vpon
3 the mountaines of Iſrael. † And I wil ſtrike thy bow in thy
left hand, and thine arrowes I wil caſt downe out of thy right
4 hand. † Vpon :: the mountaines of Iſrael ſhalt thou fal, and
al thy troupes, and thy peoples that are with thee: to the wilde
beaſtes, to the birdes, and to euerie foule, and to the beaſtes
5 of the earth haue I geuen thee to be deuoured. † Thou ſhalt
fal vpon the face of the fielde: becauſe I haue ſpoken, ſaith
6 our Lord God. † And I wil ſend in fire vpon Magog, and on
them that dwel in the ilandes confidently: and they ſhal
7 know that I am the Lord. † And my holie name wil I make
knowen in the middes of my people Iſrael, and I wil pollute
my holie name no more: and the Gentils ſhal know that I am
8 the Lord the holie one of Iſrael. † Behold it cometh, and it
is done, ſaith our Lord God: this is the day, wherof I haue
9 ſpoken. † And the inhabitants ſhal goe forth of the cities of
Iſrael, and ſhal ſet on fire and burne weapons, buckler, and
ſpeares, bow and arrowes, and handſtaues, and polaxes: and
10 they ſhal burne them with fire ſeuen yeares. † And they ſhal
not carie trees out of the countries, nor cut downe out of the
foreſts: becauſe they ſhal burne the weapons with fire, and
ſhal make praye of them, to whom they had bene a praye, and
11 they ſhal ſpoile their ſpoilers, ſaith our Lord God. † And it
ſhal be in that day: I wil geue Gog a renowmed place for a ſepulcher
in Iſrael: the valley of wayfaring men on the Eaſt of
the ſea, which ſhal make them that paſſe by, to be aſtonied:
and they ſhal there :: burne Gog, and al his multitude, and it
12 ſhal be called the valley of the multitude of Gog. † And the
houſe of Iſrael ſhal burie them, that they may clenſe the land
13 ſeuen monethes. † And al the people of the land ſhal burie
him, and it ſhal be vnto them a renowmed day, wherin I was
14 glorified, ſaith our Lord God. † And they ſhal appoint men
continually going about the land, to burie and to ſeeke them,
that were remayning vpon the face of the earth, that they may
clenſe it: and after ſeuen monthes they ſhal begin to ſeeke.
15 † And they that trauel through the land ſhal goe about: and
when they ſhal ſee the bone of a man, they ſhal ſet vp a ſigne

:: Antichriſt perſecuting the Church in al partes of the world, ſhal be reſiſted by ſome in euerie place, and at laſt vanquiſhed.

:: Not vvith material fire but with zele and feruour Catholiques ſhal reſiſt him and finally ouercome him.

beſide it, til the buriers burie it in the valley of the multitude
of Gog. † And the name of the citie Amona, and they ſhal 16
clenſe the land. † Thou therfore ô ſonne of man, ſaith our 17
Lord God: Say to euerie foule, and to al birdes, and to al the
beaſtes of the filde: Come together, make haſt, runne together
on euerie ſide to my victime, which I immolate for you, the
great victime vpon the mountaines of Iſrael: that you may
eate the fleſh, and drinke the bloud. † The fleſh of the ſtrong 18
ſhal you eate, and the bloud of the princes of the earth ſhal
you drinke: of rammes, of lambes, and of buckgoates, and
bulles, and of fed wares, and of al fat thinges. † And you ſhal 19
eate the fatte your fil, and ſhal drinke bloud til you be drunke
of the victime, which I ſhal immolate for you. † And you ſhal 20
be filled vpon my table of horſe, and ſtrong horſemen, and of
al the men of warre, ſaith our Lord God. † and I wil put my 21
glorie in the Gentils: and al nations ſhal ſee my iudgement,
that I haue done, and my hand, that I haue put vpon them.
† And the houſe of Iſrael ſhal know that I am the Lord their 22
God from that day and ſo forward. † And the Gentils ſhal 23
know that the houſe of Iſrael :: was taken in their iniquitie,
for that they forſooke me, and I hid my face from them: and
deliuered them into the handes of the enemies, and they fel al
by the ſword. † According to their vncleannes, and wickednes 24
haue I done to them, and haue hid my face from them. † Ther- 25
fore thus ſaith our Lord God: Now wil I bring backe the cap-
tiuitie of Iacob, & wil haue mercie on al the houſe of Iſrael:
and I wil take on me zele for my holie name. † And they ſhal 26
beare their confuſion, and al the preuarication wherwith they
preuaricated againſt me, when they ſhal dwel in their land
confidently fearing no man: † and I ſhal haue brought them 27
backe out of the peoples, and ſhal haue gathered them toge-
ther out of the landes of their enemies, and ſhal be ſanctified
in them, in the eyes of manie nations. † And they ſhal know 28
that I am the Lord their God, for that I tranſported them into
the nations; and haue gathered them together vpon their
owne land, and haue not left any of them there. † And I wil 29
hide my face no more from them, becauſe I haue powred
out my ſpirite vpon al the houſe of Iſrael, ſaith our Lord God.

:: Gods people vvere not made captiues by the povvre of their enimies, as if God could not defend them, but by his permiſſion for puniſhment of their ſinnes.

Annotations vpon Ezechiels laſt viſion: Written in the nine laſt chapters.

Of the

Of the true ſenſe of this obſcure viſion there be foure opinions: two of the Iewiſh Rabbins, and other two of Chriſtian Catholique Doctors. The more ancient Iewes vnderſtand this viſion vvholly & only of the temple and citie of Ieruſalem, reedified by Zorobabel and Nehemias vvith others, after their captiuitie in Babylon, aſſiſted by the Perſian kinges. But this opinion can not conſiſt with the holie text, *ch.* 42. *v.* 16. deſcribing the vtter vval of the temple in length on euerie ſide (being foure ſquare. *v.* 20) fiue hundred reedes, euerie rede conteyning ſix ſacred cubits (*ch.* 40. *v* 5.) which are aboue tenne foote, or two paſſes; & ſo. 500. reedes making a thouſand paſſes, or a myle, the whole wal was foure myles in compaſſe. Likevviſe the citie is deſcribed (*ch.* 48. *v.* 16.) to haue in length on the north quarter, foure thouſand fiue hundred reedes, vvith the ſame length on the vveſt quarter, and conſequently on the eaſt, and ſouth, that is, nine thouſand paſſes, or nine myles on euerie ſide: in al the circuite thirtie ſix myles. Of vvhich greatnes it is certaine the temple and citie neuer were. No not after the temple vvas augmented by Herod Aſcolonites, vvherof Ioſephus writeth *li.* 15. *c.* 14. *Antiq. Iudaicarum.* Neither vvere there anie ſuch waters iſſuing from the material temple, nor ſuch trees on the bankes therof, bringing forth fruites euerie moneth, as are deſcribed, *ch.* 47. *v.* 1. & 12. Al vvhich, vvith other like diſſonances conſidered, the later Iewes confeſſing that this prophecie is not hitherto fulfilled, ſay that their Meſſias, whom they expect, ſhal builde ſuch a terreſtrial citie, and temple, with al the appertinances, as are ſhewed in this viſion. Reiecting therfore theſe Iewiſh errors, and ridiculous imaginations. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and ſome other Chriſtian Doctors, ſuppoſe that God in dede conditionally, according to his antecedent wil, promiſed al theſe thinges, euen as the letter ſoundeth, to the Iewes, if after their deliuerie from captiuitie, they ſhould ſincerely ſerue him, vvalke rightly in his wayes, and perfectly kepe his commandmentes. And that beſides this ſuppoſed literal ſenſe, al the ſame ſhould more excellently be performed in the myſtical temple and citie of God, our Sauiour Chriſt, and his Church. But for ſo much (ſay theſe Doctors) as the Iewes performed not that which vvas required of their part, in perfect life and due ſeruice of God, this viſion was not fulfilled, but only in ſome part, according to the vertues, and merites of the better ſorte of that people, by the reſtauration of the citie, temple and other thinges, as in the bookes of Eſdras: & that laſtly for their general reuolt from Chriſt perſecuting him to death, their temple and citie were againe deſtroyed, the people ſlaine, diſperſed, & reiected, except only the few reliques conuerted to Chriſt. In vvhom, with the multitude of Gentiles, the vvhole viſion hath ful effect. This opinion albeit grounded in probabilitie, yet ſemeth not ſo certaine, nor in dede ſo probable, as the iudgement of S. Ierom, & S. Theodoret in their commentaries, as alſo of S. Gregorie in his homiles vpon Ezechiel, and of manie others, both ancient and late writers. VVho not finding hovv to applie this viſion in al partes to the ſtate of the old teſtament, neither that promiſe of ſuch a huge great temple, and citie with the reſt vvere agreable to Gods vviſdome, do only expound this viſion to perteine in ſome partes to the Iewes reduced from temporal captiuitie, as in figure of al mankind redemed by Chriſt, and of his Church gathered of al nations, enriched and adorned vvith al ſpiritual graces, vertues, and powre. Neither yet expounding al of the militant Church, but ſome part of the triumphant only, as ſurpaſſing the perfecteſt ſtate of this tranſitorie life. Vve therfore out of their large diſcourſes ſhal abridge a fevv, and brief marginal notes, for ſome light of vnderſtanding the text, and entrance into the ſpiritual ſenſe, principally intended by the Holie Ghoſt.

Foure expoſitions of this viſion.

1. Of the temple and citie reedified after the captiuitie.

2. That Meſſias ſhal build a material temple and citie.

ch. 18 *v.* 23. *ch.* 33. *v.* 11.

3. That this prophetical viſion was conditional.

4. That it cannot al be expounded according to the hiſtorie but only myſtically.

CHAP. XL.

In a viſion the prophet ſeeth the reedification of Ieruſalem. 5. *With the meaſures of diuers partes therof;* 47. *and of the court, and entrie of the temple.*

IN the fiue and twentith yeare of our tranſmigration, in 1
the beginning of the yeare, the tenth of the moneth, the
fourteenth yeare, after the citie was ſtrooken: in this ſelf ſame
day the hand of our Lord was made vpon me, and he brought
me :: thither. † In the viſions of God he brought me into 2
the Land of Iſrael, and left me vpon :: a mountaine :: exceding
high: vpon which there was as it were the building of a citie
bending toward the ſouth. † And he brought me in thither: 3
and behold a man, whoſe forme was as the forme of braſſe,
and a linen corde in his hand, and a reede of meaſure in his
hand: & he ſtood in the gate. † And the ſame man ſpake to me: 4
Sonne of man, ſee with thine eyes, and heare with thine eares,
and ſet thy hart on al thinges, which I wil ſhew thee: for thou
art brought hither that they may be ſhewed to thee: declare
al thinges that thou ſeeſt, to the houſe of Iſrael. † And behold 5
a wal on the out ſide round about the houſe, and in the mans
hand a reede of meaſure of ſix cubits :: & a palme: & he meaſured
the breadth of the building with one reede, the height alſo
with one reede. † And he came to the gate, that looked to the 6
way of the eaſt, & he aſcended by the ſteppes therof: & he meaſured
the threſhold of the gate with one reede the bredth, that
is, one threſhold with one reede in bredth: † and a chamber 7
with one reede in length, and one reede in bredth: and betwen
the chambers fiue cubites: † and the threſhold of the gate by 8
entrie of the gate within, with one reede. † And he meaſured 9
the entrie of the gate of eight cubites, and the front therof of
two cubites: and the entrie of the gate was within. † Moreouer 10
the chambers of the gate to the way of the Eaſt, three on
this ſide, and three on that ſide: one meaſure of the three, and
one meaſure of the fronts, on both partes. † And he meaſured 11
the bredth of the threſhold of the gate of tenne cubits:
and the length of the gate of thirtene cubits: † and the border 12
before the chambers of one cubite: and one cubite the
end on both ſides, and the chambers were of ſix cubites, on this
ſide and that ſide. † And he meaſured the gate from the roofe 13
of the chamber, euen to the roofe therof, the bredth of fiue
and

The fift part. Reſtauration of the temple, vvith thinges perteyning therto: more eſpecially the glorie of the Church militant & triumphant.

:: Into the deſtroyed citie of Ieruſalem.

:: Mount Sion:

:: called exceding hiegh myſtically, in that it ſignifieth the Church of Chriſt: for hiſtorically Sion vvas not ſo exceding hiegh.

:: In the Hebrevv text in the Chaldee Paraphraſis, & in the 70. Interpreters, it is thus, *of ſix cubites, in a cubite and a palme,* to ſignifie that theſe cubites vſed in meaſuring ſacred thinges conteyned ſix palmes, vvheras the ordinarie cubite conteineth but fiue palmes. See *ch.* 43. *v.* 13.

14 and twentie cubits: doore againſt doore. † And he made fronts
by ſixtie cubits: & to the front the court of the gate on euerie
15 ſide round about. † And before the face of the gate, which
raught euen to the face of the entrie of the inner gate, fiftie
16 cubits. † And ∷ oblique windowes in the chambers, and in
their fronts, which were within the gate on euerie ſide round
about: and in like maner there were alſo in the entries windowes
round about within, and before the fronts the picture
17 of palme trees grauen. † And he brought me out to the vtter
court, and behold celles, and the pauement paued with ſtone
in the court round about: thirtie celles in the compas of the
18 pauement. † And the pauement in the front of the gates ac-
19 cording to the length of the gates was beneath. † And he
meaſured the bredth from the face of the lower gate euen to
the front of the inner court without, an hundred cubits to the
20 Eaſt, and to the North. † The gate alſo that looked to the way
of the North of the vtter court, he meaſured as wel in length
21 as in bredth. † And the chambers therof three on this ſide,
and three on that ſide: and the front therof, and the entrie
therof according to the meaſure of the former gate, of fiftie
cubits the length therof, and the bredth of fiue and twentie
22 cubits. † And the windowes therof, and the entrie, and the
grauings according to the meaſure of the gate, that looked to
the Eaſt, and the aſcent therof was of ſeuen ſteppes, and an
23 entrie before it. † And the gate of the inner court againſt the
gate of the North, and the Eaſt gate: and he meaſured from
24 gate euen to gate an hundred cubits. † And he brought me
out to the way of the South, and behold the gate, that looked
to the South: and he meaſured the front therof, and the entrie
25 therof according to the former meaſures. † And the windowes
therof, and the entries round about, as the other windowes:
of fiftie cubits in length, and in bredth of fiue and twentie
26 cubits. † And on ∷ ſeuen ſteppes was the aſcent to it: and an
entrie before the doores therof: and there were grauen palme
trees, one on this ſide, and an other on that ſide in the front
27 therof. † And the gate of the inner court in the way of the
South: and he meaſured from gate euen to gate in the way of
28 the South, an hundred cubits. † And he brought me into the
inner court to the South gate: and he meaſured the gate accor-
29 ding to the former meaſures. † The chamber therof, and the
front therof, and the entrie therof with the ſame meaſures:
and

∷ Larger within then without, to ſpread the light within the place, & to auoide the danger of hurt from abrode: as the windowes of Salomons temple. 3. *Reg.* 6. as alſo in caſtles, and towres is commonly vſed.

In explicating this viſion by reaſon of the obſcuritie, is great varietie amongſt the expoſitors, but al agree that God here reueled to the prophet, that he vvil reward the good, to vvitte, in the old Teſtament temporally, & in the nevv ſpiritually, firſt vvith grace in this life, and with eternal glorie in life euerlaſting.

∷ To the gates of the vtter vval vvas aſcent of ſeuen ſteppes, but of the inner vval (*v.* 31.) of eight ſteppes, to ſignifie that more perfection is required in the new Teſtament then was in the old, for vvhich more grace is geuen and better revvard. S. Greg.

and the windowes therof, and entrie therof round about fiftie
cubits of length, & of bredth fiue and twentie cubits. † And 30
the entrie round about in length of fiue and twentie cubits,
and in bredth of fiue cubits. † And the entrie therof to the 31
vtter court, and the palmetrees therof in the front: and there
were eight ſteppes, on which the aſcent was through it. † And 32
he brought me in into the inner court by the way of the eaſt:
and he meaſured the gate according to the former meaſures.
† The chamber therof, and the front therof, and the entrie 33
therof as before: and the windowes therof, and the entries
therof round about, in length of fiftie cubits, and in bredth of
fiue and twentie cubits. † And the entrie therof, that is, of the 34
vtter court: and the grauen palmetrees in the front therof on
this ſide and on that ſide: & on eight ſteppes the aſcent therof.
† And he brought me into the gate, that looked to the North: 35
and he meaſured according to the former meaſures. † The 36
chamber therof, and the front therof, and the entrie therof,
and the windowes therof round about, in length of fiftie cubits,
and bredth of fiue and twentie cubits. † And the entrie 37
therof looked to the vtter court: and the grauing of palmetrees
in the front therof on this ſide and on that ſide: and vpon
eight ſteppes the aſcent therof. † And at euerie chamber a 38
doore in the forefronts of the gates: there they washed the
holocauſt. † And in the entrie of the gate, two tables on this 39
ſide, and two tables on that ſide: that there might be immolated
vpon them holocauſt, and for ſinne, and for offence. † And 40
on the vtter ſide, which goeth vp to the doore of the gate, that
goeth on toward the North, two tables: and at the other ſide
before the entrie of the gate, two tables. † Foure tables on 41
this ſide, and foure tables on that ſide: at the ſides of the gate
were eight tables, wherupon they did immolate. † And the 42
foure tables for holocauſt, were made of ſquare ſtones: in
length of one cubite and an halfe, and in bredth of one cubite
and an halfe, and in height of one cubite: vpon which they
shal put the veſſels, wherin is immolated the holocauſt, and the
victime. † And the brimmes of them of one palme, bowed 43
backe within round about: and vpon the tables, the flesh of
the oblation. † And without the inner gate the celles of the 44
ſinging men in the inner court, which was on the ſide of the
gate that looketh to the North: and the faces of them againſt
the way of the South, one at the ſide of the Eaſt gate, which

looked

45 looked to the way of the North. † And he ſaid to me: This
is the chamber, which looketh to the way of the South, it ſhal
be for the prieſts, that watche in the wardes of the temple.
46 †Moreouer the chamber that looketh to the way of the North
ſhal be for the prieſts, that watche vpon the miniſterie of the
altar. Theſe are the children of Sadoc, which of the children
47 of Leui approch to our Lord, to miniſter vnto him. † And he
meaſured the court in length of an hundred cubits, and in
bredth of an hundred cubits ſquare: and the altar before the
48 face of the temple. † And he brought me into the entrie of
the temple: and he meaſured fiue cubits on this ſide, and fiue
cubits on that ſide: and the bredth of the gate of three cubits
49 on this ſide, and of three cubits on that ſide. † And the length
of the entrie of twentie cubits: and the bredth of eleuen cu-
bits, and by eight ſteppes was the aſcent to it. And there were
:: pillers in the fronts: one on this ſide, & an other on that ſide.

:: For that the pillers are not meaſured, it ſemeth they were of the ſame height and bignes, as the former vvere built by Salomon. 3. Reg. 7. v. 15.

CHAP. XLI.

A deſcription of the temple to be reedified, and al the partes therof.

1 AND he brought me into :: the temple, and he meaſured
the frontes ſix cubits of bredth on this ſide, and ſix
cubits of breth on that ſide, the bredth of the tabernacle.
2 † And the bredth of the gate, was of ten cubits: and the ſides
of the gate of fiue cubits on this ſide, and of fiue cubits on
that ſide: and he meaſured the length therof of fourtie cubits,
3 and the bredth of twentie cubits. † And being enrered within
he meaſured in the front of the gate, two cubits: and the
gate of ſix cubits: and the bredth of the gate of ſeuen cubits.
4 † And he meaſured the length therof of twentie cubits, and
the bredth of twentie cubits, before the face of the temple:
and he ſaid to me: This is Sanctum Sanctorum. † And he
5 meaſured the wal of the houſe of ſix cubits: and the bredth
of a ſide, of foure cubits on euerie ſide round about the
6 houſe. † And the ſides, ſide to ſide, were twiſe thirtie three:
and they were eminent, which might enter in through the
wal of the houſe, in the ſides round about, to hold in, and
7 not to touch the wal of the temple. † And there was a broad
alley made round, aſcending vp by winding ſtares, and it led
into the vpper chamber of the temple round about: therfore
was the temple broder in the higher partes: and ſo from the
lower partes they mounted to the higher vnto the middes.

::This deſcription of the temple & order of prieſthood, vvith the partition and fertilitie of the land is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons, and therfore this prophecie (as likevviſe the prophecies of Aggeus & Zacharias) can not be vnderſtood of the temple in Ieruſalem but of the Church of Chriſt. S. Ierom. *in ch.* 40 *Ezec. S. Aug. li.* 18. *c.* 45. *ciuit.*

† And I ſaw in the houſe the height round about, the ſides 8
founded by the meaſure of a reede the ſpace of ſix cubits:
† and the bredth through the wal of the ſide without of 9
fiue cubits: and there was an inner houſe in the ſides of the
houſe. † And betwen the celles the bredth of twentie cubits 10
round about the houſe on euerie ſide, † and the doore of the 11
ſide for prayer: one doore to the way of the North, and one
doore to the way of the South: and the bredth of the place
for prayer, of fiue cubits round about. † And the building, 12
that was ſeperated, and turned to the way that looketh toward
the ſea, of the bredth of ſeuentie cubits: and the wal of the
building, of fiue cubits in bredth round about: and the length
therof of ninetie cubits. † And he meaſured the length of the 13
houſe, of an hundred cubits: and the building that was ſeperated,
and the walles therof, of the length of an hundred cubits.
† And the bredth before the face of the houſe, and of that 14
which was ſeperated againſt the Eaſt, of an hundred cubits.
† And he meaſured the length of the building againſt the face 15
of that, which was ſeperated at the backe: the etheckes on
both ſides of an hundred cubits: and the inner temple, and the
entries of the court. † The threſholdes, & oblique windowes, 16
and the etheckes round about by three partes, againſt the
threſhold of euerie one, and paued with wood round about
the circuite: and earth euen to the windowes, and the windowes
ſhut ouer the doores. † And euen to the inner houſe, 17
and without by euerie wal round about within and without,
by meaſure. † And :: Cherubs and palmetrees wrought, and a 18
palmetree betwen Cherub and Cherub, & a Cherub had :: two
faces. † The face of a man by the palmetree on this ſide, and 19
the face of a lion by the palmetree on the other ſide: expreſſed
through al the houſe round about. † From the ground euen 20
to the vpper partes of the gate, were Cherubs, and palmetrees
grauen in the wal of the temple. † The threſhold foure 21
ſquare, and the face of the ſanctuarie, ſight to ſight. † The 22
height of the woden altar, of three cubits: and the length
therof, of two cubits: and the corners therof, and the length
therof, and the walles therof of wood. And he ſpake to me:
This is the table before our Lord. † And there were two 23
doores in the temple, and in the ſanctuarie. † And in the two 24
doores on both ſides were two litle doores, which were folded
within each other: for there were two wickets on both ſides
of the

:: In the vval of the temple vvere interchangeably painted a Cherub ſignifying knovvlege, & a palmetree ſignifying victorie, repreſenting to men that they muſt be inſtructed in diuine knowlege, & ſo fight for victorie.

:: Signifying our Sauiour, vvho in his humanitie ſuffered miſeries but as a lion ouercame al enimies.

25 of the doores. † And there were Cherubs alſo grauen in the
ſame doores of the temple, and the grauing of palmetrees, as
they were expreſſed in the walles: for which cauſe alſo there
was thicker timber in the front of the entrie without. † Vpon
26 which were the oblique windowes, & the ſimilitude of palme-
trees on this ſide and on that ſide in braces of the entrie: ac-
cording to the ſides of the houſe, and the bredth of the walles.

CHAP. XLII.

Deſcription of the courtes, chambers, & other places pertening to the temple.

1 AND he brought me out into the vtter court by the way
that leadeth to the North, and he brought me into the
celle, that was againſt the ſeperated building, and againſt the
2 houſe bending to the North. † In the face of the length, an
hundred cubits of the North doore: and the bredth fiftie cu-
3 bits, † againſt the twentie cubits of the inner court, & againſt
the pauement paued with ſtone of the vtter court, where was
4 a porche ioyned to a triple porche. † And before the celles a
walke of ten cubits in bredth, looking to the inner partes of
the way of one cubite. And their doores toward the North:
5 † Where were chambers in the vpper partes more low: becauſe
they bare vp the porches, which appeared aboue out of them
from the neather partes, and from the middes of the building.
6 † For they were triple loftes, and had not pillers, as the pil-
lers of the courtes: therfore did they appeare aboue out of the
neather places, and out of the midle places, from the ground
7 fiftie cubits. † And an vtter cloſure according to the celles,
which were in the way of the vtter court before the celles:
8 the length therof of fiftie cubits. † Becauſe the length of the
celles of the vtter court was of fiftie cubits: and the length be-
9 fore the face of the temple, of an hundred cubits. † And there
was vnder theſe celles an entrance from the Eaſt, going into
10 them out of the vtter court. † In the bredth of the cloſure of
the court, that was againſt the way of the Eaſt, toward the face
of the ſeperated building, and there were celles before the
11 building. † And the way before the face of them according
to the ſimilitude of the celles, which were in the way of the
North: according to the length of them, ſo alſo was their
bredth: and al the entrance of them, and ſimilitudes, and their
12 doores. † According to the doores of the celles that were in
the way looking to the South: a doore in the head of the way,

:: S. Ierom finding the Hebrevv text and the 70. interpreters, and others to differ not only in vvordes but alſo in the ſenſe, explicating as ſemed to him moſt probable auoucheth vvithal that ſaying of Socrates: *Scio quòd neſcio.* I *knovv, that I do not knovv* anie thing perfectly. *For it is a part of knovvlege* (ſaith he) *to knovv that thou art ignorant.*

which way was before the entrie ſeperated by the way of the
Eaſt going in. † And he ſaid to me: The celles of the North, 13
and the celles of the South, which are before the ſeperated
building: theſe are the holie celles, wherin the prieſts do eate,
which approch to our Lord into Sancta Sanctorum, there
ſhal they lay the holies of holies, and the oblation for ſinne,
and for offence: for it is a holie place. † And when the prieſts 14
ſhal be entered, they ſhal not goe forth out of the holie places
into the vtter court: and there they ſhal lay their veſtiments,
wherin they miniſter, becauſe they are holie: and they ſhal be
clothed with other veſtments, & ſo they ſhal goe forth to the
people. † And when he had accompliſhed the meaſures of the 15
inner houſe, he brought me out by the way of the gate, that
looked to the way of the Eaſt: & he meaſured it on euerie ſide
round about. † And he meaſured againſt the Eaſt winde with 16
the reede of meaſure, fiue hundred reedes in reede of meaſure
round about. † And he meaſured againſt the North winde fiue 17
hundred reedes in reede of meaſure round about. † And to the 18
South wind he meaſured fiue hundred reedes, in reede of meaſure round about. † And to the Weſt wind he meaſured fiue 19
hundred reedes, in reede of meaſure. † By the foure windes he 20
meaſured the wal therof on euery ſide round about, the length
and bredth of fiue hundred reedes, diuiding betwen the ſanctuarie and the place of the common people.

CHAP. XLIII.

The glorie of God returneth to the new temple, 7. The prophet heareth, that the Iſraelites wil no more pollute Gods name with idolatrie: 10. is commanded to ſhew them the meaſure, and forme of the temple, 13. and of the altar: 18. with ſacrifices to be offered ſeuen dayes.

AND he brought me to the gate that looked to the way 1
of the Eaſt. † And behold the glorie of the God of Iſrael 2
went by the Eaſt gate: and he had a voice as the voice of manie
waters, & :: the earth ſhined at his maieſtie. † And I ſaw a viſion 3
according to the forme which I had ſeene, when he came to ch. 9.
deſtroy the citie: and the ſhape according to the ſight, which
I had ſeene by the riuer Chobar: and I fel vpon my face. † And 4
the maieſtie of our Lord went into the temple by the way of ch. 1.
the gate that looked to the Eaſt. † And the ſpirite lifted me vp, 5
and brought me into the inner court: and behold the houſe
was filled with the glorie of our Lord. † And I heard one 6
ſpeaking

:: Al the world is lightned by the preaching of Chriſts Apoſtles, and their ſucceſſors: and the triumphant Church ſhal perfectly ſhine *vvhen that vvhich is ſovvne in corruption ſhal riſe in incorruption &c. 1. Cor. 15.*

7 ſpeaking to me out of the houſe, & a man ſtood by me, † ſaid
to me: Sonne of man, the place of my throne, and the place
of the ſteppes of my feete, where I dwel in the middes of the
children of Iſrael ∵ for euer: and the houſe of Iſrael ſhal no
more pollute my holie name, they, and their kinges in their
fornications, and in the ruines of their kinges, and in the excelſes.
8 † Who haue built their threshold by my threshold,
and their poſts by my poſts: and there was a wal betwen me
and them: and they polluted my holie name in the abominations,
which they did: for the which thing I conſumed them in
9 my wrath. † Now therfore let them repel their fornication,
and ruins of their kinges far from me: and I wil dwel in the
10 middes of them alwayes. † But thou ſonne of man, ſhew to
the houſe of Iſrael the temple, and let them be confounded
11 at their iniquities, and let them meaſure the frame: † and be
aſhamed of al thinges that they haue done. The figure of the
houſe, and of the frame therof, the goings out, & the comings
in, and al the deſcription therof, and al the precepts therof, and
al the order therof, and al the lawes therof ſhew to them, and
thou ſhalt write in their eyes: that they may keepe al the deſcriptions
therof, and the precepres therof, and let them doe
12 them. † This is the law of the houſe in the toppe of the
mount: Al the border therof round about is holie of holies:
13 this then is the law of the houſe. † And theſe are the meaſures
of the altar by the moſt true cubite, ∵ which had a cubite and a
palme: in the boſome therof was a cubit, & a cubite in bredth:
and the limite therof euen to the brimme therof, and round
14 about, one palme. this alſo was the trench of the altar. † And
from the boſome of the ground to the loweſt brimme two
cubits, and the bredth of one cubite: & from the leſſer brimme
vnto the greater brimme foure cubits, and the bredth of one
15 cubite. † And ∵ Ariel it ſelf of foure cubits: and from Ariel
16 vpward foure hornes. † And Ariel of twelue cubits in length
17 by twelue cubits of bredth, four ſquare with equal ſides. † And
the brimme of fourtene cubits of length by fourtene cubits of
bredth in the foure corners therof: and the crowne round
about it of halfe a cubite, and the boſome therof of one cubite
18 round about: and the ſteppes therof turned to the Eaſt. † And
he ſaid to me: Sonne of man, thus ſaith our Lord God: Theſe
are the rites of the altar, in what day ſoeuer it ſhal be made:
that holocauſt may be offered vpon it, and bloud powred out.

S. Ierom. S. Thomas alſo expoundeth this place of the B. virgin conceiuing the Sonne of God p. 3. q. 27. a. 3.

∵ God hath left the houſe of the Ievves deſolate. *Mat. 23. v. 38* but remaineth vvith the Church of Chriſt *al dayes to the end of the vvorld. Mat 28 v. 20.*

∵ And the perfect impolluted Church, *vvithout ſpot or vvrincle* (*Eph. 5 v. 27.*) is only the triumphant Church.

∵ The ſacred cubite or cubite vſed in ſacred thinges was longer then the common cubite by one palme.

∵ The altar is called *Ariel, the lion of God.* becauſe fire ſometimes deſcending from God vpon the altar conſumed the ſacrifice, as a lion conſumeth his praye *S. Ierom.*

† And thou ſhalt geue to the Prieſtes, and Leuites, that are of 19
the ſeede of Sadoc, that approch to me, ſaith our Lord God,
that they offer to me a calfe of the heard for ſinne. † And ta- 20
king of his bloud, thou ſhalt put it vpon the foure hornes
therof, and vpon the foure corners of the brimme, and vpon
the crowne round about: and thou ſhalt clenſe, and expiate it.
† And thou ſhalt take the calfe, that is offered for ſinne: and 21
thou ſhalt burne him in a ſeperate place of the houſe without
the ſanctuarie. † And in the ſecond day thou ſhalt offer a bucke 22
of goates vnſpotted for ſinne: and they ſhal expiate the altar, as
they did expiate in the calfe. † And when thou ſhalt haue ac- 23
compliſhed expiating it, thou ſhalt offer a calfe of the heard
vnſpotted, and a ramme of the flocke vnſpotted. † And thou 24
ſhalt offer them in the ſight of our Lord: and the prieſts ſhal
caſt ſalt vpon them, and ſhal offer them an holocauſt to our
Lord. † Seuen dayes ſhalt thou make a bucke goate for ſinne 25
dayly: and a calfe of the heard, and a ramme of the cattel vn-
ſpotted ſhal they offer. † Seuen dayes ſhal they expiate the altar, 26
and ſhal clenſe it: and they ſhal fil his hand. † And the dayes 27
being expired, in the eight day & ſo forth, the prieſts ſhal make
your holocauſts vpon the altar, and thoſe which they offer for
peace: and I wil be pacified toward you, ſaith our Lord God.

CHAP. XLIIII.

The Eaſt gate of the Sanctuarie ſhal be alwayes ſhut. 5. The incircumciſed ſhal not enter into the ſanctuarie: 10. nor the Leuites, that haue ſerued idols: but ſhal do other ſeruice belonging to ſacrifices: 15. and the children of Sadoc ſhal do the prieſtlie functions: 17. obſeruing the preſcribed rites therof.

AND he turned me to the way of the vtter ſanctuarie, 1
which looked toward the Eaſt: and it was ſhut. † And 2
our Lord ſaid to me: This gate ſhal be ſhut: it [a] ſhal not be
opened, and man ſhal not paſſe through it: Becauſe our Lord
the God of Iſrael is entered in through it, and it ſhal be ſhut
† for the prince. The prince himſelf ſhal ſit in it, to eate bread 3
before our Lord: by the way of the gate of the entrie ſhal he
enter in, & by the way therof he ſhal go out. † And he brought 4
me by the way of the North gate in the ſight of the houſe:
and I ſaw, and behold the glorie of our Lord filled the houſe
of our Lord: and I [b] fel on my face. † And our Lord ſaid to me: 5
Sonne of man [c] ſet thy hart, and ſee with thine eyes, & heare
with

[a] S. Ierom expoundeth this of the hardnes of ſcripture, which no man vnderſtandeth fully but the ſonne of God. *Mat. 11. v. 27.* Likewiſe of of our B. Ladie a perpetual

with thine eares al thinges, that I ſpeake to thee concerning al
the ceremonies of the houſe of our Lord and concerning al
the lawes therof: and thou ſhalt ſet thy hart in the wayes of
6 the temple, by al the goings out of the ſanctuarie. † And thou
shalt ſay to the houſe of Iſrael that exaſperateth me: Thus
ſaith our Lord God: Let al your wicked deedes ſuffice you ô
7 houſe of Iſrael: † becauſe you bring in ſtrange children vncir-
cumciſed in hart, and vncircumciſed in fleſh, to be in my ſan-
ctuarie, and to pollute my houſe, & you offer my breades, the
fatte, and the bloud: and you diſſolue my couenant in al your
8 wicked abominations. † And you haue not kept the precepts
of my ſanctuarie: and you haue ſet keepers of my obſeruances
9 in my ſanctuarie to your owne ſelues. † Thus ſaith our Lord
God: Euerie ſtranger vncircumciſed in hart, & vncircumciſed
in fleſh, ſhal not enter into my ſanctuarie, euerie ſtrange child
10 that is in the middes of the children of Iſrael. † Yea and the
Leuites that haue reuolted farre from me in the errour of the
children of Iſrael, & haue erred from me after their idols, and
11 haue borne their iniquitie: † they ſhal be officers in my ſan-
ctuarie, and porters of the gates of the houſe, and miniſters of
the houſe: they ſhal kil the holocauſts, and the victimes of the
12 people; and they ſhal ſtand in their ſight, to ſerue them. † For
that they haue ſerued them in the ſight of their idols, and were
made to the houſe of Iſrael a ſcandal of iniquitie: therfore
haue I lifted vp mine hand vpon them, ſaith our Lord God, and
13 they ſhal beare their iniquitie: † and they ſhal not approch to
me, to doe the function of prieſthood vnto me, neither ſhal
they approche to al my ſanctuarie by Sancta Sanctorum: but
they ſhal beare their confuſion, and their wicked abomi-
14 nations which they haue done. † And I wil make them por-
ters of the houſe, in al the miniſterie therof, and in al thinges
15 that ſhal be done therin. † But the prieſts, & Leuits, the ſonnes
of Sadoc, which kept the ceremonies of my ſanctuarie, when
the children of Iſrael erred from me, they ſhal approch to me,
to miniſter vnto me: & they ſhal ſtand in my ſight, to offer me
16 the fatte, and the bloud, ſaith our Lord God. † They ſhal enter
into my ſanctuarie, and they ſhal approch to my table, to mini-
17 ſter vnto me, and to keepe my ceremonies. † And when they
ſhal enter into the gates of the inner court, they ſhal be clo-
thed with linnen garments: neither ſhal anie wollen thing
come vpon them, when they miniſter in the gates of the inner
court

virgin, alſo after the birth of Chriſt. The ſame doth. S. Auguſtin, *ſer. 6. & 18 de temp. S. Amb. ep. 81. S. Chryſ. ho. de Io Bapt.*

b This aſtoniſhment, and reuerence of the prophet.

c and the great attention which he is admoniſhed to haue, import the great myſteries of Chriſt and his Church, and not only the temple & rites of the old law which vvere but figures of the new.

court & within. † There ſhal be linnen mitres on their heades, 18
and there ſhal be linnen breeches on their loynes, and they ſhal
not be girded in ſwette. † And when they ſhal goe out to the 19
vtter court vnto the people, they ſhal put of from them their
veſtiments, wherin they had miniſtered, and ſhal lay them vp
in the veſterie of the ſanctuarie, & they ſhal cloth themſelues
with other garments: & they :: ſhal not ſanctifie the people in
their veſtures. † And they ſhal not ſhaue their head, nor nou- 20
riſh their heare: but powling they ſhal powle their heades.
† And no prieſt ſhal drinke wine when he is to enter into the 21 Leuit. 10. v. 9.
inner court. † And widow, and her that is diuorced they ſhal 22
not take for wiues, but virgins of the ſeede of the houſe of
Iſrael: but a widow alſo, which hath bene the widow of a
prieſt, they ſhal take. † And they ſhal teach my people what 23
is betwen a holie thing and polluted, and betwen cleane and
vncleane they ſhal ſhew to them. † And when there ſhal be a 24
controuerſie, they ſhal ſtand in my iudgements, & ſhal iudge:
my lawes, & my preceptes in al my ſolemnities ſhal they keepe,
and my ſabbathes they ſhal ſanctifie. † And to a dead man they 25
ſhal not enter in, leſt they be polluted, but to father and mo-
ther, & ſonne and daughter, and brother and ſiſter, which hath
not had an other husband: in which they ſhal be contamina-
ted. † And after that he is clenſed, ſeuen daies ſhal be numbred 26
to him. † And in the day of his entering into the ſanctuarie to 27
the inner court to miniſter vnto me in the ſanctuarie, he ſhal
offer for his ſinne, ſayth our Lord God. † And there ſhal not 28
be inheritance to them, I am their inheritance: and poſſeſſion Deut. 18.
you ſhal not geue them in Iſrael, for I am their poſſeſſion.
† The victime both for ſinne and for offence they ſhal eate: 29
and euerie vowed thing in Iſrael ſhal be theirs. † And the firſt 30
fruits of al the firſt borne, & al the libaments of al thinges that
are offered, ſhal be the prieſts: & the firſt fruits of your meates
you ſhal geue to the prieſt, that he may lay vp a bleſſing for thy
houſe. † Al carren, and thing taken by a beaſt of birdes, and 31
of cattel the prieſts ſhal not eate.

:: Holy thinges are ordinarily to be done in holie places; and therfore ſacred veſtures (by touching vvherof men vvere ſanctified. *Exo. 29. v. 37.*) muſt not be vſed out of the temple.

CHAP. XLV.

In diſtribution of the land (after the captiuitie) ſeueral portions are aſſigned for the Prieſtes, the Leuites, the Citie, and the Prince: the reſt was for the people. 9. Rulers are admoniſhed to obſerue iuſt meaſures: 15. and to offer due ſacrifices.

AND

1 AND when you ſhal begin to diuide the land by lot, ſepe-
rate ye firſt fruits to our Lord, :: a peece * ſanctified of
the land, in length twentie fiue thouſand, and in bredth tenne
thouſand: it ſhal be ſanctified in al the border therof round a-
2 bout. † And it ſhal be ſanctified on euerie ſide by fiue hun-
dred and fiue hundred, foure ſquare round about: and of fiftie
3 cubits for the ſuburbs therof round about. † And from this
meaſure thou ſhalt meaſure the length, of fiue and twentie
thouſand, and the bredth of tenne thouſand, & in it ſhal be the
4 temple, and ſanctum ſanctorum. † The ſanctified peece of the
land ſhal be for the prieſts the miniſters of the ſanctuarie,
which approch to the miniſterie of our Lord: and it ſhal be a
place to them for houſes, and for the ſanctuarie of holines.
5 † And fiue and twentie thouſand of length, & tenne thouſand
of bredth ſhal be for the Leuits, which miniſter in the houſe:
6 they ſhal poſſeſſe twentie celles. † And the poſſeſſion of the
citie you ſhal geue fiue thouſand of bredth, and of length fiue
and twentie thouſand, according to the ſeperation of the ſan-
7 ctuarie, to al the houſe of Iſrael. † To :: the prince alſo on this
ſide and on that ſide, according to the ſeparation of the ſan-
ctuarie, and according to the poſſeſſion of the citie, againſt the
face of the ſeperation of the ſanctuarie, and againſt the face of
the poſſeſſion of the citie: from the ſide of the Sea euen to the
Sea, and from the ſide of the Eaſt euen to the Eaſt. And the
length according to euerie part from the Weſt border to the
8 Eaſt border. † Of the land ſhal he haue poſſeſſion in Iſrael:
and the princes ſhal no more ſpoile my people: but the land
they ſhal geue to the houſe of Iſrael according to their tribes.
9 † Thus ſaith our Lord God: Let it ſuffice you ô princes of Iſ-
rael: intermitte ye iniquitie and robberies, and doe iudgement
and iuſtice, ſeperate your confines from my people, ſaith our
10 Lord God. † Iuſt balance, and a iuſt ephi, and a iuſt bat ſhal be
11 to you. † The :: ephi, and the bat ſhal be equal, and of one
meaſure: that the bat may take the tenth part of a core, & the
ephi the tenth part of a core: according to the meaſure of a
12 core ſhal be the equal balaſſing of them. † And a ſicle hath
twentie obolos. Moreouer twentie ſicles, & fiue and twentie
13 ſicles, and fiftene ſicles make Mnam. † And theſe are the firſt
fruits, which you ſhal take: the ſixth part of an ephi of a core
of wheate, and the ſixth part of an ephi of a core of barley.
14 † The meaſure of oyle alſo, a bat of oyle is the tenth part of a

* *ſanctificatum.*

:: The land that was aſſigned to holie vſes, vvas called ſanctified, and could not be alienated to priuate men nor other purpoſes.

:: The princes portion of land vvas round about the clergies portion, that he might defend them, and the peoples part round about the princes, that they might defend him.

:: Theſe meaſures vvere of equal capacitie, but the ephi ſerued for drie thinges; & the bat for liquid, as appeareth. *v.* 13. & 14.

core: and ten battes make a core: becauſe ten battes fil a core.
† And one ramme of a flocke of two hundred, of thoſe thinges 15
that Iſrael nouriſheth for ſacrifice, and for holocauſt, and for
pacifiques, to expiate for them, ſaith our Lord God. † Al :: the 16
people of the land ſhal be bound to theſe firſt fruits for the
prince in Iſrael. † And :: vpon the prince ſhal the holocauſt be, 17
and the ſacrifice, and the libaments in the ſolemnities, and
in the Calends, and in the Sabbathes, & in al the ſolemnities of
the houſe of Iſrael: he ſhal make the ſacrifice for ſinne, & the
holocauſt, and the pacifiques to expiate for the houſe of Iſrael.
† Thus ſaith our Lord God. In the firſt moneth, the firſt of 18
the moneth, thou ſhalt take a calfe of the heard vnſpotted, and
thou ſhalt expiate the ſanctuarie. † And the prieſt ſhal take of 19
the bloud that ſhal be for ſinne: and he ſhal put it on the poſts
of the houſe, and on the foure corners of the brimme of the
altar, and on the poſts of the gate of the inner court. † And ſo 20
ſhalt thou do in the ſeuenth of the moneth for euerie one, that
hath bene ignorant, and was deceiued by errour, and you ſhal
expiate for the houſe. † In the firſt moneth, the fourteenth day 21
of the moneth ſhal be with you the ſolemnitie of paſch: ſeuen
dayes ſhal Azymes be eaten. † And the prince in that day ſhal 22
make for himſelf, and for al the people of the land, a calfe for
ſinne. † And in the ſolemnitie of the ſeuen dayes he ſhal make 23
holocauſt to our Lord ſeuen calues, & ſeuen rammes vnſpotted
dayly ſeuen dayes: and for ſinne a bucke of goates dayly.
† And he ſhal make the ſacrifice an ephi to a calfe, and an 24
ephi to a ramme: and of oyle an hin to euerie ephi. † In the ſeuenth 25
moneth the fifteenth day of the moneth, in the ſolemnitie
he ſhal make as are before ſaid for ſeuen dayes: as wel for
ſinne, as for holocauſt, and in ſacrifice, and in oyle.

:: As the people were bond to pay certaine firſt fruites to their temporal prince: :: ſo he was mutually bond to pay the charges of publique ſacrifices for al the people. S. Ierom alſo expoundeth this mutual obligation to conſiſt betwen the people and hiegh prieſt.

CHAP. XLVI.

A preſcription at which gate, and what ſacrifices ſhal be offered for the prince, euerie ſabbath, and firſt day of the moneth. 16. The prince may geue perpetual inheritance to his ſonnes, but to his ſeruantes only til the yeare of Iubiley. 19. with deſcription of the places, where ſacrifices ſhal be prepared.

THVS ſaith our Lord God: The gate of the inner court, 1
which looketh to the Eaſt, ſhal be ſhut the ſix dayes, in
which worke is done: but in the Sabbath day it ſhal be opened
yea and in the day of the Calends it ſhal be opened. † And 2
:: the

:: the prince ſhal enter in by the way of the entrie of the gate
from without, and he ſhal ſtand in the threſhold of the gate:
2 and the prieſts ſhal make his holocauſt, and his pacifiques: and
he ſhal adore vpon the threſhold of the gate, and ſhal goe out:
3 but the gate ſhal not be ſhut til euening. † And the people of
the land ſhal adore at the doore of that gate in the Sabbaths,
4 and in the Calends before our Lord. † And this holocauſt ſhal
the prince offer to our Lord: in the Sabbath day ſix lambes vn-
5 ſpotted, and a ramme vnſpotted. † And ſacrifice an ephi for a
ramme: but in the lambes the ſacrifice that his hand ſhal geue:
6 and of oyle an hin for euerie ephi. † And in the day of the
Calends a calfe of the heard vnſpotted: and the ſix lambes, and
7 the rammes ſhal be vnſpotted. † And an ephi for a calfe, an
ephi alſo for a ramme ſhal he make ſacrifice: but the lambs, as
8 his hand ſhal finde: and of oyle an hin, for euerie ephi. † And
when the prince is to goe in, let him goe in by the way of the
9 entrie of the gate, and by the ſame way let him goe out. † And
when the people of the land ſhal enter in the ſight of our Lord
in the ſolemnities: he that goeth in by the North gate to adore,
let him goe out by the way of the South gate: moreouer he
that goeth in by the way of the South gate, let him goe out by
the way of the North gate: he ſhal not returne by the way of
the gate, wherby he entered, but at that ouer againſt it he ſhal
10 goe out. † And the prince in the middes of them with the
11 goers in ſhal goe in, and with the goers out ſhal goe out. † And
in the fayres, and in the ſolemnities there ſhal be ſacrifice an
ephi for a calfe, and an ephi for a ramme: but of the lambes,
there ſhal be ſacrifice as his hand ſhal finde: and of oyle an hin
12 for euerie ephi. † But when the prince ſhal make a voluntarie
holocauſt, or voluntarie pacifiques to our Lord: to him the
gate ſhal be opened, that looketh to the Eaſt, and he ſhal make
his holocauſt, & his pacifiques, as it is wont to be done in the
Sabbath day: and he ſhal goe out, & the gate ſhal be ſhut after
13 that he is gone forth. † And a lambe of the ſame yeare vnſpot-
ted, ſhal he make for holocauſt dayly to our Lord: alwayes in
14 the morning ſhal he make it. † And he ſhal make ſacrifice vpon
it morning by morning the ſixt part of an ephi: and of oyle the
third part of an hin, that it may be mingled with the floure: a
ſacrifice to our Lord by ordinance, continual and euerlaſting.
15 † He ſhal make the lambe, & the ſacrifice, and the oyle mor-
16 ning by morning: an euerlaſting holocauſt. † Thus ſaith our

:: After the captiuitie albeit king Dauids progenie continued in Salathiel, Zorobabel and others, yet they had not the ſtate of kinges or temporal princes; and therfore not only Chriſtian Doctors, but alſo Rabbi Dauid & other Hebrewes vnderſtand this prophecie of Chriſt the true Meſſias, and of the ſacrifices & rites of his Church: the letter neuertheles alluding to the forme of the old law.

Lord God: If the prince ſhal geue a gift to anie :: of his ſonnes:
his inheritance ſhal be to his ſonnes, they ſhal poſſeſſe it by
inheritance. † But if he geue a legacie of his inheritance to one 17
:: of his ſeruants, it ſhal be his vntil the yeare of remiſſion, and
it ſhal returne to the prince: and his inheritance ſhal be to his
ſonnes. † And the prince ſhal not take of the peoples inheritance 18
by violence, and of their poſſeſſion: & of his owne poſſeſſion
he ſhal geue the inheritance to his ſonnes: that my people
be not diſperſed euerie one from his poſſeſſion. † And he 19
brought me in by the entrie, that was on the ſide of the gate,
into the celles of the ſanctuarie to the prieſts, which looked to
the North. And there was a place bending to the Weſt. † And 20
he ſaid to me: This is the place where the prieſts ſhal ſeeth that
for ſinne, and that for offence: where they ſhal dreſſe the ſacrifice,
that they bring it not out into the vtter court, and the
people be ſanctified. † And he brought me into the vtter court, 21
and he led me about by the foure corners of the court: and
behold there was a litle court in the corner of the court, to
euerie corner of the court a litle court. † In the foure corners 22
of the court were litle courts diſpoſed, of fourtie cubits in
length, and thirtie in bredth: the foure were of one meaſure.
† And a wal round about compaſſing the foure litle courts: 23
and there were kichins builded vnder the porches round about.
† And he ſaid to me: This is the houſe of kichins wherin 24
the miniſters of the houſe of our Lord ſhal ſeeth the victimes
of the people.

:: Al vvorkes done by the true children of God, that is to ſay, done in the ſtate of grace, do merite eternal reward.

:: But other moral good vvorkes done in ſtate of mortal ſinne are only revvarded temporally in this vvorld, and not in life euerlaſting.

CHAP. XLVII.

The prophet ſeeth waters iſſuing from vnder the Temple: 4. increaſing to an vnpaſſible torrent: 9. wherto come al ſortes of fiſhes: 12. with trees on the bankes bringing forth fruite euerie moneth. 13. And the land is geuen in portions to the twelue tribes.

AND he turned me to the gate of the houſe, and behold 1
:: waters iſſued forth vnder the threſhold of the houſe
toward the Eaſt: for the face of the houſe looked to the Eaſt:
but the waters deſcended into the right ſide of the temple to
the South part of the altar. † And he ledde me out by the way 2
of the North gate, and he turned me to the way without the
vtter gate, the way that looked to the Eaſt: and behold waters
flowing on the right ſide. † When the man went out toward 3
the Eaſt, that had the cord in his hand, he meaſured a thouſand
cubits:

:: There is no hiſtorie, nor probabilitie that vvaters iſſued out of the temple, vvhich vvas reedified by Zorobabel.

:: Neither did al ſortes of fiſhes liue in

See cha. 36. v. 25.

cubits: and he brought me through the water euen to the
4 ankles. † And againe he meaſured a thouſand, & he brought
5 me through the water euen to the knees: † and he meaſured a
thouſand, and he brought me through the water euen to the
reynes. And he meaſured a thouſand, a torrent, which I could
not paſſe ouer: becauſe the waters were riſen of the deepe torrent,
6 which can not be paſſed ouer. † And he ſayd to me: Certes
thou haſt ſene ô ſonne of man. And he brought me out, and he
7 turned me to the banke of the torrent. † And when I had turned
myſelf, behold in the banke of the torrent exceding manie
8 trees on both ſides. † And he ſayd to me: Theſe waters, that
iſſue forth toward the heapes of the ſand in the Eaſt, and deſcend
to the plaines of the deſert, ſhal goe into the ſea, & ſhal
9 goe out, & the waters ſhal be healed. † And euerie liuing ſoule,
that creepeth, whither ſoeuer the torrent cometh ſhal liue:
and there ſhal be fiſhes very manie after theſe waters are come
thither, & they ſhal be healed, & al thinges ſhal liue, to which
10 the torrent ſhal come. † And fiſhers ſhal ſtand ouer them,
from Engaddi euen to Engallim ſhal be drying of nettes: there
ſhal be very manie ſortes of fiſhes therof, as the fiſhes of the
11 great ſea, of a paſſing great multitude: † but in the ſhore therof,
and in the fennie places they ſhal not be healed, becauſe they
12 ſhal be turned into ſalt pits. † And :: ouer the torrent ſhal riſe
in the bankes therof on both ſides euerie tree bearing fruit:
the leafe ſhal not fal from it, & the fruit therof ſhal not faile: euerie
moneth ſhal it bring forth firſt fruits, becauſe the waters
therof ſhal iſſue out of the ſanctuarie: & the fruits therof ſhal
13 be for meate, & the leaues therof for medicine. † Thus ſayth
our Lord God: This is the border, in which you ſhal poſſeſſe
the land in the twelue tribes of Iſrael: :: becauſe Ioſeph hath
14 a duble cord. † and you ſhal poſſeſſe it euerie man in like maner
as his brother: vpon which I lifted vp my hand to geue it to
your fathers: and this land ſhal fal vnto you for a poſſeſſion.
15 † And this is the border of the land: toward the North quarter,
from the great ſea by the way of Hethalon, as they come
16 to Sedada, † Emath, Berotha, Sabarim, which is betwen the
border of Damaſcus and the confine of Emath, the houſe of
17 Tichon, which is by the border of Auran. † And the border
from the Sea euen to the court of Enon, ſhal be the border of
Damaſcus, and from the North to the North, the border of
18 Emath the North quarter. † Moreouer the Eaſt quarter from
the

anie ſuch vvater nere the temple as are mentioned. v. 9. And therfore this prophecie hath an hiegher and truer ſenſe, of the Church of Chriſt and the vvater of Baptiſme.

:: S. Iohn ſavv *this riuer of liuing vvater as clere as chryſtal, proceding from the ſeat of God, & of the lambe. And the tree of life yelding tvvelue fruites rendring his fruite euerie moneth. &c. Apoc. 22.*

:: Ioſephs two ſonnes had ech one a vvhole portion, and ſo there vvere twelue tribes beſides the Leuites, who had other better meanes then the reſt.

the middes of Auran, and from the middes of Damaſcus, and
from the middes of Galaad, and from the middes of the land
of Iſrael, Iordan making the bound to the Eaſt ſea, you ſhal
meaſure alſo the Eaſt quarter. † And the South quarter toward 19
the South from Thamar euen to the waters of contradiction
of Cades: & the torrent euen to the great ſea: and this
is the South quarter toward the South. † And the quarter of 20
the Sea, the great ſea from the confine directly, til thou come
to Emath: this is the quarter of the Sea. † And you ſhal diuide 21
this land vnto you by the tribes of Iſrael: † and you ſhal caſt it 22
for an inheritance to you, and to the ſtrangers, that ſhal come
to you, that haue begotten children in the middes of you: and
they ſhal be vnto you as the ſame countriemen borne among
the children of Iſrael: they ſhal diuide the poſſeſſion with you
in the middes of the tribes of Iſrael. † And in what tribe 23
ſoeuer the ſtranger ſhal be, there ſhal you geue him poſſeſſion,
ſayth our Lord God.

CHAP. XLVIII.

Further deſcription of euerie tribes part of the land: 8. likewiſe of the portions of Prieſtes, 13. Leuites. 15. Citie, 21. and Prince. 31. with twelue gates named of the twelue tribes.

AND theſe are :: the names of the tribes from the borders 1
of the North, by the way of Hethalon, as they goe to Emath,
the court of Enan the border of Damaſcus toward the
North, by the way of Emath. And the Eaſt quarter therof to
the ſea ſhal be for Dan one. † And to the border of Dan, from 2
the Eaſt quarter euen to the quarter of the Sea, for Aſer one:
† & vpon the border of Aſer, from the Eaſt quarter euen to the 3
quarter of the Sea, for Nephthali one. † And vpon the border 4
of Nephthali, from the Eaſt quarter euen to the quarter of the
Sea, for Manaſſes one. † And vpon the border of Manaſſes, 5
from the Eaſt quarter euen to the quarter of the Sea, for Ephraim
one. † And vpon the border of Ephraim, from the Eaſt 6
quarter euen to the quarter of the Sea, for Ruben one. † And 7
vpon the border of Ruben, from the Eaſt quarter euen to the
quarter of the Sea, for Iuda one. † And vpon the border of 8
Iuda, from the Eaſt quarter euen to the quarter of the Sea, ſhal
be the :: firſt fruites, which you ſhal ſeperate, fiue and twentie
thouſand of bredth & of length, as euery portion from the Eaſt
quarter to the quarter of the Sea: and the ſanctuarie ſhal be in

:: By the twelue tribes of Iſrael S. Ierom vnderſtandeth the vniuerſal multitude of al glorified Sainctes, noting that no mention is here made of the cities of refuge (as in the bookes of Numeri, and Ioſue) becauſe in the glorious habitation of Sainctes, there can be no nede of refuge, where al are perfect al ſecure.

:: As the firſt borne of liuing thinges,

9 the middes therof. † The firſt fruits, which you ſhal ſeperate
to our Lord: the length of fiue and twentie thouſand, and the
10 bredth of ten thouſand. † And theſe ſhal be the firſt fruits of
of the ſanctuarie of the prieſts: toward the North of length
fiue and twentie thouſand, and toward the Sea of bredth ten
thouſand. Yea and toward the Eaſt of bredth ten thouſand,
and toward the South of length fiue and twentie thouſand:
and the ſanctuarie of our Lord ſhal be in the middes therof.

& firſt fruictes of al thinges ſpringing, ſo the firſt portion of land allo .ed to Gods ſeruice is c lled the firſt fruites.

11 † The ſanctuarie ſhal be for the prieſts of the ſonnes of Sadoc,
which kept my ceremonies, and erred not when the children
12 of Iſrael erred, as the Leuites alſo erred. † And for them ſhal
be the firſt fruits of the firſt fruits of the land holie of holies,
13 by the border of the Leuites. † Yea and to the Leuites in like
maner by the borders of the prieſts fiue and twentie thouſand
of length, and of bredth tenne thouſand. Al the length of fiue
14 and twentie thouſand, & the bredth of tenne thouſand. † And
they ſhal not ſel therof, nor change, neither ſhal the firſt fruits
of the land be tranſported, becauſe they are ſanctified to our
15 Lord. † But the fiue thouſand, that remaine in the bredth againſt
the fiue & twentie thouſand, ſhal be the profane partes
of the citie for habitation, and for the ſuburbs: and the citie
16 ſhal be in the middes therof. † And theſe are the meaſures therof:
to ∴ the North quarter fiue hundred and foure thouſand:
and to the South quarter fiue hundred and foure thouſand:
and to the Eaſt quarter fiue hundred and foure thouſand: and
17 to the Weſt quarter, fiue hundred and foure thouſand. † And
the ſuburbs of the citie ſhal be, to the North two hundred
fiftie, and to the South two hundred fiftie, and to the Eaſt two
18 hundred fiftie, and to the Sea two hundred fiftie. † And
that which ſhal be reſidue in length according to the firſt
fruits, of the ſanctuarie, ten thouſand toward the Eaſt, and
ten thouſand toward the Weſt, ſhal be as the firſt fruits of the
ſanctuarie: and the fruits therof ſhal be for bread to them, that
19 ſerue the citie. † And they that ſerue the citie, ſhal worke of
20 al the tribes of Iſrael. † Al the firſt fruits, of fiue and twentie
thouſand, anſwering to fiue & twentie thouſand foure ſquare,
ſhal be ſeperated according to the firſt fruits of the ſanctuarie,
21 and to the poſſeſſion of the citie. † And that which ſhal be left,
ſhal be the princes of euerie part of the firſt fruits of the ſanctuarie,
and of the poſſeſſion of the citie ouer againſt the fiue
and twentie thouſand of the firſt fruits vnto the Eaſt border:
Yea

∴ The North ſide of the citie being in length 4500. reedes, of ſix ſacred cubites, euerie rede, the vveſt ſide alſo, and conſequently the other two ſides eaſt and ſouth, in al 18000. reedes which make 36. milles, of 1000. paſſes euerie mile, it is certaine that this deſcription agreeth not to the terreſtrial citie of Ieruſalem, which was nothing nere ſo large.

Yea and to the ſea ouer againſt the fiue and twentie thouſand,
vnto the border of the Sea, likewiſe it ſhal be in the portions
of the prince: and the firſt fruits of the ſanctuarie, and the ſanctuarie
of the temple ſhal be in the middes therof. † And of 22
the poſſeſſion of the Leuites, and of the poſſeſſion of the citie
in the middes of the princes portions: ſhal be to the border of
Iuda, and to the border of Beniamin, ſhal alſo perteine to the
prince. † And to the reſt of the tribes: from the Eaſt quarter 23
to the Weſt quarter, for Beniamin one. † And againſt the border 24
of Beniamin, from the Eaſt quarter to the Weſt quarter, for
Simeon one. † And vpon the border of Simeon from the Eaſt 25
quarter to the Weſt quarter, for Iſſachar one. † And vpon the 26
border of Iſſachar, from the Eaſt quarter to the Weſt quarter,
for Zabulon one. † And vpon the border of Zabulon, from 27
the Eaſt quarter to the quarter of the Sea, for Gad one. † And 28
vpon the border of Gad, to the South quarter toward the
South: and the border ſhal be from Thamar, euen to the waters
of contradiction of Cades, the inheritance againſt the
great ſea. † :: This is the land, which you ſhal diuide by lot to 29
the tribes of Iſrael: and theſe are the portions of them, ſaith
our Lord God. † And theſe are the goings out of the citie: 30
from the North quarter thou ſhalt meaſure fiue hundred and
foure thouſand. † And the gates of the citie according to the 31
names of the tribes of Iſrael, three gates on the North ſide,
the gate of Ruben one, the gate of Iuda one, the gate of Leui
one. † And to the Eaſt quarter, fiue hundred and foure thouſand: 32
and three gates, the gate of Ioſeph one, the gate of Beniamin
one, the gate of Dan one. † And to the South quarter, 33
thou ſhalt meaſure fiue hundred & foure thouſand: and three
gates, the gate of Simeon one, the gate of Iſſachar one, the
gate of Zabulon one. † And to the Weſt quarter, fiue hundred 34
and foure thouſand, and their gates three, the gate of Gad one,
the gate of Aſer one, the gate of Nephthali one. † Round 35
about eightene thouſand: and the name of the citie from that
day, :: Our Lord there.

And therfore the later Iewiſh Rabins hold opinion, that when their Meſſias commeth the citie of Ieruſalem ſhal be built ſo great. But al Catholique Doctors vnderſtand it myſtically of the Church of Chriſt.

:: S. Iohn the Apoſtle had the ſame viſion of this new Ieruſalem Chriſts triumphant Church. *Apoc.* 21. & 22.

:: The Synagog of the Ievves being left deſert. *Mat.* 23. *v.* 38. Chriſt is vvith his militant Church al dayes euen to the conſummation of the world *Mat. vlt.* and vvith his Church triumphant illuminating and glorifying it for euer and euer. *Apoc.* 22. *v* 5.

THE ARGVMENT OF DANIELS PROPHECIE.

DANIEL *of the tribe* [a] *of* Iuda, & [b] royal bloud, *about the age of tenne yeares, was caried into* Babylon *with other children for hoſtage, when Nabuchodonoſor inuaded the kingdom of Iuda, in* [c] *the third yeare of king Ioakim. His whole life (in al about an hundred and tenne yeares) was moſt pious, with ſuch zele of Gods honour, and common good of his countrie, that he was called by an Angel,* [d] vir deſideriorũ, the man of (*godlie*) deſires: [e] *whom alſo Ezechiel, elder in yeares, prophecying part of the ſame time, ioyned with Noe and Iob for example of holie men; recounting him alſo the moſt renowmed of his time for wiſdom. VVhoſe loyal fidelitie towards the king of Babylon, was ſo clere, that his malignant enimies ſaid expreſly of him:* [f] We shal not find againſt this Daniel, anie occaſion, vnles perhaps in the law of his God. *His booke as wel in reſpect of various important narrations of thinges done: as of moſt hiegh diuine Myſteries is very excellent: but withal very obſcure, for that manie thinges here inſerted, ſeme hardly to agree with other authentical hiſtories; ſome thinges alſo are intricate in themſelues; nor placed in order of time as they happened; and manie thinges ſo brieſly related, that they can not be vnderſtood, without the knowlege of prophane hiſtories. As S. Ierom affirmeth Epiſt. 103. But as for an other difficultie which ſome make, denying the Prayer of Azarias, with the Hymne folowing, & the hiſtories of Suſanna, Bel, and the Dragon, to be Canonical Scripture, it is partly ſolued already, in the Annotations before the Booke of Tobie: where is shewed, that it is no iuſt exception againſt theſe, and other partes of holie Scripture of the old Teſtament, becauſe they are not in the Hebrew Edition, being otherwiſe accepted for Canonical by the Catholique Church. And further it is very probable that theſe parcels were ſometimes either in the Hebrew or Chaldee tongue, in which two languages (part in one, part in the other) the reſt of this booke was written. For from whence els could the Septuagint Interpreters, Theodotion, Symmachus, and Aquila tranſlate them? In whoſe Editions S. Ierom found the ſame. But S. Ierom, ſome wil ſay, calleth theſe hiſtories fables, and ſo did not account them Canonical Scripture. Firſt we anſwer, that he reporting the Iewes opinion vſeth their termes, not explicating his owne iudgement, intending only to deliuer ſincerely that which he found in the Hebrew: Yet would he not omite to inſert the reſt, aduertiſing withal that he had it in Theodotions tranſlation. Which anſwer is clerly iuſtified by his owne teſtimonie (li. 2. c. 9. aduerſus Ruffinum) in theſe wordes:*

a ch. 1. v. 6.
b ch. 1. v. 3 & 4. Reg. 20. v. 18.
c ch. 1. v. 1.
d ch. 9. v 23.
e Ezech. 14. & 28.
f ch. 6. v. 5.
ch. 3. v. 24. ch. 13. ch. 14.

Daniel of the royal bloud.

He vvas moſt holie:

moſt wiſe; and moſt loyal.

His booke is excellent: but hard to be vnderſtood.

Certaine partes of this booke are denied by the Ievves, and ſome others. It is probable that theſe partes were ſome times in the Hebrew, or the Chaldee.

Obiection out of S. Ierom.

Firſt ſolution.

Second ſolution.

They are proued to be Canonical by the Councels, and other Fathers.

wordes: Wheras I relate (ſayth he) what the Hebrewes ſay againſt the hiſtorie of Suſanna, and the Hymne of the three children, he that for this reputeth me a foole, proueth himſelf a ſycophant. For I did not explicate what myſelf iudged, but what they are wont to ſay againſt me. Secondly we anſwer, that if S. Ierom did not thinke theſe partes to be Canonical, yet ſeing ſo manie other ancient Fathers, and now the whole Church hold them for Canonical, we ſo beleue them to be. For albeit the ancient Councels, and others that recite catalogues of holie Scriptures, do not expreſly ſay, as the councel of Trent laſtly doth (Seſſ. 4.) that al the partes of bookes by them recited, are Canonical; yet they do not except anie partes of this Booke: and therfore ſpeaking indefinitly, do in dede include al, and not exclude anie parcels vſually read in the Church as theſe are. Moreouer very manie ancient Fathers do expreſly alleage theſe partes as Diuine Canonical Scriptures. Of manie we ſhal cite ſome.

The prayer of Azarias.

The Hymne of the three children.

The prayer of Azarias *is alleaged as diuine Scripture by* S. Cyprian, *Ser. de lapſis. by* holie Ephrem, *li. de humilitate comparandæ. ca. 9. by* S. Chryſoſtom, *ho. de tribus pueris.* Leontius Cyprius, *apud Eutym. par. 1. Panopliæ, tit.* 8. Patianus, *Pareneſi in Pœnitentiam.* S. Auguſtin, *Epiſt.* 122. *& li. de natura boni. c.* 16. S. Fulgentius, *ad Venatiam de pœnitentia. c.* 16. *Likewiſe* the Hymne of the three children *is alleaged by moſt of the ſame, and by diuers others. As by* S. Ierom *himſelf, in c. 3. ad Galatas, & Epiſt.* 49. *de muliere ſepties icta:* S. Ambroſe, *Præfat. in Pſalmos; & li. 6. in Lucanum, c.* 2. Concilium Toletanum, *c.* 13.

The hiſtore of Suſanna.

In like maner the hiſtorie of Suſanna is cited as holie Scripture by S. Ignatius, *Epiſt. ad Magneſianos.* Tertullian, *li. de corona militis.* S. Cyprian *li. 1. Epiſt. ep.* 8. *&* 40. S. Chryſoſtom. *Ho. 1. in fine, hath a whole ſermon of Suſanna, as vpon holie Scripture.* S. Ambroſe, *li. 1. de Officijs, c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c.* 7. S. Auguſtin, *Tract.* 36. *in Ioan. & Ser.* 118. *&* 242.

The hiſtories of Bel, and the Dragon.

Finally the hiſtories of Bel, and of the Dragon are iudged Diuine Scripture by S. Cyprian, *li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep.* 6. S. Baſil, *ho. in diuites auaros.* S. Athanaſius, *in Synopſi briefly explicating the argument of this whole booke, maketh expreſſe mention of the Hymne of the three children; and of the hiſtories of Suſanna; and of Bel, and the Dragon.*

The contents in general.

Epiſt. ad Paulin.

To conclude therfore with whom we begane, S. Ierom ſpeaking of this whole Booke, ſaith: Daniel temporum conſcius, & totius mundi philoiſtor, lapidem præciſum de monte ſine manibus, & regna omnia ſubuertentem, claro ſermone pronuntiat. Daniel skilful of times, a ſtudious hiſtoriographer, in cleare ſpeach ſheweth the ſtone cut out of the mountaine without handes, which ouerthroweth al kingdomes. *Signifying the principal contents of this booke to be, that al other kingdomes*

(*namely*

(namely for example ſake, the foure great Monarchies, the fiſt of the Chaldees, the ſecond of the Medes and Perſians, the third of the Grecians, and the fourth of the Romanes) should be ouerthrowne, one after an other; and only the kingdom of Chriſt our Sauiour, borne of a perpetual virgin, ſhal be permanent for euer. More particularly this Booke may be diuided into three partes. In the firſt ſix chapters eſpecially are declared (for moſt part in maner of hiſtorie) certaine actes of Daniel, with the other three Hebrew children, and of the kinges of Babylon. In other ſix chapters is more directly prophecied of Chriſt; and of Antichriſt; of the perpetual glorie of Chriſts kingdom, and vtter deſtruction of the others; with the end of world, and general iudgement. In the two laſt chapters are conteyned the hiſtories of holie Suſanna; and of the idols Bel, and the Dragon.

In particular.

Diuided into three partes.

* * *

THE PROPHECIE OF DANIEL.

CHAP. I.

The king of Babylon by force entring into Ieruſalem, ſpoyleth the temple: 6. amongſt others carieth captiue Daniel, Ananias, Miſael, and Azarias: 8. who abſtayning from the kings meates, 15. are fayrer then other children. 17. and wiſer (Daniel alſo vnderſtanding dreames) then al the magicians of Chaldee.

The firſt part. Actes of Daniel with the other three Hebrevv children; and of the kinges of Babylon.

4. Reg. 24. v. 1.

1 IN THE third yeare of the kingdom of Ioakim king
of Iuda, came Nabuchodonoſor king of Babylon
2 into Ieruſalem, and beſieged it. † And our Lord
deliuered into his hand Ioakim the king of Iuda,
and part of the veſſels of the houſe of God: and he caried
:: them away into the land of Sennaar, into the houſe of his
god, & the veſſels he brought into the houſe of the treaſure of
3 his god. † And the king ſpake to Aſphenez the gouernour of
the Eunuches, that he should bring in of the children of Iſ-
4 rael, and of the kings, & the tyrants ſeede, † children in whom
was no ſpot, beautiful of forme, and inſtructed in al wiſedom,
cunning in knowlege, and taught in diſcipline, and that might
ſtand in the kings palace, that he might teach them the lear-
5 ning, and the tongue of the Chaldees. † And the king ap-
poynted them a certaine prouiſion for euerie day, of his
meates, & of the wine wherof he dranke himſelf, that being
nourished three yeares, afterward they might ſtand in the

:: Part of the holie veſſels & ſome eſpecial perſons vvere caried away, but the king was releaſed at this time: for he reigned in Ieruſalem eight yeares more, eleuen in al. 2 Par. 36. v. 5.

kings ſight. † There were therfore among them of the chil- 6
dren of Iuda, Daniel, Ananias, Miſael, and Azarias. † And the 7
gouernour of the enuches gaue them names: to Daniel, Baltaſſar:
to Ananias, Sidrach, to Miſael, Miſach: & to Azarias, Abdenago.
† But [a] Daniel purpoſed in his hart, that he would not 8
be polluted of the kings table, nor of the wine of his drinke:
& he requeſted the gouernour of the eunuches, that he might
not be contaminated. † And God gaue vnto Daniel grace and 9
mercie in the ſight of the prince of the eunuches. † And the 10
prince of the enuches ſaid to Daniel: I feare my Lord the king,
who hath appoynted for you meate and drinke: who if he
ſhal ſee your faces leaner then the other youthes your equals,
you ſhal condemne my head to the king. † And Daniel ſayd 11
to Malaſar whom the prince of the eunuches appoynted ouer
Daniel, Ananias, Miſael, and Azarias: † [b] Proue I beſech thee, 12
thy ſeruants for tenne dayes, & let * pulſe be geuen vs to eate,
& water to drinke: † and looke vpon our faces, and the faces 13
of the children that eate of the kings meate: and as thou ſhalt
ſee, thou ſhalt doe with thy ſeruants. † Who hearing that maner 14
of ſpeach, proued them for tenne dayes. † And after tenne 15
daies their faces appeared better & more corpulent then al the
children, that did eate of the kings meate. † Moreouer Malaſar 16
tooke away the meates, and the wine of their drinke: and
he gaue them pulſe. † And to theſe children God gaue knowlege, 17
and diſcipline in euerie booke, and wiſedom: but to Daniel
the vnderſtanding of al viſions and dreames. † The dayes 18
therfore being accompliſhed, after which the king had ſayd,
that they ſhould be brought in; the gouernour of the eunuches
brought them in the ſight of Nabuchodonoſor. † And 19
when the king had ſpoken to them, there were not fond ſuch
of them al, as Daniel, Ananias, Miſael, and Azarias: and they
ſtood in the kings ſight. † And euerie word of wiſedom and 10
vnderſtanding, that the king demanded of them, he found in
them more by ten fold aboue al the ſouthſayers, & magicians,
that were in al his kingdom. † And Daniel was euen to [c] the
firſt yeare of Cyrus the king.

[a] Daniel as chief vvas an example to the other three children in their maner of life, vvherby is alſo probable that they being al of the tribe of Iuda, *v. 6.* he was nerer of the royal bloud: of which ſome vvere taken into the kings court. *v.* 3.

[b] Three cauſes moued them to abſtayne frō the kings meates: leſt they might eate any thing offered to idols, or forbid by the lavv of Moyſes, & becauſe ſuch delicate diet might prouok to glutonie; or in time when they ſhould be elder, to other ſinnes. T*heod.*

[c] By mention of the firſt yeare of Cyrus is ſufficiently ſignified that Daniel liued al the time of the captiuitie. And ch. 10. it is further clere that he liued in the third yeare: & very like, longer.

* *beanes peaſe. &c.*

CHAP. II.

Nabuchodonoſor dreameth, and forgeteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel (praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame: 46. the king adoreth him confeſſing his God to be the onlie true God, and aduanceth him & his felowes.

1 IN :: the ſecond yeare of the kingdom of Nabuchodonoſor,
Nabuchodonoſor ſaw a dreame, and his ſpirit was terrified,
2 and his dreame was fled from him. † But the king commanded,
that the ſouthſayers ſhould be called together, and the magicians,
and the ſorcerers, and the * Chaldees: to declare vnto the
king his dreames: who when they were come, ſtood before
3 the king. † And the king ſayd to them: I ſaw a dreame: & being
4 confounded in minde I know not what I ſaw. † And the Chaldees
anſwered the king in Syriach, King for euer liue: tel the
dreame to thy ſeruants, and we wil declare the interpretation
5 therof. † And the king anſwering ſayd to the Chaldees. The
word is departed from me: vnles you tel me the dreame, and
the coniecture therof, you ſhal periſh, and your houſes ſhal be
6 confiſcate. † But if you tel the dreame, & the coniecture therof,
you ſhal receiue of me rewards, & gifts, and much honour: the
dreame therfore, and the interpretation therof tel you me.
7 † They anſwered the ſecond time, & ſayd: Let the king tel his
ſeruants the dreame, & we wil declare the interpretation therof.
8 † The king anſwered, & ſayd: Surely I know that you redeme
9 time, knowing that the word is departed from me. † If
therfore you ſhew me not the dreame, there is one ſentence of
you, that you haue alſo framed a guilful interpretation, and ful
of deceite, to ſpeake vnto me til the time paſſe away. Tel me
therfore the dreame, that I may know :: that you ſpeake a true
10 interpretation alſo therof. † The Chaldees therfore anſwering
before the king, ſayd: There is no man vpon the earth, that
can accompliſh thy word, ô king, yea neither anie king great
and mighty, demandeth ſuch a word of anie ſouthſayer, & magician,
11 and Chaldee. † For the word that thou askeſt, ô king, is
weightie: neither ſhal there be found any, that can ſhew it in
ſight of the king, except the goddes, whoſe conuerſation is not
12 with men. † Which thing being heard, the king in furie, and
in great wrath commanded that al the wiſemen of Babylon
13 ſhould periſh. † And the ſentence being gone forth, wiſemen
were ſlaine: & Daniel and his felowes were ſougth for, to periſh.
14 † Then Daniel inquired concerning the law, and the ſentence,
of Arioch the prince of the kings warfar, who was gone
15 forth to kil the wiſemen of Babylon. † And he asked him, that
had receiued the powre of the king, for what cauſe ſo cruel a
ſentence was gone forth from the face of the king. When Arioch
16 therfore had ſhewed the matter to Daniel, † Daniel

* profeſſors of Aſtrologie.

:: Nabuchodonoſor had this dreame the ſecond yeare after his great conqueſt of the Moabites, Ammonites, Syrians, & Ægyptians, making his kingdom a great Monarchie: ſo it vvas in the 25 yeare of his reigne: vvhen Daniel vvas about the age of 35. yeares.

:: It is in dede more eaſie to tel by the diuels helpe, what one hath dreamed; becauſe dreames being paſt might either procede from the diuel, or by ſome external ſignes be knovvne vnto him: but to declare the ſignification which is to come, and vncertaine, is aboue the diuels or mans povvre: who can only coniecture what is probable, & doe often erre therin. See the Annotations. *Gen. 40.*

going in deſired the king, that he would geue him a time to tel
the ſolution to the king. † And he went into his houſe, and he 17
told the matter vnto Ananias, & Miſael, & Azarias his felowes:
† that they ſhould aske mercie at the face of the God of hea- 18
uen vpon this ſacrament, & Daniel and his felowes might not
periſh, with the reſt of the wiſemen of Babylon. † Then was 19
the myſterie reueled to Daniel by a viſion in the night: and
Daniel bleſſed the God of heauen, † and ſpeaking ſayd: The 20
name of our Lord be bleſſed from euerlaſting & for euer more:
becauſe wiſedom and ſtrength are his. † And he changeth 21
times, and ages: tranſporteth kingdoms & eſtabliſheth them:
geueth wiſedom to the wiſe, and knowlege to them that vnderſtand diſcipline: † he reueleth profound, & hidden thinges, 22
and knoweth the thinges that are done in darkenes: and light
is with him. † To thee ô God of our fathers I confeſſe, and I 23
prayſe thee: becauſe thou haſt geuen me wiſedom, & ſtrength:
and now thou haſt ſhewed me the thinges that we deſired of
thee, becauſe the kings word thou haſt opened to vs. † After 24
theſe thinges Daniel being entered in to Arioch, whom the
king had appoynted to deſtroy the wiſemen of Babylon, ſpake
thus vnto him: Deſtroy not the wiſemen of Babylon: bring
me in before the preſence of the king, & I wil tel the ſolution
to the king. † Then Arioch in haſt brought in Daniel to the 25
king, and ſaid to him: I haue found a man of the children of
the tranſmigration of Iuda, that can tel the ſolution to the
king. † The king anſwered, and ſaid to Daniel, whoſe name 26
was Baltaſſar: Thinkeſt thou in very dede thou canſt tel me
the dreame, that I ſaw, and the interpretation therof? † And 27
Daniel anſwering before the king, ſayd: The myſterie, that the
king demandeth, the wiſemen, the Magicians, and the ſouthſayers, and the inchanters can not declare vnto the king. † But 28
there is a God in heauen that reueleth myſteries, who hath
ſhewed vnto thee, king Nabuchodonoſor, what thinges are
to come in the later times. Thy dreame, and the viſions of thy
head in thy bed, are theſe. † :: Thou ô king beganſt to thinke 29
in thy bed, what ſhould be hereafter: and he that reueleth myſteries, ſhewed thee what thinges are to come. † To me alſo 30
not in the wiſedom, that is in me more then in al men aliue, is
this ſacrament reueled: but that the interpretation might be
made maniſeſt to the king, and thou mighteſt know the cogitations of thy minde. † Thou ô king didſt ſee, and behold :: as 31
it were

:: By ſhevving the kings former cogitation before his dreame, he gaue great aſſurance of the true ſpirite of prophecie, that the king might ſecurely beleue the interpretation of the dreame.

:: The foure kingdoms of the Chaldees Perſians, Grecians, and Romanes ſignified by the

it were one great ſtatua: that ſtatua, great and high of ſtature
ſtood ouer againſt thee, and the ſight therof was terrible.
32 † :: The head of this ſtatua was of the beſt gold, but the breaſt
and the armes of ſiluer, moreouer the bellie, and the thighes
33 of braſſe: † and the legges of yron, of the feete a certaine
34 part was of yron, and a certaine of earth. † Thou ſaweſt ſo,
til a ſtone was cut out of a mountaine without handes: and it
ſtroke the ſtatua on the yron, & earthen feete therof, & brake
35 them in peeces. † Then were the yron, the clay, the braſſe,
the ſiluer, and gold broken together, and brought as it were
into the duſt of a ſummers floore, that are taken violently
with the winde: and there was no place found for them: but
the ſtone that ſtroke the ſtatua, was made a great mountaine,
36 and it filled al the earth. † This is the dreame: the interpreta-
37 tion alſo therof we wil tel before thee, ô king. † Thou art the
king of kings: and the God of heauen hath geuen thee king-
38 dom, and ſtrength, and empire, and glorie: † and al thinges,
wherin the children of men, and the beaſts of the filde doe in-
habite, the foules alſo of the heauen he hath geuen in thy
hand, and vnder thy dominion he hath appoynted al thinges:
39 thou therfore art the golden head. † And after thee shal ryſe
vp an other kingdom leſſe then thou of ſiluer: and an other
third kingdom of braſſe, which shal rule ouer al the world.
40 † And the fourth kingdom shal be as it were yron. As yron
breaketh into peeces, & tameth al thinges, ſo shal that breake,
41 and deſtroy al theſe. † Moreouer becauſe thou ſaweſt part of
the feete, and of the toes of the potters clay, and part of yron:
the kindom shal be diuided, which notwithſtanding shal riſe
of the ground of yron, according as thou ſaweſt the yron
42 mingled with the earth of clay. † And the toes in part of yron,
and in part of earth: in part the kingdom shal be whole, and
43 in part broken. † And that thou ſaweſt the yron mingled with
the earsh of clay, they shal be mingled in dede together with
mans ſeede, but they shal not ſticke faſt one to an other, as
44 yron can not be mingled with earth. † But in the dayes of thoſe
kingdoms the God of heauen wil rayſe vp :: a kingdom, that
shal not be diſſipated for euer, and his kingdom shal not be
deliuered to an other people: and it shal breake in peeces, and
shal conſume al theſe kingdoms: and itſelf shal ſtand for euer.
45 † According as thou ſaweſt, that the ſtone was cut out of the
mountaine without handes, and brake the earth in peeces,
and

foure partes of this ſtatua, conſiſting of diuers metals or mater, did ſuccede in order of time: :: not ech one meaner, or baſer then the former, as gold is beſt & yron & earth the vvorſt, for the laſt rather excelled the former; but vvhen this viſion appeared the kingdom of the Chaldees vvas the greateſt, and moſt excellent & that being deſtroyed the Medes & Perſians became greater then it had bene: againe the Grecians vnder Alexander became farre greater then anie before, and finally the Romane greateſt of al, til Chriſts kingdome, his Church vvas ſpred ouer the vvhole world.

:: The Church of Chriſt is the only kingdom that can not be deſtroyed,

and the yron, and the braſſe, and the ſiluer, and the gold, the
great God hath ſhwed the king what thinges are to come hereafter.
& the dreame is true, & the interpretation therof faithful.
† Then king Nobuchodonoſor fel on his face, &∷ adored Daniel, 46
& commanded to ſacrifice to him hoſtes & incenſe. † The 47
king therfore ſpeaking ſaid to Daniel: In very dede ∷ your God
is the God of goddes, and Lord of kinges, and he that reueleth
myſteries: becauſe thou couldſt open this * ſacrament. † Then 48
the king aduanced Daniel on high, & he gaue him manie gifts,
and great: and he made him prince ouer al the prouinces of
Babylon: and chiefe of the magiſtrates, ouer al the wiſemen
of Babylon. † And Daniel requeſted of the king, and he appointed 49
ouer the workes of the prouince of Babylon, Sidrach, Miſach,
and Abdenago: but Daniel himſelf was in the doores of
the king.

∷ He thought Daniel to be a litle god; ſubiect to the great God.

v. 47. ∷ Notwithſtanding this confeſſion, ſhortly after he erected an idol to repreſent his ovvne greatnes, and to be adored therin.

* myſterie.

CHAP. III.

Nabuchodonoſor ſetteh vp a ſtatua, commanding al vnder paine of death to adore it: 8. which Sidrach, Miſach, and Abdenago refuſing to doe, 14. are caſt into a burning fornace, 24. wherin they walke, defended by an Angel from burning: praying, and prayſing God, 51. with an hymne, 57. inuiting al creatures to praiſe him. 91. which the king admiring confeſſeth, and proclameth, that their God is the only true God.

NABVCHODONOSOR the king made ∷ a ſtatua of gold 1
in height of ſixtie cubites, in bredth of ſix cubits, and he
ſet it in the fild of Dura of the prouince of Babylon. † Therfor 2
Nabuchodonoſor the king ſent to cal together the nobles,
the magiſtrates, and iudges, dukes, and tyrants, and rulers, and
al the princes of the countries, that they ſhould come together
to the dedication of the ſtatua, which Nabuchodonoſor the
king had erected. † Then were the nobles gathered together, 3
the magiſtrates, and iudges, the dukes, and tyrants, & the great
men that were placed in regiments, and al the princes of the
countries, to come together to the dedication of the ſtatua,
which Nabuchodonoſor the king had erected. And they ſtood
in the ſight of the ſtatua, which Nabuchodonoſor the king had
ſet vp. † And the cryer cried mightely: To you peoples, and 4
tribes, and tongues it is ſaid: † In the houre that you ſhal heare 5
the ſound of the trumpet, & pipe, and harpe, of the doulcimer,
and pſalter, and ſymphonie, & al kind of muſical inſtruments:
falling adore ye the golden ſtatua, which Nabuchodonoſor
the

∷ This huge ſtatua of ninty foot in height and nine in bredth conteined a great maſſe of gold. VVhich the king made to ſhevv his riches, to terrifie his enimies & to repreſent himſelf, that he might be adored therin as a god. *S. Ierom.*

6 the king hath ſet vp. † But if any man ſhal not adore ∷ proſtrate,
he ſhal the ſelf ſame houre be caſt into a fornace of burning
7 fyre. † After this therfore forthwith as al the peoples heard
the ſound of the trumpet, the pipe, & harpe, of the doulcimer,
and pſalter, of the ſymphonie, and of al kind of muſical inſtruments:
al the peoples, tribes, and tongues falling adored the
golden ſtatua, which Nabuchodonoſor the king had ſet vp.
8 † And forthwith in the very ſame time men of Chaldee coming
9 accuſed the Iewes, † and ſayd to Nabuchodonoſor the
10 king: King for euer liue: † thou, ô king haſt made a decree,
that euerie man which ſhal heare the ſound of the trumpet, of
the pipe, and harpe, of the doulcimer, and pſalter, of the ſymphonie,
and of al kind of muſical inſtrumentes, proſtrate himſelf,
11 and adore the golden ſtatua: † and if any man do not proſtrate
on the grond adore, that he be caſt into a fornace of burning
12 fyre. † There are therfore men of Iewrie, whom thou
didſt appoynte ouer the workes of the countrie of babylon,
Sidrach, Miſach, and Abdenago: theſe men, ô king, haue contemned
thy decree: thy goddes they worſhipe not, and the
13 golden ſtatua, which thou haſt erected, they adore not. † Then
Nabuchodonoſor in furie, and in wrath commanded, that Sidrach,
Miſach, & Abdenago ſhould be brought: who immediatly
14 were brought before the king. † And Nabuchodonoſor
the king pronouncing, ſayd to them: In dede Sidrach, Miſach,
and Abdenago, doe not you worſhipe my goddes, & the golden
15 ſtatua that I haue ſet vp doe not you adore? † Now therfore
if you be readie, in what houre ſoeuer you ſhal heare the ſound
of the trumpet, the pipe, the harpe, of the doulcimer, and
pſalter, and Symphonie, and of al kind of muſical inſtruments,
proſtrate your ſelues, & adore the ſtatua which I haue made:
but if you adore not, the ſelfe ſame houre you ſhal be caſt into
the fornace of burning fyre: and what God is there, that ſhal
16 deliuer you out of my hand? † Sidrach, Miſach, and Abdenago
anſwering ſaid to king Nabuchodonoſor; We muſt not anſwer
17 thee concerning this thing. † For behold our God, whom we
worſhipe, ∷ can ſaue vs from the fornace of burning fyre, and
18 out of thy handes, ô king, deliuer vs. † But if he wil not, be it
knowen to thee, ô king, that we worſhipe not thy goddes, &
the golden ſtatua, which thou haſt erected, we adore not.
19 † Then was Nabuchodonoſor repleniſhed with furie: and
the looke of his face was altered vpon Sidrach, Miſach, and

∷ Practiſe of this idolatrie conſiſted in falling proſtrate on the ground before the ſtatua; ſome times it conſiſteth in offering incenſe to idols; and the like: Novv in England perſonal preſence at heretical ſeruice or ſermon is a diſtinctiue ſigne of conformitie to the proteſtants pretended religion; becauſe ſuch preſence is there exacted for this purpoſe.

∷ By this moſt modeſt & confident anſvver they profeſſed their aſſured faith of Gods omnipotent powre, not knowing whether it was his diuine wil to deliuer them from the fire or no: reſoluing to ſuffer vvith patience what ſoeuer he would permitte to fal vnto them.

Abdenago, and he commanded that the fornace ſhould be
heated ſeuen times more, then it had bene accuſtomed to be
heated. † And commanded the ſtrongeſt men of his hoſt, 20
to binde the feete of Sidrach, Miſach, and Abdenago, and to
caſt them into the fornace of burning fyre. † And forthwith 21
thoſe men being bound with their breeches, * and head attire,
and ſhoes, and garments were caſt into the fornace of burning
fyre. † For the commandent of the king did vrge, and the 22
fornace was heated excedingly. Moreouer the flame of the
fyre ſlew thoſe men, that had caſt in Sidrach, Miſach, and
Abdenago. † But theſe three men, that is, Sidrach Miſach, 23
and Abdenago fel in the middes of the fornace of burning fire,
bound together.

* *or cappes.*

Though theſe parcels were not in the Hebrew, in S. Ieroms time, yet either had bene in the Hebrevv or Chalde, or at leaſt were Canonical ſcripture; as we haue proued in the argument of this booke.

That vvhich folovveth I found not in the Hebrevve volumes.

† And they walked in the middes of the flame prayſing God, 24
and bleſſing our Lord. † And Azarias ſtanding prayed thus, 25
and opening his mouth in the middes of the fire, he ſayd:
† Bleſſed art thou ô Lord the God of our fathers, and laudable, 26
and glorious is thy name for euer: † becauſe thou art iuſt in al 27
thinges, which thou haſt done to vs, and al thy workes are
true, and thy wayes right, and al thy iudgements true. † For 28
thou haſt done true iudgements according to al thinges, that
thou haſt brought in vpon vs, and vpon the holie citie of our
fathers Ieruſalem: becauſe in truth, & in iudgement thou haſt
brought in al theſe thinges for our ſinnes. † For we haue 29
ſinned, and done vniuſtly reuolting from thee: and we haue
offended in al thinges; † and thy precepts we haue not heard, 30
nor obſerued, nor done as thou hadſt commanded vs, that it
might be wel with vs. † Al thinges therfore that thou haſt 31
brought in vpon vs, and al thinges that thou haſt done to vs,
thou haſt done with true iudgement: † and thou haſt deliuered 32
vs into the handes of our enemies vniuſt, and moſt wicked, and
preuaricatours, & to an vniuſt king and moſt wicked aboue al
the earth. † And now we can not open the mouth: we are be- 33
come a confuſion, and reproch to thy ſeruants, & to them that
worſhipe thee. † Deliuer vs not for euer, we beſech thee, for 34
thy name ſake, and diſſipate not thy teſtament: † neither take 35
thou away thy mercie from vs :: for Abraham thy beloued,
and Iſaac thy ſeruant, and Iſrael thy holie one: † to whom 36
thou haſt ſpoken, promiſing that thou wouldeſt multiplie

:: In the very ſame maner Moyſes prayed, & pacified Gods wrath. *Exo. 32.*

their ſeede as the ſtarres of heauen, and as the ſand that is in
37 the ſea ſhore. † Becauſe ô Lord we are diminiſhed more then
al nations, and are abaſed in al the earth this day for our ſinnes.
38 † And there is not at this time ∴ prince, & duke, and prophet,
nor holocauſt, nor ſacrifice, nor oblation, nor incenſe, nor
39 place of firſt fruits before thee, † that we may finde thy mercie:
but in contrite minde, & ſpirit of humilitie let vs be receiued.
40 † As in holocauſt of rammes, and bulles, and as in thouſands
of fat lambes: ſo let our ſacrifice be made in thy ſight this day,
that it may pleaſe thee: becauſe there is no confuſion to them
41 that truſt in thee. † And now we folow thee in al our hart,
42 and feare thee, and ſeeke thy face. † Confound vs not, but
doe with vs according to thy meekenes, and according to the
43 multitude of thy mercie. † And deliuer vs in thy meruels, and
44 geue glorie to thy name ô Lord: † and let al be confounded
that ſhew euils to thy ſeruants, let them be confunded in al thy
45 might, and let their ſtrength be broken: † and let them know
that thou art the Lord, the onlie God, and glorious ouer the
46 round world. † And the kings ſeruants that had caſt them in,
ceaſed not to heate the fornace, with * Naphtha, & tow, and
47 pitch, and drie ſtickes, † and the flame mounted out aboue
48 the fornace nine and fourtie cubits: † and it brake forth, and
burnt them whom it found by the fornace, of the Chaldees.
49 † But the Angel of our Lord deſcended with Azarias, and his
felowes into the fornace: and he ſhooke the flame of the fire
50 out of the fornace, † and made the middes of the fornace as
a winde of dew blowing, and the fire touched them not at al,
nor payned them, nor did them anie greuance.

∴ Sedecias being dead, and Ioachin kept in priſon, there vvas none in ſtate of a king amongſt the Ievves: neither vvas there at this time anie prophet in al Ievvrie: for Daniel himſelf and Ezechiel vvere in Babylon: and Ieremie vvas either dead or in Ægypt.

* *chalkie clay, or lime:*

51 † Then theſe three as out of one mouth prayſed, and glorified,
and bleſſed God in the fornace, ſaying:

52 † Bleſſed art thou ô Lord the God of our fathers: and laudable,
and glorious, and ſuperexalted for euer: and bleſſed is the holie
name of thy glorie: and laudable, and ſuperexalted in al ages.

53 † Bleſſed art thou in the holie temple of thy glorie: & paſſing
laudable, and paſſing glorious for euer.

54 † Bleſſed art thou in the throne of thy kingdom, and paſſing
laudable, and ſuperexalted for euer.

55 † Bleſſed art thou, that beholdeſt the depths, and ſitteſt vpon
the Cherubs: and laudable, and ſuperexalted for euer.

56 † Bleſſed art thou in the firmament of heauen: and laudable
and glorious for euer.

57 † Al :: workes of our Lord bleſſe ye our Lord, prayſe and ſuperexalt him for euer.

:: Holy Angels do inceſſantly prayſe God, & therfore nede not to be inuited therto: ſenſible creatures do not properly prayſe God, becauſe they haue not vnderſtanding nor vvil: but the meaning of this inuitation is, to congratulate that Angels do alvvayes vvithout intermiſſion praiſe God, & to exhorte al men in conſideration of al Gods workes ſpiritual & corporal, to praiſe him, as moſt worthie to be prayſed by al men.

58 † Bleſſe our Lord ye Angels of our Lord: prayſe & ſuperexalt him for euer.

59 † Ye heauens bleſſe our Lord: prayſe and ſuperexalt him for euer.

60 † Al waters that are aboue the heauens, bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

61 † Bleſſe our Lord al ye powers of our Lord: prayſe and ſuperexalt him for euer.

62 † Sunne and moone bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

63 † Starres of heauens bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

64 † Euerie ſhower, & dew bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

65 † Al ſpirits of God bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

66 † Fire and heate bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

67 † Colde and heate bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

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69 † Froſt and cold bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

70 † Yſe and ſnowes bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

71 † Nightes and dayes bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

72 Light and :: darknes bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

:: Priuations of thinges haue alſo their decent courſe in the vniuerſal ſtate of creatures: Darknes prayſeth God, that is, bringeth forth praiſe in the hartes of conſideratiue men. *S. Aug. li. de natura boni c. 16.*

73 † Lightenings and cloudes bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

74 † Let the earth bleſſe our Lord: prayſe and ſuperexalt him for euer.

75 † Mountaines and litle hilles bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

76 † Al things that ſpring in the earth bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

77 † Bleſſe our Lord ye fountaines: prayſe and ſuperexalt him for euer.

78 † Seas and riuers bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

79 † Whales, and al things that moue in the waters, bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

80 † Bleſſe our Lord al ye foules of heauen: prayſe and ſuperexalt him for euer.

81 † Al beaſts and cattel bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

82 † Sonnes of men bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

83 † Let Iſrael bleſſe our Lord: prayſe and ſuperexalte him for euer.

64 † Prieſts of our Lord bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

85 † Seruants of our Lord bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

86 † Spirits and ſoules of the iuſt bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

87 † Holie and humble of hart bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

88 † Ananias, Azarias, and Miſael, bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
Becauſe he hath deliuered vs from hel, and ſaued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, and out of the middes of the fire hath he rid vs.

89 † Confeſſe ye to our Lord, becauſe he is good: becauſe his mercie is for euer.

90 † Al religious bleſſe ye our Lord the God of goddes: prayſe and confeſſe ye to him, becauſe his mercie is vnto al worldes.

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Hitherto it is not in the Hebrevv: and that vvhich vve haue put, is tranſlated out of the Edition of Theodotion.

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tered into the middes of the fire? Who anſwering the king,
92 ſaid: It is true ô king. † He anſwered, and ſaid: Behold I ſee
foure men looſe, and walking in the middes of the fire, and
there is no corruption in them, & the forme of ∷ the fourth is
93 like to the ſonne of God. † Then came Nabuchodonoſor
to the doore of the fornace of burning fire, and ſaid: Sidrach,
Miſach, & Abdenago ſeruants of the high God, goe ye forth,

∷ The fire burned their bandes, but not their garments nor bodies: ſo God vſeth the ſeruice of his creatures to geue comforte to his ſeruantes, and not torment. S. *Greg. li. 3. c. 18. dialo.* VVhere he vvriteth the like miracle, when the Gothes vvould haue burned S. Benedict.

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∷ This fourth was the Angel that auerted the force of the fire from them. *v.* 49. *& 95.*

and come. And forthwith Sidrach, Miſach, and Abdenago
went out of the middes of the fire. † And the nobles, and the 94
magiſtrates, and iudges, and the potentates of the king being
gathered together, beheld thoſe men, that the fire had no
powre on their bodies, & not a heare of their head was ſinged,
yea their breeches were not altered, & the ſent of the fire had
not paſſed by them. † And Nabuchodonoſor breaking forth, 95
ſaid: Bleſſed be the God of them, to witte, of Sidrach, Miſach,
and Abdenago, who hath ſent his Angel, and hath deliuered
his ſeruants that beleued in him: and they changed the kings
word, & deliuered their bodies that they might not ſerue, and
might not adore anie god, except their owne God. † By me 96
therfore this decree is made, that euerie people, tribe, and
tongue, whatſoeuer shal ſpeake blaſphemie againſt the God of
Sidrach, Miſach, and Abdenago, he periſh, and his houſe be
waſted: for there is none other God, that can ſo ſaue. † Then 97
did the king :: promote Sidrach, Miſach, and Abdenago in the
prouince of Babylon. † Nabuchodonoſor the king, to al 98
peoples, nations, and tongues, that dwel in the whole earth,
peace be multiplied vnto you. † The high God hath wrought 99
ſignes and meruelous thinges with me. It hath pleaſed me
therfore to publish † his ſignes, because they are great: and 100
his meruels, becauſe they are ſtrong: and his kingdom an euerlasting
kingdom, & his powre in generation and to genaration.

:: They were not only reſtored to their former auctoritie, as prefectes *ouer the vvorkes. ch.* 2. *v.* 49. but were alſo more aduanced, as this place inſinuateth.

CHAP. IIII.

King Nabuchodonoſor hauing an other dreame, telleth it to Daniel, demanding of him the interpretation: 16. *who encoreged and warrented to ſpeake freely, sheweth that the king shal become like a beaſt in forme ſeuen yeares:* 28. *the ſame is confirmed by a voice from heauen:* 30. *and being fulfilled, he is at laſt reſtored to his owne forme, and ſtate.*

I :: Nabuchodonoſor was quiet in my houſe, and floriſhing 1
in my palace. † I ſaw a dreame that made me ſore afrayd: 2
and my cogitations in my bed, and the viſions of my head disturbed
me. † And by me there was a decree ſetforth, that al 3
the wiſemen of Babylon should be brought into my ſight, and
that they should shew me the ſolution of the dreame. † Then 4
came in the ſouthſayers, magicians, Chaldees, and diuiners,
and I told the dreame in their ſight: & the ſolution therof they
ſhewed me not: † til their collegue Daniel came into my ſight, 5
whoſe name is Baltaſſar, according to the name of my God,
who

:: It ſemeth that Daniel inſerted this particular hiſtorie as the king in his owne perſon and wordes reported it after his reſtauratiō It is alſo probable that the king had this dreame about the 34. yeare of his reigne. For he reigning in al 43. yeares, liued ſeuen yeares among beaſtes into vvhich ſtate he fel one yeare after this dreame. v. 26. and liued about a yeare more or leſſe after his reſtauration.

who hath the ſpirit of the holie goddes in himſelf: and I told
6 the dreame before him. † Baltaſſar prince of the ſouthſayers,
becauſe I know that thou haſt the ſpirit of the holie goddes in
thee, and no ſecrete is impoſſible to thee: tel thou the viſions
of my dreames, which I haue ſene, and the ſolution of them.
7 † The viſion of my head in my bed, I ſaw, and behold a tree
in the middes of the earth, and the height therof exceding.
8 † A great tree, and ſtrong: and the height therof touching
the heauen: the ſight therof was euen to the endes of al the
9 earth. † The leaues therof moſt fayre, and the fruit therof
exceding much: and the foode of al thinges in it: vnder it
dwelt cattel, and beaſts, and in the boughes therof conuerſed
10 the foules of heauen: and of it al fleſh did eate. † I ſaw in the
viſion of my head vpon my bed, & behold :: a watchman, and
11 an holie one deſcended from heauen. † He cried mightely, and
thus he ſayd: Cut ye downe the tree, & choppe of the boughes
therof: ſhake of the leaues therof, and ſcatter the fruits ther-
of: let the beaſts flie that are vnder it, and the foules from the
12 boughes therof. † But yet leaue the ſpring of the rootes therof
in the earth, and let it be tyed with yron, and braſen band a-
mong the graſſe, that is without, and let it be dipped with the
dew of heauen, and with wild beaſts his portion in the graſſe
13 of the earth. † ″ Let his hart be changed from humane, & let
the hart of a wild beaſt be geuen him: and let ſeuen :: times be
14 changed ouer him. † In the ſentence of the watchman is the
decree, and the word of ſaintes, and the petition, til the liuing
know, that the hiegh one ruleth in the kingdom of men; and
to whom ſoeuer it ſhal pleaſe him, he wil geue it, & the baſeſt
15 man he wil appoint ouer it. † This dreame ſaw I Nabuchodo-
noſor the king: thou therfore ô Baltaſſar tel the interpretation
quickly: becauſe al the wiſemen of my kingdom can not de-
clare the ſolution vnto me: but thou canſt, becauſe the ſpirit
16 of holie goddes is in thee. † Then Daniel, whoſe name was
Baltaſſar, began ſecretely to thinke within himſelf as it were
for one houre: & :: his cogitations trubled him. But the king
anſwering ſaid: Baltaſſar, let not the dreame and the interpre-
tation therof truble thee. Baltaſſar anſwered, and ſaid: My
Lord, the dreame be to them, that hate thee, and the interpre-
17 tation therof be thine enemies. † The tree which thou ſaweſt
high and ſtrong, whoſe height reacheth to the heauen, and the
18 ſight therof into al the earth: † and the bough therof moſt

:: Seuen times ſignifie ſeuen yeares, becauſe al ordinarie varieties of times are in one yeare.

:: No meruel that the prophet vvas trubled in mind being loath to declare the calamitie which ſhould fal vnto the king,

fayre,

and yet muſt nedes vtter the truth. ⁝⁝ And therfore vvith milde wordes, wiſhing the king might eſcape the euil, which vvas decreed againſt him, he maketh his entrance to the true interpretation of the dreame.

fayre, and the fruit therof exceding much, and the foode of
things in it, vnder it the beaſts of the filde inhabiting, & in the
boughes therof the foules of heauen abyding: † It is thou 19
king, which art magnified, & become mightie: & thy greatnes
hath growen, and is come euen to heauen, and thy power vnto
the endes of the earth. † But in that the king ſaw a watchman, 20
and an holie one deſcend fron heauen, and ſay: Cut ye downe
the tree, and diſſipate it, but leaue the ſpring of the rootes therof
in the earth, and let it be bound with yron and braſſe among
the graſſe without, and let it be ſprinkled with the dew of
heauen, and let his foder be with the wild beaſts, til ſeauen
times be changed ouer him. † This is the interpretation of the 21
ſentence of the Higheſt, which is come vpon my Lord the
king. † They ſhal caſt thee out from men, and with beaſts and 22
wilde beaſts ſhal thy habitation be, and graſſe thou ſhalt eate
as an oxe, & with the dew of heauen thou ſhalt be wett: ſeuen
times alſo ſhal be chaunged ouer thee, til thou know that the
High one ruleth ouer the kingdoms of men, and geueth it to
whomſoeuer he wil. † But wheras he commanded, that the 23
ſpring of the rootes therof, that is, of the tree, ſhould be left:
thy kingdom ſhal remayne to thee after thou ſhalt haue
knowen that powre is heauenly. † Wherfore ô king let me 24
counſel thee, and :: redeme thou thy ſinnes with almes, & thine
iniquities with the mercies of the poore: perhaps he wil forgeue
thyne offences. † Al theſe thinges came vpon Nabuchodonoſor 25
the king. † After the end of twelue moneths he walked 26
in the palace of Babylon. † And the king anſwered, & ſayd: 27
Is not this Babylon the great citie, which I haue built to be the
houſe of the kingdom, in the ſtrength of my powre, and in the
glorie of my beautie? † And when the word was yet in the 28
kings mouth, a voice came downe from heauen: To thee it is
ſayd Nabuchodonoſor: Thy kingdom ſhal paſſe from thee,
† and from men they ſhal caſt thee out, and with beaſtes and 29
wilde beaſts ſhal thy habitation be: graſſe as an oxe ſhalt thou
eate, and ſeuen times ſhal be changed ouer thee til thou know
that the Hiegh one ruleth in the kingdom of men, & to whom
ſoeuer he wil, he geueth it. The ſelf ſame houre was the word 30
accompliſhed vpon Nabuchodonoſor, and he was caſt away
from among men, & as an oxe did he eate graſſe, and with the
dew of heauen his bodie was imbrued: til his heares grew into
the ſimilitude of eagles, & his nailes as it were of birds. † Therfore 31

:: Gods threats being conditional that if ſinners truly repent he vvil pardon al, or part of the puniſhment, the prophet propoſeth the moſt ſoueraine remedie of almes dedes that by workes of mercie this ſinful king, or anie other ſinner may procure the mercie of God. As in dede this king found mercie after ſome pu-

fore after the end of the dayes, I Nabuchodonoſor lifted vp
mine eyes to heauen, and my ſenſe was reſtored to me: and I
bleſſed the Higheſt, and prayſed him that liueth for euer, and
glorified him: becauſe his powre is an euerlaſting powre, and
32 his kingdom in generation and generation. † And al the inha-
bitants of the earth with him are reputed for nothing: for he
doth according to his wil, as wel in the powers of heauen, as
in the inhabitants of the earth: & there is none that can reſiſt
33 his hand, and ſay to him: Why didſt thou it? † In the very ſame
time did my ſenſe returne to me, & I came to the honour, and
beautie of my kingdom: and my :: figure returned to me: and
my nobles, & my magiſtrates ſought for me, and I was reſtored
in my kingdom: and more ample magnificence was added to
34 me. † " Now therfore I Nabuchodonoſor praiſe, and mag-
nifie, and glorifie the king of heauen: becauſe al his workes
are true, and his wayes iudgements, and them that walke in
pride he can humble.

niſhment: the prophet propoſeth the ſoueraine remedie of almes dedes, that by vvorkes of mercie, he might procure Gods mercie.

:: Being reſtored to his wittes he went vp right, cut his haire & nailes, & ſo appeared to himſelf as returned to his former figure or ſhape.

ANNOTATIONS. CHAP. IIII.

13. *Let his hart be changed.*] In vvhat maner king Nabuchodonoſor vvas changed is hard to explicate. But omitting other opinions, the moſt probable and common is, that he vvas not depriued of his reaſonable ſoule, nor the forme and partes of his bodie ſubſtantially changed from the nature of a man: but he was diſtracted loſing the vſe of reaſon, and in his ovvne melancholie imagination and phantaſie, thought that he was a beaſt. And therfore eaſily refuſed the conuerſation of men, and conſorted himſelf vvith beaſtes; vvent naked; his hayre grovving very much, and couering al his bodie; his nayles likevviſe extreme long; he vvent on his handes together with his feete, like fourfooted beaſtes; did eate graſſe as an oxe, putting his mouth to the ground, to ſhere
v. 13. and ſwalowe it, the ſpace of ſeuen yeares. Then God reſtoring to him the vſe of reaſon, and inſpiring him vvith grace, he lifted vp his eyes to heauen (*v. 31.*) and in perfect ſenſe bleſſed God, the Hiegheſt, and prayſed him; was againe receiued, yea ſought for by his nobles and magiſtrates: ſo vvas reſtored to his kingdom, and had more magnificence then before.

Nabuchodonoſor was not changed in ſubſtance; but became madde, and liued ſeuen yeares like a beaſt.

34. *Novv therfore I Nabuchodonoſor praiſe, magnifie, and glorifie God*] Albeit holie Scripture doth not reporte, vvhen and hovv king Nabuchodonoſor died, yet by this laſt thing vvritten of him, it is very like he liued not long after his great chatiſment: for if he had, it is probable that Daniel vvould haue vvritten more of him, & that he being ſo fully conuerted to God, vvould haue deliuered Ioachin king of Iuda, out of priſon (vvhich his next ſucceſſor Euilmerodach did. 4. Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer ſpared him life, he being now wel affected tovvards them. And that he died in ſtate of ſaluation, may with great reaſon be ſuppoſed, ſeing his repentance and conuerſion to God is ſo fully expreſſed in holie Scripture, and no mention that he fel againe. VVhich is alſo the iudgement of moſt lerned vvriters. Namely of Ioſephus. *li.* 10. *Antiq.* Dorotheus *in Synopſi.* S. Epiphanius, *in vita Danielis.* S.

It is probable that he died ſhortly after his reſtauration.

And moſt like that he is eternally ſaued.

Ierom. *epiſt.* 7. *ad Letam.* S. Auguſtin *epiſt.* 122. *ad Victoriam. & li. de predeſt. & gratia c.* 15. VVhere he compareth Pharao with Nabuchodonoſor, and their *diuers endes*, by Gods grace mouing the one to penance for his iniquitie, the other wilfully fighting againſt Gods merciful veritie. as we haue noted. *Exo.* 7. *pag.* 174.

CHAP. V.

King a *Baltaſſar making a great banket, with his nobles drinke in the holie veſſels, which were taken from the Temple of Ieruſalem.* 5. *Fingers appeare writing on the wal:* 10. *which only Daniel readeth, and interpreteth:* 18. *ſignifying the ruine of the king:* 30. *happening the ſame night.*

a After Nabuchodonoſor, & before Baltaſſar, Euilmerodach reigned in Babylon, who deliuered Ioachin king of Iuda out of priſon, and vſed him vvith great reſpect in the 37. yeare of the transmigration. 4. *Reg.* 25. There reigned alſo before Balthaſſar other two of an other lineage, called Nigliſſar and Laboſardach: as teſtifie. *Euſe. S. Ierom. S. Beda.* and others.

∴ The ruine of this Baltaſſar happened in the 17. and laſt yeare of his reigne: when Daniel was nere an hundred years old.

BALTASSAR ∴ the king made a great feaſt to his nobles 1
a thouſand: and euerie one dranke according to his age.
† He commanded therfore now being drunke that the veſſels 2
of gold & ſiluer, ſhould be brought, which Nabuchodonoſor
his father had caried away out of the temple, that was in Ieruſalem, that the king, and his Nobles might drinke in them, and
his wiues, and concubines. † Then were the golden and ſiluer 3
veſſels brought, which he had caried away out of the temple,
that was in Ieruſalem: and the king and his nobles dranke in
them, his wiues and concubines. † They dranke wine, and 4
prayſed their goddes of gold, and of ſiluer, of braſſe, of yron,
and of wood, and of ſtone. † In the very ſame houre there ap- 5
peared fingers, as it were of the hand of a man, writing ouer
againſt the candleſticke in the vtter part of the wal of the kings
palace: and the king beheld the ioynts of the hand that wrote.
† Then was the kings face changed, and his cogitations tru- 6
bled him: and the iunctures of his reynes were looſed, and his
knees were ſtriken one againſt the other. † The king therfore 7
cried out mightely that they ſhould bring in the magicians,
Chaldees, and ſouthſayers. And the king ſpeaking ſayd to the
wiſemen of Babylon: Whoſoeuer ſhal read this writing, and
ſhal make the interpretation therof manifeſt vnto me, ſhal be
clothed with purple, and ſhal haue a golden chayne on his
necke, & ſhal be the third in my kingdom. † Then al the kings 8
wiſemen going in could not neither read the writing, nor declare the interpretation to the king. † Wherewith king Baltaſ- 9
ſar was much trubled, and his countenance was changed: yea
and his nobles were trubled. † And the * queene for the thing 10
that had happened to the king, and his Nobles, entered into
the houſe of the feaſt: and ſpeaking ſhe ſayd: King for euer
liue: let not thy cogitations truble thee, neither let thy face be
changed

* the kings mother. *v.* 11.

11 changed. † There is a man in thy kingdom, that hath the ſpirit
of the holie goddes in him: and in the dayes of :: thy father
knowlege and wiſedom were found in him: for king Nabu-
chodonoſor alſo thy father appoynted him prince of the
magicians, inchanters, Chaldees and ſouthſayers, thy father,
12 I ſay ô king: † Becauſe more ample ſpirit, and prudence, and
vnderſtanding, & interpretation of Dreames, and ſhewing of
ſecrets, and ſolution of thinge bound were found in him, that
is, in Daniel: to whom the king gaue the name Baltaſſar. Now
therfore let Daniel be called, and he wil tel the interpretation.
13 † Daniel therfore was brought in before the king. To whom
the king ſpeaking, ſaid: Art thou Daniel of the children of the
captiuitie of Iuda, whom my father the king brought out of
14 Iewrie? † I haue heard of thee, that thou haſt the ſpirit of the
goddes, and more ample knowlege, and vnderſtanding, and
15 wiſedom are found in thee. † And now there haue come in
into my ſight the wiſe magicians, that they might read this
writing, and might ſhew me the interpretation therof: and
16 they could not declare me the ſenſe of this * word. † More-
ouer I haue heard of thee, that thou canſt interpret obſcure
thinges, and reſolue thinges bound: if therfore thou be able
to reade the writing, & to ſhew me the interpretation therof,
thou ſhalt be clothed with purple, and ſhalt haue a cheyne of
gold about thy necke, & ſhalt be the third prince in my king-
17 dom. † To which thinges Daniel anſwering, ſayd before the
king: Thy rewardes be they vnto thee, and the giftes of thy
houſe geue to an other: but the writing wil I read thee, ô king,
18 and the interpretation therof wil I ſhew to thee. † O king,
God the moſt high gaue to Nabuchodonoſor thy father king-
19 dom and magnificence, glorie and honour. † And for the
magnificence, which he gaue to him, al peoples, tribes, and
tongues trembled, and feared him: whom he would he killed:
and whom he would, he ſtroke: and whom he would he ex-
20 alted: and whom he would, he humbled. † But when his hart
was eleuated, and his ſpirit obſtinatly ſet to pride, he was de-
poſed from the throne of his kingdom, and his glorie was ta-
21 ken away. † And he was caſt out from the ſonnes of men, yea
and his :: hart was ſet with the beaſts, and with the wild aſſes
was his habitation: graſſe alſo he did eate as an oxe, and with
the dew of heauen his bodie was embrewed: til he knew that
the Higheſt had powre in the kingdom of men, and whom-

* thing written.

:: Al progenitors are commonly called the fathers of their ofſpring: ſo Nabuchodonoſor is called the father of Baltaſſar being his grand father: as may be gathered *Ier.* 27. *v.* 7. where is prophecied that Nabuchodonoſor and his ſonne, and ſonnes ſonne ſhould reigne ouer manie nations.

:: His imagination that he was a beaſt made him forſake the companie of men, and to dwel amongſt wilde beaſtes. *ch.* 4.

ſoeuer it ſhal pleaſe him he wil raiſe vp ouer it. † Thou alſo his 22
ſonne Baltaſſar, haſt not humbled thy hart, wheras thou knoweſt
al theſe thinges: † but againſt the dominatour of heauen 23
thou waſt eleuated: and the veſſels of his houſe haue bene
brought before thee: and thou, and thy nobles, and thy wiues,
and thy concubins haue drunke wine in them: the goddes alſo
of ſiluer, and of gold, and of braſſe, of yron, and of wood,
and of ſtone that ſee not, nor heare, nor feele, thou haſt prayſed:
moreouer the God, that hath thy breath in his hand, and
al thy wayes, thou haſt not glorified. † Therfore from him is 24
the ioynt of the hand ſent, which hath written this that is
drawen. † And this is the writing which is ordered. MANE, 25
THECEL, PHARES. † And this the interpretation of the 26
word. MANE: God hath numbred thy kingdom, and hath
finiſhed it. † THECEL: thou art weighed in the balance, and 27
art found hauing leſſe. † PHARES: thy kingdom is diuided, 28
and is geuen to the Medes, and Perſians. † Then the king 29
commanding Daniel was clothed with purple, and a cheyne
of gold was put about his necke: & it was proclamed of him
that he had powre the third in the kingdom. † :: The ſame 30
night was Baltaſſar the king of Chaldee ſlaine. † And Darius 31
the Mede ſucceded into the kingdom, being three ſcore and
two yeares old.

:: The Medes being at this time in the ſiege of Babylon, tooke their opportunitie to aſſault it this night, vvhen the king and moſt part of the citie vvere drunke.

CHAP. VI.

King Darius making Daniel one of the three chief rulers of his kingdom: 4. and intending alſo to aduance him higher, other princes accuſe him for praying to God, contrarie to the kings edict. 16. wherupon he is caſt into the lions denne: 21. but is conſerued without anie hurt: 24. his accuſers are deuoured by the lions, and commandment is geuen, that al men ſhal feare the God of Daniel.

IT pleaſed :: Darius, and he appoynted ouer the kingdom 1
Gouerners an hundred twentie to be in al his kingdom.
† And ouer them three princes, of whom Daniel was one: 2
that the gouerners might render account to them, & the king
might ſuſteyne no truble. † Daniel therfore paſſed al the 3
princes, and gouerners: becauſe there was the ſpirit of God
more ample in him. † Moreouer the king thought to appoynt 4
him ouer al the kingdom, wherupon the princes, & the gouerners
ſought to finde occaſion againſt Daniel on the behalfe of
the king: and they could finde no cauſe, nor ſuſpicion, becauſe
he was

:: Darius (king of Medes now alſo of Chaldees) othervviſe called Aſtyages (*ch. 13 v. 65.*) reigned but one yeare, and ſo Cyrus ſucceeded.

he was faithful, and no fault, nor ſuſpicion was found in him.
5 † Thoſe men therfore ſaid: :: We ſhal not finde againſt this
ſame Daniel any occaſion, vnles perhaps in the law of his God.
6 † Then the princes, and the gouerners by ſurreption ſuggeſted
to the king, and ſpake thus vnto him: King Darius, for euer
7 liue: † Al the princes of the kingdom, the magiſtrates, and
gouerners, the ſenatours and iudges haue taken counſel, that
there goe forth an imperial decree, and an edict: That euerie
one, which ſhal aske any petition of whatſoeuer God, or man,
vntil thirtie dayes, but of thee ô king, he be caſt into the lake
8 of lions. † Now therfore ô king confirme the ſentence, and
write the decree: that it may not be changed, which is decreed
by the Medes and the Perſians, nor be lawful for anie man to
9 tranſgreſſe it. † Moreouer king Darius put forth the edict, and
10 decreed it. † Which when Daniel had perceiued, that is to ſay,
the law determined, he went into his houſe: and :: the windowes
being opened in his vpper chamber, three times in a day
toward Ieruſalem bowed he his knees, and adored, and confeſſed
before his God, as alſo he had accuſtomed to doe before.
11 † Thoſe men therfore ſearchiug curiouſely, found Daniel
12 praying, and beſeching his God. † And coming they ſpake to
the king vpon the edict: O king, haſt thou not decreed, that
euerie man which should aske any of the goddes, & men vntil
thirtie dayes, but thyſelf ô king, he should be caſt into the lake
of lions? To whom the king anſwering, ſaid: The word is true
according to the decree of the Medes, and Perſians, which it is
13 not lawful to tranſgreſſe. † Then they anſwering ſayd before
the king: Daniel of the children of the captiuitie of Iuda,
hath not cared for thy law, and for the edict, that thou madeſt:
14 but three times in a day he prayeth with his prayer. † Which
word when the king had heard, he was ſtrooken very ſad: and
for Daniel he ſet his hart to deliuer him, and euen vntil ſunne
15 ſet he laboured to deliuer him. † But thoſe men perceiuing
the king ſaid to him: know thou ô king, that the law of Medes
and Perſians is, that euerie decree, which the king hath determined,
16 mined, is not lawful to be changed. † Then the king commanded,
and they brought Daniel, and caſt him into the lake
of lions. And the king ſaid to Daniel: Thy God, whom thou
17 doeſt worſhippe alwayes, he wil deliuer thee. † And there was
a ſtone brought, and layd vpon the mouth of the lake: which
the king ſealed with his ring, and with the ring of his nobles,

:: An old and continual malignant practiſe, to cal religion treaſon. And for that purpoſe to procure lawes or ſtatutes to be enacted.

:: It is not probable that Daniel opened the windowes of purpoſe, that he might be ſenne to pray: for ſo he ſhould haue vndiſcretly contemned the king, and prouoked the infidels to perſecute him; but hauing accuſtomed to open the windovves of his vpper chamber, vvhich gaue proſpect towards Ieruſalem, according to Salomons prayer. *3. Reg. 8. v.* 47. & 48. he obſerued the ſame cuſtome ſtil: and vvas not ſenne publiquely of manie, but his enimies *ſearching curiouſly* (*v.* 11.) *found him praying*, & accuſed him of breaking the kings Edict.

that nothing ſhould be done againſt Daniel. † And the king 18
went into his houſe, and ſlept vnſupped, and meates were not
brought before him, moreouer alſo ſleepe departed from him.
† Then the king riſing in the very firſt breake of day, went in 19
haſt to the lake of the lions: † and approching to the lake, cried 20
on Daniel with a weeping voice, and ſpake vnto him: Daniel
ſeruant of the liuing God, thy God whom thou ſerueſt al-
wayes, hath he bene able thinkeſt thou, to deliuer thee from
the lions? † And Daniel anſwering the king ſaid: King for euer 21
liue. † :: My God hath ſent his Angel, and hath ſhut vp the 22
mouthes of the lions, and they haue not hurt me: becauſe be-
fore him iuſtice hath bene found in me: yea and before thee, ô
king, I haue done no offence. † Then was the king exceding 23
glad vpon him, & he commanded Daniel to be brought out of
the lake: and Daniel was brought out of the lake, and no hurt
was found in him, becauſe he beleued his God. † And by the 24
kings comandment, thoſe men were brought that had accuſed
Daniel: and :: they were caſt into the lake of the lions, them-
ſelues, and their children, and their wiues: and they came not
to the pauement of the lake, til the lions caught them, & brake
al their bones in peeces. † Then Darius the king wrote to al 25
peoples, tribes, and tongues dwelling in the whole earth:
PEACE be multiplied vnto you. † By me a decree is made, that 26
in al myne empire, and my kingdom they dread and feare the
God of Daniel. for he is the liuing and eternal God for euer:
and his kingdom ſhal not be diſſipated, & his power euen for
euer. † He is the deliuerer, and ſauiour, doing ſigne, & meruels 27
in heauen, and in earth: who hath deliuered Daniel out of the
lake of the lions. † Moreouer Daniel continued vnto the king- 28
dom of Darius, and the kingdom of Cyrus the Perſian.

:: To this miracle wrought by the powre of God in defence, and for the merites of this holie prophet, S. Paul alludeth. *Heb.* 11. v. 33.

:: The law of like-puniſhment is ſo agreable to the law of nature, that this Pagane king puniſhed Daniels accuſers, when it appeared to him, that Daniel had not committed treaſon, but only vſed his religion and deuotion.

CHAP. VII.

The 2. part, Prophetical viſions of Chriſt and of Antichriſt.

Daniel ſeeth foure windes fighting, and foure terrible beaſtes riſing from the ſea: 9. God ſitting in a throne, and ſerued by innumerable Angels. 11. The greateſt beaſt is ſlaine, and the powre of the reſt diminiſhed. 13. The Sonne of man receiueth eternal powre of God. 15. The prophet much terrified, is inſtructed that the foure beaſtes ſignifie foure kingdoms. 19. The greateſt ſhal preuaile for a while, 26. but ſhortly periſh.

IN *a* the firſt yeare of Baltaſſar the king of Babylon, Daniel 1
ſaw a dreame: & the viſion of his head in his bed: and wri-
ting the dreame, he comprehended it in a ſhort ſpeach: and in
ſumme

a In order of time theſe two viſions, vvere before the hiſtories

2 ſumme compriſing it, he ſaid: † I ſaw in my viſion by night,
and behold *b* the foure windes of heauen fought in the great
3 ſea. † And *c* foure great beaſts came vp, out of the ſea diuerſe
4 one from an other. † The firſt as it were *d* a lyoneſſe, & she had
the wings of an eagle: I beheld til her winges were plucked of,
and she was lifted vp from the earth, & she ſtood vpon the fete
5 as a man, & the hart of a man was geuen to her. † And behold
an other beaſt like *e* a beare ſtood a ſide: and there were three
rewes in the mouth therof, and in the teeth therof, & thus they
6 ſaid to it: Ariſe, eate very much flesh. † After this I beheld, and
loe an other as it were *f* a leopard, and it had winges as of a
bird, foure vpon it, & there were foure heades in the beaſt, and
7 powre was geuen to it. † After this I beheld in the viſion
of the night, and loe *g* a fourth beaſt terrible and meruelous,
and ſtrong excedingly, it had great yron teeth, eating and breaking,
and treading the reſt with her fete: and it was vnlike
to the other beaſts, which I had ſene before it, and it had tenne
8 hornes. † I conſidered the hornes, and behold an other *h* litle
horne ſprang out of the middes of them: and three of the firſt
hornes were plucked of at the preſence therof, and loe eyes as
it were the eyes of a man were in this horne, & a mouth ſpeaking
9 great wordes. † I beheld til thrones were ſet, and *i* the ancient
of dayes ſate: his veſture white as ſnow, and the heares of
his head as cleane wool: his throne flames of fire: his wheeles
10 fire kindled. † A fire & ſwieft ſtreame came forth from his face
k thouſandes of thouſands miniſtred to him, & *l* tenne thouſand
hundred thouſands aſſiſted him: iudgement ſate, and
11 the bookes were opened. † I beheld becauſe of the voice of
the great wordes, which that horne ſpake: and I ſaw that the
beaſt was ſlaine, and the bodie therof was periſhed, and was
12 committed to the fyre to be burnt. † The power of the other
beaſts alſo was taken away: and times of life were appointed
13 them vntil time, and time. † I beheld therfore in the viſion of
the night, and loe with the clowdes of heauen there came in,
as it were *m* the ſonne of man, and he came euen to the
14 ancient of dayes: and in his ſight they offered him. † And he
gaue him powre, and honour, and kingdom: and al peoples,
tribes, & tongues shal ſerue him: his powre, an eternal power,
that shal not be taken away: and his kingdom, that shal not be
15 corrupted. † My ſpirit trembled, I Daniel was made ſore afrayd
16 at theſe thinges, and the viſions of my head trubled me. † I

written in the two precedent chapters.

b Foure winds may ſignifie the great tumultes which happen in the beginning of monarchies by vvarres and bloudſhed of much people.

c Foure beaſtes do ſignifie the foure Monarchies of the Chaldees, Medes and Perſians, the Grecians, and the Romanes: as was alſo ſignified before in Nabuchodonoſors dreame. *ch.* 2.

d A lioneſſes crueltie, and the pride of an eagle do reſemble the Chaldees monarchie.

e A beare of rude ſhape, & vveake ſight, content vvith litle and baſe meate, repreſented the Medes & Perſians.

f The leopard vvith vvinges and foure heades, ſignified the ſpeedie victories of the Grecians vnder Alexander in foure quarters of the

came to one of the aſſiſtants, and I asked the truth of him con-
cerning al theſe thinges, who told me the interpretation of the
wordes, and taught me : † Theſe foure great beaſts, are foure 17
kingdoms, which ſhal riſe vp out of the earth. † And they ſhal 18
take the kingdom of the holie God moſt high: & they ſhal ob-
teine the kingdom euen to world, & world of worldes. † After 19
this I would diligently lerne of the fourth beaſt, which was
very vnlike from al, and exceding terrible : his teeth and
clawes of yron : he did eate, and breake in peeces, & the reſt he
ſtamped with his feete : † and of the tenne hornes that he had 20
on his head : and of the other, that had growen vp, before
which the three hornes fel : and of that horne, that had eyes,
and the mouth ſpeaking great wordes, and was greater then
the reſt. † I beheld, and loe that horne made warre agaynſt the 21
ſaints, and preuailed ouer them, † til the ancient of dayes 22
came, & gaue iudgement to the ſaintes on High, and the time
came, and the ſaintes obteyned the kingdom. † And thus 23
he ſayd : The fourth beaſt ſhal be the fourth kingdom in the
earth, which ſhal be greater then al the kingdoms, and ſhal
deuoure the whole earth, and ſhal conculcate, and breake it in
peeces. † Moreouer the tenne hornes of that ſame kingdom, 24
ſhal be tenne kinges : and an other ſhal riſe vp after them, and
he ſhal be mightier then the former, and he ſhal bring downe
three kinges. † And he ſhal ſpeake wordes agaynſt the High 25
one, and ſhal deſtroy the ſaintes of the Higheſt : and he ſhal
thinke that he can change times, & lawes, and they ſhal be de-
liuered into his hand euen *n* to a time, & times, & half a time.
† And iudgement ſhal ſitte, that might may be taken away, and 26
be broken, and periſh euen to the end. † And kingdom, and 27
power, and the greatnes of the kingdom, that is vnder al the
heauen, be geuen to the people of the ſaintes of the Higheſt :
whoſe kingdom is an euerlaſting kingdom, and al kinges ſhal
ſerue him, and ſhal obey him. † Hitherto the end of the word. 28
I Daniel was much trubled with my cogitations, and my face
was changed in me : but the word I kept in my hart.

n. *ch.* 12. *v.* 7. 11. & 12. Apoc. 11. *v.* 2. & 3. Apoc. 12. *v.* 6. & 14. & *Apoc.* 13. *v.* 5.

vvorld : after his death diuided into foure kingdomes. *g* By the fourth beaſt without name is vnderſtood the incomparable povvre of the Romanes : gouerning firſt by kinglie auctoritie; afterwards by Conſuls; then ioyning to them Tribunes; ſometimes Dictators; finally Emperial. *h* The litle horne becoming ſo great and ſtrong, as to ouercome al the other, ſignifieth Antichriſt; whoſe outragious furie ſhal contineve but a ſhorte time. *v.* 25. *i* God the Father is called the *Ancient of dayes*, not as though one Perſon of the Bleſſed Trinitie vvere more ancient then an other : for euerie Perſon is eternal; and al are one eternal God. But in order of proceding, one from an other, the Father is the beginning : of vvhom the Sonne is begotten; and from vvhom, as alſo from the Sonne, the Holie Ghoſt procedeth. *k* By multiplication of theſe cardinal numbers, is ſignified the innumerable multitude of Angels : vvho doe excede al corporal creatures in number, as the celeſtial ſpheres excede terreſtrial bodies in greatnes, *l* And the hiegheſt Hierarchie (*vvho are Aßitants*) do farre excede the other Hierarchies in multitude. S. *Dionyſ. c.* 14. *Hierar. cœleſt. S. Tho p.* 1 *q.* 112. *a.* 4. *m* Our Sauiour Chriſt is here clearly prophecied : by vvhoſe povvre Antichriſt ſhal be vtterly deſtroyed.

CHAP. VIII.

Daniel ſeeth a ramme with two hornes ouercomen by a goate with one horne: 8. Which shal alſo be broken, and foure leſſe riſe in place therof: one of them prophaneth the temple in Ieruſalem, and taketh away the daylie ſacrifice. 15. And Gabriel the Archangel expoundeth the viſion.

1 IN ∷ the third yeare of the reigne of Baltaſſar the king, a
2 viſion appeared to me. † I Daniel [a] ſaw in my viſion, after
that which I had ſene in the beginning, when I was in Suſis
the caſtel, which is in the prouince of Ælam: and I ſaw in
3 the viſion, that I was ouer the * gate Vlai. † & I lifted vp mine
eyes, and ſaw: and behold one [b] ramme ſtood before the marrice,
hauing highe hornes, & one higher then an other & growing
4 vnder. † Afterward I ſaw the ramme pushing with the
hornes againſt the Weaſt, & againſt the North, and againſt the
South: and al beaſts could not reſiſt him, nor be deliuered out
of his hand: and he did according to his wil, & was magnified.
5 † And I vnderſtood: and behold [c] a buckgoate came from
the Weſt vpon the face of the whole earth, & he touched not
the ground. Moreouer the buckgoate had a notable horne
6 betwen his eyes: † And he came euen to that ramme with the
hornes, which I had ſene ſtanding before the gate, & he ranne
7 towards him in the violence of his ſtrength. † And when he
had approched nere the ramme, he was wood againſt him, and
ſtroke the ramme: and he [d] brake his two hornes, and the
ramme could not reſiſt him: and when he had caſt him on the
ground, he trode him, and no man could deliuer the ramme
8 out of his hand. † And the buckgoate became exceding
great: and when he was growne, the great horne [e] was broken,
and there roſe vp [f] foure hornes vnder it by the foure
9 windes of heauen. † And out of one of them came forth
[g] one litle horne: and it was made great againſt the South,
10 and againſt the Eaſt, and againſt the ſtrength. † And it was
magnified euen vnto the ſtrength of heauen: and it threw
downe of the ſtrength, and of the ſtarres, and trode them.
11 † And it was magnified euen vnto the prince of the ſtrength:
and from him it tooke the continual ſacrifice, and threw
12 downe the place of his ſanctification. † And ſtrength was
geuen againſt the continual ſacrifice becauſe of ſinnes: and
truth shal be throwen proſtrate on the ground, and he shal
13 doe, and shal proſper. † And I heard [h] one of the ſaincts ſpea-

* or riuer.

[a] He inſinuateth that this viſion vvas in explication of ſome part of the former, vvhich he had tvvo yeares before. ch. 7. where foure monarchies are mentioned ſo here is foretold the great conflict betvven the Perſians & Grecians, about 220. yeares after.

[b] The ramme repreſẽted the king of Perſians & Medes.

[c] The goat ſignified Alexander the great:

[d] breaking the tvvo hornes, that is conquering the tvvo nations of Perſians & Medes.

[e] King Alexander died when he vvas very yong & ſtrong not fully 33. yeares of age.

[f] Foure of his ſolovvers poſſeſſed euerie one a king-

king, & one ſainte ſayd to an other, I know not to whom that
ſpake: How long the viſion, and the continual ſacrifice, and
the ſinne of the deſolation that is made: and the ſanctuarie,
and the ſtrength shal be conculcate? † And he ſayd to him: 14
Vnto *i* the euening & morning, two thouſand three hundred:
& the ſanctuarie shal be clenſed. † And it came to paſſe when 15
I Daniel ſaw the viſion, and ſought the vnderſtanding: behold
there ſtood in my ſight as it were the forme of a man. † And 16
I heard the voice of a man betwen the bankes of Vlai: and he
cried, and ſayd: Gabriel make this man vnderſtand the viſion.
† And he came and ſtood nere where I ſtoood: and when 17
he was come, trembling I fel on my face, & he ſayd to me: Vnderſtand
k ſonne of man, that in the time of the end the viſion
shal be accomplished. † And when he ſpake to me I fel flat 18
on the ground: and he touched me, and ſette me vp in my ſtanding,
† and ſayd to me: I wil shew thee what thinges are to 19
come in the laſt of the malediction: becauſe the time hath his
end. † The ramme, which thou ſaweſt haue hornes, is the king 20
of the Medes and Perſians. † Moreouer the buckgoate, is the 21
king of the Græcians, and the great horne, that was betwen his
eyes, the ſame is the firſt king. † But wheras that being broken, 22
there roſe vp foure for it: foure kinges shal riſe vp of his
nation, but not in his ſtrength. † And after their reigne, when 23
iniquities shal be increaſed, *l* there shal ariſe a king impudent
of face, and vnderſtanding * propoſitions. † And his ſtrength 24
shal be made ſtrong, but not in his owne ſtrength: and more
then can be beleued, shal he waſte al thinges, and shal proſper,
and doe. And he shal kil the ſtrong, and the people of the
ſaints † according to his wil, and craft shal be directed in his 25
hand: and he shal magnifie his hart, and in the abundance of
al thinges he shal murder very manie: & agaynſt the prince of
princes shal he ariſe, & without hand he shal be deſtroyed. † & 26
the viſion of the euening and the morning, which hath bene
ſayd, is true: thou therfore ſeale the viſion, becauſe it shal be
m after manie dayes. † And I Daniel languished, and was ſicke 27
for certaine dayes: and when I was riſen vp, I did the kings
workes, and was aſtonied at the viſion, and there was none
that could interprete it.

* *obſcure ſpeaches.*

dome of his Monarchie. *g* Antiochus Epiphanes perſecuting the people of god, deſtroyed the ſacrifice, polluted the temple ſetting vp the image of Iupiter Olimpius. *h* One Angel demanded of an other to knovv a thing to come. *i* 2300. *euenings and mornings*, that is, 2300. dayes, vvhich make ſix years and vvel nere foure monethes, the whole time from the beginning of Antiochus perſecution vnto his death: for he begane to perſecute in the yeare 143. 1 *Mac* 1. *v* 21. & he died *an.* 149. 1. *Mac.* 6. *v.* 16. vvithin which time *an.* 148 the temple was purged 1. *Mac.* 4. *v* 52. *k* Ezechiel is very often called by the name of *ſonne of man*, here alſo Daniel is ſo called by an Angel, as vvel to diſtinguiſh Angelical and humane nature, as in honour of mankind, vvhich Chriſt would aſſume: & therfore calleth himſelf by the very ſame title in the Goſpel. *l* Hiſtorically Antiochus; myſtically Antichriſt, as *ch.* 12. & *Mat.* 24. *m* So much as perteyned to the prophanation of the temple was fulfilled aboue 300. yeares after this prophecie: as the ſame is alſo a figure of Antichriſt, it ſhal happen towards the end of this world.

§ *Greg. li.* 30. *c.* 12, *Moral,*

CHAP. IX.

Daniel confeſſing that they are iuſtly afflicted for thier ſinnes, 15. prayeth for ſpeedie mercie. 20. An Angel ſignifieth to him, that within ſeuentie wekes of yeares, Chriſt wil come; 26. and be ſlayne; his people the Iewes denying him, whom he wil therfore reiect.

1 IN the firſt yeare of Darius the ſonne *a* of Aſſuerus of the
ſeede of the Medes, who reigned ouer the kingdom of the
2 Chaldees: † *b* the firſt yeare of his kingdom, I Daniel vnderſtood
in bookes the number of the yeares, wherof the word
of our Lord was made to Ieremie the prophete, that *c* ſeuentie
yeares ſhould be accompliſhed of the deſolation of Ieruſalem.
3 † And I ſette my face to our Lord my God to pray and beſech
4 in faſtinges, ſackcloth, and ashes. † And I prayed our Lord
my God, and I confeſſed, and ſaid: I beſech thee ô Lord God
great and terrible, which keepeſt couenant, & mercie to them
5 that loue thee, and keepe thy commandements. † We haue
ſinned, we haue done iniquitie, we haue dealt impiouſly, and
haue reuolted: & we haue declined from thy commandments,
6 and iudgements. † We haue not obeyed thy ſeruants the prophets,
that haue ſpoken in thy name to our kinges, to our
7 princes, to our fathers, and to al the people of the land. † To
thee ô Lord, iuſtice: but to vs confuſion of face, as is to day to
the man of Iuda, and to the inhabiters of Ieruſalem, and to al
Iſrael, to them that are nere, and to them that are farre of in al
the landes, to which thou haſt caſt them out, for their iniquities
8 in which they haue ſinned againſt thee. † O Lord, to vs confuſion
of face, to our princes, & to our fathers that haue ſinned.
9 † But to thee Lord our God mercie and propiciation, becauſe
10 we haue reuolted from the: † and haue not heard the voice
of the Lord our God, to walke in his law, which he gaue vs by
11 his ſeruants the prophetes. † And al Iſrael haue tranſgreſſed
thy law, and haue declined from hearing thy voice, and the
malediction hath diſtilled vpon vs, & the deteſtation, which is
written in the booke of Moyſes the ſeruant of God, becauſe
12 we haue ſinned to him. † And he hath eſtabliſhed his wordes,
which he ſpake vpon vs, and vpon our princes, that iudged vs,
that he would bring in vpon vs a great euil, ſuch as neuer was
vnder al the heauen, according to that which hath bene done
13 in Ierſalem. † As it is written in the law of Moyſes, al this
euil is come vpon vs: and we beſought not thy face ô Lord

Iere. 29. *v.* 10.

Deut 17. *v.* 14.

a Aſſuerus, or *achaſuerus*, not a proper name ſignifieth a great prince, or head of people.

b Darius had reigned in Perſia before this time, but this vvas the firſt yeare of his reigne ouer the Chaldees, & alſo the laſt, neither did he reigne a ful yeare: for Cyrus reigned ſome part of the ſeuentith yeare of the Ievves captiuitie in Babylon: in vvhich alſo Baltaſſar vvas ſlaine. *Ier.* 25. *v.* 12. & *Ier.* 29. *v.* 10. 2. *Par.* 36. *v.* 22.

c Daniel ſeing the ſeuentith yeare of captiuitie vvas comen, in vvhich God promiſed to deliuer his people. *Ier.* 29. *v.* 10 prayed vvith great zele, & confidence for their releaſe.

our God, that we might returne from our iniquities, & might
thinke on thy truth. † And our Lord hath watched vpon the 14
malice, and hath brought it vpon vs: iuſt is the Lord our God
in al his workes, which he hath done: for we haue not heard
his voice. † And now ô Lord our God, which broughteſt forth 15
thy people out of the Land of Ægypt in a ſtrong hand, & madſt
thee a name according to this day: we haue ſinned, we haue
done iniquitie. † O Lord according to al thy iuſtice, but let thy 16
wrath be turned away I beſech thee, and thy furie from thy
citie Ieruſalem, & from thy holie mount. For by reaſon of our
ſinnes, and the iniquities of our fathers, Ieruſalem, and thy
people are a reproch to al round about vs. † Now therfore 17
heare ô our God the petition of thy ſeruant, & his prayers: and
ſhew thy face vpon thy ſanctuarie, which is deſert, for thyne
owne ſake. † Incline my God thine eare, & heare: open thine 18
eyes, and ſee our deſolation, & the citie vpon which thy name
is inuocated: for neither in our iuſtifications doe we proſtrate
prayers before thy face, but in thy manie commiſerations.
† Heare ô Lord, be pacified ô Lord: attend & doe, delay not for 19
thine owne ſake my God: becauſe thy name is inuocated vpon
thy citie, & vpon thy people. † And when I yet ſpake, & prayed, 20
and confeſſed my ſinnes, and the ſinnes of my people of Iſrael,
and did proſtrate my prayers in the ſight of my God, for the
holie mount of my God: † as I was yet ſpeaking in prayer, loe 21
the man Gabriel, whom I had ſene in the viſion from the beginning,
quickly flying touched me in the time of the euening
ſacrifice. † And he taught me, and ſpake to me, & ſayd: Da- 22
niel now am I come forth to teach thee, and that thou mighſt
vnderſtand. † From the beginning of thy prayers the word 23
came forth: and I am come to ſhew it to thee, becauſe thou
art *d* a man of deſires: and doe thou marke the word, and vn-
derſtand the viſion. † *e* Seuentie weekes are abbridged vpon 24
thy people, & vpon thy holie citie, *f* that preuarication may be
conſummate, and ſinne take an end, & iniquitie be aboliſhed;
and euerlaſting iuſtice be brought; & viſion be accompliſhed,
and prophecie; & the Holie one of holies be anointed. † Know 25
therfore, & marke: From the going forth of the word, that Ie-
ruſalem be built againe, vnto Chriſt the prince, there ſhal be ſe-
uen *g* weekes, & ſixtie two weekes, & the ſtreete ſhal be built
againe, & the walles in * ſtraitnes of the times. † And after ſixty 26
two weekes Chriſt ſhal be ſlaine: and it ſhal not be his people,
that

d This ſingular deuotion with auſtere works of penance & zele of his countrie merited this commendable title to be called, *the man of deſires.*

e And vvheras the prayed particularly for the releaſe of the Ievves from captiuitie of Babylon a farre greater thing is promiſed and reueled to him, that within ſeuentie vvekes of yeares (that is 490. yeares) the Meſſias Chriſt vvil come and redeme mankinde from captiuitie of ſinne and the diuel.

f Theſe foure thinges (v.24) Forgeuenes of ſinnes; Infuſion of iuſtice; Fulfilling of prophecies; & Annoiated Holie of holies agree only to Chriſt.

g *Hebdomas* or *Septenarius* ſignifying ſeuen, vnderſtood of

* *truble ſome times*

that ſhal denie him. And the city, & the ſanctuary ſhal the people
diſſipate with the prince to come: & the end therof waſte,
27 & after the end of the battel the appoynted deſolation. † And
he wil confirme the couenant to manie, one weeke: and in
the halfe of the weeke ſhal the hoſte & the ſacrifice fayle: and
Mat. 24. there ſhal be in the temple the abomination of deſolation: &
euen to the conſummation, and to the end ſhal the deſolation
endure.

CHAP. X.

After faſting & other voluntarie afflictions, 4. Daniel ſeing a man in a ſtrange forme, and much terrified therwith, 8. is comforted. 13. The Angels of Perſians, and Grecians reſiſt his prayer, 20. S. Michael aſſiſting the Iewes.

1 IN the third yeare of Cyrus king of the Perſians, a word was
reueled to Daniel ſurnamed Baltaſſar, and a true word, and
great ſtrength: & he vnderſtood the word: for *a* there is neede
2 of vnderſtanding in viſion. † In thoſe dayes I Daniel mourned
3 the dayes of three weekes, † deſiderable bread I did not
eate, and fleſh and wine entered not into my mouth, yea neither
with ointment was I annoynted: til the dayes of three
4 weeks were accompliſhed. † And in the foure & twentith day
of the firſt moneth I was by the great riuer, which is Tigris.
5 † And I lifted vp mine eyes, & I ſaw: and beholde a man clothed
with linnen clothes, & his reynes girded with the fineſt
6 gold: † and his bodie as it were the chryſolithus, and his face
as the forme of lightning, and his eyes as a burning lampe: and
his armes, & the partes that are downward euen to the feete,
as it were the forme of gliſtering braſſe: and the voice of his
7 word as the voice of a multitude. † And I Daniel alone ſaw
the viſion: moreouer the men that were with me, ſaw it not,
but exceding terrour fel vpon them, and they fled away, and
8 hidde themſelues. † And I being left alone ſaw this great viſion:
and there remayned no ſtrength in me, yea and my ſhape
of contenance was changed in me, and I withered, neither
9 had any ſtrength. † And I heard the voice of his wordes: and
hearing I lay aſtoniſhed vpon my face, and my viſage cleaued
10 to the ground. † And behold a hand touched me, and lifted
me vp vpon my knees, and vpon the ioynts of my handes.
11 † And he ſaid to me: Daniel *b* thou man of deſires, vnderſtand
the wordes, that I ſpeake to thee, and ſtand in thy place: for
now am I ſent to thee. And when he had ſaid this word to me,

dayes importeth a weeke: of yeares (as *Leui.* 25) ſeuen yeares *ſo ſeuentie vveekes* 490. yeares. S Bed. *li. de rat. temp. c.* 6. 7. 8.

a Pharao had a viſion in ſlepe, *Gen.* 41. Baltaſſar vvaking, ſavv a hand writing in the vval, *Dan.* 5. but neither of them vnderſtood their viſions, & therfore vvere not prophets. Ioſeph vnderſtood the former, & Daniel this other, and ſo they vvere prophets. For as this text teacheth, *vnderſtanding is required that a viſion be prophetical.* S. Tho. 2. 2. q 175 *a.* 2 & 4.

b The Angel repeteth this honorable nevv title to encorege him being ſore frighted.

I ſtood trembling. † And he ſaid to me: Feare not Daniel: be- 12
cauſe ſince the firſt day that thou didſt ſet thy hart to vnderſtand
to afflict thy ſelf in the ſight of thy God, thy * wordes haue
bene heard: and I am come for thy wordes. † But *c* the prince 13
of the kingdom of the Perſians *d* reſiſted me one and twentie
dayes: and behold Michael one of the chiefe princes came
to ayde me, and I taried there by the king of the Perſians.
† But I am come to teach thee what thinges ſhal come to thy 14
people in the later dayes, becauſe as yet the viſion vnto dayes.
† And when he ſpake to me in theſe maner of wordes, I caſt 15
downe my countenance to the ground, and held my peace.
† And behold as it were the ſimilitude of the ſonne of man 16
touched my lippes, and opening my mouth I ſpake, and ſayd
to him, that ſtood before me: My Lord, in thy viſion my ioynts
are diſſolued, and no ſtrength hath remayned in me. † And 17
how can the ſeruant of my Lord ſpeake with my Lord? for
no ſtrength is remayning in me, yea & my breath is ſtopped.
† Agayne therfore there touched me as it were the viſion of a 18
man, and ſtrengthened me, † and he ſayd: Feare not ô man of 19
deſires, Peace be to thee: take courege & be ſtrong. And when
he ſpake with me, I receiued ſtrength, and ſayd: Speake my
Lord, becauſe thou haſt ſtrengthened me. † And he ſayd: Doeſt 20
thou know wherfore I am come to thee? and now I wil re-
turne, that I *e* may fight agaynſt the prince of the Perſians.
when I therfore went forth, there appeared the prince of the
Greekes coming. † But yet I wil tel thee that which is ex- 21
preſſed in the ſcripture of truth: and none is my helper in
al theſe, but Michael *f* your prince.

prayers.

c The Angel guardian of Perſia. *S. Ierom, S. Theodoret. S. Gregorie.*

d This Angel for his office ſake, not yet knowing Gods wil in this particular, prayed that the Iewes might remain among the Perſians for their edification and ſpiritual good.

e Daniels proper Angel ioyned his prayers with him for the deliuerie of the Iewes from captiuitie.

f S. Michael the guardian Angel of the whole Church alſo prayed for the ſame purpoſe.

CHAP. XI.

The Angel declareth what ſhal happen to the Iewes vnder the kinges of Perſia, and by occaſion of warres betwen Ægypt and Syria.

AND I from the firſt yeare of Darius the Mede *a* ſtood 1
that he might be ſtrengthened, and made ſtrong. † And 2
now I wil declare the truth vnto thee. Behold * three kinges
as yet ſhal ſtand in Perſia, and * the fourth ſhal be inriched
with exceding riches aboue al: & when he is growne mightie
in his riches, he ſhal rayſe vp al againſt the kingdom of Greece.
† But there ſhal riſe * a ſtrong king, and ſhal rule with much 3
power: and he ſhal doe what ſhal pleaſe him. † And when 4
he * ſhal ſtand, his kingdom ſhal be broken, and it ſhal be di-
uided

a The Angel proſecuting his ſpeach to the prophet ſheweth that he had prayed for the king of Perſians, from the firſt time after the ouerthrow of

** Cambyſes. 1. Smerdes magus. Darius Hiſtaſpis.*

** Xerxes.*

Alexander.

come to his height.

uided into the foure windes of heauen: but not vnto his poſteritie, nor according to his mightines wherwith he ruled. For
b his kingdom shal be rent euen vnto foreners, beſyde theſe.
5 † And *c* the king * of the South shal be made ſtrong, & there
shal *d* of his princes preuaile aboue him, and he shal rule in do-
6 minion: for his dominion shal be much. † And after the end of
yeares they shal be confederated: and the daughter of the king
of the South shal come to *e* the king * of the North to make
amitie, and shal not obtayne the ſtrength of the arme, neither
shal his ſede ſtand: and she shal be deliuered, and they that
brought her, her yongmen and they that ſtrengthened her
7 in the times. † And there shal ſtand of the bud of her rootes
a plant: and he shal come with an armie, and shal enter the
prouince of the king of the North: and he shal abuſe them,
8 and shal obtayne. † Moreouer alſo their goddes, and ſculptils,
the precious veſſels alſo of gold, and ſiluer, he shal carie away
captiue into Ægypt: he shal preuaile againſt the king of the
9 North. † And the king of the South shal enter into the king-
10 dom, and shal returne to his owne land. † And *g* his ſonnes
shal be prouoked, and they shal gather a multitude of very
manie hoſtes: and he shal come haſtning, and ouerflowing: and
he shal returne and be ſtirred vp, and he shal ioyne battel with
11 his force. † And the king of the South being prouoked shal
goe forth, and shal fight againſt the king of the North, & shal
prepare an exceding great multitude, and a multitude shal be
12 geuen into his handes. † And he shal take a multitude, and his
hart shal be exalted, and he shal ouerthrow manie thouſands:
13 *h* but he shal not preuaile. † For the king of the North shal
returne, and shal prepare a multitude much greater then be-
fore: & in the end of times, & yeares, he shal come haſtining
14 with a great hoſt, and riches exceding much. † And in thoſe
times manie shal riſe vp againſt the king of the South *i* the chil-
dren alſo of the preuaricatours of thy people shal be extolled
15 to fulfil the viſion, and they shal fal. † And the king of the
North shal come, and shal caſt vp a mount, and shal take the
beſt fenſed cities: & the armes of the South shal not ſuſteyne,
and his choſen shal riſe vp to reſiſt, & there shal be no ſtrength.
16 † And he shal doe coming vpon him according to his pleaſure,
and there shal be none to ſtand agaynſt his face: and he shal
17 ſtand in a noble land, & it shal be conſumed in his hand. † And
he shal ſette his face to come to poſſeſſe al his kingdom, & he
shal

king of Ægypt.

king of Syria.

Iſa. 19. 7. 19.

Babylon, ſeing him vvel affected tovvards the Ievves, as vvas alſo the next king Cyrus, vvho in dede releaſed them.

b Scarſely touching other ſucceſſors of Alexander, the holie ſcripture here prophecieth of the kinges of Ægypt on the ſouth ſide of Iurie, & Syrians on the North: by whoſe warres the Ievves were moſt moleſted.

c *Euerie prophecie (ſaith S. Iren. li. 4. c. 43) before it be fulfilled is ænigma, a ridle; or obſcure propoſition.* But vvhen it is paſt may more eaſily ſometimes certainly, be interpreted. So by hiſtories of things now paſt he gathereth very probably that by this king of the ſouth vvas vnderſtood Ptolomeus ſonne of Lagus king of Ægypt.

shal doe right thinges with him: and he ſhal geue vnto him a
daughter of wemen, to ouerthrow it: and she shal not ſtand
neither shal she be his. † And he shal turne his face to the 18
ilands, & shal take manie: and he shal make the prince of his
reproche to ceaſe, and his reproch shal be returned vpon him.
† And he shal turne his face to the empire of his owne land, and 19
he shal ſtumble, and fal, & shal not be found. † And there shal 20
ſtand in his place one moſt vile, & vnworthy of kingly honour:
& in few dayes he shal be deſtroyed, not in furie nor in battel.
† And *k* there shal ſtand in his place one deſpiſed, and kinglie 21
honour shal not be geuen him: and he shal come ſecretly, and
shal obteyne the kingdom by fraude. † And the armes of him 22
that fighteth shal be expugned from before his face, and shal
be broken: moreouer alſo the prince *l* of the league. † And 23
after the amities, he shal worke deceite with him: and he shal
goe vp, and shal ouercome with few people. † And he shal 24
enter abundant and plentiful cities: & he shal doe thinges that
his fathers neuer did, & his fathers fathers: their robberies, and
pray, & riches he shal diſſipate, and shal deuiſe deuiſes againſt
the beſt fenſed: and this vntil a time. † And his ſtrength & his 25
hart shal be ſtirred vp againſt the king of the South in a great
armie: and the king of the South shal be prouoked to battel
with manie aydes, and exceding ſtrong: & they shal not ſtand
becauſe they shal take counſels againſt him. † And they that 26
eate bread with him, shal deſtroy him, and his armie shal be
oppreſſed: & there shal fal ſlaine very manie. † The hart alſo 27
of the two kinges shal be to euil, and at one table they shal
ſpeake lies, and they shal not proſper: becauſe as yet the end
vnto an other time. † And he shal returne into his land with 28
much riches: and his hart againſt the holie teſtament, and he
shal proſper and shal returne into his owne land. † At the 29
time appointed he shal returne, and he shal come to the South,
and the later end shal not be like to the former. † And there 30
shal come vpon him galleis, and the Romanes, and he shal be
ſtrooken, and shal returne, and shal frette againſt the teſtament
of the ſanctuarie, and he shal ſpede: and shal returne,
and shal deuiſe againſt them, that haue forſaken the teſtament
of the ſanctuarie. † And of him shal ſtand *m* armes, and shal 31
pollute the ſanctuarie of ſtrength, and shal take away the continual
ſacrifice: and they shal geue abomination into deſolation.
† And the impious againſt the teſtament shal diſſemble 32
fraudu-

d His ſonne called Ptolomeus Philadelphus excelled his father in povvre and magnificence.

e This king of the North ſeemeth to be Antiochus *Theos* king of Syria.

f Ptolomeus Euergetes king of Ægipt inuaded and ſpoyled Syria.

g Seleucus Ceraunus, and Antiochus magnus ſonnes of Seleucus callinicus shal raiſe nevv warres againſt Ptolomeus Philopator king of Ægypt, but the elder brother being slaine in the way, Antiochus shal proſecute the vvarre.

h He shal inuade and kil manie, but not preuaile.

i Manie Ievves deceiued by Onias fleeing into Ægypt shal erect a temple and ſacrifice, falſly auouching that they fulfil the prophecie of Iſaie. *ch.* 19. *v.* 19.

fraudulently: but *m* the people that knoweth their God, shal
33 obtayne, and shal doe. † And the learned in the people shal
teach very manie: and they shal fal by ſword, and by flame,
34 and by captiuitie, and by ſpoyle of dayes. † And when they are
fallen, they shal be releeued with a litle ayde: and very manie
35 shal be ioyned to them faynedly. † And of the learned there
shal fal, that they may be tried, and may be choſen, and made
white euen to the time prefixed: becauſe yet there shal be an
36 other time. † And the king shal doe according to his wil, and
shal be eleuated, & magnified againſt euerie god: and againſt
the God of goddes he shal ſpeake magnifical thinges, & shal
be directed, til the wrath be accomplished. for the determination
37 is made. † And the God of his fathers he shal not account
of: and he shal be in the concupiſcences of wemen, neither
shal he care for anie of the goddes: becauſe he shal ryſe vp
38 againſt al thinges. † But god *n* Maozim he shal worshipe in
his place: and the God whom his fathers knewe not, he shal
worshipe with gold, and ſiluer, and precious ſtone, and precious
39 thinges. † And he shal doe it to fenſe Maôzim with a
ſtrange god, whom he acknowledged, and he shal multiplie
glorie, and shal geue them powre in manie, and shal diuide
40 the land gratis. † And in the time prefixed shal the king of the
South make battel againſt him, & as a tempeſt shal the king of
the North come againſt him in charets, and in horſemen, and
in a great nauie, and he shal enter the landes, and shal deſtroy,
41 and paſſe through. † And he shal enter into the glorious land,
and manie shal fal: but theſe onlie shal be ſaued out of his
hand, Edom, and Moab, and the beginning of the children of
42 Ammon. † And he shal lay his hand vpon the landes: and the
43 Land of Æygpt shal not eſcape. † And he shal rule ouer the
treaſures of gold, and of ſiluer, and in al the precious thinges
of Ægypt: through Lybia alſo, and Æthyopia he shal paſſe.
44 † And a bruite shal truble him from the Eaſt, and from the
North: and he shal come in a great multitude to deſtroy and
45 kil very manie. † And he shal pitche his tabernacle *o* Apadno
betwen the ſeas, vpon a mount glorious and holie: and he shal
come euen to the toppe therof, and no man shal helpe him.

k According to the hiſtorical expoſiters vnderſtand this of Antiochus, Epiphanes, who liued and died baſely: but myſtically of Antichriſt, very potent & glorious in this world, yet ſhal haue baſe beginning and an ignominious end.

l This title *Prince of the league* or couenant, perteyneth directly to Antichriſt: who wil ioyne himſelf vvith the Iewes pretending to obſerue the law of Moyſes and ſo they vvil receiue him as their Meſſias. *Ioan. 5. v. 43. S. Ireneus li. 5. c. 25. S. Ierom. & alij.*

m Euen in the hoteſt perſecution of Antiochus, Nero or Antichriſt ſome ſhal conſtantly confeſſe true religion.

n The God of povvre or ſtrength, either Iupiter the Grecians great god, or their ovvne ſtreingth, vvherin Antiochus, and Antichriſt ſhal truſt. *o* His royal tabernacle or palace, betvven the dead ſea and the mediteranian.

CHAP. XII.

The Angel deſcribeth the perſecution of Antiochus, as the figure; & of Antichriſt prefigured. 6. the ſhortnes alſo of his reigne is clearly prophecied.

BVT in that time ſhal riſe vp *a* Michael the great prince, 1
who ſtandeth for the children of thy people: and a time
ſhal come ſuch as hath not beene from the time ſince nations
begane euen vntil that time. And in that time ſhal thy
people be ſaued, euerie one that ſhal be found writen in the
booke. † And manie of thoſe, that ſleepe in the duſt of the 2
earth, ſhal awake: *b* ſome vnto life euerlaſting, & others vnto
reproch to ſee it alwayes. † But they that be learned * ſhal 3
ſhine as the brightnes of the firmament: and they that inſtruct
many to iuſtice, *c* as ſtarres vnto perpetual eternities. † But thou 4
Daniel *d* ſhut vp the wordes, and ſeale the booke, euen to the
time appointed: verie manie ſhal paſſe ouer, and there ſhal be
manifeſt knowlege. † And I Daniel ſaw, and behold there 5
ſtood as it were two others: one on this ſide vpon the banke
of the riuer, and an other on that ſide, on the other banke of
the riuer. † And I ſayd to the man, that was clothed with linen 6
garments, that ſtood vpon the waters of the riuer: How long
the end of theſe meruels? † And I heard the man, that was clo- 7
thed with the linen garments, that ſtood vpon the waters of
the riuer, when he had lifted vp his right hand, & his left hand
vnto heauen, and had ſworne by him that liueth for euer, that
" vnto *e* a time, & times, & the halfe of a time. And when the
diſperſion of the hand of the holie people ſhal be accompli-
ſhed, al theſe thinges ſhal be accompliſhed. † And I heard, & 8
vnderſtood not. And I ſayd: My Lord, what ſhal be after theſe
things? † And he ſaid? Goe Daniel, becauſe the wordes are ſhut 9
vp, and ſealed vntil the prefixed time. † Manie ſhal be choſen, 10
and made white, & ſhal be tried as fyre: and the impious ſhal
doe impiouſely, neither ſhal al the impious vnderſtand, but
the learned ſhal vnderſtand. † And from the time *f* when the 11
continual ſacrifice ſhal be taken away, and the abomination
to deſolation ſhal be ſet vp, a thouſand two hundred ninetie
dayes. † Bleſſed is he that expecteth, and cometh vnto dayes 12
g a thouſand three hundred thirtie fiue. † But thou *h* goe, vn- 13
til the time prefixed: and thou ſhalt reſt, and ſtand in thy lotte
vnto the end of the dayes.

* *in the lavv of God.*

Mat. 24.

a S. Michael the guardian Angel and protector of the Ievves in the old teſtament. *ch. 10. v. 13. & 21.* & now of the Church of Chriſt vvil defend the ſame againſt Antichriſt inuiſibly as the Eccleſiaſtical paſtors ſhal do viſibly.

b Al ſhal riſe in bodie but al ſhal not *be changed* into better. 1. *Cor. 15. v. 51.*

c A glorious *Aureola* or accidental revvard (beſides the eſſential beatitude) ſhal be geuen to thoſe that duly performe the office of paſtors, in teaching others: as there is an other like to Martyrs, and an other to Virgins.

d Daniels prophecie is ſhut and ſealed, not to be interpreted by humane vvitte, but by the ſpirite of God, vvhervvith the Church is illuminated, taught, gouerned, moued, & viuificated: *S. Iero. in Gal.*

e A time ordinarily ſignifieth one yeare, as *ch. 4. v. 13* ſo here is ſignified the

ſpace

ſpace of three yeares and a halfe, as. ch. 7 and *Apo.* 12. *v.* 14. *&c.* *f* From the taking avvay *of the daylie ſacrifice*, and placing of *abomination* (tovvite the practiſe of hereſie) *to deſolation*, that is, aboliſhing ſo much as is poſſible, the holie Sacrifice of Maſſe, to the end of that perſecution ſhal be 1290. dayes. *g* VVhy 45. dayes are added to the former number, is meruelous obſcure: neither may vve preſume amongſt diuers expoſitions, to cenſure vvhich ſemeth moſt probable. *h* But vve are content to goe avvay vvith Daniel, (v.9. and 13.) vvithout further ſearching the profound ſenſe of ſo hiegh myſteries.

ANNOTATIONS. CHAP. XII.

7. *Vnto a time, and times, and half a time.* Our Sauiour ſaying (Matt. 24. v. 22) that *the dayes* (of Antichriſts great perſecution) *shal be shortned*: and Apoc. 17. v. 10. the great perſecutor that is to come, *muſt tarie a shorte time*, it is neceſſarie to ſay, that the time of the ſame perſecutor here ſignified to Daniel, as alſo before ch. 7. v. 25. & repeted Apoc 12 v. 14 by theſe termes of *a time, & times, and half a time*, can not poſſibly importe any long time. And therfore the ancient Fathers vniformely vnderſtand by *a time*, one yeare, by *times* two yeares, and ſo by *half a time*, half a yeare. Vvhich is ſomewhat more clere in other termes, in this ch. v. 11. by a thouſand tvvo hundred ninetie dayes; & v. 12. a thouſand three hundred thirtie dayes, & Apoc. 11. v. 3. Two witneſſes shal prophecie (againſt Antichriſt) a thouſand two hundred ſixtie dayes: Apoc 12. v 6. The Church shal be fedde in the wildernes, the ſame number of dayes 1260. But moſt clerly Apoc. 11. v. 2. & Apo. 13. v. 5. this great perſecution shal indure 42. *monethes*, that is, three yeares & a half.

S Iren li. 5. cont. hereſ. S. Ierom S. Theod. in hun lo. S. Aug. li. 20. c. 23. ciuit. S. Prim. S. Beda. &c.

Antichriſts perſecution ſhal not be long.

Ancient fathers vnderſtand this terme to be three yeares and a halfe. Agreably to other ſcriptures.

Hitherto vve read Daniel in the Hebrevv volume. That vvhich folovveth euen to the end of the booke, is tranſlated out of Theodotions Edition.

CHAP. XIII.

Two old iudges ouercomen with carnal concupiſcence, tempt chaſte Suſanna: 22. who conſtantly reſiſting, 27. is by them falſly accuſed, 41. & condemned of adultrie. 45. Daniel conuinceth them of falſe teſtimonie, 60. and they are punished with death.

1 AND there was a man dwelling in Babylon, and this name
2 Ioakim: † & he tooke a wife named Suſanna, the daugh-
3 ter of Helcias exceding fayre, and fearing God. † For her parents being iuſt, inſtructed their daughter according to the
4 law of Moyſes. † And Ioakim was very rich, and he had an orchard nere vnto his houſe: and to him the Iewes reſorted
5 together, becauſe he was the more honorable of al. † And there were *b* two ancients appointed iudges in that yeare, of whom our Lord ſpake: That iniquities came out of Babylon
6 from the ſeniour iudges, that ſemed to rule the people. † Theſe frequented the houſe of Ioakim, and al that had iudgements
7 came to them. † And when the people returned at noone, Suſanna went in, and walked in her husbands orchard.
8 † and the ancients ſaw her dayly going in, and walking: and

The 3. part. Other hiſtories not novv extant in Hebrevv.

a S. Athanaſius *in Synopſi*, reciteth this hiſtorie in the beginning of Daniel. And S. *Aug. ſer. 242. de tem.* ſuppoſeth that Daniel about the age of tvvelue yeares indued vvith the ſpirit of prophecie diſcouered the malicious falſhood of them, that accuſed Suſanna.

b In the tranſmigration vvhich vvas made in the third yeare of Ioakim king of Iuda, the Iewes were better entreated, and had their ovvne iudicial tribunal, & other priuilegies, vntil the captiuitie, vvhich happened about 19. yeares after, in the eleuenth yeare of Sedecias. At which time they were brought into much more bondage.

they were inflamed to the concupiſcence of her : † and they 9
ſubuerted their ſenſe, and declined their eyes that they would
not ſee heauen, nor remember iuſt iudgements. † They were 10
both therfore wounded with the loue of her, neither did they
shew their griefe one to the other : † for they were ashamed 11
to shew one an other their concupiſcence, being deſirous to
lie with her: † and they watched euerie day carefully to ſee 12
her. And one ſayd to the other : † Let vs goe home, becauſe it 13
is the houre of dinner. And going forth they departed one
from an other. † And when they were returned, they came 14
into one place : and asking of each other the cauſe, they confeſſed
their concupiſcence : and then in commune they appoynted
a time, when they might fynd her alone. † And it 15
came to paſſe, when they obſerued a fitte day, she went in on
a time as yeſterday and the day before, with two maydes onlie,
& would be washed in the orchard : for it was an hote ſeaſon.
† And there was none there, but the two ancients hid, & beholding 16
her. † She therfore ſayd to the maydes: Fetch me oile, 17
and washing balles, and shut the doores of the orchard, that I
may be washed. † And they did as she had commanded : and 18
they shut the doores of the orchard, and went out by a backe
doore to fetch the thing that she had commanded. and they
knew not that the ancients were hid within. † But when the 19
maydes were gone forth, the two ancients aroſe, and ranne to
her, and ſayd : † Loe the doores of the orchard be shut, and no 20
bodie ſeeth vs, and we are in the concupiſcence of thee:
wherfore conſent to vs, and lie with vs. † and if thou wilt not, 21
we wil geue teſtimonie againſt thee, that there was a yong
man with thee, and for this cauſe thou didſt ſend out thy maydes
from thee. † Suſanna ſighed, and ſayd: Perplexities are to 22
me on euerie ſide: for if I shal doe this, it is death to me : and if
I doe it not, I shal not eſcape your handes. † But it is better for 23
me without the act to fal into your handes, then to ſinne in
the ſight of our Lord. † And Suſanna cried out with a lowd 24
voice: but the ancients alſo cried out againſt her. † And one 25
ranne to the doore of the orchard, and opened it. † when the 26
ſeruants therfore of the houſe had heard the crie in the orchard,
they rushed in by the backe doore, to ſee what it was.
† And after the ancients ſpake, the ſeruants were ashamed exceedingly 27
: becauſe neuer had there bene ſuch a word ſayd of
Suſanna. And the morow came. † And when the people was 28
come

come to Ioakim her huſband, the two ancients alſo came ful
of vniuſt cogitation againſt Suſanna, to put her to death.
29 † And they ſayd [c] before the people: Send to Suſanna daughter
of Helcias the wife of Ioakim. And forthwith they ſent.
30 † And ſhe came with her parents, and children, and al her
31 kinne. † Moreouer Suſanna was exceding delicate, and beautiful
32 of face. † But thoſe wicked men commanded that ſhe
ſhould be vncouered (for ſhe whas couered) that ſo at leaſt
33 they might be ſatiſfied with her beautie. † Her frendes therfore
34 wept, & al that had knowne her. † But the two ancients
ryſing vp in the middes of the people, layd their handes vpon
35 her head. † Who weeping looked vp to heauen, for her hart had
36 confidence in our Lord. † And the ancients ſayd: When we
walked alone in the orchard, this woman came in with two
maydes, & ſhut the doores of the orchard: and ſhe ſent away
37 the maydes from her. † And a yongman that was hid came
38 to her, and lay with her. † But we being in a corner of the orchard,
ſeeing the iniquitie, ranne to them, and ſaw them lie
39 together. † And him in deed we could not take, becauſe he
was ſtronger then we, and opening the doores he lept out:
40 † but her when we apprehended, we asked what yongman
it was, and ſhe would not tel vs, of this thing we are witneſſes.
41 † The multitude beleued them as the ancients and the
iudges of the people, and [d] they condemned her to death.
42 But Suſanna cried out with a lowd voice, and ſayd: Eternal
God, which art the knower of hidden things before they
43 come to paſſe, † thou knoweſt that they haue borne falſe
witnes againſt me: and loe I dye, wheras I haue done none of
theſe thinges, which theſe men haue maliciouſely forged againſt
44 me. † And our Lord heard her voice. † and when ſhe
45 was led to death, our Lord [e] rayſed vp the holie ſpirit of a
46 yong boy, whoſe name was Daniel: † and he cried out with
a lowd voice: [f] I am cleane from the bloud of this woman.
47 † And al the people turning to him, ſayd: What is this word,
48 that thou haſt ſpoken? † Who when he ſtood in the middes
of them, ſayd: So foliſh ye children of Iſrael, not iudgeing,
nor diſcerning that which is the truth, haue you condemned
49 the daughter of Iſrael? † Returne ye to iudgement, becauſe
50 they haue ſpoken falſe teſtimonie againſt her. † The people
therfore returned with ſpeede, and the ancients ſayd to him:
Come, and ſitte in the middes of vs, and tel vs: becauſe God

[c] For more colour of iuſt proceding, theſe vvicked men gaue their falſe teſtimonie, & ſentence before the people.

[d] The people gaue their opinions that ſhe deſerued death, but the falſe Iudges gaue ſentence. For ſo the forme of the lavv required. vvhich they pretended to fulfil. *Lev.* 20. *Deut.* 22.

[e] Daniel by the gift of prophecie ſavv & declared that ſhe vvas innocent.

[f] VVheras therfore the people had conſented to her death, he denied his conſent, & vndertooke to conuince the falſe vvitneſſes: as he did. *v.* 54. & 58.

hath geuen thee the honour of old age. † And Daniel ſayd to 51
the people: Separate them far one from an other, and I wil
diſcouer them. † When they were therfore diuided one from 52
the other, he called one of them, and ſaid to him: O thou
inueterated of euil dayes, now are thy ſinnes come, which
thou didſt committe before: iudging vniuſt iudgements, oppreſſing 53
innocents, and diſmiſſing offenders, our Lord ſaying:
The innocent and the iuſt thou ſhalt not kil. † Now then if 54
thou ſaweſt her, tel vnder what tree thou ſaweſt them talking
together. Who ſayd: Vnder a ſchine tree. † And Daniel 55
ſayd: Wel haſt thou lyed agaynſt thine owne head: for behold
the Angel of God taking the ſentence of him, ſhal cut thee in
the middes. † And remouing him away, he commanded that 56
the other ſhould come, and he ſayd to him: Seede of Chanaan,
and not of Iuda, beautie hath deceiued thee, and concupiſcence
hath ſubuerted thy hart: † ſo did you to the daughters 57
of Iſrael, and they fearing ſpake to you: but the daughter of
Iuda did not abide your iniquitie. † Now therfore tel me, vnder 58
what tree thou tookeſt them ſpeaking one to an other.
Who ſaid: Vnder a prine tree. † And Daniel ſaid to him: Wel haſt 59
thou alſo lyed againſt thine owne head: for the Angel of our
Lord tarieth, hauing a ſword, that he may cut thee in the middes,
and kil you. † Therfore al the aſſemblie cried out with a 60
lowd voice, and they bleſſed God, which ſaueth them that
hope in him. † And they roſe vp againſt the two elders (for 61
Daniel had conuinced them by their owne mouth to haue geuen
falſe teſtimonie) and they did to them as they had dealt
naughtely againſt their neighbour, † to doe according to the 62
law of Moyſes: & they killed them, and innocent bloud was
ſaued in that day. † But Helcias, and his wyfe prayſed God, for 63
their daughter Suſanna, with Ioakim her husband, and al her
kinne, becauſe there was no vnhoneſt thing found in her.
† And [g] Daniel became great in the ſight of the people 64
from that day, & thence forward. † [h] And king Aſtyages was 65
layd to his fathers, & Cyrus the Perſian receiued his kingdom.

Iere. 22. v. 3. (53)
Exo. 23. v. 7. (54)
Deut. 19. v. 19. (62)

[g] By this firſt prophetical act, Daniel begane vvorthely to be eſteemed.

[h] This laſt verſe, of Aſtyages otherwiſe called Darius, and of Cyrus ſucceeding him, perteyneth to the ninth chapter. And here mention is made of them to ſignifie that Daniel beginning to prophecie in his childhood, continued euen to old age. For betvven this hiſtorie of Suſanna & the death of Darius vvere about nintie yeares.

CHAP. XIIII.

Daniel detecteth the fraud of Bels prieſtes: who pretend that Bel eateth much meate: 21. for which they are ſlaine, and the idol deſtroyed. 22. Likewiſe he deſtroyeth a dragon, which the Babylonians held for a god. 27. He is caſt into the lake of ſeuen lions. 32. whither Habacuc miraculouſly bringeth him meate: 39. the lions hurt him not: & his accuſers are deuoured.

CHAP.

1 AND Daniel was [a] the kings gheſt, and honoured aboue
2 al his freindes. † There was alſo an idol among the Baby-
lonians named Bel: and there were beſtowed on him euerie
day of floure twelue * artabaes, and fourtie ſheepe, and of
3 wine ſix great pottes. † The king alſo did worſhipe him, and
went euery day to adore him: But [b] Daniel adored his God.
4 & the king ſayd to him: Why doſt thou not adore Bel. † Who
anſwering, ſayd to him: Becauſe I worſhipe not idols made
with hand, but the liuing God, that created heauen, and earth,
5 and hath powre ouer al fleſh. † And the king ſayd to him:
Doeth not Bel ſeme vnto thee to be a liuing God? Seeſt thou
6 not how much he eateth and drinketh euerie day? † And
Daniel ſmiling ſayd: Be not deceiued ô king. For this ſame is
within of clay, and without of braſſe, neither hath he eaten at
7 any time. † And the king being wrath called his prieſts, & ſayd
to them: Vnleſſe you tel me, who it is that eateth theſe expen-
8 ſes, you ſhal dye. † But if you ſhew, that Bel eateth theſe things
Daniel ſhal dye, becauſe he hath blaſphemed againſt Bel. And
Daniel ſayd to the king: Be it done according to thy woord.
9 † And the prieſts of Bel were ſeuentie, beſide their wiues, and
litle ones, & children. And the king came with Daniel into the
10 temple of Bel. † And the prieſtes of Bel ſayd: Behold we goe
forth: & thou ô king ſet the meates, & mingle the wine, & ſhut
11 the doore, & ſeale it with thy ring: † and when thou ſhalt come
in the morning, vnles thou finde al eaten of Bel, dying we wil
12 dye, or Daniel that hath lyed againſt vs. † And they contemned,
becauſe they had made vnder the table a ſecrete entrance, & by
13 it they came in alwayes, and deuoured thoſe thinges. † It
came to paſſe therfore after they were gone out, the king ſet
the meates before Bel: & Daniel commanded his ſeruants, and
they brought aſhes, and he ſifted them ouer al the temple be-
fore the king: and going forth they ſhut the doore, and ſealing
14 it with the kings ring, they departed. † But the prieſtes went
in by night, according to their cuſtome, and their wiues, and
15 their children: and they did eate, and drinke al. † And the king
16 aroſe in the firſt breake of day, and Daniel with him. † And
the king ſayd: Are the ſeales ſafe, Daniel? Who anſwered: Safe
17 ô king. † And forthwith when he had opened the doore, the
king looking on the table, cried out with a lowd voice: Great
18 art thou ô Bel, and there is not any deceite with thee. † And
Daniel laughed: and he held the king that he ſhould not goe

in: and

Gen. 10. v. 10.

* *amphoræ.*

[a] It ſemeth moſt probable that this king vvas Euilmerodach, who fauoured the Ievves, & deliuered Iechonias (otherwiſe called Ioachin) out of priſon. 4. *Reg.* 25. v. 17.

[b] VVhich ſuppoſed, Daniel vvas novv about the age of 55. yeares. For being caried into Babylon at the age of tenne yeares, vvas there 8. yeares before Ioachin, who was there 37. yeares before he vvas deliuered from priſon, vvhich make in al, 55.

in: and he ſayd: Behold the pauement, marke whoſe ſteppes
theſe are.† And the king ſayd: I ſee the ſteppes of men, & we- 19
men, and of infantes. And the king was angrie.† Then appre- 20
hended he the prieſts,& their wiues,& their children: and they
shewed him ſecrete litle doores by which they came in,& con-
ſumed the thinges that were on the table.† The king therfore 21
ſlewe them,& he deliuered Bel into the powre of Daniel: who
ouerthrewe him,& his temple.† And *c* there was a great dra- 22
gon in that place, & the Babylonians worshipped him. † And 23
the king ſayd to Daniel: Loe now thou canſt not ſay, that this
ſame is not a liuing god:adore him therfore.† And Daniel ſayd: 24
The Lord my God I doe adore: becauſe he is the liuing God:
† but thou ô king geue me licence,and I wil kil the Dragon 25
without ſword and clubbe. And the king ſayd: I geue thee li-
cence. † Daniel therfore tooke pitch, & fatte, and heares, and 26
ſod them together: & he made lumpes,and gaue into the Dra-
gons mouth, & the Dragon burſt in ſunder. And he ſayd: Loe
whom you worshipped. † Which when the Babylonians had 27
heard, they were wrath excedingly: and being gathered toge-
ther againſt the king,they ſaid:The king is become a Iewe. Bel
he hath deſtroyed,the Dragon he hath killed, & he hath ſlaine
the prieſts.† And they ſayd when they were come to the king: 28
Deliuer vs Daniel,otherwiſe we wil kil thee,& thy houſe.†The 29
king therfore ſaw that they preſſed vpon him vehemently:and
compelled by neceſſity he deliuered Daniel to them.†Who caſt 30
him into the lake of lions,and he was there ſix dayes. † More- 31
ouer in the lake were ſeuen lions,& there were geuen to them
two bodies euerie day,& two ſheepe:and they were not geuen
vnto them, that they might deuoure Daniel. † And there was 32
d Habacuc a prophete in Iewrie,& he had boyled broth,& had
broken bread in a bowle: and he went into the field,to carie it
to the reapers. † And the Angel of our Lord ſayd to Habacuc: 33
Carie the dinner which thou haſt,into Babylon to Daniel,who
is in the lake of lions. † And Habacuc ſayd: Lord, Babylon I 34
haue not ſene, and the lake I know not. † And the Angel of 35
our Lord tooke him by the toppe of his head, and caried him
by the heare of his head,& put him into Babylon ouer the lake
in the force of his ſpirit. † And Habacuc cried, ſaying: Daniel, 36
take the dinner that God hath ſent to thee. † And Daniel ſayd: 37
Thou haſt remembred me ô God, and haſt not forſaken them
that loue thee. † And Daniel ryſing vp did eate. Moreouer the 38
Angel

c Not only the Babylonians as is manifeſt in manie places, but alſo the Romanes and moſt nations worſhipped Bel for a great god: But it is more wonderful that both the Chaldees and the Romans otherwiſe moſt wiſe worſhiped a ſerpent, or dragon, a beaſt naturally moſt hating men, & moſt abhorred by al men, The cauſe of this blindnes can be no other but Gods iuſt puniſhment ſuffering them for their abominable pride, and other ſinnes to fal into ſo ſotiſh conceites as to thinke, that ſerpentes could either greatly benefite them, or by ſuch vvorſhippe be appeaſed, and ceaſe from annoying them. As Valerius vvriteth. *li.* 1. *c.* 8. S. Auguſtin alſo *li.* 14 *c.* 11. *ciuit.* & manie others teſtifie the ſame.

Angel of our Lord reſtored Habacuc forthwith in his place.
39 † The king therfore came the ſeuenth day to lament Daniel:
and he came to the lake, and looked in, and behold Daniel
40 ſitting in the middes of the lions. † And the king cried out
with a lowd voice, ſaying: Great art thou ô Lord the God of
41 Daniel. And he drew him out of the lake of lions. † But thoſe
that had bene the cauſe of his perdition, he caſt into the lake,
42 and they were deuoured in a moment before him. † Then the
king ſayd: Let al inhabitants in the whole earth feare the God
of Daniel: becauſe he is the Sauiour, doing ſignes, & meruels
in the earth: who hath deliuered Daniel out of the lions denne.

d Although about. 20. yeares before, there vvas no prophet in Iurie (ch. 3. v. 38.) yet novv this Habacuc vvas indued vvith the ſpirit of prophecie. As for Habacuc, the eight in order of the leſſe prophetes, he prophecied before the captiuitie: yea before the Chaldees became a Monarchie. As appeareth. *Hab.* 1. v 6.

THE ARGVMENT OF THE TWELVE LESSE PROPHECIES.

VVHY Iſai, Ieremie, Ezechiel, *and* Daniel *are called the foure greater Prophetes, and theſe twelue the leſſe: there ſemeth no other certaine and proper reaſon, but becauſe they writte more largely, and theſe more brifely. For otherwiſe without eſſential difference, al the ſixtene, as alſo Baruch (whoſe booke is inſerted with Ieremies) and Moyſes, Samuel, the Royal Pſalmiſt Dauid, Nathan, Elias, Elizeus, Eſdras, Nehemias, and manie others, ſome writing bookes, ſome not, were abſolutly true Prophetes of God, indued with the holie ſpirite of prophecie; had the like reuelations, with the ſame aſſurance of truth, in great part of the ſame Myſteries, as wel perteyning to the old Teſtament, as to the New. And ſo theſe twelue*, contracted into the ſtraitnes of one volume (*ſayth S. Ierom*) *multò aliud, quam ſonant in litera, præfigurant.* Prefigurate a farre other thing, then they ſound in the letter. *Sygnifying, as he elſwhere explicateth, that they do foreſhew manie important thinges, not only perteyning to the Iewes, and ſome other peoples of thoſe former times, but alſo of al nations to be conuerted to Chriſt. They were not al at one time: but* Oſee, Ioel, Amos, Abdias, Ionas, *and* Micheas, *prophecied before the captiuitie of the tenne Tribes.* Nahum, Habacuc, *and* Sophonias, *after that captiuitie, and before the captiuitie of the two Tribes. And the other three* Aggæus, Zacharias, *and* Malachie, *after the relaxation from captiuitie. Neither did they al prophecie in the ſame places: nor concerning the ſame people; and ſo haue their particular arguments, as we shal briefly note of euerie one, as they folow in order.*

S. Iero. Prologo. li. Reg. S. Aug. li. c, 18. c. 29. ciuit. Theod Iſidorus.

Foure are called the greater prophetes, and twelue the leſſe.

Al theſe and manie others vvere as properly prophetes as the chiefeſt.

Epiſt. ad Paulin.

In Oſee. 1.

Of theſe 12. ſix prophecied before the captiuitie of the 10. tribes. Other three alſo before the captiuitie of the two tribes & three after the relaxation.

Here vve may note for inſtruction of the vulgar reader, that the Prophetes commonly vſe one of theſe names, when they direct their ſpeach of the

Special names ſignifying the kingdom of tvvo tribes.

kingdom of two Tribes.
Iuda,
Beniamin,
Ieruſalem, or
The houſe of Dauid.

Becauſe *Iuda* vvas the chieſe, and moſt vvorthie tribe. *Beniamin* the other only tribe (beſides Leui) that ioyned vvith Iuda. *Ieruſalem* the Metropolitan and Royal citie, vvhere both the Temple, and Kinges palace vvere ſituated. *The Houſe of Dauid* is the familie, vvherof ſucceded al the kinges of that kingdom, ſo long as it ſtood; and of vvhich ſome remayned in more eſtimation then anie other euen to Chriſt.

Likevviſe they vſe ſome of theſe other names, vvhen they ſpeake of the

Others ſignifying the tenne tribes.

kingdom of tenne Tribes.
Ephraim,
Ioſeph,
Samaria,
Iezrahel,
Bethel, or
Bethauen.

For that their firſt king Ieroboam vvas of the tribe *of Ephraim*, and ſo deſcended from I*oſeph*; *Samaria*, and Ie*zrahel* vvere the chifeſt cities of that kingdom; *Bethel* vvas one of the places (Dan the other) vvhere Ieroboam ſet vp the tvvo calues. VVhich place vvas othervviſe, & more truly called *Bethauen*, the houſe of the idol, or of vanitie, or iniquitie. The names alſo of I*ſrael* and I*acob*, were more commonly vſed for the tenne tribes; who being more in number vſurped, and appropriated to themſelues the names of their general Progenitor, and Patriarch. Yet ſometimes theſe names importe al the tvvelue tribes, including alſo Leui. And ſometimes, eſpecially after the captiuitie of the tenne tribes, theſe names ſignifie the tvvo tribes only: vvhich more imitated Iacobs ſteppes and vertues, then the tenne.

Iſrael and Iacob ambiguouſly ſignifie both kingdomes.

THE PROPHECIE OF OSEE.

Oſee of the tribe of Iſſachar propheſieth the captiuitie of both kingdoms.

OSEE *borne* in Belomoth (*as writeth S. Epiphanius*) of the tribe of Iſſachar, *propheſied* in the reigne of Ozias (*otherwiſe called Azarias*) Ioathan, Achaz, Ezechias, *kinges of Iuda, and of* Ieroboam *the ſonne of Ioas king of Iſrael; and of the reſidue of the kinges of Iſrael, euen to their captiuitie, which happened in the ſixth yeare of Ezechias king of Iuda. This Prophet* taking *by Gods commandment* a fornicatrixe to wife, *and* hauing children *that became alſo* fornicators *by theſe figures, and by* a widow long expecting an other husband, *and the like parables, and other preaching, admoniſheth both the kingdomes of Iſrael and Iuda, that for their obſtinacie in ſinnes, they ſhal fal, firſt the one and afterwardes the other, into miſerable captiuitie. Exhorteth them to repentance; foreſheweth their releaſe; & the coming of Chriſt our Redemer, with abundance of grace, and beneſites to al nations.*

de vita & interitu prophetar.
4 Reg. 17.
S. Iero. Ep. ad Paulin.

Their relaxation.
And coming of Chriſt.

CHAP.

CHAP. I.

In ſignification of the peoples idolatrie, the prophet marieth a fornicatrix: 4. by his childrens names foreſheweth their great, and long captiuitie: 11. And afterwards their redemption together with al nations.

1 THE word of our Lord, that was made to Oſee the
ſonne of Beeri, in the dayes of Ozias, Ioathan,
Achaz, Ezechias kinges of Iuda, and in the dayes
a of Ieroboam the ſonne of Ioas king of Iſrael.
2 † The beginning to our Lord of ſpeaking in Oſee: and our
Lord ſayd to Oſee: Goe, take thee a wife *b* of fornications, and
* make children *c* of fornications: becauſe the land fornicating
3 shal fornicate from the Lord. † And he went, and tooke
Gomer the daughter of Debelaim: and she conceiued, and
4 bare him a ſonne. † And our Lord ſayd to him: Cal his name
Iezrahel: becauſe yet a litle while, & I wil viſite the bloud *d* of
Iezrahel vpon the houſe of Iehu, and I wil make the kingdom
5 of the houſe of Iſrael to ceaſe. † And in that day I wil breake
6 the bow of Iſrael in the valley of Iezrahel. † And she concei-
ued yet agayne, and bare a daughter, & he ſayd to him: Cal her
name, Without mercie: becauſe I wil adde no more to haue
mercie on the houſe of Iſrael, but with obliuion I wil forget
7 them. † And I wil haue mercie on the houſe of Iuda, and wil
ſaue them in the Lord their God: & I wil not ſaue them in bow
8 and ſword, and in battel, and in horſes, & in horſemen. † And
she weyned her that was, Without mercie. And she concei-
9 ued, and bare a ſonne. † And he ſayd: Cal his name, Not my
people: becauſe you not my people, and I wil not be yours.
10 † And the number of the children of Iſrael shal be as the ſand
of the ſea, that is without meaſure, and shal not be numbered.
And it shal be in place where it shal be ſayd to them: Not my
people you: it shal be ſayd to them: *e* Children of the liuing
11 God. † And the children of Iuda, and the children of Iſrael
shal be gathered together: and they shal ſet to themſelues,
f one head, and shal aſcend out of the earth: becauſe great is
the day of Iezrahel.

* begette.

4. Reg. 19.

a This Ieroboam king of Iſrael died 26. yeares before Ozias: wherby appeareth that Oſee prophecied before Iſaie: vvho begane nerer the end of Ozias reigne. *Iſa. 6.*

b Take a vvoman that hath bene a fornicatrixe:

c and begette children, vvhich vvil alſo be fornicators.

d The iſſue of Iehu now reigning, ſolicited the 10 tribes called *Iezrahel* to idolatrie, vvhich God here ſayth he vvil reuenge.

e Amongſt manie ſinners, ſome are the elected children of God, vvhom he vvil cal to grace & repentance.

f Al the faithful haue one head our Sauiour Chriſt.

CHAP. II.

He admoniſheth the two tribes of their ſinnes, threatning their captiuitie in Babylon. 1. Sheweth the abundance of grace in the Church of Chriſt, and multitude of nations to be conuerted.

a Ye people of Iuda diſdaine not to cal the tenne tribes & the Gentiles your brethren and ſiſters. For God wil make them alſo his people as appeareth in the Goſpel, more of the tenne tribes then of the other kingdom beleued in Chriſt: and afteryvards more of the Gentiles, then of the Iewes.

b God vvil not vvithdraw his puniſhments til the ſinners be penitent.

SAY a ye to your bretheren: My people: & to your ſiſter, She 1
that hath obteyned mercie. † Iudge your mother, iudge 2
ye: becauſe she not my wife, and I not her husband. Let her
take away her fornications from her face, and her adulteries
from the middes of her breſts. † Leſt perhaps I ſtrippe her na- 3
ked, and ſet her according to the day of her natiuitie: and I wil
lay her as a wildernes, and wil ſet her as a land vnpaſſible, and
wil kil her with drought. † And b I wil not haue mercie on 4
her children: becauſe they are the children of fornications.
† becauſe their mother hath fornicated, she is confounded that 5
conceiued them: becauſe she ſayd: I wil goe after my louers,
that geue me my breads, and my waters, my wool, & my flaxe,
mine oile, and my drinke. † For this behold I wil hedge thy 6
way with thornes, and I wil hedge it with a wal, and she shal
not finde her pathes. † And she shal folow her louers, & shal 7
not ouertake them: and she shal ſeeke them, and shal not find,
and she shal ſay: I wil goe, and wil returne to my former huſ-
band: becauſe it was wel with me then, more then now. † And 8
she did not know that I gaue her corne, and wine, and oile,
and multiplied ſiluer vnto her, & gold, which they haue made
to Baal. † Therfore wil I returne, and wil take my corne in 9
his time, and my wine in his time, and I wil deliuer my wool,
and my flaxe, which coucred her ignominie. † And now I 10
wil reuele her follie in the eyes of her louers: and there shal
not a man deliuer her out of my hand: † and I wil make al her 11
ioy to ceaſe, her ſolemnitie, her newmoone, her ſabbath, & al
her feſtiual times. † And I wil deſtroy her vine, & her figtree: of 12
which she ſaid: Theſe are my rewardes, which my louers haue
geuen me: and I wil lay her as a forreſt, & the beaſt of the filde
shal eate her. † And I wil viſite vpon her the dayes of Baalim, to 13
whom she burnt incenſe, & was adorned with her earlet, and
with her tablet, and went after her louers, & forgot me, ſayth
our Lord. † c For this, loe I wil allure her, & wil leade her into 14
the wildernes: & I wil ſpeake to her hart. † And I wil geue her 15
dreſſers of vines out of the ſame place, and the vale of Achor
to open hope: and she shal ſing there according to the dayes
of her youth, and according to the dayes of her aſcending out
of the Land of Ægypt. † And it shal be in that day, ſaith our 16
Lord: She shal cal me: My husband, and she shal cal me no
more, Baalim. † And I wil take away the names of Baalim out 17
of her mouth, and she shal no more remember their name.

c Gods mercie preuenteth by his grace offered to ſinners that they may cõuert to him if they vvil.

† And

18 † And I wil make with them a league in that day, with the beaſt
of the filde, and with the foule of the heauen, and with that,
which creepeth on the earth: and bow, and ſword, and battel I
wil deſtroy out of the earth: and I wil make them ſleepe con-
19 fidently. † And I wil deſpouſe thee to me for euer: and I wil
deſpouſe thee to me in iuſtice, and iudgement, and in mercie,
20 and in commiſerations. † And I wil deſpouſe thee to me in
21 faith: and thou ſhalt know that I am the Lord. † And it ſhal
be in that day: I wil heare, ſayth our Lord, I wil heare the hea-
22 uens, and they ſhal heare the earth. † And the earth ſhal heare
wheate, and wine, and oile: and theſe ſhal heare Iezrahel.
23 † And I wil ſow her vnto me into the earth, and *d* I wil haue
24 mercie on her, that was Without mercie. † And I wil ſay to
Not my people: My people art thou: and it ſhal ſay: Thou art
my God.

d The Apoſtles S. Paul. Rom. 9. v. 25. and S. Peter. ep. 1. c. 2. v. 10. expound this place of the conuerſion of Gentiles to Chriſt.

CHAP. III.

The prophet is commanded againe to loue an aduoutreſſe: 3. whom he maketh long to expect her husband: to ſignifie Gods loue to the Synagogue: 4. and the Iewes ſtate in the new teſtament. 5. who at laſt ſhal be conuerted to Chriſt.

1 AND our Lord ſayd to me: Yet againe goe, loue a woman
beloued of her frend, and an aduoutreſſe; *a* as our Lord
loueth the children of Iſrael, and they haue reſpect to ſtrange
2 goddes, and loue the kernels of grapes. † And I * digged her
vnto me for *b* fiftene peeces of ſiluer, and for a core of barley,
3 and for halfe a core of barley. † And I ſayd to her: Thou ſhalt
expect me manie dayes: thou ſhalt not fornicate, & thou ſhalt
4 be no mans: but I alſo wil expect thee. † Becauſe manie dayes
ſhal the children of Iſrael ſit without king, & without prince,
and without ſacrifice, and without altar, and without ephod,
5 and without *c* theraphim. † And after this the children of Iſ-
rael ſhal returne, & ſhal ſeeke the Lord their God, and Dauid
their king: and they ſhal dread at the Lord, and at his goodnes
in the laſt dayes.

*bought

a Notwithſtanding ſinners forſake God, yet he offereth them nevv grace, neuer hating the perſons but their ſinnes.

b The Iewes not beleeuing in Chriſt, but expecting his coming, and in the meane time abſtayning from ſeruice of idols, receiue of God temporal poore meanes to liue, not 30. *peeces of ſiluer, & three cores of vvheat*, that is, beleeuing in the B. Trinitie, & keeping the tenne commandments, they might poſſeſſe life euerlaſting, but halfe ſo much, neither wheate but barley, til nere the end of the world: vvhen they ſhal be conuerted to Chriſt. *c* Theraphim ſignifying images good or bad, being here ioyned with *king, prince, ſacriſice, altar,* & *ephod*, muſt nedes ſignifie lawful images, ſuch as were religiouſly vſed in the temple of God. 3. *Reg. 7. v.* 36.

CHAP. IIII.

Diuers great ſinnes of both kingdomes, 3. are the cauſe of great punishments threatned, 15. yet the ſinnes of Iuda are leſſe excuſable, becauſe they haue more meanes to ſerue God.

HEARE the word of our Lord ye *a* children of Iſrael, because 1
there is iudgement to our Lord with the inhabitants
of the land: for there is no truth, and there is no mercie,
and there is *b* no knowlege of God in the land. † Curſing, and 2
lying, and manſlaughter, and theft, and aduoutrie haue ouerflowed,
and bloud hath touched bloud. † For this shal the land 3
moorne, and euerie one shal be weakened that dwelleth in it,
in the beaſt of the filde, and in the foule of the heauen: yea
and the fishes of the ſea shal be gathered together. † But yet 4
let not euerie man iudge: and let not a man be rebuked: for
thy people are as thoſe, that gayneſay the prieſt. † And thou 5
shalt fal to day, and the prophete alſo shal fal with thee: in the
night I made thy mother hold her peace. † My people haue 6
held their peace, becauſe they had not knowlege: becauſe
thou haſt repelled knowlege, I wil repel thee, *c* that thou doe
not the function of prieſthood vnto me: and thou haſt forgotten
the law of thy God, I alſo wil forget thy children. † According 7
to the multitude of them ſo haue they ſinned to me:
their glorie I wil change into ignominie. † They shal eate *d* the 8
ſinnes of my people, and at their iniquitie shal lift vp their
ſoules. † And as the people, ſo shal the prieſt be: & I wil viſite 9
their wayes vpon them, and their cogitations I wil render to
them. † And they shal eate and shal not be filled: they haue 10
fornicated, and haue not ceaſed: becauſe they haue forſaken
our Lord in not obſeruing. † Fornication, and wine, and 11
drunkenes take away the hart. † My people hath asked in 12
their wood, and their ſtaffe hath declared vnto them: for *e* the
ſpirit of fornications hath deceiued them, and they haue fornicated
from their God. † Vpon the heads of mountaines they 13
did ſacrifice, and vpon litle hilles they burnt incenſe: vnder
the oke, and the poplartree, and the terebinth, becauſe the
shadow therof was good: therfore shal your daughters fornicate,
and your ſpouſes shal be aduoutreſſes. † I wil not viſite 14
vpon your daughters when they shal fornicate, and vpon your
ſpouſes when they shal commit aduoutrie: becauſe they them
ſelues converſt with harlots, and with the effeminate they did
ſacrifice,

a Children of Iſrael importe the vvhole people of the tenne, & tvvo tribes, ſo he ſpeaketh to al til. v. 15.

b Knovvlege of God includeth the keping of his cõmandments *For he that ſaith; he knovveth God, and kepeth not his commandments, is a lyer. 1. Ioan. 2. v. 4.*

c Function of prieſts vvhich is properly ſacrifice, being taken away, al ſpiritual offices decay thervvith.

d The hoſtes offered for ſinnes.

e Certaine ſinnes more then others do obſcure mans vnderſtanding, but ſpiritual fornication blindeth the hart aboue al other vices.

ſacrifice, and the people not vnderſtanding ſhal be beaten.
15 † If thou fornicate *f* ô Iſrael, at the leaſt let not Iuda offend:
and enter ye not into Galgal, and goe not vp into Bethauen,
16 neither ſweare ye: Our Lord liueth. † Becauſe Iſrael hath declined
as a wanton cow: now wil our Lord feede them, as a
17 lambe in latitude. † Ephraim is partaker of idols, let him alone.
18 † Their banket is ſeparated, with fornication they haue
fornicated: the protectours therof loued to bring ignominie.
19 † The ſpirit hath bound him in his winges, and they shal be
confounded at their ſacrifices.

CHAP. V.

The prophet reprehendeth the prieſtes, and princes of both kingdomes, for drawing the people to idolatrie. 8. denouncing captiuitie for the ſame.

1 HEARE ye this :: ô prieſtes, and attend ye houſe of Iſrael,
and you the kinges houſe harken: becauſe there is iudgement
for you, becauſe you are become a ſnare to ſpeculation,
2 and a nette ſpred vpon Thabor. † And victims you haue declined
3 into the depth: and I the teacher of them al. † I know
Ephraim, and Iſrael is not hid from me: becauſe now hath
4 Ephraim fornicated, Iſrael is contaminated. † They wil not
geue their cogitations to returne to their God: becauſe the
ſpirit of fornications is in the middes of them, and they haue
5 not knowen the Lord. † And the arrogancie of Iſrael shal anſwere
in his face: and Iſrael, and Ephraim shal fal in their iniquitie,
6 Iudas alſo shal fal with them. † In their flockes, and in
their heardes they shal goe to ſeeke the Lord, and shal not
7 finde: he is taken away from them. † They haue preuaricated
againſt the Lord, becauſe they haue begotten ſtrange children:
now shal a moneth deuoure them with their partes.
8 † :: Sound with the trumpet in Gabaa, and with the shaulme in
Rama: howle ye in Bethauen, behind thy backe ô Beniamin
9 † Ephraim shal be in deſolation in the day of correction: in
10 the tribes of Iſrael I haue shewed faith. † The princes of Iuda
are become as they that take the bound : I wil power out my
11 wrath as water vpon them. † Ephraim is ſuffering calumnie,
broken in iudgement: becauſe he began to goe after filthines.
12 † And I as it were a mothe to Ephraim: and as the rotte to the
13 houſe of Iuda. † And Ephraim ſaw his ſicknes, and Iuda his
band: and Ephraim went to Aſſur, and ſent to the king reuenger:
and he shal not be able to heale you, neither shal he be
able

f It was a greater ſinne in the kingdom of Iuda to commit idolatrie, vvhere they had the publique true ſeruice of God in the temple, then in Iſrael vvhere Ieroboam had ſet vp calues, and forbid the people from going to Ieruſalem.

:: There were no true prieſts in the tenne tribes (3. *Reg.* 12.) but he calleth them by the title which they vſurped falsly pretending to do the offices of right Prieſtes.

:: The captiuitie is here deſcribed not only in bare vvordes but as in fact it ſhal happen vvith tumultes of vvare ſounding of trumpets, crying, hovvling &c.

able to looſe the band from you. † Becauſe I as it were a lio- 14
neſſe to Ephraim, and as a lions whelpe to the houſe of Iuda:
I, I wil take, and goe: I wil take away, and there is none that
can deliuer. † Going I wil returne to my place: vntil you fayle 15
and ſeeke my face.

CHAP. VI.

By afflictions the people wil returne to God, and hope in Chriſt to come. 4. *both the kingdomes ſinning* (6. *and thincking to be ſpared for their ſacrifices, neglectiug workes of mercie*) 7. *shal be punished.* 11. *but at laſt deliuered from captiuitie.*

IN their tribulation early they wil riſe vp to me: Come, and 1
let vs returne to our Lord. † Becauſe he *a* hath wounded, 2
and wil heale vs: he wil ſtrike, and wil cure vs. † He wil reuiue 3
vs after two dayes: in *b* the third day he wil raiſe vs vp, and we
shal liue in his ſight. We shal know, and we shal folow, that
we may know our Lord. As the morning light, is his coming
forth prepared, and he wil come to vs as a shower timely, and
late to the earth. † What shal I do to thee Ephraim? what shal 4
I doe to thee Iuda? your mercie as a morning clowd, and as
the dew paſſing away in the morning. † For this haue I hewed 5
in prophets, I haue killed them in the wordes of my mouth:
and thy iudgements shal come forth as the light. † Becauſe I 6
would mercie, & not ſacrifice: and the knowlege of God more
then holocauſts. † But they as Adam haue trangreſſed the co- 7
uenant, there haue they preuaricated againſt me. † Galaad a 8
citie of them that worke idol, ſupplanted with bloud. † And 9
as it were the iawes of men that are robbers, partaker with
the prieſts, of them that in the way kil thoſe that paſſe out of
Sichem: becauſe they haue wrought wickednes. † In the 10
houſe of Iſrael I ſaw an horrible thing: there the fornications
of Ephraim: Iſrael is contaminated. † Yea and thou Iuda put 11
thee an hatueſt, when I shal conuert the captiuitie of my
people.

Mat. 9. v 13.

a God vvho puniſheth, is alvvayes readie to heale ſinners, if they vvil repent.

b S. Paul (1. *Cor.* 15. *v.* 4) not only teaching Chriſts Reſurrection, but alſo expresly ſaying *the third day, according to the Scriptures* ſemeth to vnderſtand this place, vvhere & in no other place, the day is ſo cerly expreſſed.

CHAP. VII.

Since Ieroboam made ſchiſme in religion that kindom hath fallen into manie diſtreſſes: 10. *and not repenting shal indure more.*

VVHEN *a* I would heale Iſrael, the iniquitie of Ephraim 1
was reueled, and the malice of Samaria, becauſe they
haue wrought lying, and the theefe hath entered in ſpoyling,

a God puniſhing al the Ievves by diuiding their

2 the robber without. † And leſt perhaps they may ſay in their
hartes, that I haue remembred al their malice: now haue their
owne inuentions compaſſed them, they haue bene done be-
3 fore me. † In their malice they haue reioyced the king: and
4 in their lies the princes. † Al they committing aduoutrie, as
it were an ouen heated of the baker: the citie was quiet a litle
from the comiſtion of leauen, til the whole was leuened.
5 † The day of our king, *b* the princes begane to rage by reaſon
6 of wine: he ſtreched out his hand with the ſcorners. † Becauſe
they haue applied their hart as an ouen, when he lay in wayte
for them: he ſlept al the night baking them, in the morning
7 himſelf heated as a fire of flame. † Al were heated as an ouen,
and haue deuoured their iudges: al their kinges are fallen:
8 there is none amongſt them that crieth vnto me. † Ephraim
him ſelf was *c* mingled in the peoples: Ephraim is become as
9 harth-baken-bread, *d* that is not turned. † Strangers haue
eaten his ſtrength, and he knew not: yea hore heares alſo were
10 powred out on him, and he was ignorant. † And the pride of
Iſrael *e* ſhal be humbled in his face: neither did they returne
to the Lord their God, & they haue not ſought him in al theſe.
11 † And Ephraim is become as a doue ſeduced, not hauing an
12 hart: they inuocated Ægypt, they went to the Aſſyrians. † And
when they ſhal goe forth, I wil ſpred my nette vpon them: as
a foule of the heauen wil I plucke them downe, I wil beate
13 them according to the hearing of their aſſemblie. † Wo to
them, becauſe they haue reuolted from me: they ſhal be waſted
becauſe they haue preuaricated againſt me: & I redemed them
14 and they haue ſpoken lies againſt me. † And they haue not
cried to me in their hart, but they howled in their chambers:
vpon wheate and wine they chewed the cudde, they are re-
15 uolted from me. † And I haue taught them, and ſtrengthened
16 their armes: and againſt me they haue thought malice. † They
returned, that they might be without yoke: they became as a
deceitful bow: their princes ſhal fal by the ſword, for the furie
of their tongue. This is their ſcorning in the Land of Ægypt.

kingdom into two (3 *Reg.* 12.) would haue cured them: but Ieroboam king of the tenne tribes drevv al his people into groſſer ſinnes then before: by making a ſchiſme & ſetting vp idols to be adored for God.

b Al the chief men of the tenne tribes conſented to the ſchiſme & idolatrie of their nevv king Ieroboam.

c Became like to pagane idolaters:

d and impenitent.

e For al theſe ſinnes they ſhal be ſeuerely puniſhed.

CHAP. VIII.

The Chaldees ſhal deſtroy the temple. 3. *But the tenne tribes ſhal firſt be caried into captiuitie,* 6. *for worſhiping the image of a calf.*

1 IN thy throte let there be a trumpet as an eagle vpon :: the
houſe of the Lord: for that they haue tranſgreſſed my

:: The temple alſo in Ieruſalem (though

not ſo ſowne) ſhal be deſtroyed.

:: But firſt the tenne tribes of Iſrael for their general idolatrie ſhal be caried into captiuitie by the Aſſyrians *v. 9. & 4. Reg. 17.*

couenant, and haue preuaricated my law. † Me they ſhal in- 2
uocate: My God, we :: Iſrael haue knowen thee. † Iſrael hath 3
caſt away the good thing, the enemie ſhal perſecute him.
† They haue reigned, and not of me: they haue bene princes, 4
and I knew not: their ſiluer, and their gold they made idols to
themſelues, that they might periſh. † Thy calfe is caſt of ô Sa- 5
maria, my furie is wrath againſt them. How long can they not
be clenſed? † Becauſe it ſelf alſo is of Iſrael: the workman 6
made it, and it is not God: becauſe the calfe of Samaria ſhal be
as ſpiders webbes. † Becauſe they ſhal ſow winde, and reape 7
a whirlewind: there is no ſtanding ſtalke in it, the bud ſhal not
yeld meale: and if it doe yeld, ſtrangers ſhal eate it. † Iſrael is 8
deuoured: Now is he become in nations as an vncleane veſſel.
† Becauſe they went vp to Aſſur, a wilde aſſe ſolitarie to him- 9
ſelf: Ephraim haue geuen gifts to louers. † Yea and when they 10
ſhal hyre the nations with reward, now wil I gather them together: and they ſhal reſt a while from the burden of the king,
and the princes. † Becauſe Ephraim hath multiplied altars to 11
ſinne: altars are made to him vnto ſinne. † I wil write to him 12
my manifold lawes, which haue bene accounted as ſtrange.
† They ſhal offer hoſtes, they ſhal immolate fleſh, and ſhal 13
eate, and the Lord wil not receiue them: now wil he remember
their iniquitie, and wil viſite their ſinnes: they ſhal returne into
Ægypt. † And Iſrael hath forgotten his maker, and hath built 14
temples: and :: Iudas hath multiplied fenſed cities: and I wil
caſt fire on his cities, and it ſhal deuoure the houſes therof.

:: The two tribes ſeing the miſeries of the other tenne, vvil not preuent the like by penance, but thinke to eſcape by fortifying their cities.

CHAP. IX.

The tenne tribes ſhal ſuffer famine: 12. be depriued of their children: and made captiue. 15

:: Manie of the kingdom of Iſrael by reaſon of famine and other diſtreſſes, vvil flee into Ægypt, as both this place, and the ſame wordes. *ch. 8. v. 13.* do foreſhevv. *S. Ierom. & Theodoret. v. 6.*

BE not glad Iſrael, reioyce not as the peoples: becauſe thou 1
haſt fornicated from thy God, thou haſt loued reward aboue al the flores of wheate. † The flore and the wine- 2
preſſe ſhal not feede them, and the wine ſhal lie to them.
† They ſhal not dwel in the land of our Lord: :: Ephraim is 3
returned into Ægypt, and among the Aſſyrians he hath eaten
the thing polluted. † They ſhal not offer wine to our Lord, 4
and they ſhal not pleaſe him: their ſacrifices as the bread of
mourners: al that ſhal eate it, ſhal be contaminated: becauſe
their bread for their ſoule, ſhal not enter into the houſe of
our Lord. † what wil you doe in the ſolemne day, in the day 5
of the

6 of the feſtiuitie of our Lord? † For behold they are gone forth
from deſtruction: Ægypt shal gather them together, Memphis
shal burie them: their ſiluer to be deſyred the nettle shal inhe-
7 rite, the burre in their tabernacles. † The dayes of viſitation
are come, the dayes are come of retributions: know :: ô Iſrael
the foolish prophete, :: the mad ſpiritual man, for the multitude
8 of thine iniquitie, the multitude alſo madnes. † The watch-
man of Ephraim with my God: the prophete is made a ſnare of
ruine vpon al his wayes, madnes in the houſe of his God.
9 † They haue ſinned deeply, as in the dayes of Gabaa: he wil
10 remember their iniquitie, and wil viſite their ſinne. † As gra-
pes in the deſert I found Iſrael: as the firſt fruites of the figtree
in the toppe therof I ſaw their fathers: but they haue entered
into Beelphegor, and are alienated into confuſion, and are
become abominable, as thoſe thinges, which they loued.
11 † Ephraim as a bird hath flowen away, their glorie from birth,
12 and from the wombe, and from conception. † But if they shal
nourish vp their children, I wil make them without children
among men: yea & wo to them, when I shal depart from them.
13 † Ephraim, as I ſaw, :: was Tyre founded in beautie: and E-
14 phraim shal lead out his children to the murderer. † Geue them
ô Lord, what wilt thou geue to them? Geue them a wombe
15 without children, and drie breſts. † Al their wicked in Galgal,
becauſe there I hated them: for the malice of their inentions
I wil caſt them forth out of my houſe: I wil not adde to loue
16 them, al their princes reuolters. † Ephraim is ſtrooken, their
roote is dried vp, they shal yeld no fruite. But and if they shal
haue iſſue, I wil kil the beſt beloued things of their wombe.
17 † My God wil caſt them away, becauſe they heare him not:
and they shal be vagabunds in the nations.

Iudic. 19.
1. Reg. 8.
4. Reg. 9.

:: Iſrael did fooliſhly prophecie al proſperity to them ſelues.

:: not inſpired by God, but repleniſhed vvith furie of madnes.

:: The kingdom of Iſrael vvas as proud and inſolent as Tyre. *Iſai. 23. Ezech. 26. 27. & 28.*

CHAP. X.

After manie benefites, and aduancement, much affliction shal fal vpon the tenne tribes, for their ingratitude towards God.

1 ISRAEL a vine *a* thicke of branches, the fruite is made equal
to it: according to the multitude of his fruite he hath multi-
plied altars, according to the plentie of his land he hath abun-
2 ded in idols. † Their hart is diuided, now they shal perish: he
3 shal breake their idols, he shal deſtroy their altars. † Becauſe they
wil now ſay: We haue no king: for we feare not our Lord: and
4 what shal a king do to vs? † You ſpeake wordes of vnprofitable

:: By hovv much more & greater benefites Iſrael receiued of God: ſo much vvere they more vngratful.

viſion, and you ſhal make a couenant: & iudgement ſhal ſpring
as bitternes vpon the furrowes of the filde. † The kine of ∷ Be- 5
thauen haue the inhabitans of Samaria worſhipped: Becauſe
his people mourned vpon him, & his temple wardens reioyced
vpon him in his glorie, becauſe it departed from him. † For he 6
alſo was caried vnto Aſſur, a gift to the king Reuenger: confu-
ſion ſhal take Ephraim, & Iſrael ſhal be confunded in his owne
wil. † Samaria hath made her king to paſſe as froth vpon the 7
face of water. † And the excelſes of the idol the ſinne of Iſrael 8
ſhal be deſtroyed: the burre and the thiſtle ſhal grow vp ouer
their altars: and they ſhal ſay to the mountaines: Couer vs; and Iſa. 2.
to the litle hilles: Fal vpon vs. † From the Dayes ∷ of Gabaa, Iſ- 9 Apoc. 6.
rael hath ſinned, there they ſtood: the battel in Gabaa vpon
the children of iniquitie ſhal not apprehend them. † Accor- 10
ding to my deſire I wil chaſtiſe them: and the peoples ſhal be
gathered together vpon them, when they ſhal be chaſtiſed
for their two inquities. † Ephraim an heifer taught to loue 11
threſhing, and I haue paſſed ouer the beautie of her necke: I
wil aſcend vpon Ephraim, Iudas ſhal plough, Iacob ſhal
breake the furrowes to him ſelf. † Sow to your ſelues in iuſtice, 12 Iere. 4.
and reape in the mouth of mercie, fallow ground: but the
time to ſeeke our Lord, when he ſhal come that ſhal teach you
iuſtice. † you haue ploughed impietie, you haue reaped ini- 13
quitie, you haue eaten the fruite of lying: becauſe thou haſt
truſted in thy wayes, in the multitude of thy ſtrong ones. † A 14
tumult ſhal ariſe in thy people: & al thy munitions ſhal be de-
ſtroyed as Salmana was deſtroyed by his houſe that tooke ven- Iudic. 8.
geance on Baal in the day of battel, the mother being daſhed in
peeces vpon the children. † So hath Bethel done to you, be- 15
cauſe of the malice of your iniquities.

∷ The houſe of one of their calues which Ieroboam ſet vp for their God, other-vviſe called. *Bethel.*

∷ From the time that the tribe of Dan, adored an idol vvhich they tooke from Micheas (*Iud.* 18. *v.* 14. which the other Iſraelites reuenged not) they haue very often either committed or ſuffered idolatrie, vvhich they ought to haue hindered and therfore ſhal at laſt be puniſhed.

CHAP. XI.

The kingdom of Iſrael is further admoniſhed, and threatned, 10. of which tribes manie ſhal beleue in Chriſt.

AS the morning paſſed, hath the king of Iſrael paſſed away. 1
Becauſe Iſrael was a child, and I loued him: and *a* out of
Ægypt I called my ſonne. † They called them, ſo they de- 2 Mat. 2.
parted from their face: they immolated to Baalim, & ſacrificed
to idols. † And I as it were the nurſe of Ephraim, caried them 3
in myne armes: and they knew not that I cured them. † In 4
the cordes *b* of Adam I wil draw them, in the bands of charitie:

a Literally this is ſpoken of the people of Iſrael called Gods ſonne (*Exo.* 4 *v.* 23.) vvhom he deliuered out of

and I wil be to them as lifting vp the yoke vpon their cheekes:
5 and I declined to him that he might eate. †He ſhal not returne
into the Land of Ægypt, and Aſſur he his king: becauſe they
6 would not conuert. † The ſword hath begune in his cities, and
7 it ſhal conſume his elect, and ſhal eate their heades. † And my
people ſhal hang vpon my returne: but a yoke ſhal be put
Gen. 19. 8 vpon them together, which ſhal not be taken away. † how
ſhal I geue thee Ephraim, protect thee Iſrael? how ſhal I geue
thee as Adama, lay thee as Seboim? My hart is turned within,
9 my repentance is diſturbed together. † I wil not doe the furie
of my wrath: I wil not returne to deſtroy Ephraim: becauſe
I am *c* God, and not *d* man: in the middes of thee the Holie
10 one, and I wil not enter into the citie. † They ſhal walke after
our Lord, as a lion wil he roare: becauſe he wil roare, and the
11 children of the ſea ſhal feare. † And they ſhal flie away as a
bird out of Ægypt, and as a doue out of the Land of the Aſſy-
rians: and I wil place them in their houſes, ſaith our Lord.
12 † Ephraim hath compaſſed me in denying, and the houſe of
Iſrael in deceite: but Iudas a witneſſe is deſcended with God,
and with the ſainctes, faithful.

Ægypt but myſtically is verified of Chriſt called out of Ægypt. *Mat. 2.* and is no leſſe certaine the ttue myſtical ſenſe, the Euangeliſt indued vvith the Holie Ghoſt, ſo interpreting then is the literal ſenſe of this or anie other place.

b God draweth men by ſweete inuitations by great & manie benefites agreable to mans nature and freevvil by his loue and charitie: not as beaſtes are dravven by feare & force. *c* Gods propertie is to haue mercie and to pardon. *d* Man is prone to reuenge and puniſh.

CHAP. XII.

The people by their ſinnes procure their owne miſeries, 3. not regarding Iacobs vertues.

1 EPHRAIM :: feedeth the winde, and foloweth the heate:
al the day he multiplieth lying and waſte: and he hath
made a league with the Aſſyrians, and he caried oyle into Æ-
2 gypt. † The iudgement therfore of our Lord with Iuda, and
viſitation vpon Iacob: according to his wayes, and according
Gen. 25. & 32. 3 to his inuentions he wil render to him. † In the wombe he
ſupplanted his brother: and in his ſtrength he was directed
4 with the Angel. † And he preuailed againſt the Angel, and
was ſtrengthened: and he wept, and beſought him: in Bethel
5 he found him, an there he ſpake with vs. † And our Lord the
6 God of hoſtes, the Lord is his memorial. † And thou ſhalt
conuert to thy God: keepe mercie and iudgement, and hope
7 in thy God alwayes. † Chanaan in his hand a deceitful balance,
8 he hath loued calumnie. † And Ephraim ſayd: But yet I am
made rich, I haue found an idol to my ſelf: al my labours ſhal
9 not finde me the iniquitie, which I haue ſinned. † And I the

:: To make ſhevv of turning to God, and to truſt more in men is as vayne as to thinke to fede or to gouerne the vvinde.

Lord thy God out of the Land of Ægypt, I wil yet make thee
ſitte in tabernacles, as in the dayes of feſtiuitie. † And I haue 10
ſpoken vpon the prophets, and I haue multiplied viſion, and in
the hand of the prophets I haue bene reſembled. † If an idol 11
in Galaad, then in vaine were they in Galgal immolating with
oxen: for their altars alſo as heapes vpon the furrowes of the
filde. † ∴ Iacob fled into the countrie of Syria, and Iſrael ſerued 12
for a wife, and for a wife he kept her. † But by a prophete our 13
Lord brought Iſrael out of Ægypt: and by a prophete he was
preſerued. † Ephraim hath prouoked me to wrath in his bit- 14
ternes, and his bloud ſhal come vpon him, and his reproch his
Lord wil reſtore to him.

∴ The hiſtorie of Iacob and his children written in Geneſis and Exodus vvhich the prophet here toucheth, ſheweth the ſingular benefites of God tovvards this people.

Gen. 28.
Exo. 14.

CHAP. XIII.

For their obſtinacie in idolatrie, 7. greateſt plagues are threatned: 10. from which none ſhal be able to deliuer them. 14. But at laſt Chriſt coming wil redeme al by his death.

EPHRAIM *a* ſpeaking, horrour inuaded Iſrael: and he 1
ſinned *b* in Baal, and died. † And now they haue added to 2
ſinne: and they haue made to themſelues *c* a molten of their
ſiluer as it were the ſimilitude of idols, the whole is the worke
of craftesmen: to theſe they ſay: Immolate men adoring
calues. † Therfore they ſhal be as a morning cloude, and as a 3
morning dew paſſing away, as duſt caught with a whirlewind
out of the floore, and as ſmoke out of the chimnie. † But I 4
the Lord thy God out of the Land of Ægypt: and God beſide
me thou ſhalt not know, and there is no Sauiour beſide me.
† I knew thee in the deſert, in the land of wildernes. † Ac- 5 6
cording to their puſtures they were filled, and were made ful:
they haue lifted vp their hart, and haue forgotten me. † And 7
I wil be vnto them as a lioneſſe, as a leopard in the way of the
Aſſyrians. † I wil meete them as a beare her yong being vio- 8
lently taken away, and I wil breake in ſunder the inner partes
of their liuer: and wil conſume them there as a lion, the beaſt
of the filde ſhal teare them. † *d* Perdition is thine ô Iſrael: 9
e onlie in me thy helpe. † Where is thy king? Now eſpecially 10
let him ſaue thee in al thy cities: & thy iudges, of whom thou
ſaydſt: Geue me kinges, and princes. † I wil geue thee a king 11
in my furie, and wil take him away in mine indignation. † The 12
iniquitie of Ephraim is bound together, his ſinne is hidden.
† The ſorowes of a woman in trauel ſhal come to him, he a 13
ſonne

a VVhen Ieroboam firſt ſet vp the calues to be adored the people had horrour therof yet conſented therto.
b and ſhortly after ſome added the idol of Baal. 3 *Reg.* 16.
c and of other idols: as this place teſtifieth
d Euils that happen are al of mans owne procurement by his ſinnes: vvherof God is no vvay the auctor or cauſe:
e vvho of his part doth al for the helpe of man: for vvhether he puniſh or pardon, al is to

Iſa. 43.

1. Reg. 8.

ſonne not wiſe: for now he ſhal not ſtand the confraction of
14 the children. † f Out of the hand of death I wil deliuer them,
1.Cor.15. from death I wil redeme them: I wil be thy death ô death, thy
15 bitte wil I be ô hel, conſolation is hidden from mine eyes. † Becauſe
Heb. 2. he ſhal diuide betwen bretheren: our Lord wil bring
Ezec. 19. a burning winde riſing from the deſert: and it ſhal drie vp his
vaines, and ſhal make his fountaine deſolate, and he ſhal ſpoyle
the treaſure of euerie veſſel that is to be deſired.

ſaue men: ſo God is onlie cauſe of helpe and of al good but not of euil as it is euel he is in dede the cauſe of puniſhment, vvhich is called *malum pœnæ*, the euil of paine. *Amos.3.v.6.* but this for amendment during this life, and of iuſtice after death. f This can not be vnderſtood of temporal death, from vvhich God vvil not deliuer men, nor of violent death, from vvhich he vvould not deliuer thoſe that vvere ſlaine by the Aſſyrians, but neceſſarily of eternal death, from vvhich the iuſt ſhal be deliuered.

CHAP. XIIII.

The prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confeſſion of their ſinnes: 5. foreſhewing that God wil geue much grace to the penitent. 10. Al which myſteries only the godlie wiſe ſhal vnderſtand.

1 LET Samaria a periſh, becauſe ſhe hath ſtirred vp her God
to bitternes: let them periſh by the ſword, let their litle
ones be daſhed, and let the wemen with child be cut in ſunder.
2 † Conuert ô Iſrael to our Lord thy God: becauſe thou art fallen
Ioel. 2. 3 in thine iniquitie. † Take wordes with you, and conuert
Zach. 1. to our Lord, and ſay to him: Take away al iniquitie, and receiue
4 good: and we wil render the calues of our lippes. † Aſſur
ſhal not ſaue vs, we wil not mount vpon horſe: neither wil
we ſay any more: Our goddes the worke of our handes: becauſe
5 thou wilt haue mercie on that pupil, which is in thee. † I
b wil heale their confractions, I wil loue them voluntarily:
6 becauſe my furie is auerted from them. † I wil be as dew, Iſrael
ſhal ſpring as the lillie, and his roote ſhal breake forth
7 as that of Libanus. † His boughes ſhal goe, and his glorie ſhal
8 be as the oliuetree: and his ſmel as of Libanus. † They ſhal be
conuerted that ſitte vnder his ſhadow: they ſhal liue with
wheate, and they ſhal ſpring as a vine: his memorial as the
9 wine of Libanus. † Ephraim what haue I to doe any more with
idols? I wil heare, and I wil direct him as a verdant firretree:
10 out of me thy fruit is found. † c Who is wiſe, and ſhal vnderſtand
theſe thinges? of vnderſtanding, and ſhal know theſe
thinges? becauſe the wayes of our Lord be right, and the iuſt
ſhal walke in them: but preuaricatours ſhal fal in them.

a Such imprecations in holie ſcriptures are ſometimes only predictions, as *Pſal.68. v.23.* & ſo here is prophecied what ſhal happen to the Iſraelites in Aſſyria. *S. Ierom.* ſometimes are the zelous deſires of Saincts conformable to Gods iuſtice, as *Pſal. 149. v. 6. 7. 8. 9.*

b VVhen the Iſraelites ſhal conuert to God, as ſome did vvhen Chriſt came, and manie wil nere the end of the vvorld, then Chriſt wil heale thẽ.

c No humane vvitte is able to vnderſtand this (and other prophetes) yet the iuſt ſhal know ſo much as is neceſſarie. *S. Ierom. in proœm. S. Aug. li. 18. c. 28. ciuit.*

THE PROPHECIE OF IOEL.

Ioel prophecied the ſame time vvith Oſee.

Eſpecially to the two tribes.

The contents.

S. Epiph. de vita Patriarc.

S. Iero. Epiſt ad Paulin.

IOEL *the ſonne of Phatuel* borne in Bethoron, of the tribe of Iſſachar; *prophecied* the ſame time, *or part therof,* with Oſee, *according to S. Ieromes rule, approued by moſt expoſiters, that when anie of theſe twelue Prophetes expreſſeth not what time he writte, the ſame time is vnderſtood which the precedent prophet noteth. He prophecied to the kingdom of Iuda, as appeareth by expreſſe mention of Sacrifice, Prieſtes, houſe of God, Ieruſalem, and Sion; but* deſcribeth *alſo* the whole land of twelue tribes, conſumed by the Eruke, Locuſt, Bruke, and Blaſt. And after the euerſion of the former people, the coming of the Holie Ghoſt vpon the ſeruants of God men and wemen: the 120. faithful gathered in the chamber in Sion. *Finally foreshewing the general Iudgement, and future eternal world.*

CHAP. I.

The Chaldees shal miſerably waſte the kingdom of Iuda: 9. take away ſacrifice by deſtroying the temple: 10. and ſo make the land barren ſpiritually, and temporally.

:: Prophecies perteyne not only to thoſe that then liue, when they are vttered, but alſo to al poſteritie, euen to the end of the vvorld, that it may appeare vvhat is fulfilled, and vvhat yet reſteth to come in due time.

THE word of our Lord, that was made to Ioel the 1
ſonne of Phatuel. † Heare this ye ancients, and 2
harken with your eares al ye inhabitants of the
land: if this hath bene done in your dayes, or in
the dayes of your fathers? † Vpon this :: tel you to your chil- 3
dren, and your children to their children, and their childred to
an other generation. † ″ The reſidue of the eruke hath the 4
locuſt eaten, & the reſidue of the locuſt hath the bruke eaten,
and the reſidue of the bruke hath the blaſt eaten. † Awake 5
you that be drunke, and weepe, and howle al ye, that drinke
wine in ſweetnes: becauſe it is periſhed from your mouth.
†For a nation is aſcended vpon my land, ſtrong & innumerable: 6
his teeth as the teeth of a lion: and his cheekteeth as of a
lions whelpe. † He hath layd my vineyard into a deſert, and 7
hath pilled of the barke of my figtree: ſtripping he hath ſpoiled it, and caſt it forth: the boughes therof are made white.
† Mourne as a virgin girded with ſackcloth vpon the huſband 8
of her youth. † :: Sacrifice and libation is periſhed out of the 9
houſe of our Lord: the prieſts our Lords miniſters mourned.
† The region is deſtroyed, the ground hath mourned: becauſe 10
the

:: VVhen Ieruſalem vvas taken and the

the wheate is waſted, the wine is confounded, the oyle hath
11 languiſhed. † The huſbandmen are confounded, the dreſſers
of vines haue howled vpon the wheate, and the barley, becauſe
12 the harueſt of the filde is periſhed. † The vineyard is confounded,
and the figtree hath languiſhed: the pomegranet, &
the palmetree, and the appletree, and al the trees of the filde
are withered: becauſe ioy is confounded from the children of
13 men. † Gird yourſelues, and mourne ye prieſts, howle ye
miniſters of the altar: goe in, lie in ſackeclothe ye miniſters
of my God: becauſe ſacrifice & libation is periſhed out of the
14 houſe of your God. † :: Sanctifie ye a faſt, cal an aſſemblie,
gather together the ancients, al the inhabitants of the land into
15 the houſe of your God: and crie ye to our Lord: † A a a, for
the day: becauſe the day of our Lord is at hand, and as deſtruction
16 from the mightie it ſhal come. † Why, are not the victuals
periſhed before your eyes, ioy and exultation out of the
17 houſe of our God? † The beaſtes are rotted in their dung, the
barnes are deſtroyed, the ſtorehouſes are diſſipated: becauſe
18 the wheate is confounded. † Why groned the beaſt, why lowed
the flockes of the heard? becauſe there is no paſture for them:
19 yea and the flockes of the cattel are periſhed. † To thee ô Lord
wil I crie: becauſe fire hath eaten the beautiful thinges of the
deſert, and the flame hath burnt al the trees of the region.
20 † Yea and the beaſtes of the filde, as a garden bed thirſting for
a ſhower, haue looked vp to thee, becauſe the fountaines of
waters are dried vp, & fire hath deuoured the beautiful thinges
of the deſert.

Temple deſtroyed by the Babylonians, the ſacrifice neceſſarily ceaſed according to this and other prophecies.

:: Faſting, praying and other good vvorkes of manie aſſembling together, are an eſpecial meanes to appeaze Gods vvrath, prouoked by former ſinnes.

ANNOTATIONS. CHAP. I.

4. *The reſidue of the eruke, locuſt, bruke, blaſt.*] *Eruca* a vvorme that deſtroyeth
herbes and fruictes, *Locuſta*, a fleing beaſt vvith long hinder legges, deſtroying
corne, and fruite; *Bruchus*, an other fleeing litle beaſt, that deuoureth not only
fruite, but alſo the leaues of trees; and *Rubigo*, the blaſt, or burning myſt, that
conſumeth the eares of corne euen to duſt; do metaphorically ſignifie the Chaldees,
and other ſouldiars of ſundrie nations, in the armie of Nabuchodonoſor,
inuading & waſting the kingdom of Iuda. And that at foure ſeueral times euer
worſe & worſe. First when Nabuchodonoſor beſeeging Ieruſalē ſubdued king
Ioakim and his kingdom, taking hoſtages for aſſurance of ſubiection (amongſt
Dan. 1. vvhich vvere Daniel, and the other three children) and caried avvay part of the
holie veſſel of the Temple. 4. *Reg* 24 *v*. 1. The ſecond, vvhen eight yeares after 1.
Nabuchodonoſor returned, and killed king Ioakim for rebelling, and caried 2.
his ſonne king Ioachin (othervviſe called Iechonias) into Babylon, with his
mother, and Ieremie the Prophet, alſo manie other principal perſons, and much
riches (*ibidem*. *v*. 10.) The third vvhen eleuen yeares after he tooke and ſpoyled 3.

The captiuitie deſcribed by the harme of moſt noyſome thinges.

Ieruſalem foure times ſpoyled by the Babylonians.

Ieruſalem, deſtroyed the Temple, killed al king Sedecias ſonnes in his ſight, then put out his eyes, and caried him blinde into Babylon, vvith much more people and ſpoyle. 4. *Reg* 25. 4. Fourthly when ſhortly after he ſent Nabuzardan general of his armie, and caried avvay more men and vvealth, leauing only the baſeſt people to til the land. *ibidem* *v.* 8. Al vvhich ſhevveth clerly the fulfilling of this Prophecie according to the hiſtorical letter. In like ſorte vve might explicate the reſt of this, and other prophetes, but it is not our purpoſe to be ſo large. Much leſſe to proſecute the Myſtical ſenſe vvhich is manifold, as appeareth in the vvorkes of the ancient Fathers. VVherof ſee F. Francis Ribera.

VVhy vve make not more Annotations.

CHAP. II.

The Chaldees wil aſſault & afflict the Iewes with great violence. 12. *After humble repentance in captiuitie,* 18. *Gods benignitie wil comforte them.* 23. *with abundance of ſpiritual grace by Chriſt:* 28. *ſending alſo the Holie Ghoſt.* 30. *And terrible ſignes before the day of Iudgement.*

SOVND ye *a* with the trumpet in Sion, howle in my holie 1
mount, let al the inhabitants of the land be trubled: Becauſe
b the day of our Lord cometh, † becauſe the day of 2
darkenes, and of miſt is neere, the day of clowde, and whirlewind:
as the morning ſpred vpon the montaines much people
& ſtrong: the like to it hath not bene from the beginning, and
after it ſhal not be euen vnto the yeares of generation & generation.
† Before the face therof a deuouring fyre, and after it a 3
burning flame: the land before it as it were a garden of pleaſure,
and after it the wildernes of a deſert, neither is there that can
eſcape it. † As the appearance of horſes, their appearance. & as 4
horſemen ſo ſhal they runne. † As the ſound of chariots vpon 5
the toppes of mountaines ſhal they leape, as the ſound of a
flame of fire deuouring ſtubble, as a ſtrong people prepared to
battel. † At his preſence the people shal be vexed: al viſages 6
shal be made like a potte. † They shal runne as valients: as men 7
of warre they shal ſcale the wal: the men shal march in their
wayes, & shal not decline from their pathes. † None shal preſſe 8
his brother; they shal walke euerie one in his owne pathe: yea
& through the windowes they shal fal, & shal * not demoliſh. 9
† They shal enter the city: they shal runne on the wal, they shal
climbe the houſes, by the windowes they shal enter as a theefe. 10
† At his preſence the earth hath trembled, the heauens are moued:
the ſunne and moone are darkened, and the ſtarres haue
withdrawne their shining. † And our Lord hath geuen his 11
voice before the face of his hoſt: becauſe his campes are exceding
manie, becauſe ſtrong & doing his word: for great is the
day of our Lord, & terrible excedingly: and who shal ſuſteyne
it? † Now therfore ſayth our Lord: *c* Conuert to me in al your 12
hart,

a Prophets do often ſpeake in ſuch phraſe as if they admoniſhed the people vvhat to doe, vvhen in dede they foreſhevv what they wil do in their diſtreſſes:

b In the time when God wil ſuffer affliction to fal vpon them for their ſinnes.

c For better mouing the hart to true

* *take no harme.*

Iſa. 13.
Ezec. 32.
Mat. 24.
Iere. 30.
Amos. 5.
Sopho. 1.

13 hart, *d* in faſting, and in weeping, and in mourning. † And
rent your hartes, and not your garments, and turne to the Lord
your God: becauſe he is benigne and merciful, patient and of
14 much mercie, & readie to be gracious vpon the malice. † Who
knoweth if he wil conuert, and forgeue, and leaue after him
benediction, ſacrifice and libament to the Lord your God?
15 † Sound ye with the trumpet in Sion, ſanctifie a faſt, cal an
16 aſſemblie, † gather together the people, ſanctifie the Church,
aſſemble the ancients, gather together the litle ones, and them
that ſucke the breaſtes: let the bridegrome goe forth of his
17 chamber, and the bride out of her bride chamber. † Betwen
the porch and the altar the prieſts our Lords miniſters shal
weepe, and shal ſay: Spare ô Lord, ſpare thy people: and geue
not thine inheritance into reproch, that the nations haue dominion
ouer them. Why ſay they in the peoples: Where is
18 their God? † Our Lord hath bene *e* zelous to his land, and
19 hath ſpared his people. † And our Lord anſwered, and ſayd
to his people: Behold *f* I wil ſend you corne, and wine, and
oyle, and you shal be repleniſhed with them: and I wil geue
20 you no more to be a reproch in the Gentils. † And him that is
from the North, I wil make far from you: and I wil expel him
into a land vnpaſſable, & deſert, his face againſt the eaſt ſea, and
his extreme part to the laſt ſea: & his ſtinke shal aſcend, & his
21 rotennes shal aſcend, becauſe he hath done proudly. † Feare not
ô land, reioyce & be glad: becauſe our Lord hath magnified to
22 doe. † Feare not ye beaſtes of the region: becauſe the beautiful
thinges of the deſert are ſprung, becauſe the tree hath brought
his fruite, the figtree, and the vine haue geuen their vigour.
23 † And ye children of Sion reioyce, and be ioyful in the Lord
your God: becauſe he hath geuen you a doctor of iuſtice, and
he wil make the early and the late showre to deſcend to you
24 as in the beginning. † And the floores shal be filled with
wheate, and the preſſes shal ouerflow with wine, and oyle.
25 † And I wil render you the yeares, which the locuſt, the bruke,
and the blaſt, and the eruke hath eaten: my great ſtrength,
26 which I haue ſent vpon you. † And you shal eate eating, and
shal be filled: and you shal praiſe the name of the Lord your
God, that hath done meruels with you, and my people shal not
27 be confounded for euer. † And you shal know that I am in
the middes of Iſrael: & I the Lord your God, and there is none
beſides: and my people shal not be confounded for euer.

Pſal. 85.

repentance: *d* God requireth theſe external workes of penance. And where the ſame are wanting, at leaſt in vvil, it is a manifeſt ſigne that the hart is not truly penitent. *S. Ierom.*

e Zele is an indignation riſing of loue: vvhen one ſeeth anie perſon, or thing, vvhich he loueth contemned, or vvronged. So God hath zele for his people; when they are vniuſtly afflicted, more of the malice of their afflicters then for iuſtice. Yet God ſuffereth often times his people to be puniſhed for their ful correction and for their more merite.

f So that vvhich God here promiſeth by his prophet, touching his protection and

† And it ſhal be after this: [g] I wil powre out my ſpirit vpon al 28
fleſh: and your ſonnes, & your daughters ſhal prophecie: your
ancients ſhal dreame dreames, and your yong men ſhal ſee viſions.
† Yea and vpon my ſeruants, and handmayds in thoſe 29
dayes I wil powre out my ſpirit. † And I wil geue wonders in 30
heauen, and in earth, bloud, and fire, and vapour of ſmoke.
† The ſunne ſhal be turned into darkenes, and the moone 31
into bloud: before the great and horrible day of the Lord doth
come. † And it ſhal be, euerie one that ſhal inuocate the name 32
of the Lord, ſhal be ſaued: becauſe in mount Sion, and in Ieruſalem
ſhal be ſaluation, as our Lord hath ſayd, and in the reſidew
whom our Lord ſhal cal.

Iſa. 44. Act. 2.

Rom. 10.

deliuerie of his people, was not fulfilled til after the ſeuentie yeares of their captiuitie, nor then fully, but is verified in thoſe that beleue in Chriſt. And eſpecially after this life, vvhen his glorious Saincts ſhal liue in eternal ioy. [g] That this is a plaine prophecie of the miſſion of the Holie Ghoſt performed on VVhitſunday, the fiftith day after Chriſts Reſurrection, and the tenth after his Aſcenſion, S. Peter teacheth. *Act. 2.*

CHAP. III.

After the conuerſion of the Iewes to Chriſt, 2. ſhortly foloweth the general Iudgement. 3. where euerie one according to their deſertes, ſhal receiue (expreſſed here in parabolical ſpeach) 7. & 19. the wicked euerlaſting paine: 18. & 20. and the bleſſed eternal ioy.

BECAVSE loe [a] in thoſe dayes, and in that time when I 1
ſhal conuert the captiuitie of Iuda, and Ieruſalem. † I wil 2
gather together al Nations, & wil lead them into the valley of
[b] Ioſaphat: and I wil plead with them there vpon my people,
and myne inheritance Iſrael, whom they haue diſperſed in the
nations, and haue diuided my land. † And vpon my people 3
they haue caſt lot: and boy they haue geuen to be a ſtrumpet,
and wench they haue ſould for wine that they might drinke.
† But what is to me and to you ô Tyre, and Sidon, and al the 4
border of the Paleſthines? what, wil you render me reuenge?
and if you doe reuenge againſt me, I wil ſoone render you
quickly recompence vpon your head. † For my ſiluer, and my 5
gold you haue taken: and my deſiderable thinges, and moſt
beautiful you haue caried into your temples. † And the children 6
of Ieruſalem you haue ſold to the children of the Greekes
that you might make them far of from their coaſts. † Behold 7
I wil rayſe them vp out of the place, wherin you haue ſold
them: and I wil turne your retribution vpon your owne head.
† And I wil ſel your ſonnes, & your daughters into the handes 8
of the children of Iuda, and they ſhal ſel them to the Sabæans,
a nation far of, becauſe our Lord hath ſpoken. † Proclaime ye 9
this

[a] S. Ierom and moſt other expoſiters vnderſtand this chapter of the general Iudgement, though ſome expound it of the relaxation of the Ievves from captiuitie, and of the puniſhment of their enimies.

[b] And ſo *Ioſaphat* is literally vnderſtood the place on the eaſt ſide of Ieruſalem betwen the Temple and mount Oliuet whence our Sauiour aſcen-

this in the Gentils: ſanctifie battel, rayſe vp the ſtrong: let
10 them come, let al the men of warre come vp. † Cut your
ploughes into ſwordes, and your ſpades into ſpeares. Let the
11 weake ſay: That I am ſtrong. † Breake out, and come al ye
nations from round about, and be gathered together: there
12 wil our Lord make al thy ſtrong ones to be ſlaine. † Let them
ariſe, and let the Gentils aſcend into the valley of Ioſaphat:
13 becauſe there I wil ſit, to iudge al nations round about. † Put
Apoc.14.
in the ſithes, becauſe the harueſt is ripe: come, and deſcend,
becauſe the preſſe is ful, the preſſes runne ouer: becauſe their
14 malice is multiplied. † [c] Peoples peoples in the valley of [d] conciſion,
becauſe the day of our Lord is nigh in the valley of conciſion.
15 † The ſunne and the moone are darkened, and the
Iere.21. Amos.1.
16 ſtarres haue withdrawen their ſhining. † And our Lord wil
roare out of Sion, and out of Ieruſalem he wil geue his voice:
and the heauens, & the earth ſhal be moued, and our Lord the
hope of his people, and the ſtrength of the children of Iſrael.
17 † And you ſhal know that I am the Lord your God dwelling
in Sion my holy mount: and Ieruſalem ſhal be holie, & ſtrangers
Amos.9.
18 ſhal paſſe through it no more. † And it ſhal be in that day:
the mountaines ſhal diſtil ſweetnes, and the hilles ſhal flow
with milke: and through al the riuers of Iuda ſhal runne waters:
& a fountaine ſhal iſſue out of the houſe of the Lord, and
19 ſhal water the torrent of thornes. † Ægypt ſhal be into deſolation,
& Idumea into a deſert of perdition, for that they haue
done vniuſtly againſt the children of Iuda, and haue ſhed innocent
20 bloud in their land. † And Iewrie ſhal be inhabited for
21 euer, and Ieruſalem vnto generation and generation. † And I
wil clenſe their bloud, which I had not clenſed: and the Lord
wil dwel in Sion.

ded into heauen. Neither is there anie reaſon why the Iudgement ſhould rather be in an other place ſeing this is expreſſed by name, ſignifying: *The Iudgement of our Lord.*

[c] This duplication of the vvord *peoples* importeth an innumerable multitude in that valley of *conciſion* (alſo repeted) to ſignifie, that there al Gods enimies ſhal be vtterly damned to eternal deſtruction, as it vvere cut in peeces, as fuel to the fire of hel *Pſal. 128. v. 4. Our iuſt Lord vvil cut the neckes of ſinners.*

THE PROPHECIE OF AMOS.

AMOS a heardeſman of Thecua in the tribe of Zabulon, *was indued with the ſpirite of prophecie about* the ſame time with Oſee, and Ioel, *in the reigne of Ozias king of Iuda, and of Ieroboam ſonne of Ioas king of Iſrael; in Metaphores, and other obſcure ſpeaches agreable to his paſtoral education, but profound in ſenſe,* prophecieth *eſpecially* againſt the kingdom of Iſrael, and diuers Gentiles; partly *alſo* againſt Iuda, *foreſhewing their afflictions for their ſinnes: but at laſt the vocation of al Nations to Chriſt, with abundance of ſpiritual graces in his Church.*

S.Ierom. Epiſt.ad Paulin.

Amos prophecied the ſame time vvith Oſee, and Ioel.

Eſpecially. Againſt the tenne tribes.

CHAP. I.

In the reigne of Iozias in Iuda, and of Ieroboam in Iſrael, this prophet Amos, 3. threatneth Damaſcus, 6. Gaza, 8. Azotus, and other Philiſtians. 9. Tyre, 11. Idumea, 13. and Ammon, for their obſtinacie in ſinne, abuſing his long patience.

THE wordes of Amos, who was among *a* the 1
paſtours of Thecua: Which he ſaw vpon Iſrael in
the dayes of Ozias the king of Iuda, and in the
dayes af Iereboam the ſonne of Ioas the king of
Iſrael two yeares before *b* the earthquake. † And he ſayd: Our 2
Lord wil roare out of Sion, and out of Ieruſalem he wil geue
his voice: & the beautiful places of the paſtours haue mourned
and the toppe of Carmel is withered. † Thus ſayth our Lord: 3
Vpon *c* three wickedneſſes of Damaſcus, and *d* vpon foure
I wil not conuert it: becauſe they haue threſhed Galaad with
yron waynes. † And I wil ſend fyre into the houſe of Azael, 4
and it ſhal deuoure the houſes of Benadad. † And I wil breake 5
the barre of Damaſcus: and I wil deſtroy the inhabitant out
of the idol, and him that holdeth the ſcepter out of the houſe
of pleaſure: and the people of Syria ſhal be tranſported to
Cyrene, ſaith our Lord. † Thus ſaith our Lord: Vpon three wic- 6
kedneſſes of Gaza, & vpon foure I wil not conuert it, becauſe
they haue tranſported a perfect captiuitie, to ſhut it vp in
Idumea. † And I wil ſend fyre on the wal of Gaza, and it ſhal 7
deuoure the houſes therof. † And I wil deſtroy the inhabitant 8
out of Azotus, and him that holdeth the ſcepter out of Aſca-
lon: and I wil turne my hand vpon Accaron, and the reſt of the
Philiſthims ſhal periſh, ſayth our Lord God. † Thus ſaith our 9
Lord: Vpon the three wickedneſſes of Tyre, and vpon foure I
wil not conuert it: becauſe they haue ſhut vp a perfect captiuite
in Idumea, and haue not remembred the league of bretheren.
† And I wil ſend fyre vpon the wal of Tyre, it ſhal deuoure 10
the houſes therof. † Thus ſayth our Lord: Vpon three wicked- 11
neſſes of Edom, and vpon foure I wil not conuert him: be-
cauſe he hath perſecuted his brother with the ſword, and hath
violated his mercie, and hath held his furie longer, and hath
kept his indignation euen to the end. † I wil ſend fyre into 12
Theman: and it ſhal deuoure the houſes of Boſra. † Thus ſayth 13
our Lord: Vpon three wickedneſſes of the children of Am-
mon, and vpon foure I wil not conuert him: becauſe he hath

cut in

Ioel. 3. Zach. 14.

a As Dauid was called from keping ſhepe, made a king, & a Prophet: ſo Amos being a ſhepheard or hearde man was alſo made a Prophet.

b Ioſephus. *li. 9. c. 1. Antiq.* ſayeth this earthquake happened when king Ozias preſumed to offer incenſe, but it muſt nedes be vnderſtood of a former, in the dayes of Ieroboam, *v.* 1. who died in the 38. yeare of Ozias *2 Par. 26.* at leaſt 14. yeares before his depoſition: for he reigned in al. 52.

c Three ſignifie the multitude of their ſinnes: *for three is the firſt number that is called manie, or may be called al.*

d and *foure* ſignifie exceſſe in multitude, ſo

cut in ſunder the wemen with childe of Galaad to dilate his
14 limite. † And I wil kindle a fyre in the wal of Rabba: & it ſhal
deuoure the houſes therof with howling in the day of battel,
and with a whirlewind in the day of commotion. † And
* Melchom ſhal goe into captiuitie, himſelf, and his princes
together, ſayth our Lord.

* The god of the Ammonites.

that, albeit God doth forgeue a multitude of ſinnes, yet at laſt for ſo great exceſſe he haſteneth their puniſhment.

CHAP. II.

God alſo threatneth Moab, 4. Iuda, 6. and Iſrael, 9. that for ingratitude, 12. and other ſinnes, they ſhal be brought into captiuitie.

1 THVS ſayth our Lord: Vpon three wickedneſſes of Moab
and vpon *a* foure I wil not conuert him: becauſe he hath
2 burnt the bones of Idumea euen to aſhes. † And I wil ſend
fyre into Moab, and it ſhal deuoure the houſes of Carioth:
and Moab ſhal dye in the ſound, in the noyſe of the trumpet:
3 † and I wil deſtroy the iudge out of the middes of him, and al
4 his princes I wil kil with him, ſaith our Lord. † Thus ſaith our
Lord: Vpon three wickedneſſes *b* of Iuda, & vpon foure I wil
not conuert him: becauſe he hath caſt away the law of our
Lord, and not kept his commandments: for their idols haue
5 deceiued them, after which their fathers went. † And I wil
ſend fire into Iuda, and it ſhal deuoure the houſes of Ieruſa-
6 lem. † Thus ſaith our Lord: Vpon three wickedneſſes of Iſ-
rael, and vpon *c* foure I wil not conuert him: becauſe he hath
7 ſold the iuſt for ſiluer, and the poore for shoes. † Which bruiſe
the heades of the poore vpon the duſt of the earth, and decline
the way of the humble: and *d* the ſonne and his father haue
gone to * a young woman, that they might violate my holie
8 name. † And vpon garments layd to pledge they did lye beſide
euerie altar: & the wine of the condemned they dranke in the
9 houſe of their God. † But I did caſt out the Ammorrheit before
their face: whoſe height the height of Cedars, & he ſtrong as
an oke: and I deſtroyed his fruite from aboue, & his rootes be-
10 neath. † It is I that made you come vp out of the Land of Æ-
gypt, & I ledde you in the deſert fourtie yeares, that you might
11 poſſeſſe the Land of the Amorrheite. † And I rayſed vp of your
ſonnes to be prophets & of your yongmen Nazareites, is it not
12 ſo ô children of Iſrael, ſaith our Lord? † And you dranke wine
to the Nazareites: and the prophets you commanded, ſaying:
13 Prophecie not. † Behold I wil ſcreake vnder you, as a wayne
14 ſcreaketh loden with hay. † And flight ſhal periſh from the

ſwift,

* puellam.

Num. 21. Deut. 2.

a Beſides other ſinnes of the Moabites, their crueltie, in drawing the bones of the king of Idumea out of the graue, as S. Ierom teſtifieth by tradition; and their king immolating his owne ſonne, 4. *Reg.* 3. exceeded the reſt, and therfore were at laſt more ſeuerely puniſhed.

b The moſt heynous ſinne in Iuda, was that hauing the law to inſtruct them, they contemned, and tranſgreſſed it.

c Iſrael much more contemned the ſame law of God, & committed the ſinnes of al nations.

d Sonnes committed inceſt

ſwift, and the valient ſhal not obteyne his ſtrength, and the
ſtrong ſhal not ſaue his life. † And he that holdeth the bow 15
ſhal not ſtand, and the ſwift of his feete ſhal not be ſaued, and
the rider of the horſe ſhal not ſaue his life. † and the ſtoute 16
of hart among the valients ſhal flee naked in that day, ſayth
our Lord.

vvith their fathers vviues; & the fathers vvith their daughters in lavv, vvhich moſt deteſtable ſinnes muſt nedes be ſeuerly puniſhed.

CHAP. III.

For their manifold ſinnes, al the twelue tribes ſhal be ſore plaged. 11. *and made captiues.*

HEARE the word, that our Lord hath ſpoken vpon you, 1
ye children of Iſrael: vpon al *a* the kindred that I brougt
forth out of the Land of Ægypt, ſaying: † Onlie you haue I 2
knowen of al the kindreds of the earth: therfore wil I viſite
vpon you al your iniquities. † *b* Why ſhal two walke together, 3
vnles they be agreed? † Wil the lion roare in the forreſt, vnles 4
he haue a praye? wil the lions whelpe geue voice out of his
denne, vnles he hath caught ſomewhat? † wil the bird fal into 5
the ſnare of the earth, without the ſowler? Shal the ſnare be
taken away from the earth, before it hath taken ſomewhat?
† Shal the trumpet ſound in the citie, and wil not the people be 6
afrayd? Shal there be *c* euil in the citie, which our Lord hath
not done? † Becauſe our Lord God wil not doe a word, vnles 7
he haue reueled his ſecret to his ſeruants the prophets. † The 8
lion ſhal roare, who wil not feare? Our Lord God hath ſpoken,
who ſhal not prophecie? † Make it heard in the houſes of 9
Azotus, and in the houſes of the Land of Ægypt: and ſay: Gather
ye together vpon the mountaines of Samaria, and ſee the
manie madneſſes in the middes therof, and them that ſuffer
calumnie in the inner parts therof. † And they haue not 10
knowne to doe right, ſayth our Lord, treaſuring vp iniquitie,
and robberies in their houſes. † Therfore thus ſayth our Lord 11
God: The land ſhal be in tribulation, & compaſſed about: and
thy ſtrength ſhal be plucked away from thee, and thy houſes
ſhal be ſpoyled. † Thus ſayth our Lord: As if a paſtour ſhould 12
get out of the lions mouth two legges, or the tippe of the eare:
ſo ſhal the children of Iſrael, that dwel in Samaria, be deliuered,
in the plague of the bed, and in the couche of Damaſcus.
† Heare ye, and conteſt in the houſe of Iacob, ſayth our Lord 13
the God of hoſts: † That in the day when I ſhal begin to viſite 14
the preuarications of Iſrael, I wil viſite vpon him, and vpon
the

a By Iſrael is here vnderſtood the whole people *al the kinred* or ofſpring of Iacob, deliuered from Ægypt.

b As tvvo men do not vvel trauel together except they agree: ſo man can not walke vvith God, vnles he agree with God, keeping his commandments.

c Al *euil of paine* that is, puniſhment for ſinne is by Gods permiſſion, and ordinance, either to bring ſinners to repentance, or (if they dye in mortal ſinne) the beginning of eternal puniſhment.

the altars of Bethel: and *d* the hornes of the altar shal be cut
15 of, and shal fal to the ground. † And I wil ſtrike the winter
houſe with the ſummer houſe: and the houſes of yuorie shal
perish, and manie houſes shal be diſſipated, ſayth our Lord.

d The fayreſt and ſtrongeſt thinges that vvicked men haue ſhal at laſt be deſtroyed.

CHAP. IIII.

The tenne tribes are particularly charged for oppreſſing the poore, 2. therfore threatned with calamities: 6. blamed for their obſtinacie: 12. neuertheles al are admonished to expect Chriſt.

1 HEARE this word ye ∵ fatte kine, which are in the
mountaines of Samaria: which doe calumnie to the
needie, and breake the poore: which ſay to your lords: Bring,
2 and we wil drinke. † Our Lord God hath ſworne by his
holie, that loe the dayes shal come vpon you, and they shal lift
you vp on poles, and your remnant in pottes boyling hotte.
3 † And by the breaches you shal goe out one againſt an other,
4 & you shal be caſt forth into *Armon, ſaith our Lord. † ∵ Come
ye to Bethel, and doe impiouſely: to Galgal, and multiplie
preuarication: and offer in the morning your victimes, three
5 dayes your tithes. † And ſacrifice ye prayſe of the leauened:
and cal voluntarie oblations, and proclaime it: for ſo would
6 you ô children of Iſrael, ſayth our Lord God. † Wherupon I
alſo ∵ haue geuen you dulnes of the teeth in al your cities, and
lacke of bread in al your places: and you haue not returned to
7 me, ſayth our Lord. † I alſo haue ſtayed the rayne from you,
when there remayned yet three monethes vnto harueſt: and I
rayned vpon one citie, and vpon an other citie I rayned not:
one part was rayned vpon; and the part whereupon I rayned
8 not, withered. † And two and three cities came to one citie
to drinke water, & were not filled: & you returned not to me,
9 ſaith our Lord. † I ſtroke you with a burning winde, & with
blaſting, the multitude of your gardens, and al your vineyards:
your oliue groues, & figgroues the eruke hath eaten: and you
10 returned not to me, ſayth our Lord. † I ſent death vpon you
in the way of Ægypt, I ſtroke your yongmen with the ſword,
euen to the captiuitie of your horſes: and I made the putrefaction
of your campe to come vp into your noſtherels: and you
11 returned not to me, ſayth our Lord. † I ſubuerted you, as God
ſubuerted Sodom and Gomorth, and you were made as a fyrebrand
haſtely caught from the burning: and you returned not
12 to me, ſayth our Lord. † Wherfore theſe thinges wil I doe to

∵ Rich hardharted people, vvho being vvelthie haue no compaſſion of the poore.

** places of Armenia.*

∵ After manie admonitions geuen in vaine God ſuffereth the idolaters to do al the vvickednes they liſt.

∵ Al theſe afflictions God ſent to the children of Iſrael for their good, but they murmured & vvere ſtil obſtinate.

Agge. 2.

:: After long captiuitie Chriſt vvil offer himſelf to the Iewes, and ſuch as receiue him, he vvil ſaue.

thee Iſrael: but after I ſhal doe theſe thinges to thee, :: be
prepared to meete thy God ô Iſrael. † Becauſe loe he that formeth 13
the mountaines and createth the wind, and declareth his
word to man, maketh the morning miſt, and walketh vpon the
high places of the earth: our Lord the God of hoſt is his name.

CHAP. V.

Notwithſtanding great miſeries threatned againſt the tenne tribes: 4. yet if they wil repent they ſhal eſcape: 7. otherwiſe they ſhal fal into captiuitie: 14. and therfore they are admoniſhed to returne to God: 16. but being obſtinate, 21. no ſacrifice can appeaze Gods wrath.

:: VVhen the people neither fele nor feare euil, God forſeing their calamities, lamenteth the ſame in their behalf, therby admoniſhing them to know their ovvne danger, and by repentance to preuent it.

HEARE ye this word, that I lift vpon you :: a lamentation. 1
The houſe of Iſrael is fallen, and it ſhal not adde to riſe
againe. † The virgine of Iſrael is caſt forth vpon her land, 2
there is none to rayſe her vp. † Becauſe thus ſayth our Lord 3
God: The citie, out of which came forth a thouſand, there ſhal
be left in it an hundred: and out of which there came an hundred,
there ſhal be left in it tenne, in the houſe of Iſrael.
† Becauſe thus ſayth our Lord to the houſe of Iſrael: Seeke ye 4
me, and you ſhal liue. † And ſeeke not Bethel, and into Galgal 5
enter not, and into Berſabee you ſhal not paſſe: becauſe Galgal
ſhal be led captiue, and Bethel ſhal be vnprofitable. † Seke 6
ye our Lord: and liue: leſt perhaps the houſe of Ioſeph be
burnt as fyre, and it ſhal deuoure, and there ſhal be none to
quench Bethel. † You that turne iudgement into wormewod, 7
and leaue of iuſtice in the land. † Him that maketh Arcturus, 8
and Orion, and that turneth darknes into morning, and that
changeth day into night: that calleth the waters of the ſea, and
powreth them out vpon the face of the earth: The Lord is his
name. † He that ſeeketh deſtruction vpon the ſtrong, and 9
bringeth depopulation vpon the mightie. † They haue hated 10
him that rebuketh in the gate: and him that ſpeaketh perfectly
they haue abhorred. † Therfore becauſe you ſpoiled the 11
poore, and tooke the choſen praye from him: you ſhal build
houſes with ſquare ſtone, and ſhal not dwel in them: you ſhal
plant moſt amiable vineyards, and ſhal not drinke the wine of
them. † Becauſe I haue knowen manie your wickedneſſes, 12
and your ſtrong ſinnes: enemies of the iuſt, taking bribe, and
oppreſſing the poore in the gate. † Therfore ſhal the wiſe at 13
that time hold his peace, becauſe it is an euil time. † Seeke ye 14
good, and not euil, that you may liue: and our Lord the God of
hoſts

Soph. 1.

Rom. 12. Pſal. 96. 15 hoſts wil be with you, as you haue ſayd. † Hate ye euil, and loue
good, and eſtablish iudgement in the gate: :: if perhaps our
Lord the God of hoſts may haue mercie on the remnant of
16 Ioſeph. † Therfore thus ſayth our Lord the God of hoſts the
Dominatour, in al ſtreates lamentation: and in al places that are
without, shal be ſayd wo wo: and they shal cal the husband-
man to mourning, and to lamentation them that know to
17 lament. † And in al vineyardes there shal be lamentation: be-
cauſe I wil paſſe through in the middes of thee, ſayth our Lord.
Iſa. 13. Iere. 30. Ioel. 1. Soph. 1. 18 † Wo vnto them that deſyre the day of our Lord: to what pur-
poſe the ſame vnto you? This day of our Lord, darkenes, and
19 not light. † As if a man should flee from the face of a lion, & a
beare should mete him: & enter into the houſe, & leane with
20 his hand vpon the wal, and a ſerpent should bite him. † Why, is
not the day of our Lord darkenes, and not light: and miſt, and
Iſa. 1. Ier. 6. Mat. 2. 21 no shining therein? † I haue hated, and haue reiected your
feſtiuities: and I wil not take the odour of your aſſemblies.
22 † And if you shal offer vnto me holocauſts, and your gifts, I
wil not receiue them: and the vowes of your fat thinges I wil
23 not reſpect. † Take away from me the tumult of thy ſonges:
24 and the canticles of thy harpe I wil not heare. † And iudge-
ment shal be reueled as water, and iuſtice, as a mightie torrent.
25 † Why, :: did you offer hoſtes and ſacrifice to me in the deſert
Act. 7. Pſal. 94. 26 fourtie yeares, ô houſe of Iſrael? † And you caried a taber-
nacle for your Moloch, and the image of your idols, the ſtarre
27 of your God, which you made to your ſelues. † And I wil
make you remoue beyond Damaſcus, ſaith our Lord, the God
of hoſtes is his name.

:: *If men ſeeke good & not euil.* God vvil aſſiſt them, as in the former verſe, and in innumerable holie ſcriptures: but it is here ſayd: *perhaps God vvil haue mercie* by reaſon of the difficultie of mans part who conuerteth not alvvayes perfectly, as he hath freevvil to do by Gods grace aſſiſting him.

:: In the first yeare of the 40. and beginning of the ſecond they offered ſacrifices to God. *Leuit.* 8. & 9. *Num.* 7. But not aftervvardes. S. Aug q. 47. *in Exod.*

CHAP. VI.

For the auarice, and luxurie of both kingdomes, 7. they shal be caried into captiuitie.

Iac. 5. 1 VVO TO you that are rich :: in Sion, and haue con-
fidence in the mountaine of Samaria: ye great men,
heads of the peoples, going ſtately into the houſe of Iſrael.
2 † Paſſe ye in to Chalane, and ſee, & goe ye thence into Emath
the great: and deſcend into Geth of the Paleſtines, and to al
the beſt kingdoms of theſe: if their border be larger then
3 your border. † You that are ſeperated vnto the euil day: and
4 approch to the throne of iniquitie. † You that ſleepe in beds
of iuorie, and play the wantons in your couches: that eate the
lambe out of the flocke, and calues out of the middes of the

:: It is a fowle & odious fault vvhen rich men neglect the poore, but moſt deteſtable vvhen the *rich in Sion*, welthie clergie men, haue not compaſſion on them that vvant, either ſpiritual or temporal helpe.

heard. † You that ſing to the voice of the pſalter : as Dauid 5
they haue thought themſelues to haue the inſtruments of ſong.
† That drinke wine in phials, and are annoynted with the beſt 6
oyntment : and they ſuffered nothing vpon the contrition of
Ioſeph. † Wherfore now they ſhal goe in the head of them, 7
that goe in tranſmigration : and the faction of the wantons
ſhal be taken away. † The Lord God hath ſworne by his ſoule, 8 Iere. 51.
ſaith our Lord the God of hoſtes : I deteſt the pride :: of Iacob,
and I hate his houſes, and I wil deliuer vp the citie with the inhabitants
therof. † And if there ſhal be left tenne men in one 9
houſe, they alſo ſhal dye. † And his kinſman ſhal take him vp, 10
and ſhal burne him, that he may carie the bones out of the
houſe : and he ſhal ſay to him, that is in the inner parts of the
houſe : Is there yet with thee ? † And he ſhal anſwer : There is 11
an end. And he ſhal ſay to him : Hold thy peace, & remember
not the name of our Lord. † Becauſe loe our Lord hath commanded, 12
and he wil ſtrike the greater houſe with ruins, and the
leſſer houſe with clefts. † Why :: can horſes runne vpon rockes, 13
or can there be ploughing with buffles ? becauſe you haue turned
iudgement into bitternes, and the fruite of iuſtice into
wormewood ? † Which reioyce in thinges of naught : which 14
ſay : Why haue not we taken vnto vs hornes in our owne
ſtrength ? † For behold I wil rayſe vp from you ô houſe of Iſrael, 15
ſaith our Lord the God of hoſtes, a nation : and they ſhal
deſtroy you from the entrance of Emath, euen to the torrent
of the deſert.

CHAP. VII.

In three viſions manie miſeries are reueled, which ſhal come vpon both the kingdomes. 10. A falſe prieſt of Bethel accuſing the prophet of ſedition, and endeuouring to chaſe him away, 14. is by him forewarned of miſeries to his familie, and death to himſelf.

THESE thinges hath our Lord God ſhewed to me : and 1
loe the former *a* of the locuſt in the beginning of thinges
that ſpring of the later rayne, and behold the later rayne after
the kings mowing. † And it came to paſſe : after it had finiſhed 2
to eate the graſſe of the land, I ſayd : O Lord God be
propicious I beſeech thee : who ſhal rayſe vp Iacob, becauſe
he is a litle one ? † Our Lord hath had pitie vpon this : *b* It ſhal 3
not be, ſayth our Lord. † Theſe thinges hath our Lord God 4
called iudgement vnto *c* fyre, and it deuoured the great depth
and

:: Wheras Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour : now his progenie by pride and delicacie become hateful to God in reſpect of theſe ſinnes, & are therfore afflicted, and miſerably ſlaine, and caried captiues.

:: To turne the workes of *iudgement* and iuſtice, into ſinnes, which are *bitter* and vngratful, is as contrarie to order, as it is contrarie to the courſe of nature, that horſes ſhould runne vpon craggie rockes or wild buffles be brought *to draw the* plough.

a Locuſtes ſwarming in multitude ſignified the Aſſirian ſouldiars inuading the tenne tribes, as is recorded 4. Reg. 18.

b Salmanaſar king of Aſſirians hauing

5 and it did eate a part together. † And I ſayd : Lord God be
quiet I beſech thee : who shal rayſe vp Iacob, becauſe he is a
6 litle one? † Our Lord had pitie vpon this: Yea this alſo shal not
be, ſayth our Lord God. † Theſe thinges hath our Lord shewed
to me: and loe our Lord ſtanding vpon a wal plaſtered, and in
8 his hand *d* a maſons truel. † And our Lord ſayd to me : ? What
ſeeſt thou Amos ? And I ſayd : A maſons truel. And our Lord
ſayd : Behold I wil lay downe the truel in the middes of my
9 people Iſrael: I wil adde no more to plaſter it ouer. † And the
excelſes of the idol shal be throwen dowen, and the ſanctifications
of Iſrael shal be made deſolate: and I wil riſe vpon the
10 houſe of Ieroboam with the ſword. † And Amaſias the prieſt
of Bethel ſent to Ieroboam the king of Iſrael, ſaying : Amos
e hath rebelled againſt thee in the middes of the houſe of Iſrael
11 : the land wil not be able to ſuſteyne al his wordes. † For
thus ſaith Amos : *f* Ieroboam shal dye by the ſword, and Iſrael
12 shal depart captiue out of their land. † And Amaſias ſayd to
Amos : Thou that ſeeſt, goe, flee into the land of Iuda : & eate
13 bread there, and thou shalt prophecie there. † And in Bethel
thou shalt adde no more to prophecie : becauſe it is the ſanctification
14 of the king, and it is the houſe of the kingdom. † And
Amos anſwered, and ſayd to Amaſias : I am not a prophete *,
and I am not the ſonne of a prophet : but an heardſman am I
15 plucking ſycomores. † And our Lord tooke me when I followed
the flocke, and our Lord ſayd to me : Goe, prophecie
16 to my people Iſrael. † And now heare the word of our Lord :
Thou ſayeſt : Thou shalt not prophecie vpon Iſrael, and thou
17 shalt not diſtil vpon the houſe of the idol. † Therfore thus
ſaith our Lord : Thy wife shal fornicate in the citie, and thy
ſonnes, and thy daughters shal fal by the ſword, & thy ground
shal be meaſured with a corde : and thou shalt dye in a polluted
land, and Iſrael shal depart captiue out of their land.

* *by education.*

ſubdued the tenne tribes, inuaded the kingdom of Iuda, & beſieged Ieruſalem but his armie was miraculouſly deſtroyed. 4. *Reg.* 19.

c This ſecond viſion of fire ſignified the captiuitie of the two tribes caried into Babylon. 4. *Reg.* 24. & 25.

d This third viſion ſignified the calamities vvhich the ten tribes ſuffered shortly after in the reigne of Manahem. 4. *Reg.* 15 *v.* 20.

e Falſeprophets not induring the vvholſome preaching of true paſtores falſely accuſe them of rebellion, treaſon, and ſedition.

f In this alſo the falſeprophet lyed, for Amos ſayd not : *Ieroboam shal dye by the ſvvord* : but that God would riſe vpon *the houſe of Ieroboam vvith the ſvvord. v.* 9. fulfilled vvhen Zacharias the ſonne of Ieroboam was ſlaine by Sellum. 4. *Reg.* 15 *v* 10.

CHAP. VIII.

In a viſion of an apple hooke the captiuitie of the tenne tribes is againe foreshewed, 4. with reprehenſion of their auarice, and oppreſſion of the poore : 7. for which they shal fal into great miſeries.

1 THESE thinges hath our Lord shewed to me : and *a* be-
2 hold an apple hooke. † And he ſayd : What ſeeſt thou
Amos ? And I ſayd : An apple hooke. And our Lord ſayd to

a By this viſion of *a hooke* is ſignified that not only the nerer partes of the tenne tribes ſhould be brought into captiuitie vvhich is writen. 4. *Reg* 15. *v* 29. but alſo the reſt which vvere further of: as fruite of trees, vvhich can not be gathered vvith the hand, is dravven vvith a hooke: & ſo al vvere caried avvay. 4. *Reg.* 17. *v.* 6.

b In their great proſperitie, vvhen they leaſt ſuſpect, calamities ſhal fal vpon them.

c It can not be doubted but in the ſiege there vvas vvant of bread drinke and of other victuals: but greater vvant of ſpiritual foode.

me: The end cometh vpon my people Iſrael: I wil adde no
more to paſſe them. † And the henges of the temple ſhal creake 3
in that day, ſaith our Lord God: manie ſhal dye: in euerie place
ſhal ſilence be caſt. † Heare this you that tread downe the 4
poore, & make the needie of the land to fayle, † ſaying: When 5
wil the moneth paſſe, and we ſhal ſel wares: and the Sabbath,
and we open the corne: that we may diminish the meaſure,
and increaſe the ſicle, and conuey in deceitful balances, † that 6
we may for ſiluer poſſeſſe the needie, and the poore for ſhoes,
and may ſel the refuſe of the corne? † Our Lord hath ſworne 7
agaynſt the pride of Iacob: If I ſhal forget euen to the end al
their workes. † Why, ſhal not the land be moued vpon this, and 8
euerie inhabitant therof mourne: and riſe vp as a riuer altogether, and be caſt out, and runne downe to the riuer of Ægypt?
† And it ſhal be in that day, ſaith our Lord God: *b* The ſunne 9
ſhal goe downe at midday, & I wil make the earth to be darke
in the day of light. † And I wil turne your feſtiuities into mour- 10
ning, and al your ſongues into lamentation: and I wil bring in
vpon euerie backe of yours ſackcloth, and vpon euerie head
baldnes: and I wil lay it as the mourning of an onlie begotten
ſonne, and the later end therof as a bitter day. † Behold the 11
dayes come, ſaith our Lord, and I wil ſend forth famine into
the land: *c* not the famine of bread, nor thirſt of water, but
of hearing the word of the Lord. † And they ſhal be moued 12
from the ſea euen to ſea, and from the North euen to the Eaſt:
they ſhal goe about ſeeking the word of our Lord, and ſhal
not finde. † In that day the fayre virgins ſhal faile, & the yong- 13
men in thirſt. † They that ſweare by the ſinne of Samaria, and 14
ſay: Thy God ô Dan liueth: and the way of Berſebee liueth:
and they ſhal fal, and ſhal riſe no more.

Deut. 1. *Iere* 15.

Tob. 2. *Mar.* 1.

CHAP. IX.

The great deſtruction of Ieruſalem, 8. and diſperſion of al the Iewes are againe prophecied: 11. with the conuerſion of Gentils, and the Church of Chriſt ſhal greatly proſper.

a Deſtruction of the Altar, *b* and the Temple, importe the aboliſhing of ſacriſice, vvhen the two

I SAW our Lord ſtanding vpon *a* the altar, and he ſayd: 1
† Strike *b* the henges, & let the lintels be moued: for there
is auarice in the head of al, and the laſt of them wil I kil by the
ſword: there ſhal be no flight for them: they ſhal flee, and he
ſhal not be ſaued that ſhal flee of them. † If they ſhal deſcend 2
euen to hel, thence ſhal my hand bring them out: and if they
ſhal

Pſal. 138.

shal aſcend enen to heauen, thence wil I plucke them downe.
3 † And if they shal be hid in the toppe of Carmel, thence ſear-
ching wil I take them away: and if they shal hide themſelues
from mine eyes in the depth of the ſea, there wil I command
4 the ſerpent & he shal bite them. † And if they shal go into cap-
tiuitie before their enemies, there wil I command the ſword,
and it shal kil them. And I wil ſet mine eyes vpon them to
5 euil, and not to good. † And our Lord the God of hoſtes,
which toucheth the earth, and it shal melt away: and al that
dwel therein shal mourne: and it shal al riſe as a riuer, and shal
6 runne downe as the floud of Ægypt. † He that buildeth in
heauen his aſcenſion, and hath founded *c* his bundel vpon the
earth: who calleth the waters of the ſea, and powreth them
7 out vpon the face of the earth, the Lord is his name. † Why, are
not you as the children of the Æthiopians vnto me, ô children
of Iſrael, saith our Lord? Did not I make Iſrael to aſcend out
of the Land of Ægypt: and the Paleſthins out of Cappadocia,
8 and the Syrians out of Cyrenee? † Behold the eyes of our
Lord God vpon the ſinning kingdom, & I wil deſtroy it from
the face of the earth: but yet deſtroying I wil not deſtroy *d* the
9 houſe of Iacob, ſayth our Lord. † For behold I wil command,
and wil shake the houſe of Iſrael in al nations, as wheate is
shaken in a ſieue: and there shal not a litle ſtone fal vpon the
10 earth. † Al the ſinners of my people shal fal by the ſword:
which ſay: The euil shal not approch, & shal not come vpon
11 vs. † *e* In that day I wil rayſe vp the tabernacle of Dauid, that
was fallen: & I wil reedifie the breaches of the walles therof,
and thoſe thinges, that were fallen I wil repayre: and I wil ree-
12 difie him as in the dayes of old. † That they may poſſeſſe the
remnant of Idumea, and al nations, becauſe that my name is
inuocated vpon them: ſaith our Lord that doth theſe thinges.
13 † Behold the dayes come, ſaith our Lord: and the plougher
shal ouertake the reaper, & the treader of the grape him that
ſoweth ſede: and the mountaynes shal droppe ſweetnes, and
14 al hilles shal be tilled. † And I wil conuert the captiuitie of my
people Iſrael: and they shal build the deſert cities, & inhabite:
and shal plant vineyards, and drinke the wine of them: & shal
make gardens, and eate the fruites of them. And I wil plant
them vpon their owne ground: & I wil no more plucke them
out of their land, which I haue geuen them, ſayth our Lord
thy God.

tribes vvere caried into Babylon.

Iere. 44.

c God who defendeth his Church as a ſtrong bundel faſt bond together, vvil puniſh the vvicked vvith iuſt afflictions.

d Notvvithſtanding the great ruine of the Ievves, ſlaine & ledde captiues, yet God in them conſerued the Church that it vvas not deſtroyed.

Act. 15.

e S. Iames conformable to S. Peters doctrine, interpreteth this place of the conuerſion of the Gentiles to Chriſt *Act. 15. v. 15. &c.*

Ioel. 3.

THE

THE PROPHECIE OF ABDIAS.

ABDIAS borne in Sichem, of the tribe of Ephraim, prophecied the ſame time with Amos; ſo briefly that his prophecie is not parted into chapters: 1. againſt the Idumeans; foreſhewing their deſtruction; 10. for their perpetual emnitie againſt the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. 19. And redemption of the whole world by Chriſt. S. Epiph.

:: God directed the cogitations of diuers other Gentiles, :: to ioyne their forces againſt the Idumeans.

THe viſion of Abdias. Thus ſayth our Lord God 1 Iere. 49.
to Edom: We haue heard a bruit from our Lord,
and he :: hath ſent a legate to the Gentils: Riſe ye,
and let vs ariſe againſt him into battel. † Behold I 2
haue geuen thee a litle one in the Gentils: thou art conteptible
excedingly. † The pride of thy hart hath extolled thee, dwel- 3
ling in the clefts of rockes, exalting thy throne: which ſayſt in
thy hart: Who shal plucke me downe to the earth? † If thou 4
shalt be exalted as an eagle, and if thou shalt ſet thy neſt among
the ſtarres: thence wil I plucke thee downe, ſayth our
Lord. † If theues had gone in to thee, if robbers by night, 5
how hadſt thou held thy peace? would not they haue ſtolen
thinges ſufficent for themſelues? if the grape gatherers had entered
in to thee, would they not haue left thee at the leaſt a cluſter?
† How haue they ſearched Eſau, haue they ſought out his 6
hidden thinges? † Euen to the border haue they caſt thee out: 7
al the men of thy league haue mocked thee: the men of thy
peace haue preuailed againſt thee: they that eate with thee,
shal lay embushments vnder thee: there is no wiſedom in
him. † Why, shal not I in that day, ſayth our Lord, deſtroy the 8 Iſa. 29.
wiſe out of Idumea, and prudence from the mount of Eſau,
† And thy valients of the South shal feare, that man may pe- 9
rish from the mount of Eſau. † For the ſlaughter, and for the 10 Gen. 27.
iniquitie againſt thy brother Iacob, confuſion shal couer thee,
and thou shalt perish for euer. † In the day when thou ſtoodeſt 11
againſt him, when ſtrangers tooke his armie, and foreners
entered his gates, and vpon Ieruſalem caſt lotte: thou alſo
waſt as one of them. † And :: thou shalt not diſpiſe in the day 12
of thy brother, in the day of his peregrination: and thou shalt
not reioyce ouer the children of Iuda, in the day of their perdition:
& thou shalt not magnifie thy mouth in the day of diſtreſſe.

:: God admoniſheth them vvhat they ought not to do, but vvithal

† Neither

13 † Neither shalt thou enter the gate of my people in the day of
their ruine: neither shalt thou alſo diſpiſe in his euils in the day
of his deſtruction: and thou shalt not be ſent out againſt his
14 armie in the day of his deſtruction. † Neither shalt thou ſtand
in the outgoings to kil them that flee: and thou shalt not shut
15 vp his remnant in the day of tribulation. † Becauſe the day
of our Lord is at hand vpon al nations: as thou haſt done, ſo
shal it be done to thee: thy retribution he wil returne vpon
16 thine owne head. † For as you haue drunke vpon my holie
mount, shal al Gentils drinke continually: & they shal drinke,
and ſwallow vp, and they shal be as though they were not.
17 † And in ∷ mount Sion shal be ſaluation, and it shal be holie:
and the houſe of Iacob shal poſſeſſe thoſe that had poſſeſſed
18 them. † And the houſe of Iacob shal be a fyre, and the houſe
of Ioſeph a flame, and the houſe of Eſau ſtubble: and they shal
be kindled in them, and shal deuoure them: and there shal be
no remaynes of the houſe of Eſau, becauſe our Lord hath ſpo-
19 ken. † And ∷ they that are toward the South, shal inherite the
mount of Eſau, and they in the champaine countries, Phili-
ſthiims: and they shal poſſeſſe the region of Ephraim, and the
20 region of Samaria: and Beniamin shal poſſeſſe Galaad. † And
the tranſmigration of this hoſt of the children of Iſrael, al
places of the Chananeits euen to Sarepta: and the tranſmigra-
tion of Ieruſalem, that is in Boſphorus, shal poſſeſſe the cities
21 of the South. † And ſauiours shal aſcend into mount Sion to
iudge the mount of Eſau: and the kingdom shal be to our
Lord.

foreſhevveth that they *vvil diſpiſe* the Ievves their bretheren: & *vvil reioyce* in their miſeries.

∷ Hiſtorically al this proſperitie vvas promiſed to the Ievves after their deliuerie from Babylon and ſo much therof performed as their nevv ſinnes hindered not, the reſt is fulfilled in Chriſtians. S Ierom. *ep ad Dardan.*

∷ The reſt of this prophecie is only of Chriſt poſſeſſing al nations. *To vvhom al the prophetes geue teſtimonie that al receiue remiſſion of ſinnes by his name beleeuing in him.* Act. 10. v 43. *See S. Auguſtin li. 18. c. 31. de ciuit.*

Luc. 1. v. 3.

THE PROPHECIE OF IONAS.

Mat. 12. Luc. 11.

IONAS *the ſonne of Amathi in Geth, of the tribe of Zabulon, in the reigne* of Ieroboam *ſonne of Ioas king of Iſrael, not only in wordes, but alſo* in his perſon prophecied, and prefigured Chriſt; *as our Sauiour himſelf teſtifieth.* And vnder the name of Niniue announceth ſaluation to al Gentiles, *that repent, and returne to God, as Niniue did.*

S. Ierom. *Epiſt ad Paulin.*

Ionas a figure of Chriſt prophecied ſaluation to al nations.

CHAP. I.

Ionas being ſent to preach in Niniue fleeth by ſea, 4. a tempeſt riſeth, 8. wherof he being found by lotte, to be the cauſe; 12. is caſt into the ſea, 15. and it is caulme.

AND the word of our Lord was made to Ionas 1
the ſonne of Amathi, ſaying: † Ariſe, and goe into 2
a Niniue the great citie, and preach in it: becauſe
the malice therof is aſcended before me. † And 3
Ionas aroſe, *b* to flee into Tharſis from the face of
our Lord, and he went downe into Ioppe, and found a ſhippe
going into Tharſis: and he gaue the fare therof, & went downe
into it, that he might goe with them into Tharſis from the
face of our Lord. † But our Lord ſent a great winde into the 4
ſea: and a great tempeſt was made in the ſea, & the ſhippe was
in danger to be broken. † And the mariners were afrayd, and 5
the men cried to their god: & they threw the veſſels, that were
in the ſhippe, into the ſea, that it might be lightned of them:
and Ionas went downe into the inner part of the ſhippe, and
ſlept a deepe ſleepe. † And the gouerner came to him, & ſayd 6
to him: Why art thou oppreſſed with ſleepe? Riſe, inuocate
thy God, if perhaps God wil thinke of vs, and we periſh not.
† And euerie one ſayd to his felow: Come, and *c* let vs caſt 7
lottes, and know why this euil is to vs. And they caſt lottes, 8
and the lot fel vpon Ionas. † And they ſayd to him: Tel
vs for whoſe cauſe this euil is to vs, what is thy worke? what
is thy countrie? and whither goeſt thou? or of what people
art thou? † And he ſayd to them: I am an Hebrew & the Lord 9
God of heauen I feare, which made the ſea and the drie land.
† And the men feared with great feare, and they ſayd to him: 10
Why haſt thou done this? (For the men knew that he fled from
the face of our Lord: becauſe he had told them.) † And they 11
ſayd to him: What ſhal we do to thee, and the ſea ſhal ceaſe
from vs? becauſe the ſea went, and ſwelled. † And he ſayd to 12
them: Take me vp, and caſt me into the ſea, and the ſea ſhal
ceaſe from you: for I know that for me this great tempeſt is
vpon you. † And the men rowed, to returne to the land, and 13
they were not able: becauſe the ſea went and ſwelled vpon
them. † And they cried to our Lord, and ſayd: We beſech thee 14
ô Lord, let vs not periſh in the life of this man, and geue not
vpon vs innocent bloud: becauſe thou ô Lord, haſt done as
thou wouldeſt. † And they tooke Ionas, and caſt him into the 15
ſea: and the ſea ceaſed from his rage. † And the men feared 16
our Lord with great feare, & *d* immolated hoſtes to our Lord,
and vowed vowes.

a God creator and Lord of al the vvorld, hath alſo care of al. *Rom. 3. v. 29.* & therfore ſent this prophet to the great citie Niniue, as likevviſe others prophecied to *the Babylonians Ægyptians, Moabites, Ammonites, Idumeans, &c.*

b Ionas ſhevveth the cauſe vvhy he fled, *ch. 4. v. 2.* fearing to be counted a falſ. prophet.

c The mariners ſeing no natural cauſe of ſo ſudaine & great a tempeſt, ſought to knovv the reaſon therof by lotte, wherto the prophet agreed, by Gods inſpiration, & ſo was diſcouered.

d Sacrifice and vovves are knovvne to al men by the light of nature to be gratful to God.

CHAP. II.

Ionas is ſwallowed by a great fiſh; 3. prayeth with confidence in God; 11. and the fiſh caſteth him on the drie land.

Mat. 12. Luc. 11.

1 AND our Lord prepared [a] a great fiſh to ſwallow done
Ionas: and Ionas was in the bellie of the fiſh three dayes
2 and three nightes. † And Ionas [b] prayed to our Lord his God
3 out of the bellie of the fiſh. † And he ſayd:

Pſal. 119. & 129.

I cryed out of my tribulation to our Lord, & he hath heard me:
out of the bellie of hel cried I, and thou haſt heard my voice.
4 † And thou haſt caſt me forth into the depth in the hart of the
ſea, and a floud hath compaſſed me: al thy ſurges, & thy waues
haue paſſed ouer me.
5 † And I ſayd: I am caſt away from the ſight of thine eyes: but
yet I ſhal ſee thy holie temple againe.
6 † The waters haue compaſſed me euen to the ſoule: the depth
hath incloſed me, the ſea hath couered my head.
7 † I am deſcended to the [c] extreme parts of the mountaines:
the barres of the earth haue ſhut me vp for euer; and thou wilt
lift vp my life from corruption, ô Lord my God.
8 † When my ſoule was in diſtreſſe within me, I remembred
our Lord: that my prayer may come to thee vnto thy holie
temple.
9 † They that kepe vanities in vaine, forſake their mercie.
10 † But I in the voice of prayſe wil immolate to thee: what
thinges ſoeuer I haue vowed I wil render for ſaluation to our
Lord.
11 † And our Lord [d] ſpake to the fiſh: and it vomited vp Ionas
vpon the drie land.

[a] That this great fiſh vvas a vvhale, our Sauiour plainly expreſſeth. *Mat. 12. v. 40.*

[b] The prophet doubtles prayed before & vvhen they caſt him out of the ſhippe, and continued the ſame prayer being in the vvhales bellie, vvith more confidence, that he ſhould be ſafly caſt on the drie land *v. 5.* And therfore rendereth thankes, vowing ſacrifice of thankes geuing. *v 10.*

[c] Furtheſt that can be from mountaines, euen into the depth of the ſea, vvhich is lower then and to vvhich, any other valleyes.

[d] Gods vvil is his vvord by vvhich al creatures vvere made, as vvel liuing, as ſenſles thinges obey.

CHAP. III.

Againe Ionas is commanded to preach in Niniue, that within fourtie dayes it ſhal be deſtroyed: 5. They al faſt, and repent: 10. and God recalleth his ſentence.

1 AND the word of our Lord was made to Ionas the ſecond
2 time, ſaying: † Ariſe, & goe into Niniue [a] the great citie:
3 and preach in it the preaching which I ſpeake to thee. † And
Ionas aroſe, & went into Niniue according to the word of our
4 Lord: & Niniue was a great citie of three dayes iorney. † And
Ionas began to enter into the citie on dayes iorney: & he cried,

[a] *Diodorus Siculus, li. 3. c 1.* VVriteth that Niniue was in length, 150. *ſtadia* or forlōgs, in breadth, 90.

and ſayd: As yet fourtie dayes, and Niniue *b* ſhal be ſubuerted.
† And the men of Niniue beleued in God: and they proclamed 5
a faſt, and were clothed with ſackcloths from the greater to
the leſſer. † And the word came to the king of Niniue: and 6
he roſe vp out of his throne, and caſt away his garment from
him, and was clothed with ſackcloth, and ſate in aſhes. † And 7
he cried, and ſayd in Niniue from the mouth of the king & of
his princes, ſaying: Men, *c* and beaſts, and oxen, and cattel let
them not taſte any thing: nor feede, and let them not drinke
water. † And let men, and beaſts be couered with ſackcloths, 8
and crie to our Lord in ſtrength, and let euerie man conuert
from his euil way, & from the iniquitie, that is in their handes.
† Who knoweth if God wil conuert, and forgeue: and wil 9
returne from the furie of his wrath, and we ſhal not periſh?
† And God ſaw their workes, that they were conuerted from 10
their euil way: and God had mercie on the euil which he had
ſpoken, that he would do to them, and he did it not.

ſo it was in circuite of the vvalles. 480. And euerie forlong hauing 125. paces of fiue foote the pace, the compaſſe vvas 60. Italian myles, about 50. or 48. Engliſh myles; a ſufficient trauel of three dayes, to paſſe through the principal ſtreates, and more publique places therof.

Iere. 18.

Ioel. 2.

b As vvel this, as manie other like prophecies, ſhevv that Gods threates are conditional, if ſinners vvil repent: for then God changeth his ſentence. S. *Chryſ. ho.* 5. *ad popul.* S. *Iero. in hunc locum.* S. *Greg. li.* 16 *c.* 18 *Moral.* The ſame is alſo clere. *Iere* 18. *v.* 8.

c Great remorſe & deteſtation of ſinne maketh penitents to excede in auſtere vvorkes, vvhich being vvel meant is accepted at Gods handes, ſo it be not indiſcreete.

CHAP. IIII.

The prophet lamenteth for that he was commanded to preach otherwiſe then it came to paſſe. 5. Going forth he ſtayeth nere the citie to ſee the end; 6. an yuie growing couereth his head from the ſunne; 7. but withereth the next day; 8. & he lamenting deſireth to dye; 10. and God sheweth that it is more meete to ſaue Niniue then the yuie.

AND Ionas *a* was afflicted with great affliction, and was * 1
angrie: † and he prayed to our Lord, and ſayd: I beſech 2
thee ô Lord, Why, is not this my word, when I was yet in my
countrie? for this did I preuent to flee into Tharſis. For I
know that thou art a clement, and merciful God, patient, and
of much compaſſion, and forgeuing vpon the euil. † And now 3
Lord take I beſech thee my ſoule from me: becauſe better is
death to me then life. † And our Lord ſayd: Art thou angrie 4
wel thinkeſt thou? † And Ionas went out of the citie, and ſate 5
againſt the Eaſt part of the citie: and he made himſelf a bowre
there, and he ſate vnder it in the ſhadow, til he might ſee what
would befal to the citie. † And our Lord God prepared an iuie 6
tree, & it came vp ouer the head of Ionas, to be a ſhadow ouer
his

a Ionas coniectured by their penance that God vvould for this time ſpare Niniue, and ſo vvas afflicted fearing that both this, and other prophecies ſhould be reputed vncertaine. But this doubt is ſolued, vnderſtanding Gods

Pſal. 58.
Ioel. 2.

his head, and to couer him: for he had laboured: and Ionas
7 reioyced vpon the iuie with great ioy. † And God prepared a
worme in the ryſing of the morning againſt the morrow: and
8 it ſtroke the iuie, and it withered. † And when the ſunne was
riſen, our Lord commanded an hotte, and burning winde: and
the ſunne beate vpon the head of Ionas, and he broyled for
heate: and he deſired for his ſoule to dye, and ſayd: It is better
9 for me to dye then to liue. † And our Lord ſayd to Ionas: Art
thou angrie wel, thinkeſt thou, for the iuie? And he ſayd: [b] I
10 am * angrie wel euen vnto death. † And our Lord ſayd: Thou
art ſorie for the iuie, wherin thou haſt not laboured, nor made
it to grow, which in one night came forth, and in one night is
11 periſhed. † And ſhal not I ſpare Niniue the great citie, wherin
are more then a hundred twentie thouſand men, that know
not what is betwen their right hand and their left, and manie
beaſtes?

threates to be conditional as before. ch. 3. v. 4. and ſo it proued. For they falling againe into former ſinnes vvere afterwards deſtroyed. *Nahum. 1. 2. & 3.*

[b] Ionas had iuſt cauſe to be greued; & ſo God had iuſt cauſe of compaſſion, that the citie ſhould not periſh.

* *greued.*

In this prophecie, vvhich is alſo an hiſtorie, vvho could haue thought that Ionas had bene a figure of our Sauiours death, and reſurrection, vnles himſelf had ſo expounded it? *Mat. 12.*

THE PROPHECIE OF MICHEAS.

MICHEAS a Moraſthite *of the tribe of Ephraim,* propheciеd part of the time with Iſai, & the former fiue leſſe Prophets: againſt *both the kingdomes of* Iſrael *and* Iuda*: foreſhewing their captiuities, and relaxation of Iuda from Babylon: their conuerſion to Chriſt nere the end of the world: and that in the meane time al other nations ſhal beleue in Chriſt.*

S. Epiph. de vita prophet.

Micheas prophecied the ſame time vvith Iſai. &c.

CHAP. I.

Samaria and al the tenne tribes ſhal be brought into captiuitie by the Aſſirians. 9. The two tribes ſhal alſo be inuaded and ſpoyled, euen nere to Ieruſalem.

1 THE word of our Lord that was made to Michæas
the Moraſthite, in the dayes of Ioathan, Achaz,
and Ezechias kinges of Iuda: which he ſaw vpon
2 Samaria and Ieruſalem. † Heare al ye peoples:
and let the earth attend, and the fulnes therof: and [a] let our
Lord God be vnto you for a witnes, our Lord out of his holie
3 temple. † Becauſe loe our Lord wil goe forth out of his place:
and he wil deſcend, & wil tread vpon the higheſt of the earth.
4 † And the mountaines ſhal be conſumed vnder him: and the

Deut. 32. Iſa. 1. Iſa. 26.

[a] If the prophet ſhould not admoniſh the people, both he and they ſhould dye in their ſinne; *Iere. 3. v.* 18 19. but he diſcharging

valleis ſhal be clouen, as waxe at the preſence of fyre, & as waters
that runne downe headlong. † For the wickednes of 5
Iacob al this, and for the ſinnes of the houſe of Iſrael. what is
the wickednes of Iacob? is it not Sammaria? and what the
excelſes of Iuda? is it not Ieruſalem? † And I wil lay Samaria 6
as a heape of ſtones in the filde when a vineyard is planted:
and I wil plucke downe her ſtones into the valley, & wil
diſouer her fundations. † And al her ſculptils ſhal be cut in 7
ſunder, and al her wages ſhal be burnt with fyre, and I wil lay
al her idols into perdition: becauſe they are gathered together
of the wages of an harlot, & *b* vnto the hyre of an harlot they
ſhal returne. † Vpon this wil I lament, and howle: I wil goe 8
ſpoiled, and naked: I wil make lamentation as of dragons, and
mourning as it were of ſtriches. † Becauſe her plague is deſperate, 9
becauſe it is come euen to Iuda it hath touched the
gate of my people euen to Ieruſalem. † *c* In Geth declare it 10
not, weepe not with teares: *d* in the houſe of duſt ſprinkle
your ſelf with duſt. † And paſſe ye to your ſelues ô faire habitation, 11
confounded with ignominie: ſhe went not out that
dwelleth in the going out: the houſe adioyning ſhal receiue
lamentation of you, which ſtood to her ſelf. † Becauſe ſhe 12
is weakened to good which dwelleth in bitterneſſes: becauſe
euil is deſcended from our Lord into the gate of Ieruſalem.
† Tumult of the chariot of aſtoniſhment to the inhabitant 13
of Lachis: it is the beginning of ſinne to the daughter of Sion,
becauſe in thee are found the wickedneſſes of Iſrael. † Therfore 14
ſhal he geue ſpoilers vpon the inheritance of Geth: the
houſes of lying into deception to the kinges of Iſrael. † As 15
yet wil I bring an heyre to thee which dwelleſt in Mareſa:
euen to *e* Odolla ſhal the glorie of Iſrael come. † Be bald, and 16
be pouled for the children of thy delicacies: enlarge thy
baldnes as an eagle: becauſe they are led captiues out of thee.

his office (as God is witnes) they not repenting ſhal periſh in their iniquitie.

b Samaria gathering riches by traffike with idolaters communicated alſo vvith them in idolatrie & therfore their riches ſhal be caried into Niniue, & other places of Aſſyria.

c Tel not theſe calamities vvhich I foreſhew amongſt your enimies, leſt they reioyce therat.

d But lament in your ovvne houſes vvhich ſhal be ruined, & repleniſhed vvith duſt. S. *Ierome here teſtifieth the hardnes of this place praying for the aſſiſtance of the Holie Ghoſt to vnderſtand it.*

e Ironiouſly he ſayth *the glorie*, that is, the miſerie of Iſrael ſhal be extended to Odolla the vttermoſt citie of Iuda.

CHAP. II.

By their great iniuſtice, 7. notwithſtanding their vaine preſumption of Gods mercie; wherto he is in dede moſt prone, 8. the Iſraelites through their exceſſiue rapine, prouoke God to puniſh them. 12. yet when Chriſt ſhal come ſome Iewes wil ſerue him; and manie more in the end of the world.

VVO to you which thinke that is *a* vnpofitable, 1
and worke euil in your beds: in the morning light
they

a By the figure *Liptote*, that is here called vn-

2 they doe it, becauſe their hand is againſt God. † And they
haue coueted fildes, and violently taken, and houſes forcibly
taken away: and oppreſſed the man and his houſe, the man
3 and his inheritance. † Therfore thus ſaith our Lord: Behold
I purpoſe euil vpon this familie: whence you ſhal not
take away your neckes, and you ſhal not walke prowd, becauſe
4 it is a very euil time. † In that day a parable ſhal be taken
vp vpon you, and a ſongue ſhal be ſung with ſweetnes, of
them that ſay: With depopulation we are waſted: part of my
people is changed: how ſhal he depart from me, wheras he returneth,
5 that wil diuide our regions? † For this cauſe thou
ſhalt haue none caſting the cord of lot in the aſſemblie of our
6 Lord. † Speake ye not *b* ſpeaking: It ſhal not droppe vpon
7 theſe, confuſion ſhal not apprehend them. † The houſe of Iacob
ſaith: Why is the ſpirit of our Lord abridged, or are his
cogitations ſuch? *c* Are not my wordes good with him that
8 walketh rightly? † And on the contrarie my people is riſen
vp as an aduerſarie: from aboue the cote you haue taken away
the cloke: & them that paſſed ſimply, you turned into battel.
9 † The wemen of my people you haue caſt out of the houſe
of their delicacies: from their litle ones you haue taken my
10 praiſe for euer. † Ariſe, and goe, becauſe you haue no reſt here.
For the vncleannes therof it ſhal be corrupted with a ſore putrefaction.
11 † Would God I were not a man hauing the ſpirit,
and that I did rather ſpeake a lie: I wil diſtil to thee into wine,
and into drunkennes: and it ſhal be this people vpon whom it
12 is diſtilled. † *d* Gathering I wil gather thee wholly together
ô Iacob: I wil bring together the remnant of Iſrael into one,
I wil put them together as a flocke in the fold, as cattel in the
middes of ſheepcotes, they ſhal make a tumult by reaſon of
13 the multitude of men. † For he ſhal aſcend opening the way
before them: they ſhal diuide, and paſſe through the gate, and
ſhal enter by it: and their king ſhal paſſe before them, and our
Lord in the head of them.

profitable, vvhich is indede extreme hurtful, & hath nothing profitable in it.

b The princes of the people command the prophets not to ſpeake and inculcate ſo much of future afflictions.

c God anſvvereth, that his threates procede from his mercie. For he vvould ſaue al and thoſe that either *vvalke rightly*, or repent ſhal feele the effect of his mercie, but except they be admoniſhed, neither the good vvil perſeuere in goodnes, nor the euil returne into the right vvay.

d In further proofe of Gods mercie he promiſeth to gather his Church of al nations by Chriſt.

CHAP. III.

For the ſinnes of the rich opreſſing the poore, 5. of falſe prophets flatering for lucre, 9. and of Iudges peruerting iuſtice, 12. Ieruſalem, and the temple ſhal be deſtroyed.

1 AND I ſayd: Heare ye princes *a* of Iacob, & ye dukes of
the houſe of Iſrael: Why, is it not your part to know
iudgement.

a The chief of both the kingdomes (the

iudgement,† which hate good,and loue euil: which violently 2
take away their skinnes from them, and their flesh from their
bones? † Which haue eaten the flesh of my people, and haue 3
ſlead their skinne from them: and haue broken, and cut their
bones as in a kettle & as it were flesh in the middes of a potte.
shal they crie to our Lord, and he wil not heare them: and he
wil hide his face from them at that time, as they haue done
wickedly in their inuentions. † Thus ſayth our Lord vpon 5
b the prophets, that ſeduce my people: that bite with their
teeth, nnd preach peace: and if a man geue not ſomething in
their mouth, they ſanctifie battel vpon him. † Therfore there 6
shal be nigt to you for viſion, and darkenes to you for diuination: and the ſunne shal goe downe vpon the prophets, & the
day shal be darkened ouer them.† And they shal be confounded that ſee viſions, and the diuiners shal be confounded: and 7
al shal couer their faces, becauſe there is no anſwer of God.
† But yet I am replenished with the ſtrenght of the ſpirit of our 8
Lord, with iudgement, and power: to declare vnto Iacob his
wickednes, and to Iſrael his ſinne. † Heare this ye princes 9
of the houſe of Iacob, and ye *c* iudges of the houſe of Iſrael:
which abhorre iudgement, & peruert al right thinges. † Which 10
build Sion in bloud, and Ieruſalem in iniquitie. † Her princes 11 Ezec. 22. Soph. 3.
iudged for gifts, and her prieſts taught for wages, and her prophets diuined for money: & they reſted vpon our Lord, ſaying:
Why, is not our Lord in the middes of vs? euils shal not come
vpon vs. † *d* For this, becauſe of you, Sion shal be ploughed 12 Iere. 26.
as a filde, and Ieruſalem shal be as an heape of ſtones, and the
mount of the temple as the high places of foreſts.

tvvo tribes, & the tenne) were great extorcioners, and the poore murmuring against the rich alſo extorted ech from other: imitating the greater ſorte in euil.

b Falſe prophetes ſought alſo their priuate gaine.

c Likewiſe the Iudges peruerted iudgement ſcraping their temporal profite of other mens quarels.

d And therfore al ſortes greeuously offending shal al vvorthely periſh.

CHAP. IIII.

Manie Gentiles shal beleue in Chriſt: 6. and laſtly the multitude of Iewes. 8. In the meane time the two tribes shal be caried into captiuitie, and be deliuered againe.

AND it shal be: In *a* the later end of dayes there shal be the 1 Iſa. 2.
mount of the houſe of our Lord prepared in the toppe
of mountaines, and high aboue the hilles: and peoples shal
flow to it. † And manie nations shal haſten, & shal ſay: Come, 2
let vs goe vp to the mountaine of our Lord, & to the houſe of
the God of Iacob: & he wil teach vs of his wayes, and we shal
goe in this pathes: becauſe out of Sion shal the law goe forth,
and the word of our Lord out of Ieruſalem. † And he shal 3
iudge

a The Ievves confeſſe this prophecie to be of Chriſt the promiſed Meſſias: but denie it to be of our Sauiour IESVS of Nazareth, framing for their

iudge betwen manie peoples, and he shal rebuke ſtrong na-
tions vnto a far of: and they *b* shal cut their ſwordes into cul-
ters, and their ſpeares into ſpades: nation shal not take ſword
againſt nation: and they shal no more learne to make battel.
4 † And euerie man shal ſitte vnder his vine, & vnder his figtree,
and there shal be none to make them afrayd: becauſe the
5 mouth of the Lord of hoſts hath ſpoken it. † Becauſe *c* al
peoples wil walke euerie one in the name of his God: but we
shal walke in the name of the Lord our God for euer and euer.
6 † In that day, ſaith our Lord; *d* I wil gather her that halteth:
and her that I had caſt out, I wil gather vp, & her whom I had
Soph. 3. 7 afflicted. † And I wil make her that halted into a remnant:
Luc. 1. and her that had laboured into a mightie nation: and our Lord
Dan. 7. wil reigne ouer them in mount Sion, from this time now and
8 for euer. † And thou *e* the towre of flocke, clowdie of the
daughter of Sion shal come to thee: and the firſt powre shal
9 come the kingdom to the daughter of Ieruſalem. † Now why
art thou drawne together with penſiſnes? why, is there not a
king to thee, or is thy counſelor periſhed, becauſe ſorow hath
10 apprehended thee as a woman in trauel? † Sorow thou & la-
bour ô daughter of Sion as a woman in trauel: becauſe now
shalt thou goe out of the citie, and shalt dwel in the countrie,
and shalt come euen to Babylon, there thou shalt be deliuered:
there our Lord wil redeme thee out of the hand of thine ene-
11 mies. † And now manie nations are gathered together vpon
thee, which ſay: Let her be ſtoned: and let our eye looke vpon
12 Sion. † *f* But they haue not knowne the cogitations of our
Lord, and haue not vnderſtood his counſel: becauſe he hath
13 gathered them together as the haye of the floore. † Ariſe, and
thresh ô daughter of Sion: becauſe I wil make thy horne of
yron, and thy hoofes I wil make of braſſe: & thou shalt breake
in peeces manie peoples, and shalt kil the ſpoiles of them to
our Lord, and their ſtrength to the Lord of the whole earth.

purpoſe diuers arguments, which the lerned may ſee very vvel confuted by Doct. *Franc. Ribera, in this place.* *The later dayes* are this whole time from Chriſt to the end of the vvorld, which is the laſt time or ſtate, after which shal be no other ſtate of time, but eternitie. Though in ſome places, *the later dayes*, or *laſt dayes*, ſignifie the time that fo-lovveth after the thing then mentioned. as. *Iſa.* 9. *v.* 1. 2 *Tim.* 3. *v.* 1.

b True and ſincere chriſtians loue & kepe, peace, yea rather ſuſtaine iniuries with meeknes then contend one againſt an other. 1 *Cor.* 6.

c Al ſuch quiet patient people as vvalke in the name of God our Lord, wil kepe this peace, yea *euen vvith them that hate peace. Pſ* 119. ſuffering perſecution with alacritie of minde. *Heb.* 10. *v.* 34. S. *Iren l.* 4. *c* 67. *aduerſ hæreſ.* S *Iuſtin. Apolog.* 2. *pro Chriſtian.* S. *Cyril in hunc locũ.* *d* The Iewes shal be at laſt conuerted to Chriſt. *e* Captiuitie of the two tribes. *f* The relaxation from captiuitie.

CHAP. V.

Ieruſalem shal be beſieged and taken (2. Chriſt shal be borne in Bethlehem) 3. the Iewes shal not be wholly reiected, vntil the Gentiles beginne to embrace the true faith. 4. Which shal be ſpred in the whole world, 8. pure from idolatrie, 14. and the incredulous punished.

NOw ſhalt thou be ſpoiled *a* daughter of the ſpoiler: 1
they haue layd ſiege vpon vs, with a rod ſhal they ſtrike
the cheeke of the iudge of Iſrael. † AND THOV BETHLEHEM, 2
Ephrata, art *b* a litle one in the thouſands of Iuda: out of thee
ſhal come forth vnto me he that ſhal be the dominatour in Iſrael:
and his coming forth ″ from the begynning, from the
dayes of eternitie. † Therfore ſhal he geue them euen til the 3
time, wherin ſhe that traueleth ſhal bring forth: and the remnant
of his bretheren ſhal be conuerted to the children of Iſrael.
† And he ſhal ſtand, and feede in the ſtrength of our Lord, 4
in the height of the name of our Lord his God: and they ſhal
be conuerted, becauſe now ſhal he be magnified euen to the
endes of the earth. † And this man ſhal be peace: when the 5
Aſſyrian ſhal come into our land, and when he ſhal tread in
our houſes: and we wil rayſe vpon him ″ ſeuen paſtours, and
″ eight principal men. † And they ſhal feede the land of Aſſur 6
in the ſword, and the land of Nemrod in the ſpeares therof:
and he ſhal deliuer from Aſſur, when he ſhal come into our
Land, and when he ſhal tread in our coaſts. † And the remnant 7
of Iacob ſhal be in the middes of manie peoples as dew from
our Lord, and as droppes vpon the graſſe, which expecteth not
man, and tarieth not for the children of men. † And the remnant 8
of Iacob ſhal be in the Gentiles in the middes of manie
peoples, as a lion among the beaſts of the foreſts, and as a lions
whelpe among the flockes of cattel: who when he hath paſſed,
and troden downe, and taken, there is none to deliuer. † Thy 9
hand ſhal be exalted ouer thine enemies, and al thine enemies
ſhal periſh. † And it ſhal be in that day, ſayth our Lord: I wil 10
take away thy horſes out of the middes of thee, and wil deſtroy
thy chariots. † And I wil deſtroy the cities of thy land, and 11
wil deſtroy al thy munitions, and I wil take away ſorceries
out of thy hand, & there ſhal be no diuinations in thee. † And 12
I wil make thy ſculptils to periſh, and thy ſtatuees out of the
middes of thee: and thou ſhalt no more adore the workes of
thy handes. † And I wil plucke vp thy groues out of the middes 13
of thee: and wil deſtroy thy cities. † And I wil doe vengeance 14
in furie and in indignation among al the nations, that haue not
heard.

a Ieruſalem is called *daughter of the ſpoiler*, that is, addicted to ſpoyling & oppreſſing the poore as *ch. 3.* and therfore ſhal be ſpoyled; yet ſhal be reſtored, & conſerued, til Bethlehem bring forth the Dominatour, Chriſt our Lord.

b Bethlehem a ſmal citie, of leaſt account amongſt manie yet by Chriſt borne there, it became not a *litle one*, but more excellent then manie others. *Mat. 2. v. 6.*

Mat. 2.
Ioan. 7.

ANNOTATIONS. CHAP. V.

Chriſt man and God.

2. *From the beginning, from the dayes of eternitie*] To ſignifie that Chriſt taking mans nature, vvas neuertheles eternal God vvith the Father and Holie Ghoſt,

the

the prophet addeth that he vvas *from the beginning, and from the dayes of eternitie.* vvhich maner of ſpeach, by iterating the ſame termes, as alſo *ſeculum ſeculi, ſecula ſæculorum.* & the like, ſignifie abſolute eternitie. Though the ſame wordes put ſingle, in ſome places do only importe long time, or during ſuch a ſtate; as *Exo. 21. v. 6. Pſal. 23. v. 7. & 9.*

5. *Seuen paſtors, eight principal men*] Chriſt raiſeth vp, and alvvayes conſerueth manie, or a great number (ſignified by the tvvo myſtical numbers, *ſeuen* and eight) to defend the faithful people of the Church, againſt *Aſſur*, & *Nemrod*, that is, againſt al perſecutors and aduerſaries. Theſe defenders are the Fathers and Doctors of the Church, eſpecially Biſhops, vvho are here called *Paſtors*, to admoniſh them, that their office is to feede the people vvith ſpiritual foode, doctrine and Sacraments: and are called alſo princes, or *principal men*, to admoniſh the people to obey, and folovv their ordinance. As S. Paul alſo admoniſheth: *Obey your Prelates, and be ſubiect to them. For they vvatch as being to render* account for yout ſoules. *Heb. 13.*

The Church hath alvvayes true paſtors.

CHAP. VI.

God expoſtulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude, for his ſingular benefites: 6. who is not pacified with ſacrifices, 8. but by doing iuſtice. 9. which they not doing, 13. shal be afflicted by their enimies.

1 HEARE ye what our Lord ſpeaketh: Ariſe, contend in
iudgement againſt the mountaines, & let the hilles heare
2 thy voice. † Let the mountaynes heare the iudgement of our
Lord, & the ſtrong fundations of the earth: becauſe the iudgement of our Lord is with his people, and with Iſrael he wil be
3 iudged. † *a* My people what haue I done to thee, or what haue
4 I moleſted thee? anſwer me. † Becauſe I brought thee out of
the Land of Ægypt, & deliuered thee out of the houſe of them
that ſerued: and ſent before thy face Moyſes, and Aaron, and
5 *b* Marie? † My people remember I pray thee, what Balach
the king of Moab purpoſed: and what Balaam the ſonne of
Beor anſwered him: from Setim euen to Galgal, that thou
6 mightſt know the iuſtices of our Lord. † What worthie thing
shal I offer to our Lord? shal I bow the knee to the high God?
What shal I offer vnto him holocauſts, & calues of a yeare old?
7 † Why, can our Lord be pacified with thouſandes of rammes,
or with manie thouſandes of fatte buckgoates? Why, shal I
geue my firſt borne for my wickednes, the fruite of my womb
8 for the ſinne of my ſoule? † I wil shew thee ô man what is
good, and what our Lord requireth of thee: Verely *c* to do
iudgement, and to loue mercie, and to walke ſolicitous with
9 thy God. † The voice of our Lord crieth to the citie, and ſaluation shal be to them that feare thy name: heare ye ô tribes,
10 and who shal approue it? † As yet there is fire in the houſe of

Iere. 2.
Exo 14.
Num. 22.

a VVheras God ſhevved moſt ſingular great benefits the vngratful malignant people required him with moſt vvicked & reprochful crueltie. As is excellently ſet forth, *in the Churches ſeruice on good frieday.*

b Both Moyſes & Aaron were figures of our Sauiour, and their ſiſter Marie a figure of B Marie the mother of Chriſt.

c VVorkes of iuſtice, & mercie do farre excel external ſacrifice of the old lavv.

the impious, treaſures of iniquitie, and a leſſer meaſure ful of
wrath. † Why, ſhal I iuſtifie an impious balance, and the deceitful 11
weights of the bag? † By which her richmen were repleniſhed 12
with iniquitie, and the inhabitants therin ſpake lies,
and their tongue was fraudulent in their mouth. † And I therfore 13
begane to ſtrike thee with perdition for thy ſinnes. † Thou 14
ſhalt eate, & ſhalt not be filled: and thy humiliation in the middes
of thee: and thou ſhalt apprehend, and ſhalt not ſaue: and
whom thou ſhalt ſaue, I wil geue vnto the ſword. † Thou 15
ſhalt ſow, and ſhalt not reape: thou ſhalt tread the oliue, and
ſhalt not be anoynted with the oyle: and preſſe muſte, & ſhalt
not drinke the wine. † And thou haſt kept the precepts *d* of 16
Amri, and al the worke of the houſe of Achab: and thou haſt
walked in their willes, that I might geue thee into perdition,
and the inhabitants therin into hiſſing, and the reproch of my
people you ſhal beare.

Leuit. 26. Deut. 28. Agge. 1.

d Thou Ieruſalem art ſo wicked & fooliſh, as to imitate the moſt vvicked kings and people of the tenne tribes Amri, & Achab. 3. *Reg* 16. *v.* 25. & 30.

CHAP. VII.

The prophet lamenteth, that for al his preaching few are good, and manie corrupt in maners: 5. therfore their miſeries approch: 7. from which they ſhal be againe deliuered, 14. and proſper, 20. and al mankind ſhal be redemed by Chriſt.

VVO is me, becauſe I am become as he that gathereth 1
in autumne the cluſters of vintage: there is no cluſter
to eate, timely ripe figges my ſoule hath deſired. † The holie is 2
periſhed out of the earth, & there is *a* none righteous among
men: al lie in wayte for bloud, euerie one hunteth his brother
to death. † The euil of their handes they cal good the prince 3
requireth, and the iudge is in rendring: and the great man hath
ſpoken the deſire of his ſoule, and they haue trubled it. † He 4
that is left among them, is as a brier: and he that is righteous,
as the thorne of the hedge. The day of thy ſpeculation, thy
viſitation cometh: now ſhal be the deſtruction of them.
† *b* Beleue not a frend, and truſt not in prince: from her that 5
ſleepeth in thy boſome, keepe the cloſures of thy mouth. † Be- 6
cauſe the ſonne doth contumelie to the father, & the daughter
ryſeth agaynſt her mother, the daughter in law againſt her
mother in law: & a mans enemies they of his owne houſhold.
† But I wil looke towards our Lord, I wil expect God my ſa- 7
uiour: my God wil heare me. † Reioyce not thou mine ene- 8
mie ouer me, becauſe I am fallen: I ſhal ariſe, when I haue ſitte
in

Mat. 10. v. 21. 35.

a Such general ſpeach doth not importe abſolutly al vvithout exception, but that very manie or the farre greater part of the vvicked remaned ſo ſtil notvvithſtanding the prophetes diligence in preaching, by the vvhich fevv were conuerted

b In time of great & general diſtreſſe ne reſt freindes

9 in darkenes, our Lord is my light. † I wil beare the wrath
of our Lord, becauſe I haue ſinned to him: vntil he iudge my
iudgement: he wil bring me forth into the light, I ſhal ſee his
10 iuſtice. † And mine enemie ſhal behold, and [c] ſhe ſhal be coue-
red with confuſion, which ſayth to me, where is the Lord thy
God? Mine eyes ſhal looke on her: now ſhal ſhe be into con-
culcation as the myre of the ſtreetes. † The day that thy walles
may be builded vp: in that day ſhal the law be made far of.
12 † In that day and Aſſur ſhal come euen to thee, & euen to the
fenſed cities, and from the fenſed cities euen to the riuer, and
13 to ſea from ſea, and to mountaine from mountaine. † And the
land ſhal be into deſolation for the inhabitants therof, and for
14 the fruite of their cogitations. † [d] Feede thy people with thy
[e] rod, the flocke of thine inheritance, them that dwel alone in
in the foreſt, in the middes of Carmel: they ſhal feede vpon
15 Baſan and Galaad according to the dayes of old. † According
to the dayes of thy coming forth out of the Land of Ægypt I
16 wil ſhew him meruels. † The nations ſhal ſee, and ſhal be con-
founded vpon al their ſtrength: they ſhal put the hand vpon
17 the mouth, their eares ſhal be deafe. † They ſhal licke duſt as
ſerpents, as the creeping beaſts of the earth, they ſhal be tru-
bled in their houſes: the Lord our God they ſhal dreade, and
18 ſhal feare thee. † What God is like to thee, which takeſt away
iniquitie, and paſſeſt ouer the ſinne of the remnant of thine in-
heritance? he wil ſend his furie in no more, becauſe he is wil-
19 ling mercie. † He wil returne, and wil haue mercie on vs: he
wil lay away our iniquities: and he wil caſt al our ſinnes into
the botome of the ſea. † Thou wilt geue [f] truth to Iacob,
[g] mercie to Abraham: which thou haſt ſworne to our fathers
from the dayes of old.

Iere.10. Act.10. Colloſ.2.

Luc.1.v.55.73. Gen.22.v.17.

euen domeſtical may not be truſted, becauſe euerie one in ſuch caſe hath care of himſelf, though it be vvith preiudice of others.

[c] Babylon ſhal be taken and ſpoyled by the Medes & Perſians, by them the Iewes ſhal be deliuered: vvherat the Chaldees vvil much repine.

[d] Paſtors office is to feede and rule,

:: vvith meate, and rodde; vvith doctrine and diſcipline.

[f] God gaue *truth to Iacob* performing that vvhich was promiſed, [g] of his mere mercie to Abraham.

THE PROPHECIE OF NAHVM.

NAHVM *borne* in Elceſe *a towne in Galiley*, prophecied ſhortly after the captiuitie of the tenne tribes, againſt Niniue, *about fiftie yeares after Ionas preaching, and their repentance; when they became more wicked then before: foreſhewing their vtter ruine, and ignominie. In figure of the deſtruction of idolatrie in al nations, by* Chriſt euangelizing and announcing peace, *to al that wil beleue in him.*

S. Ierom. Epiſt ad Paulin.

Nahum prophecied about 50. yeares after Ionas, nere 135. before the deſtruction of Niniue.

CHAP. I.

Niniue ſhal be deſtroyed, not able to eſcape Gods powreful wrath. 9. The Aſſirians ſhal not preuaile againſt Ieruſalem: 13. but themſelues ſhal be ſlaine.

a *Burden* ſignifieth comminatorie & penſiue prophecie of ruine and puniſhment. Allegorically *Nahum* according to his name, comforteth the iuſt, ſhevving that God vvil reuenge them by deſtroying *Niniue the beautiful* great citie, that is, the terreſtrial vvorld called *coſmos beautful*, and then reward his Sainctes in eternal glorie.

b The Aſſirians accounting themſelues aſſured to take and ſpoile Ieruſalem, and therupon banketting and drinking were defeated al in one night.

c To Senacherib ſucceded his ſonne Aſarhaddon, but preſently after the vvhole lineage vvas deſtroyed 4 Reg 19.

THE [a] burden of Niniuie. The booke of the viſion of 1
Nahum the Elceſeite. † God is ielous, & our Lord 2
reuenging, our Lord reuenging, and hauing furie:
our Lord reuenging on his aduerſaries, and he is
angrie with his enemies. † Our Lord is patient, and great of 3
ſtrength and clenſing, he wil not make innocent. Our Lords
wayes in tempeſt, and whirlewind, and clowdes the duſt of his
feete. † Rebuking the ſea, and driyng it vp: and bringing al riuers 4
to a deſert. Baſan is weakened and Carmel: & the floure
of Libanus is faided. † The mountaines were moued at him, 5
and the hilles were deſolate: and the earth hath trembled at
his preſence, and the world, and al that dwel therin. † Befote 6
the face of his indignation who ſhal ſtand? and who ſhal reſiſt
in the wrath of his furie? his indignation is powred out as fire:
and the rockes are diſſolued by him. † Our Lord is good, and 7
ſtrenghning in the day of tribulation: and knowing them that
hope in him. † And in a floud paſſing by, he wil make a conſummation 8
of the place therof: & darkenes ſhal purſew his enemies.
† VVhat thinke ye againſt our Lord? conſumation he
wil make: there ſhal not riſe duble tribulation. † Becauſe as 10
thornes claſpe one an other: ſo [b] the feaſt of them that drinke
together: they ſhal be conſumed as ſtuble ful of drienes. † Out 11
of thee ſhal come forth one that thinketh malice againſt our
Lord in the minde deuiſing preuarication. † Thus ſaith our 12
Lord: If they ſhal be perfect: and ſo a great manie, ſo alſo ſhal
they be ſhorne, and he ſhal paſſe by: I haue afflicted thee, and
I wil afflict thee no more. And now I wil breake his rod from 13
of thy backe, and I wil burſt thy bondes in ſunder. † And Our 14
Lord wil command vpon thee, there [c] ſhal not be ſowen of
thy name any more: out of the houſe of thy God I wil deſtroy
ſculptil, & molten, I wil put thy graue, becauſe thou art diſhonored.
† Behold vpon the mountaines the feete of him that 15 Iſa. 52. Rom. 10.
Euangalizeth, and preacheth peace: celebrate ô Iuda thy feſtiuities,
& render thy vowes: becauſe Belial ſhal no more adde
to paſſe through thee, he is wholly periſhed.

CHAP.

CHAP. II.

The Chaldees ſhal mightely inuade the Aſſirians, 5. take and ranſacke Niniue.

1 HE is come vp that [a] shal ſcatter before thee, that shal
keepe the ſeige: behold the way, fortifie the loynes,
2 ſtrengthen force excedingly. † Becauſe our Lord hath rendered
[b] the pride of Iacob, as the pride of Iſrael: becauſe the
waters haue diſſipated them, and haue marred their branches.
3 † The buckler of his valiants fyrie, the men of the armie in
ſcarlets, the raynes of the chariot fyrie in the day of his preparation,
4 and the driuers are brougt aſleepe. † In the wayes they
are trubled, the chariots ſtrooke one agaynſt an other in the
ſtreetes: their appearance are as it were lampes, as it were
5 lightning running to and fro. † He wil remember his valiants,
they shal fal in their wayes: they shal quickly ſcale the walles
6 therof, and a bowre shal be prepared. † The gates of the riuers
are opened, and the temple throwen downe to the ground.
7 † And the ſouldiar is led away captiue: and her handmayds
were led away mourning as doues, murmuring in their hartes.
8 † And Niniue [c] her waters as it were a fiſhpoole of waters: but
Iſa. 2. themſelues are fled [d] Stand ſtand, & there is none that wil return.
9 † Spoile the ſiluer, ſpoile the gold: and there is no end
of the riches of al veſſels that are to be deſired. † She is diſſipated,
and rent, and torne: and pyning hart, and diſſolution of
the knees, and defect in al reynes: and the faces of them al as
11 the blacknes of a pot. † [e] VVhere is the habitation of lions, &
the paſture of lions welps, to which the lion went, to goe in
thither, the lions whelpe, and is there none to make them afrayd?
12 † The lion hath caught ſufficiently for his welpes, and
hath killed for his lioneſſes: and he hath filled his dennes with
13 praye, and his couch with rauening. † Behold I to thee, ſaith
the Lord of hoſts, and I wil burne thy chariots euen to ſmoke,
and the ſword shal eate thy litle lions: and I wil deſtroy thy
praye out of the land, and the voice of thy meſſengers shal be
heard no more.

[a] Nabuchodonoſor inuading the territorie of Niniue vvaſted al thinges, and then aſſaulted and tooke the citie.

[b] The Aſſirians became more proud and inſolent after they had ſpoiled the tvvo tribes & caried the ten into captiuitie and therfore God vvil novv reuenge this pride.

[c] The people of Niniue, vvhen the wal of the citie ſhal once be broken by the enemies, vvil flee away as vvater runneth out of a pond, or fiſhpoole, vvhen the banke is broken.

[d] Although ſome of more corege wil exhorte the fugitiues to ſtay, and ſight for their citie, it vvil not auaile, becauſe the moſt part vvil ſeeke to eſcape by running avvay. [e] The king of Aſſirians like a furious lion gathered praye out of al countries, and brought it into Niniue as into his denne, but at laſt ſhal be ſpoyled of al.

CHAP. III.

A deſcription of Niniues ruine, 5. made ignominious to al nations: 17. forraine ſouldiars fleing away, and al their owne terrified.

Wo to

VVO to thee ô citie *a* of blouds, al of lying ful of tearing: 1 Ezec. 24.
ſpoile ſhal not depart from thee. † The voice 2 Habac. 2.
of the whippe, and the voice of the violence of the wheele, &
of the neighing horſe, and of the feruent chariot, and of the
horſman mounting. † And of the gliſtering ſword, and of the 3
glittering ſpeare, and of a multitude ſlaine, and of a greuous
ruine: neither is there an end of corſes, and they ſhal fal
on their bodies. † Becauſe of the multitude of the fornications, 4
of the harlot beautiful & grateful, and hauing ſorceries,
which hath ſold nations in her fornications, & families in her
ſorceries. † Behold I to thee, ſayth the Lord of hoſts: and I 5
wil diſcouer thy priuie parts in thy face, and wil ſhew to the Iſa. 47.
Gentils thy nakednes, & to kingdoms thine ignominie. † And 6
I wil throw vpon thee abominations, and wil vſe thee contumeliouſly,
and wil put thee for an example. † And it ſhal be, 7
euerie one that ſhal ſee thee, ſhal leape backe from thee, and
ſhal ſay: Niniue is waſted: who ſhal ſhake the head vpon thee?
whence ſhal I ſeeke a cōforter for thee? † Why, art thou better 8
then *b* Alexandria ful of peoples, which dwelleth in the riuers?
waters round about it: whoſe riches, the ſea: waters the walles
therof. † Æthiopia the ſtrength of it, and Ægypt, & there 9
is no end: Afrike, and the Libyans haue bene in thine ayde.
† But ſhe alſo in tranſmigration was led into captiuitie: her 10
litle ones were daſhed in the head of al wayes, and vpon her
noble ones, they haue caſt lot, and al her great men were made
faſt in fetters. † Thou alſo therfore ſhalt be made drunke, and 11
ſhal be deſpiſed: and thou ſhalt ſeeke helpe of the enemie.
† Al thy munitions as figtrees with their grene figges: if they 12
be ſhaken, they wil fal into the mouth of the eater. † Behold 13
thy people wemen in the middes of thee: to thine enimies
the gates of thy land with opening ſhal be opened, fyre ſhal
deuoure thy barres. † Draw thee water for the ſiege, build thy 14
munitions: enter into the clay, and tread, making morter hold
the bricke. † There the fyre ſhal eate thee: thou ſhalt periſh 15
by the ſword, as a bruke it ſhal deuoure thee: be gathered together
as the bruke, be multiplied as the locuſt. † Thou haſt 16
made thy merchandiſes more then are the ſtarres of heauen:
the bruke was ſpred, & flew away. † Thy kepers as the locuſts: 17
& thy litle ones as it were the locuſts of locuſts, which ſwarme
on the hedges in the day of could: the ſunne aroſe, & they flew
away, and their place was not knowen where they were. † Thy 18
paſtours

a Nemrod beganne vvith ſheeding bloud to make himſelf great. *Gen* 10. ſo Ninus who built Niniue, and their ſucceſſors vvere ſtil very bloudie, and otherwiſe wicked, but at laſt after 1200 yeares, vnder Sardanapalus their Monarchie decayed much, as moſt vvriters both Greke & Latin teſtifie, but yet continued longer & floriſhed againe as Doctor Ribera ſhevveth by the holie Scriptures, & continued in al from Ninus time til it vvas deſtroyed by the Chaldees, about 1440. yeares, yea & vvas repayred againe & vvas great after the relaxation of the Ievves from captiuitie. As *Euſebius. S. Auguſtin. S. Beda and others vvrite.*

b This citie was firſt called *No*, but being deſtroyed by the Chaldees,

paſtours ſlumbred, ô King of Aſſur, thy princes ſhal be buried
thy people lay hid in the mountaynes, and there is none to gather
19 them together. † Thy deſtruction is not obſcure, thy
plague is very ſore: al that haue heard the fame of thee, haue
clapped the hand vpon thee: for vpon whom hath not thy malice
paſſed alwayes?

and reedified by K. Alexander vvas then called by his name. S. *Ierom.*

THE PROPHECIE OF HABACVC.

HABACVC *borne in BeZochar prophecied the ſame time with Nahum foreſhewing the victories of the Chaldees ſubdewing manie nations, namely the kingdom of Iuda, deſtroying Ieruſalem and the temple, and carying the people captiue into Babylon; and afterwards the ruine of the ſame Chaldees, and relaxation of the Iewes: at laſt the coming of Chriſt, with diuers particular Myſteries deſcribed in a Canticle from his Incarnation to the general Iudgement, and eternitie of the next world.*

Habacuc prophecied of the tvvo tribes: of the Chaldees: and of Chriſt.

CHAP. I.

The prophet lamenteth the imminent ruine of the people, by the inſolent crueltie of the Chaldees: 12. eſpecially for that the holie citie ſhal be ranſacked by idolaters, and moſt wicked men.

1 THE [a] burden that Habacuc the prophete ſaw.
2 † How long ô Lord ſhal I crie, and thou wilt not
heare? ſhal I crie out to thee ſuffering violence,
3 and thou wilt not ſaue? † Why haſt thou ſhewed
me iniquitie and labour, to ſee praye and iniuſtice againſt me?
4 and iudgement is made, & contradiction more mightie. † For
this cauſe is the law torne, & iudgement came not to the end:
becauſe the impious preuaileth agaynſt the iuſt, therfore doth
5 there come forth peruerſe iudgement. † Behold ye in the nations,
and ſee: meruel, and be aſtonied: becauſe [b] a worke
is done in your dayes, which no man wil beleue when it ſhal
6 be told. † Becauſe loe I [c] wil rayſe vp the Chaldees, a bitter &
ſwift nation, walking vpon the latitude of the earth, to poſſeſſe
7 tabernacles not their owne. † It is horrible, and terrible:
out of it ſelf ſhal the iudgement, and the burden therof procede.
8 † His horſes lighter then leopards, and ſwifter then euening
wolues; and his horſemen ſhal be ſpred abrode, for his
horſemen ſhal come from a far, they ſhal flie as an eagle haſtening
9 to eate. † Al ſhal come to the praye, their faces a burning

Act. 13. v. 41.

[a] This prophet expreſſeth not againſt vvhat kingdom citie or perſon this burden is: the reaſon vvherof ſemeth to be, becauſe it is againſt very manie and diuers, yea againſt al perſecuters of Gods ſeruantes.

[b] S. Paul alleageth this place in the myſtical ſenſe *Act* 13 in the literal the coherence is very obſcure.

[c] The Chaldees vvere not yet comen to their greatnes, and therfore this could not

ning winde: & he shal gather together as the ſand, captiuitie.
† And he shal triumph ouer kinges, & tyrants shal be his laug- 10
hing flocke, and he shal laugh vpon euerie munition, and shal
caſt vp a mount, and shal take it. † *d* Then shal the ſpirit be 11
changed, and he shal paſſe, & fal: this is his ſtrength of his God.
† Why waſt thou not from the beginning ô Lord my God, my 12
holie one, & we shal not dye? Lord thou haſt appoynted him
for iudgement: and ſtrong to chaſtiſe, thou haſt founded him.
† Thine eyes are cleane, from ſeing euil, & thou canſt not looke 13
toward iniquitie. Why lookeſt thou not vpon them that doe
vniuſt thinges, & holdeſt thy peace when the impious deuou-
reth him that is more iuſt then him ſelf? † And thou wilt make 14
men as the fishes of the ſea, & as the creeping beaſt not hauing
a prince. † *e* He lifted vp al in the hooke, he drew it in his traine, 15
and gathered it into his nette: vpon this he wil be glad and re-
ioyce. † Therfore wil he immolate to his trayne, and he wil 16
ſacrifice do his nette: becauſe by them his portion is fatte, and
his meate choſen. † For this cauſe therfore ſpreddeth he his 17
trayne, and alwayes to kil *f* the nations he wil not ſpare.

be the ſame Habacuc mentioned. *Daniel.* 14. v. 32.

d After that the Chaldees ſhal haue ſubdued the Aſſirians, they ſhal alſo be ouerthrowne by others, to witte, by the Medes and Perſians.

e The Chaldees and other victorious nations conquering other countries attribute al to their owne induſtrie, & forces, honoring themſelues, and not God.

f Men of al nations.

CHAP. II.

The captiuitie of the two tribes, their relaxation, Chriſt wil aſſuredly come though not quickly. 5. Their afflicters (the Chaldees) shal be deſtroyed; 18. and al other idolaters.

I *a* WIL ſtand vpon my watch, and fixe my ſteppe vpon the 1
munition: and I wil behold, to ſee what may be ſayd to me,
and what I may anſwer to him that rebuketh me. † And our 2
Lord anſwered me, & ſayd: Write the viſion, & make it playne
vpon tables: that he which runneth may read it ouer. † Becauſe 3
as yet the viſion is far, and it shal appeare at the end, and shal
not lye: if he shal make tariance, expect him: becauſe coming
he wil come, & he *b* wil not ſlacke. † Behold he that is incredu- 4
lous, his ſoule shal not be right in him ſelf: but *c* the iuſt shal
liue in his faith. † And as wine deceiueth him that drinketh: 5
ſo shal the prowd man be, and he shal not be beautified: who
as it were hel, hath dilated his ſoule: and himſelf as death, and
he is not filled: and he hath gathered together vnto him al na-
tions, and hath heaped together vnto him al peoples. † Why, 6
shal not al theſe take vp a parable vpon him, and a ſpeach of
obſcure ſayings of him: and it be ſayd: Wo to him, that multi-
plieth thinges not his owne? how long alſo doth he agrauat
againſt

Iſa. 21.

Pſal.

Ioan. 3. *Rom.* 1. *Gal.* 3. *Heb.* 10.

a The wordes of the prophet expecting vvhat God wil further reuele vnto him.

b He that cometh at the time appointed though it be long, is not ſlacke.

c The principal comforte of the iuſt conſiſteth in their faith and confidence of the vvorld to come. VVherby they liue vvith conſolation, vvheras

7 againſt himſelf thicke clay? † Why, ſhal they not riſe ſodenly,
that ſhal bite thee: and they that teare thee, be rayſed vp,
8 and thou be for a ſpoile to them? † Becauſe thou haſt ſpoiled
manie nations, al that ſhal be left of the peoples ſhal ſpoile
thee: for the bloud *d* of man, and the iniquitie of the land,
9 of the citie, and of al that dwel therein. † Wo to him that
gathereth together naughtie auarice to his houſe, that his neſt
may be on high, and thinketh he is deliuered out of the hand
10 of euil. † Thou *e* haſt thought confuſion to thy houſe, thou
haſt cut in ſunder manie peoples, and thy ſoule hath ſinned.
11 † Becauſe the ſtone out of the wal ſhal crie: and the timber,
that is betwen the iunctures of the buildings, ſhal anſwer.
12 † Wo to him that buildeth a citie in blouds, and prepareth a
13 citie in iniquitie. † Why, are not theſe thinges from the Lord
of hoſts? For the peoples ſhal labour in much fire: and the na-
14 tions in vaine, and they ſhal faynt. † Becauſe the earth ſhal be
replenished, that they may know the glorie of our Lord, as
15 waters couering the ſea. † Wo to him that geueth drinke to
his freind, putting in his gal, and making drunke, that he may
16 behold his nakednes. † Thou art filled with ignominie for
glorie, drinke thou alſo, and be faſt a ſleepe: the cuppe of the
right hand of our Lord ſhal compaſſe thee, and the vomite of
17 ignominie vpon thy glorie. † Becauſe the iniquitie of Libanus
ſhal couer thee, and the waſting of the beaſts ſhal terrifie them
for the blouds of men, and the iniquitie of the land, and of the
18 citie, and of al that dwel therein. † What profiteth the thing
engrauen, that the forger therof hath grauen it, a molten, and
a falſe image? becauſe the forger therof hath hoped in his for-
19 gerie, to make dumme idols. † Wo vnto him that ſayth to
wood: Awake: Ariſe, to the dumme ſtone. Why, can it teach?
Behold, this ſame is couered with gold, and ſiluer: and there is
20 no ſpirit in the bowels therof. † But our Lord is in his holie
temple: let al the earth be ſilent at his preſence.

Ezec. 24. Nahu. 3.

Pſal. 10.

otherwiſe this miſerable life vvere rather a death *Heb. 10. v. 38. See alſo S. Aug. li. 3. c. 5. cont. duas epiſt. Pelag. li. 14. de Trinit. c. 12. & de ſpiritu & lit. c. 9. & 11.* explicating vvith the Apoſtle that faith is the beginning of ſpiritual life by grace, to vvhich workes of the lavv vvithout faith in Chriſt ſufficed not. *Rom. 1. Gal. 3.*

d For much bloudſhed by the Chaldees for auarice, iniuſtice & other vvickednes they ſhal at laſt be ruined.

e Vvhiles thou thougheſt by rapine & auarice to eternize thy familie & kingdom thou haſt merited the ruine therof.

CHAP. III.

1. The prayer of Habacuc the prophet for * ignorances.

* *Al ſinnes in ſome ſorte procede of ignorance: for remiſſion wherof the prophet prayeth in this Canticle, & that for the ſame Chriſts coming may not be differred: 2. So prophecieth his Incarnation, 3. Natiuitie, 4. Miracles and Doctrine, 5. Paſſion, Reſurrection, and conuerſion of Gentiles: 16. The general Iudgement, Glorie of the bleſſed, & damnation of the reprobate.*

LORD I heard thy hearing, and *a* was afrayd. 2
Lord thy worke in *b* the middes of yeares, quicken it:
In the middes of yeares ſhalt thou make it knowen: when
thou art angrie, thou wilt remember mercie.
† God wil come from *c* the South, and the holie one from 3
mount Pharan: *
His glorie ſhal couer the heauens, and the earth is ful of his
prayſe.
† His brightnes ſhal be as the light, hornes in his handes: 4
There is his ſtrength hid.
† Before his face ſhal death goe. and the deuil ſhal goe forth 5
before his feete.
† He ſtood and meaſured the earth. he beheld, and diſſolued 6
the Gentils: and the mountaines of the world were broken.
The hilles of the world were bowed, by the wayes of his eternitie.
† For iniquitie I ſaw the tents of Æthiopia, *d* the ſkinnes of 7
the land of Madian ſhal be trubled.
† Why, waſt thou angrie with the riuers ô Lord? or was thy 8
furie in the riuers? or thine indignation in the ſea?
Who wilt mount vpon thy horſes, and thy chariots ſaluation.
† Rayſing thou wilt rayſe vp thy bow: the othe to the tribes 9
which thou haſt ſpoken. *
Thou wilt cutte the riuers of the earth.
† The mountaines ſaw thee, and were ſorie, the gulfe of water 10
paſſed. The depth gaue his voice: the height lifted vp his handes.
† The ſunne, and the moone ſtood in their habitation, in the 11
light of thine arrowes, they ſhal goe in the brightnes of thy
glittering ſpeare.
† In freating thou wilt treade downe the earth: in furie thou 12
wilt aſtoniſh the Gentils.
† Thou wentſt forth the ſaluation of thy people: ſaluation with 13
thy Chriſt. Thou ſtrokeſt *e* the head out of the houſe of the
impious, thou haſt diſcouered the fundation euen to the neck. *
† Thou haſt curſed his ſcepters, the head of his warriers, 14
them that come as a whirlewinde to diſperſe me.
Their exultation, as his that deuoureth the poore in ſecrete.
† Thou madeſt a way in the ſea for thy horſes, in the middes 15
of manie waters.
† I heard, and my bellie was trubled: at the voice my lippes 16
trembled. let rottenes enter in my bones, & ſwarme vnder me.

That

a For the great excellent, and admirable mercie of God I was aſtoniſhed as one afrayde, ſeing God himſelf wil take mans nature, and therin pay ranſom & redeme mankind.

b *in the* time diſigned for this purpoſe. The 70. Interpreters reade, *betvven tvvo liuing creatures thou ſhalt be found* and ſo the Church hath in the office of Chriſts Natiuitie and Circumciſion *betvven an oxe and an aſſe in the ſtall.*

e From Bethlem vvhich is ſouthvvard from Ieruſalē.

c In Madian a part of Æthiopia the people liued moſt in tentes, not in houſes ſo here is ſignified that in the tumulte of warres vvil be much remouing of *ſkinnes* that is, of their tentes made of ſkinnes.

e Antichriſt the head of the

* *Sela.* See Annot. Pſal. 9.

* *Sela.*

* *Sela.*

That I may reſt in *f* the day of tribulation: that I may aſcend
to our girded people.
17 † For the figtree ſhal not floriſh: and there ſhal be no ſpring
in the vines. The worke of the oliuetree ſhal deceiue: and the
fields ſhal not yeld meate: the cattel ſhal be cut of from the
fold, and there ſhal be no heard in the ſtalles.
18 † But I wil ioy in our Lord: and wil reioyce in God my IESVS.
19 God our Lord is my ſtrength: and he wil make my feete as of
the harts. and vpon my high places he the conquerer wil lead
me ſinging in pſalmes.

malignant houſe, or conuenticle, ſhal be deſtroyed by Chriſt. *Iſa.* 11. v. 4. 2. *Theſ.* 2.

f Al afflictions are to be patiently ſuſtayned, that vve may haue reſt in the day of iudgement.

* * *

THE PROPHECIE OF SOPHONIAS.

SOPHONIAS *the ſonne of Chuſi borne in Sarabatha of the tribe of Simeon*, in the reigne of Ioſias king of Iuda, *ſomewhat before Ieremie (who beganne in the 13. yeare of the ſame Ioſias. After whom folowed Ezechiel, in the fift yeare of the tranſmigration of king Ioachin, and Baruch in the fift yeare after the deſtruction of Ieruſalem: then Daniel three yeares after him) prophecied the captiuitie of the two tribes, and their relaxation; likewiſe the ruine of diuers Gentiles, the coming of Chriſt; conuerſion of Gentiles, excecation of the Iewes, with their general conuerſion towards the end of the world.*

Sophonias prophecied the captiuitie of the tvvo tribes: their relaxation. And Myſteries of Chriſt.

CHAP. I.

For certaine enormious ſinnes, the captiuitie of the two tribes, is threatned, with admonition to repent, otherwiſe it ſhal be moſt terrible.

1 THE word *a* of our Lord that was made to Sophonie the ſonne of Chuſi, the ſonne of Godolias, the ſonne of Amarias, the ſonne of Ezechias, in the dayes of Ioſias the ſonne of Amon
2 king of Iuda. † *b* Gathering I wil gather together al thinges
3 from the face of the earth, ſayth our Lord: † gathering man,
and beaſt, gathering the foules of the heauen, and fiſhes of the
ſea: and there ſhal be ruines of the impious: and I wil deſtroy
4 men from the face of the earth, ſayth our Lord. † And I wil
ſtretch forth my hand vpon Iuda, and vpon al the inhabitantes
of Ieruſalem: and I wil deſtroy out of this place the remnant
of Baal, and the names of the templewardens with the prieſts:
5 † and them that adore vpon the toppes of houſes the hoſt of
heauen, and adore, and ſweare *c* by our Lord, and ſweare by

a In ſaying *the vvord of our Lord*, the prophets ſignifie that they are not the principal auctors of that vvhich they preach or vvrite, but the miniſters by vvhom God ſpeaketh.

b *Gathering* more cōmonly ſignifieth a benefite, but by that vvhich folovveth,

Melchom. † And them that turne away from after the backe 6
of our Lord, and that haue not ſought our Lord, nor ſearched
after him. † Be ſilent before the face of our Lord God: becauſe 7
d the day of our Lord is nere, becauſe our Lord hath prepared
an hoſt, he hath ſanctified his called. † And it ſhal be: in the 8
day of the hoſt of our Lord I wil viſite vpon the princes, and
vpon *e* the kinges ſonnes, and vpon al that are clothed with
ſtrange clothing: † and I wil viſite vpon euerie one, that arrogantly 9
entereth vpon the threſhold in that day, them that fil
the houſe of our Lord their God with iniquitie, & guile. † And 10
it ſhal be in that day, ſayth our Lord, the voice of clamor from
the gate of fiſhes, and howling from the ſecond, and great
deſtruction from the hilles. † Howle ye inhabitants of the 11
* Morter. Al the people of Chanaan is huſh, al are periſhed that
were wrapped in ſiluer. † & it ſhal be in that time: I wil ſearch 12
Ieruſalem with lampes, and wil viſite vpon the men that are
fixed in their dregges: that ſay in their hartes: The Lord wil
not doe good, and he wil not doe euil. † And their ſtrength 13
ſhal be into ſpoile, and their houſes as a deſert: and they ſhal
build houſes, and ſhal not inhabite them: and ſhal plant vineyards,
& ſhal not drinke the wine of them. † *f* The great day 14
of our Lord is neere, it is neere and exceding ſwift: the voice
of the day of our Lord is bitter, the ſtrong ſhal there haue tribulation.
† That day *g* a day of wrath, a day of tribulation 15
and diſtreſſe, a day of calamitie and miſerie, a day of darknes
and miſt, a day of clowde & whirlewind: † a day of the trumpet 16
and ſound vpon the fenſed cities, & vpon the high corners.
† And I wil afflict men, and they ſhal walke as blindmen, becauſe 17
they haue ſinned to our Lord: and their bloud ſhal be
powred out as duſt, and their bodies as dung. † Yea and their 18
ſiluer, and their gold ſhal not be able to deliuer them in the
day of the wrath of our Lord: in the fire of his ielouſie ſhal
al the earth be deuoured, becauſe he wil make conſummation
with ſpeede to al that inhabit the earth.

* *the valley nere Ieruſalem.*

Amos. 5.

Iere. 30. *Ioel.* 2. *Amos.* 5.

Ezech. 7.

from the face of the earth, it is manifeſt, that God here threatneth to deſtroy ſinners, the kingdom of Iuda. *c* VVhoſoeuer ioyneth falſe goddes vvith God Almightie, in dede ſerueth not God. *d* The day of puniſhment is commonly called the day of our Lord. *Iſa.* 2. *Ioel.* 2. 1. *Cor.* 3. 2. *Theſſ.* 2. *e* Ioachaz vvas depriued of his kingdom and died in Ægypt. 4. *Reg.* 23 Ioakim vvas continually vexed by the Babylonians & other nations, 4. *Reg.* 24. at laſt ſlaine and his bodie caſt out of the citie *Iere.* 22. Sedecias taken, his eyes put out, ſo caried into Babylon, and al his ſonnes ſlaine, Iechonias otherwiſe called Ioachin was kept long priſoner in Babylon, & al the iſſue of Ioſias afflicted. *f* Al theſe afflictions are nere. *g* Repeting and inculcating the ſame termes, doth elegantly deſcribe the greatnes of the future calamities.

CHAP. II.

An exhortation to repent: 4 with prophecie of the deſtruction of the Philiſtims: 8. Moabites and Ammonites; 12. Æthiopians: 13. Aſſirians: 15. with their chief citie Niniue.

COME

1 COme together, be *a* ye gathered together ô nation not
2 to be beloued: † before that the commandment bring
forth the day as duſt paſſing away, before the wrath of the
furie of our Lord come vpon you, before the day of the indignation
3 of our Lord come vpon you. † Seeke our Lord al
ye meeke of the earth, which haue wrought his iudgement:
ſeeke the iuſt, ſeeke the meeke: if by any meanes you may be
4 hid in the day of the furie of our Lord. † Becauſe Gaza *b* is
deſtroyed, and Aſcalon as a deſert, Azotus at noone they ſhal
5 caſt out, and Accaron ſhal be rooted out. † Wo to you that
inhabite the cord of the ſea, ô nation of caſtawayes: the word
of our Lord vpon you ô Chanaan land of the Philiſthims, and
6 I wil deſtroy thee, ſo that there ſhal not be an inhabiter. † And
the cord of the ſea ſhal be the reſt of paſtours, and ſoldes of
7 cattel. † and it ſhal be the cord of him, that ſhal remayne of the
houſe of Iuda, there they ſhal feede: in the houſes of Aſcalon
at euen they ſhal reſt: becauſe our Lord their God wil viſite
8 them, and turne away their captiuitie. † I haue heard the reproch
of Moab, and the blaſphemies of the children of Ammon,
with which they haue vpbrayded my people, and were
9 magnified vpon their borders. † Therfore liue I, ſayth the
Lord of hoſts the God of Iſrael, that Moab ſhal be as Sodom,
and the children of Ammon as Gomorrha, drynes of thornes,
and heapes of ſalt, and a deſert euen for euer: the remnant of
my people ſhal ſpoile them, and the reſidue of my nation ſhal
10 poſſeſſe them. † This ſhal befal them for their pride: becauſe
they haue blaſphemed, and haue beene magnified vpon the
11 people of the Lord of hoſts. † Our Lord ſhal be dreadful vpon
them, and ſhal attenuate al the goddes of the earth: and they
ſhal adore him euerie man out of his owne place, al the ilands
12 of the Gentils. † Yea and you Æthiopians ſhal be ſlaine with
13 my ſword. † And he wil ſtretch forth his hand vpon the North,
and wil deſtroy Aſſur: and he wil lay the Beautiful as a wildernes,
14 and as a place not paſſable, and as a deſert. † And flockes
ſhal lie in the middes therof, al the beaſtes of the Gentils: and
Iſa. 34. onocratulus, and the Irchin ſhal abide in the thresholdes therof:
the voice of one ſinging in the window, the rauen on the
15 vpper poſt, becauſe I wil attenuate her ſtrength. † This is
c the glorious citie dwelling in confidence: that ſayd in her
hart: I am, and beſide me there is none other els: how is ſhe
become as a deſert the couche for beaſtes? euerie one that paſſeth
by her, ſhal hiſſe, and wag his hand.

a Ye that deſerue not Gods loue but rather to be reiected, yet by repentance returne to him and he vvil receiue you.

b It is very frequent in the prophetes to ſpeake of thinges to come as if they were donne already for the certaintie therof. And theſe prophecies of the deſtructions of other nations by the Chaldees, do confirme that vvhich is threatned to the Ievves, for al ſinning, al muſt be puniſhed. And God vvho is Lord of al wil ſovvner or later geue to al as they deſerue.

c Niniue exceeding glorious for antiquitie, greatnes, riches, vvarlike proweſe, & moſt large dominion vvas at laſt deſtroyed.

CHAP. III.

Ieruſalem for reiecting Gods admonitions ſhal be deſtroyed, 7. Chriſt being riſen from death; the Iewes perſecuting the faithful ſhal be reiected, miſerably deſtroyed, 9. and the Gentils called. 11. So his Church ſhal flooriſh. 13. and at laſt the Iewes ſhal be conuerted.

VVO to thee thou *a* prouoking, and redemed citie, 1
the doue. † She hath not heard the voice, and ſhe 2
hath not receiued diſcipline: ſhe hath not truſted in our Lord,
to her God ſhe hath not approched. † Her princes in the middes 3
of her as lions roarnig: her iudges wolues in the euening,
left nothing for the morning. † Her prophets madde, men 4
vnfaythful: her prieſts haue polluted the holie, they haue done
vniuſtly agaynſt the law. † Our iuſt Lord in the middes therof 5
wil not doe iniquitie: in the morning in the morning he wil
* geue his iudgement into light, and it ſhal not be hid: but the
wicked man hath not knowen the confuſion. † I haue deſtroyed 6
the Gentils, & their corners are diſſipated: I haue made
their wayes deſert, whiles there is none that paſſeth by: their
cities are deſolate, not a man remayning, nor any inhabiter.
† I ſayd: Neuertheles thou ſhalt feare me, thou ſhalt receiue 7
diſcipline: and her habitation ſhal not periſh for al
thinges, wherin I haue viſited her: but yet ryſing early they
corrupted al their cagitations. † Wherfore *b* expect me, ſayth 8
our Lord, in the day of my reſurrection til hereafter, becauſe
my iudgement to aſſemble the Gentils, and to gather kingdomes:
& to powre vpon them mine indignation, al the wrath
of my furie: for in the fyre of my ielouſie ſhal al the earth be
deuoured. † Becauſe *c* then wil I reſtore to the peoples, a 9
choſen lippe, that al may inuocate in the name of the Lord, &
may ſerue him with one ſhoulder. † Beyond the riuers of 10
Æthiopia, thence ſhal my ſuppliants the children of my diſperſed
bring me a gift. † In that day thou ſhalt not be confounded
vpon al thine inuentions, wherin thou haſt preuaricated
againſt me: becauſe then wil I take away out of the middes
of thee the loftie ſpeakers of thy pride, & thou ſhalt adde no
more to be exalted in my holie mount. † And I wil leaue in the 12
middes of thee a people poore and needie: & they ſhal hope in
the name of our Lord. † The remnãt of Iſrael ſhal not doe iniquitie, 13
neyther ſhal they ſpeake leaſing, and deceitful tongue
ſhal not be found in their mouth: becauſe they ſhal feede, and
ſhal

Ezec 22; Mich. 3.

* *bring.*

a Ieruſalem vvithout proper merites preferred by Gods ſpecial grace before al other places ſanctified, adorned, protected moſt ſingularly, yet ſtil prouoked him to vvrath contemning his admonitions, and perſiſting and multiplying ſinnes, can not but at laſt be ſeuerely puniſhed.

b About 40. yeares after Chriſts reſurrection the moſt part of the Ievves perſiſting obſtinate vvere brought to merueilous diſtreſſe and miſeries vvhen Titus tooke & deſtroyed Ieruſalem which is alſo a figure of the deſtruction of this vvorld, and of eternal puniſhment of the vvicked.

shal lie downe, and there shal be none to make them afrayd.
14 † Prayſe ô daughter of Sion: make iubilation Iſrael: be glad, &
15 reioyce in al thy hart ô daughter of Ieruſalem. † Our Lord
hath taken away thy iudgement, he hath turned away thine
enemies: the king of Iſrael our Lord in the middes of thee,
16 thou shalt feare euil no more. † In that day it shal be ſayd to
Ieruſalem: Feare not: to Sion, let not thy handes be diſſolued.
17 † Our Lord thy God in the middes of thee ſtrong, he wil ſaue:
he wil reioyce vpon thee in gladnes, he wil be ſilent in his loue
18 he wil be ioyful vpon thee in prayſe. † The *e* triflers that
were departed from thee, I wil gather together, becauſe they
were of thee: that thou mayſt no more haue reproch for them.
19 † Behold I wil kil al that haue afflicted thee at that time: and I
wil ſaue the halt, & her that was caſt out I wil gather: and I wil
make them into prayſe, and into name, in al the land of their
20 confuſion. † In that time, when I wil bring you: and in the
time, that I wil gather you: for I wil geue you into a name, and
into prayſe to al the people of the earth, when I shal conuert
your captiuitie before your eyes, ſaith our Lord.

d Al nations ſhal inuocate one Cod in a *choſen lippe* or tongue, in vnitie of fayth, and vvith *one shoulder* of fortitude beare the yoke and burden of Chriſtian life, made *ſvvete and light by Chriſts grace.*

e Men of light conuerſation, & contemners of Chriſt ſhal alſo be conuerted, become graue & greatly honour him.

THE PROPHECIE OF AGGEVS.

AGGEVS prophecying in the ſecond yeare of Darius Hiſtaſpis king of Perſians, that is, in the 18. yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had bene begune and intermitted; promiſing much proſperitie after the building therof, and finally the coming of Chriſt deſired of al nations; *who by his preſence wil glorifie this new temple, more then the former built by* Salomon; *and eſpecially prophecieth the glorie of his Catholique Church, which shal much excel the Church of the old Teſtament.*

S. Ierom. *Epiſt. ad Paulin.*

Aggeus prophecied after the captiuitie: of Chriſt and his Church.

CHAP. I.

The Iewes building to themſelues excellent houſes, are iuſtly reprehended for not building the Temple of God. 10. VVhich is the cauſe of the barrennes, ſicknes, and other euils. 12. VVherupon they undertake the holie worke.

1 IN THE ſecond yeare of Darius the king, the ſixth
moneth, in the firſt day of the moneth: the word
of our Lord was made in the hand of Aggeus the
prophet, to *a* Zorobabel the ſōne of Salathiel, duke
of Iuda, & to *b* Ieſus the ſonne of Ioſedec the grandprieſt ſaing
2 † Thus ſayth the Lord of hoſtes, ſaying: This people ſayth:

a Zorobabel deſcending directly from the kinges of Iuda was now duke, & chiefe temporal gouerner of the

c The time is not yet come of building the houſe of our Lord.
† And the word of our Lord was made in the hand of Aggeus 3
the prophete, ſaying: † Why is it time for you to dwel in embowed
houſes, and this houſe deſert? † And now thus ſayth 5
the Lord of hoſtes? Set your hartes vpon your wayes. † You 6
haue ſowed much, and brought in litle: you haue eaten, and
haue not bene filled: you haue drunke, and haue not bene inebriated:
you haue couered your ſelues, & haue not bene warmed:
and he that hath gathered the wages, put them into a broken
bag. † Thus ſayth the Lord of hoſts: Set your harts vpon 7
your wayes: † go vp into the mountayne, carie timber, and 8
build the houſe: and it ſhal be acceptable to me, and I ſhal be
glorified, ſayth our Lord. † You haue looked for more, and 9
behold it became leſſe, and you brought it into the houſe, and
I puft at it: for what cauſe ſayth the Lord of hoſts? becauſe
my houſe is deſert, and you haſten euerie man into his owne
houſe. † For this cauſe were the heauens ſtayed ouer you that 10
they gaue no dew, and the earth was prohibited that it yelded
not her ſpring: † and I called a drought vpon the earth, & vpon 11
the montaines, and vpon the wheate, and vpon the wine, and
vpon the oile, and what thinges ſoeuer the ground brought
forth, & vpon men, & vpon beaſtes, & vpon al the labour of the
handes. † And Zorobabel the ſonne of Salathiel, and Ieſus the 12
ſonne of Ioſedec the high prieſt, & al the remnant of the people
heard the voice of their God, & the wordes of Aggeus the
prophet, as our Lord their God ſent him to them: & the people
feared at the face of our Lord. † And Aggeus the meſſenger of 13
our Lord, d of the meſſengers of our Lord ſpake, ſaying to the
people: I am with you, ſayth our Lord. † And our Lord rayſed 14
vp the ſpirit of Zorobabel the ſonne of Salathiel duke of Iuda,
and the ſpirit of Ieſus the ſonne of Ioſedec the grandprieſt, and
the ſpirit of the reſt of al the people: and they went in, and did
the worke in the houſe of the Lord of hoſtes their God.

Iewes, by permiſſion of Darius king of Perſians.

b In like ſorte Ieſus ſecceded in the office of high prieſt to Ioſedec, vvho vvas caried vvith others captiue into Babylon 1. *Par.* 6. *v.* 15.

c It behooueth without delay to ſet forward reſtauration of Gods ſeruice, reductiõ of ſoules from ſinne, & amending of il maners: becauſe by foreſlowing therof Gods honour is hindered, and manie ſoules do eternally periſh.

d To incite the people to iuſt eſtimation of his preaching, the prophet auoucheth that he is *a meſſenger*, not coming of him ſelf but ſent by God.

Deut. 28. *Mich.* 6.

CHAP. II.

They are encoreged to procede in building the temple: 6. with promiſe that Chriſt by his perſonal preſence wil bring more glorie to this, then was in the former temple. 11. Their former ſlacknes in this worke was the cauſe of their wantes: 19. and now they ſhal haue abundance.

IN the foure and twentieth day of the moneth, in a the ſixth 1
moneth, in the ſecond yeare of Darius the king. † In the 2
b ſeuenth

a They beganne the new vvorke the

b ſeuenth moneth, the one and twentith of the moneth, the
word of our Lord was made in the hand of Aggeus the pro-
3 phet, ſaying: † Speake to Zorobabel the ſonne of Salathiel the
duke of Iuda, & to Ieſus the ſonne of Ioſedec the grand prieſt,
4 and to the reſt of the people, ſaying: † Who among you is left,
that ſaw this houſe in the firſt glorie therof? & what do you ſee
this ſame now? Why, is it not ſo, as if it were not in your eyes?
5 † And now take courege Zorobabel, ſaith our Lord, and take
courege Ieſus the ſonne of Ioſedec grand prieſt, and take
courege al ye people of the land, ſaith the Lord of hoſtes: and
6 doe (becauſe I am with you, ſayth the Lord of hoſts) † the
word that I did couenant with you when you came out of the
Land of Ægypt: and my ſpirit ſhal be in the middes of you:
7 feare not. † Becauſe thus ſayth the Lord of hoſts: As yet there
is one litle while, and I wil moue the heauen, & the earth, and
8 the ſea, and the drie land. † And I wil moue al nations: AND
c THE DESIRED OF AL NATIONS SHAL COME: and
9 I wil fil this houſe with glorie, ſayth the Lord of hoſts. † Mine
is the ſiluer, and mine is the gold, ſayth the Lord of hoſtes.
10 † " Great ſhal be the glorie of this laſt houſe more then of the
firſt, ſayth the Lord of hoſts: and in this place wil I geue peace,
11 ſayth the Lord of hoſts. † In the foure and twentith of the
ninth moneth, in the ſecond yeare of Darius the king, the
word of our Lord was made to Aggeus the prophet, ſaying:
12 † Thus ſaith the Lord of hoſts: Aske the prieſts the law, ſaying:
13 † If a man take ſanctified fleſh in the skirt of his garment, and
touch with the skirt therof bread, or broth, or wine, or oile,
or any meate: *d* ſhal it be ſanctified? And the prieſts anſwering,
14 ſaid: No. † And Aggeus ſayd: If one polluted on a ſoule
touch any of al theſe, ſhal he be contaminated? And the prieſts
15 anſwered, and ſayd, he ſhal be contaminated. † And Aggeus
anſwered, and ſayd: So this people, and ſo this nation before
my face, ſayth our Lord, and ſo al the worke of their handes:
16 & al that they haue offered there, ſhal be contaminated. † And
now ſet your hartes, from this day and vpward, before there
17 was ſtone layd vpon ſtone in the temple of our Lord. † When
you went to an heape of twentie bushels, & they became ten:
and entered into the preſſe, to preſſe out fiftie flagons, & they
18 became twentie. † I ſtroke you with the burning winde, and
with the blaſt, and with haile, al the workes of your handes:
and there was none among you, that returned to me, ſaith our

Heb. 12.

Amos. 4.

24. day of the ſixt moneth: *b* and the 21. of the 7. moneth the prophet had an other reuelation.

c Iacob the Patriarch. *Gen.* 49. prophecied that Chriſt ſhould be the expectation of the Gentiles. VVho is called the deſired of al Nations, be cauſe he vvas hertofore vvanting and alvvayes neceſſarie to al nations.

d That vvhich touched a holie thing vvas ſanctified. *Levi.* 6. *v* 18. but the thing ſo touched did not ſanctifie other thinges: ſo the people by touching the ſacrifices vvere legally ſanctified but not really: and therfore their ſacrifices were not gratful to God, ſo long as they did not endeuour to build the temple, as they ought to haue done.

Lord. †Set your hartes from this day, and henceforward, from 19
the foure and twenteth day of the ninth moneth: from the day
that the fundations of the temple of our Lord were layd, lay it
vpon your hartes. † Is there the ſeede now * abreward? and 20
as yet the wine, and the figtree, and the pomegranate, and the
oliue tree hath not floriſhed? from this day I wil bleſſe. † And 21
the word of our Lord was made the ſecond time to Aggeus in
the foure and twentith of the moneth, ſaying: † Speake to 22
Zorobabel the duke of Iuda, ſaying: I wil moue the heauen
and alſo the earth. † And I *e* wil ouerthrow the throne of king- 23
doms, & wil deſtroy the ſtrength of the kingdom of the Gen-
tils: and I wil ouerthrow the chariote, and the rider therof: and
the horſes ſhal come downe, and the riders of them, euerie one
by the ſword of his brother. † In that day, ſayth the Lord of 24
hoſts, I wil take thee ô Zorobabel ſonne of Salathiel my ſer-
uant, ſaith our Lord, and wil put thee as a ſignet, becauſe thee
haue I choſen, ſayth the Lord of hoſts.

* ſprang vp.

e Al other kingdomes periſhing the kingdom of Chriſt, which is his Church, is neuer deſtroyed.

Eccli. 49.

ANNOTATIONS. CHAP. II.

The temple reſtored after the captiuitie vvas not ſo glorious as that which Salomon built.

But Chriſts Church of the nevv Teſtament in which he dvvelleth ſpiritually farre excelleth the material temple.

10. *Great ſhal be the glorie*] VVhen according to the prophets exhortation the temple vvas built againe, Eſdras *ch. 3. v* 12. vvriteth, that *ſuch ancient men as had ſene the former, lamented*, becauſe this nevv one vvas not ſo excellent as the former had bene, vvhich is alſo clere by other places of holie ſcripture. For amongſt other differences, Salomons temple had in height, and in breadth, an hundred and twentie cubites 2. *Paral. 3. v.* 4. this nevv temple had but ſixtie cubites. 1 *Eſd. 6. v* 3. Likevviſe Salomons temple vvas built of ſtones hevved and perfectly poliſhed, 3. *Reg. 6. v.* 7. vvhich vvere alſo couered on the innerſide vvith ſeeling vvorke of ceder vvood. *v.* 18. This nevv temple vvas built of rugh and *vnpoliſhed ſtones*. 1. *Eſd.* 5. *v.* 8 As for the ſame temple long after enlarged and adorned by Herod, it continued not long in that ſtate, & the chiefeſt glorie therof vvas by our Sauiours preſence therin, vvhen he vvas preſented by his mother, and ioyfully receiued into the armes of Simeon, and often preached there. And therfore S. Auguſtinproueth *li.* 18. *c.* 45. *ciuit.* that the prophet here foreſhevveth the glorie of Chriſts myſtical temple, faithful Chriſtian ſoules of al nations, in whom God dwelleth by grace of the *nevv Teſtament, farre more glorious in liuing ſtones*, then that temple vvhich king Salomon built, or that vvhich vvas reſtored after the captiuitie.

THE PROPHECIE OF ZACHARIAS.

Zacharie begane to prophecie but two monethes after Aggeus.

ZACHARIAS *the ſonne of Barachias, and nephew of Addo, beginning two monethes after Aggeus, exhorteth alſo to reedifie the Temple: and ſheweth by diuers viſions, that the Church ſhal floorish, partly in that time of the old Synagog, but much more after Chriſts coming: whoſe firſt and chiefe*

chiefe promulgators of his Goſpel, ſhal be of the Iewiſh nation: but the farre greatter number ſhal be of the Gentiles, the Iewes for their obſtinacie reiected. Yet they alſo in the end ſhal returne to Chriſt.

S. Ierom. Epiſt ad Paulin.

CHAP. I.

The prophet exhorteth the people to conuert to God, and not to imitate the euil examples of their fathers. 7. by a viſion of an horſeman, and diuers colored horſes, he prophecieth bitter times: 18. confirming the ſame by an other viſion of foure hornes.

1 IN THE eight moneth in the ſecond yeare of king
Darius the word of our Lord was made to Zacharie
the ſonne of Barachias, the ſonne of Addo, the pro-
2 phet, ſaying: Our Lord hath bene wrath vpon your
3 fathers with wrath. † And thou ſhalt ſay to them: Thus ſaith
the Lord of hoſts: *a* Conuert to me, ſayth the Lord of hoſts:
4 and I wil conuert to you, ſayth the Lord of hoſts. † Be not as
your fathers, to whom the former prophets cried, ſaying:
Thus ſaith the Lord of hoſts: Conuert from your euil wayes, &
from your moſt wicked thoughts: and they heard not, neither
5 attended to me, ſayth our Lord. † Your fathers where are they?
6 and the prophets ſhal they liue for euer? † But yet my wordes,
& mine ordinances, which I gaue in commandment to my ſer-
uants the prophets, did they not take hold of your fathers, and
they conuerted, & ſayd: As the Lord of hoſts thought to do to
vs according to our wayes, & according to our inuentions, he
7 hath done to vs. † In the foure & twentith day of the eleuenth
moneth Sabath: in the ſecond yeare of Darius, the word of
our Lord was made to Zacharie the ſonne of Barachias, the
8 ſonne of Addo, the prophet, ſaying: † I ſaw by night, and be-
hold *b* a man mounting vpon a red horſe, & he ſtood among
the myrtletrees, that were in the botome: and after him horſes
9 red, ſpeckled, and white. † And I ſayd: What are theſe, my
Lord? and the Angel that ſpake in me, ſayd to me: I wil ſhew
10 thee what theſe thinges are. † And the man, that ſtood among
the myrtle trees anſwered, & ſayd: Theſe are they, whom our
11 Lord ſent to walke through the earth. † And they anſwered to
the Angel of our Lord, which ſtood among the mirtle trees, &
ſayd: We haue walked through the earth, and loe al the earth
12 is inhabited, and at reſt. † And the Angel of our Lord anſwered,
and ſayd: ô Lord of hoſts, how long wilt thou not haue mercie
on Ieruſalem, and on the cities of Iuda, with which thou haſt
bene

Mal. 3. Iſa. 21. Iere. 3. Ezec. 18. & 20. Oſe. 14. Ioel. 2.

a VVhen God in the holie Scriptures ſayth: *Conuert to me, and I vvil conuert to you.* VVe are admoniſhed that vve haue free-wil. And when vve anſvver: *Conuert vs o Lord to thee, and vve ſhal be conuerted,* we confeſſe that Gods grace preuenteth vs. *Conc. Trid. ſeſſ. 6. c. 5.*

b That this was an Angel in the ſhape of a man is manifeſt. *v.* 11.

c Seuentie yeares from the tranſmigration of Ioachin vvere complet in the firſt of Cyrus. *Dan 9.* Seuentie yeares were alſo complet from the deſtructiō of the temple in the ſecond of Darius Hiſtaſpis and therfore

bene angrie? this now is *c* the ſeuentith yeare. † And our 13
Lord anſwered the Angel, that ſpake in me, good wordes,
comfortable wordes. † And the Angel that ſpake in me, ſayd 14 Zach. 8.
to me: Crie, ſaying: Thus ſayth the Lord of hoſts: I haue bene
zelous for Ieruſalem, and Sion with great zele. † And with 15
great anger am I angrie vpon the welthie nations: becauſe I
was angrie a litle, but they helped toward the euil. † Therfore 16
thus ſaith our Lord: I wil returne to Ieruſalem in mercies: my
houſe ſhal be built in it, ſaith the Lord of hoſts: & the plumme
line ſhal be ſtretched forth vpon Ieruſalem. † As yet crie thou 17
ſaying: Thus ſaith the Lord of hoſts: As yet ſhal my cities flow
with good thinges: and the Lord wil yet comfort Sion, and he
wil yet chooſe Ieruſalem. † And I lifted vp mine eyes, and ſaw: 18
and behold *d* foure hornes. † And I ſayd to the Angel, that 19
ſpake in me: What are theſe: And he ſayd to me: Theſe are
the hornes that haue ſcattered Iuda, and Iſrael, and Ieruſalem.
† And our Lord ſhewed me foure * artificers. † And I ſayd: 20 *fabros.
What come theſe to doe? Who ſpake ſaying: Theſe are the 21
hornes, that ſcattered Iuda euerie man a part, & none of them
lifted his head: and theſe are come to fray them, to caſt downe
the hornes of the nations, that haue lifted the horne vpon the
land of Iuda to ſcatter it.

the prophet novv prayeth God to inſpire ſuch as vvere able, that they would build the temple againe.

d From foure partes of the world, towite, the Moabites & Ammonites on the eaſt of Iurie; The Idumeans and Ægyptians on the ſouth; the Philiſthims on the vveaſt: & the Aſſirians & Chaldees on the North ſide had much moleſted the Ievves; al vvhich vvere therfore plaged & puniſhed for the ſame.

CHAP. II.

Vnder the name of Ieruſalem, he prophecieth the progreſſe of the Church of Chriſt: 6. by the conuerſion of ſome Iewes, 8. and manie Gentiles.

AND I lifted vp mine eyes, and ſaw: and loe a man, and 1
in his hand a corde of meaſurers. † And I ſayd: Whither 2
goeſt thou? And he ſayd to me: To meaſure *a* Ieruſalem, and
to ſee how great the breadth therof is, and how great the
length therof. † And behold the Angel that ſpake in me, came 3
forth, and an other Angel went out to meete him. † And he 4
ſayd to him: Runne, ſpeake to this yongman ſaying: Without
wal ſhal Ieruſalem be inhabited for the multitude of men, and
of beaſts in the middes therof. † And I wil be to it, ſayth our 5
Lord, a wal of fire round about: and I wil be in glorie in the
middes therof. † O *b* flee ye out of the land of the North, 6
ſaith our Lord, becauſe into the foure windes of heauen haue
I diſperſed you, ſayth our Lord. † O *c* Sion, flee thou that 7
dwelleſt with the daughter of Babylon: † becauſe thus ſayth 8
the Lord of hoſts: After glorie he ſent me to the nations, that
haue

a According to S Auguſtins rule *in Pſal.* 71. vvhen greater thinges are ſayd then can be verified as the letter ſoundeth, *the ſame is literally to be vnderſtood of the thing prefigured.* And ſo this prophecie perteyneth to the Church of Chriſt rather then to the citie of Ieruſalem.

haue ſpoiled you: for he that ſhal touch you, toucheth the
9 apple of myne eye: † becauſe loe I lift vp my hand vpon them,
and they ſhal be a praye to thoſe that ſerued them: and you
10 ſhal know that the Lord of hoſts ſent me. † Prayſe, and reioyce
ô daughter of Sion: becauſe loe I come, and wil dwel in
11 the middes of thee, ſayth our Lord. † And manie nations ſhal
be ioyned to our Lord in that day, and they ſhal be my people,
and I wil dwel in the middes of thee: and thou ſhal know that
12 the Lord of hoſts hath ſent me to thee. † And our Lord wil
poſſeſſe Iuda his portion in the ſanctified land: and he wil yet
13 chooſe Ieruſalem. † Let al fleſh be ſilent at the preſence of
our Lord: becauſe he is riſen vp out of his holie habitation.

b O ye Gentiles that remaine in confuſed Babylon of this world, flee from it into the Church.

c And ye Iewes that haue felowſhip vvith Babylon, leaue it, and ſerue God ſincerely.

CHAP. III.

In a viſion the diuel appeareth accuſing the hiegh Prieſt. 4. He is clenſed from his ſinnes. 8. Chriſt is promiſed, and great fruite of his paſſion.

1 AND our Lord ſhewed me *a* Ieſus the grand prieſt ſtanding
before the Angel of our Lord: and Satan ſtood on
2 his right hand, to be his aduerſarie. † And our Lord ſayd to Satan:
The Lord geue rebuke on thee Satan: and the Lord that
choſe Ieruſalem geue rebuke on thee: Why, is not this a firebrand,
3 taken out of the fire? † And Ieſus was clothed *b* with
filthie garments: and he ſtood before the face of the Angel.
4 † Who anſwered, and ſayd to them that ſtood before him, ſaying:
Take away the filthie garments from him. And he ſayd to
him: Behold I haue taken away thine iniquitie, and haue
5 clothed thee with change of garments. † And he ſaid: Put a
cleane mitre vpon his head: & they put a cleane mitre vpon his
head, and clothed him with garments: and the Angel of our
6 Lord ſtood. † And the Angel of our Lord conteſted Ieſus,
7 ſaying: † Thus ſaith the Lord of hoſts: If you wil walke in my
wayes, and keepe my watch, thou alſo ſhalt iudge my houſe,
and ſhalt keepe my courts, and I *c* wil geue thee walkers of
8 them that now aſſiſt here. † Heare ô Ieſus thou grand prieſt,
thou and thy frendes that dwel before thee, becauſe they are
portending men: for behold I WIL BRING *d* MY SERVANT
9 THE ORIENT. † Becauſe loe the ſtone that I layd
before Ieſus: vpon one ſtone there be ſeuen eyes, behold I wil
graue the grauing therof, ſayth the Lord of hoſts: & I wil take
10 away the iniquitie of that land in one day. † In that day, ſayth
the Lord of hoſts, euerie man ſhal cal his frende vnder the vine
and vnder the figtree.

Luc. 1. v. 78.

a Literally this viſion perteyned to the hiegh prieſt of that time:

b VVhoſe fault is here taxed, for that he admoniſhed not the people to build the temple; and to abſtaine from marying vvemen of ſtrange nations, as. 1. *Eſd.* 8. 9. 10.

c Angels are promiſed to aſſiſt the Prelates of the Church.

d Chriſt according to his manhood is the ſeruant of God. Of vvhō S. Luke expoundeth this prophecie.

CHAP.

CHAP. IIII.

In a viſion of a candleſtike and candles, 3. and of two oliue trees is propheцied the vocation of the Gentils, 11. and laſtly of the Iewes.

AND the Angel returned that ſpake in me: and he rayſed 1
me vp, as a man that is rayſed out of his ſleepe. † And 2
he ſayd to me: What ſeeſt thou? And I ſayd: I ſaw, and *a* loe
b a candleſticke al of gold, and *c* the lampe therof vpon the
head of it: and the *d* ſeuen lights therof vpon it: and ſeuen
funnels for the lights, that were vpon the head therof. † And 3
e tow oliue trees vpon it: one on the right hand of the lampe,
and one on the left hand therof. † And I anſwered, and I ſayd 4
to the Angel that ſpake in me, ſaying: What are theſe thinges,
my Lord? † And the Angel that ſpake in me anſwered, and 5
ſayd to me: Why, knoweſt thou not what theſe thinges are?
And I ſayd: No, my Lord. † And he anſwered, and ſayd to me, 6
ſaying: This is the word of our Lord *f* to Zorobabel, ſaying:
Not in an hoſt, nor in ſtrength: but in my ſpirit, ſayth the Lord
of hoſts. † Who art thou ô great mountayne before Zorobabel? 7
into a plaine: and he wil bring forth the principal ſtone,
and wil make grace equal to the grace therof. † And the word 8
of our Lord was made to me, ſaying: † The handes of Zorobabel 9
haue founded this houſe, and his handes ſhal perfite it:
and you ſhal know that the Lord of hoſts hath ſent me to you.
† For who hath deſpiſed litle dayes? and they ſhal reioyce, 10
and ſhal ſee the ſtone of tinne in the hand of Zorobabel. Theſe
are the ſeuen eyes of our Lord, that runne through out the
whole earth. † And I anſwered, and ſayd to him: What are 11
theſe two oliuetrees on the right hand of the candleſtike, and
on the left hand therof? † And I anſwered the ſecond time, 12
and ſayd to him: What are the *g* two branches of oliuetrees,
that are beſide the two beaks of gold, in which are the funnels
of gold? † And he ſayd to me, ſaying: Why, knoweſt thou not 13
what theſe are? And I ſayd: No, my Lord. † And he ſayd: Theſe 14
are two ſonnes of oyle which aſſiſt the dominatour of the
whole earth.

a Moſt Hebrew Doctors & ſome Chriſtian expound this viſion of the temple, & the old ſynagog, but moſt others vnderſtand it literally of Chriſt & his Church.

b *The candleſticke* Metaphorically ſignifieth Chriſts Church.

c The *lampe* or light Chriſt.

d *ſeuen lightes* al the paſtores of the Church.

e *Two oliues* Enoch and Elias. *Apoc.* 11.

f Which viſion was to be declared to Zorobabel, for his conſolation that he might know, that God would proteſt his Church.

g *Two branches* the diuine and humane natures of Chriſt.

CHAP. V.

In a viſion of a flying booke theeues, and ſweares are threatned: 5. in an other viſion is foreſhewed that the Iewes ſhal be blind, and obdurate.

AND I turned and lifted vp myne eyes: and I ſaw, and 1
a behold a volume *b* flying. † And he ſayd to me: What 2
ſeeſt

a In this booke or roll of pa-

ſeeſt thou? And I ſayd: I ſee a volume flying: the length therof
3 of twentie cubits, and the breadth therof of ten cubits. † And
he ſayd to me: This is the malediction, that goeth forth vpon
the face of the earth: becauſe euerie theefe, as is there written,
shal be iudged: and euerie ſwearer, by it in like maner shal be
4 iudged. † I wil bring it forth, ſayth the Lord of hoſts: and it
shal come to the houſe of the theefe, and to the houſe of him
that ſweareth by my name falſly: & it shal abide in the middes
of his houſe, and shal conſume it, and the timber therof, and
5 the ſtones therof. † And the Angel went out that ſpake in me:
and he ſayd to me: Lift vp thine eyes, and ſee what is this, that
6 goeth forth. † And I ſayd: What is it? And he ſayd: This is
an amphore going forth. And he ſayd: This is their eye in al
7 the earth. † And behold a talent of lead was caried, and loe
8 one woman ſitting in the middes of the amphore. † And he
ſayd: This is impietie. And he threw her in the middes of the
amphore, and caſt a lumpe of lead vpon the mouth therof.
9 † And I lifted vp mine eyes, and ſaw: and behold *c* two women
coming forth, and ſpirit in the winges of them, and they
had winges as the winges of a kite: and they lifted vp the amphore
10 betwen the earth and the heauen. † And I ſayd to the
Angel that ſpake in me: Whither do theſe carie the amphore?
11 † And he ſayd to me: That a houſe may be built for it in the
land *d* of Sennaar, and it may be eſtabliſhed, and ſet there
vpon the foundation therof.

pers were writen the ſinnes of the people, and deſigned puniſhment.

b It appeared flying to ſignifie that this decree of puniſhment came from heauen. *S. Chryſoſt. ho. 27. ad popul.*

c Excecation & obduration fel vpon the Iewes for their auarice, and periurie.

d Antichriſt ſhal beginne his reigne vvhere Babylon vvas firſt built. *Gen. 11.*

CHAP. VI.

In a viſion of chariots is foreshewed the ſucceſſion of foure monarchies. 11. *In crownes ſet on the high prieſts head, the Kingdom, and Prieſthood of Chriſt:* 15. *and the rewards of them that receiue him.*

1 AND I turned, and lifted vp mine eyes, and ſaw: and behold
a foure chariots coming forth from the middes
of two mountaines: & the mountaines, mountaines of braſſe.
2 † In the firſt chariot red horſes, & in the ſecond chariot blacke
3 horſes, † and in the third chariot white horſes, and in the
4 fourth chariot ſpeckled horſes, & ſtrong. † And I anſwered, and
ſayd to the Angel, that ſpake in me: What are theſe thinges, my
5 Lord? † And the Angel anſwered, and ſayd to me: Theſe are
the foure windes of heauen, which goe forth to ſtand before
6 the Dominatour of al the earth. † That, in which were the
blacke horſes went forth into the land of the North, and the

a Foure Monarchies of the Chaldees, the Medes and Perſians, the Grecians, and the Romanes. *Dan. 2.*

white went forth after them: and the ſpeckled went forth to
the land of the South. † But they that were ſtrongeſt, went 7
out, and ſought to goe, and to runne about through out al
the earth. And he ſayd: Goe walke through out the earth:
and they walked through out the earth. † And he called me, 8
and ſpake to me, ſaying: Behold, they that goe forth into the
land of the North, haue made my ſpirit to reſt in the land of
the North. † And the word of our Lord was made to me, ſay- 9
ing: † Take of the tranſmigration of Holdai, and of Tobias, 10
and of Idaias: and thou ſhalt come in that day, and ſhalt enter
into the houſe of Ioſias, the ſonne of Sophonias, who came
out of Babylon. † And thou ſhalt take gold and ſiluer: & ſhalt 11
make crownes, and thou ſhalt ſet on the head of Ieſus the
ſonne of Ioſedec the grand prieſt, † and thou ſhalt ſpeake to 12
him, ſaying; Thus ſayth the Lord of hoſts, *b* ſaying: BEHOLD
A MAN ORIENT IS HIS NAME: and vnder him ſhal
ſpring vp, and ſhal build a temple to our Lord. † And he ſhal 13
build a temple to our Lord: and ſhal beare glorie, and ſhal ſit,
and rule vpon his throne: and he ſhal be a prieſt vpon his
throne, and the counſel of peace ſhal be betwen them two.
† And the crownes ſhal be to Helem, and Tobias, and Idaias, 14
and Hem, the ſonne of Sophonias, a memorial in the temple of
our Lord. † And they that are far, ſhal come, and ſhal build 15
in the temple of our Lord: and you ſhal know that the Lord
of hoſts ſent me to you. But this ſhal be, if hearing you wil
heare the voice of our Lord your God.

b VVhen the prophet ſet the crovvne on the high prieſts head, that he might withal ſignifie that it perteyned not him, but as in figure of Chriſt, he explicateth, that God reueled this myſterie, ſaying: *Behold a man*, vvho is alſo God, called *Orient*, that is, Raiſing vp & eſtabliſhing the kingdom vvhich vvas promiſed to Dauid. S. Iero. *in hunc locum*.

Luc. 1. v. 78.

CHAP. VII.

The faſt of the fift and ſeuenth moneth obſerued in the captiuitie, being good, 5. was vnperfect, 8. faſting from ſinne is alwayes more neceſſarie.

AND it came to paſſe in the fourth yeare of Darius the 1
king, the word of our Lord was made to Zacharie, in
the fourth of the ninth moneth, which is Caſleu. † And Sara- 2
ſar, and Rogommelech, and the men that were with him, ſent
to the houſe of God, to beſech the face of our Lord: that they 3
ſhould ſay to the prieſts of the houſe of the Lord of hoſts, and
to the prophets, ſaying: Muſt I weepe in *a* the fifth moneth,
or muſt I ſanctifie myſelf as now I haue done manie yeares?
† And the word of the Lord of hoſts was made to me, ſaying: 4
Speake to al the people of the land, and to the prieſts, ſaying: 5
When you faſted, and mourned in the fifth and the ſeuenth for
theſe ſeuentie yeares: *b* did you faſt a faſt vnto me? † and 6
when

a Becauſe the temple vvas burned in the fift moneth, & godolias ſlaine in the ſeuenth: 4 *Reg.* 25. *v.* 8. 25. the Ievves faſted in thoſe two monethes al the time of *their captiuitie.*

b VVhich faſt vvas good, but vnperfect, wan

Iſa. 58.

when you did eate and drinke, did you not eate for your ſelues;
7 and drinke for your ſelues? † Why, are they not the wordes,
which our Lord ſpake in the hand of the former prophets;
when Ieruſalem as yet was inhabited, and was welthie, it ſelf
and the cities round about it, and toward the South, and in the
8 champine there was dwelling? † And the word of our Lord
9 was made to Zacharie, ſaying: † Thus ſayth the Lord of hoſts,
ſaying: *c* Iudge ye true Iudgement, and doe ye mercie, & miſe-
10 rations euerie man with his brother. † And the widow, and
the pupil, and the ſtranger, and the poore doe not calumniate:
11 and let not a man thinke in his hart euil to his brother. † And
they would not attend, and they turned away the shoulder de-
12 parting: and they aggrauated their eares, not to heare. † And
they made their hart as the adamant, leſt they should heare the
law, & the wordes which the Lord ſent in his ſpirit by the hand
of the former prophetes: and there was great indignation
13 made from the Lord of hoſts. † And it came to paſſe as he
ſpake, and they heard not: ſo shal they crie, & I wil not heare,
14 ſayth the Lord of hoſts. † And I diſperſed them through out
al kingdoms, which they know not: and the land was left de-
ſolate of them, for that there was none paſſing & returning:
and the land to be deſired they layd into a deſert.

Exo. 22. Iſa. 1. Iere. 5.

ting vvorkes of mercie, moſt eſpecially required in faſtes. *Iſa. 58.* S. *Greg. p. 3 paſt. curæ admonit. 20. & ho 16. in Euang.*

c And therfore the prophet admonisheth to faſt from al ſinnes.

CHAP. VIII.

God wil geue abundance of ſpiritual benefites to al nations by Chriſt: 7. to Whom shal be conuerted 13. manie Iewes, 20. but manie more Gentiles.

1 AND the word of the Lord of hoſts was made, ſaying:
2 † Thus ſayth the Lord of hoſtes: I haue bene ielous for
Sion with great zeale, and with great indignation haue I bene
3 ielous for it. † Thus ſayth the Lord of hoſts: *a* I am returned to
Sion, and I wil dwel in the middes of Ieruſalem: and Ieruſalem
shal be called the Citie of truth, & the Mount of the Lord of
4 hoſts, the ſanctified mount. † Thus ſayth the Lord of hoſts: As
yet shal old men dwel, and old wemen in the ſtreets of Ieruſa-
lem: and euerie mans ſtafe in his hand for multitude of yeares.
5 † And the ſtreets of the citie shal be filled with infantes, and
6 girles playing in the ſtreets therof. † Thus ſayth the Lord of
hoſts: If it shal ſeme hard in the eyes of the remnant of this
people in thoſe dayes: Why, shal it be hard in mine eyes, ſayth
7 the Lord of hoſts? † Thus ſayth the Lord of hoſts: Behold I
wil ſaue my people from the land of *b* the Eaſt, and from the
land

Zach. 1. v. 14.

a Theſe benefites here prophecied are greater then euer vvere beſtovved vpon the Ievves before Chriſt came, & therfore are rather to be vnderſtood of the graces of the nevv teſtament.

b The tenne tribes vvere caried captiue into Aſſiria, & the two tribes into Babylon: both vvhich are northward: not into the eaſt nor vveaſt. And therfore this prophecie is of al nations Iewes & Gentils to be called to Chriſt from al partes.

land of the going downe of the ſunne. † And I wil bring them, 8
and they ſhal dwel in the middes of Ieruſalem: and they ſhal
be my people, and I wil be their God in truth and in iuſtice.
† Thus ſayth the Lord of hoſts: Let your handes be ſtrengthned, 9
you that heare in theſe dayes theſe words by the mouth of
the prophets in the day, that the houſe of the Lord of hoſts was
founded, that the temple might be built. † For before thoſe 10
dayes there was no hyre for men, neither was there hyre for
beaſts, neither was there peace to the comer in, nor goer out
for tribulation: and I did let goe al men, euerie one againſt his
neighbour. † But now not according to the former dayes wil 11
I doe to the remnant of this people, ſayth the Lord of hoſts,
† but the ſeede of peace ſhal be: the vine ſhal geue his fruite, 12
and the earth ſhal geue her ſpring, and the heauens ſhal geue
their dew: and I wil make the remnant of this people to poſſeſſe
al theſe thinges. † And it ſhal be: as you were a malediction 13
among the Gentils, ô houſe of Iuda, & houſe of Iſrael:
ſo wil I ſaue you, and you ſhal be a benediction: feare not, let
your handes be ſtrengthned. † Becauſe thus ſayth the Lord of 14
hoſts: As I purpoſed to afflict you, when your fathers had prouoked
me to wrath, ſayth our Lord, † and I had no mercie: 15
ſo conuerting I haue meant in theſe dayes to doe good to the
houſe of Iuda, and Ieruſalem: feare not. † Theſe then are the 16
wordes, which you ſhal doe: Speake ye truth, euerie one with
his neighbour: truth and iudgement of peace iudge ye in your
gates. † And thinke ye not euerie man in your hart euil againſt 17
his frend: & lying othe loue ye not: for al theſe things are ſuch
as I hate, ſayth our Lord. † And the word of our Lord of hoſts 18
was made to me, ſaying: † Thus ſayth the Lord of hoſts: The 19
faſt ∷ of the fourth, and the faſt of the fifth, and the faſt of the
ſeuenth, and the faſt of the tenth ſhal be to the houſe of Iuda
into ioy, and gladnes, & into goodlie ſolemnities: truth onlie,
and peace loue ye. † Thus ſayth the Lord of hoſts, vntil peoples 20
come, & dwel in manie cities, † and the inhabitants goe, 21
one to an other, ſaying: Let vs goe, and beſech the face of our
Lord, and let vs ſeeke the Lord of hoſts: I alſo wil goe. † And 22
manie peoples ſhal come, and ſtrong nations to ſeeke the Lord
of hoſts in Ieruſalem, & to beſech the face of our Lord. † Thus 23
ſayth the Lord of hoſts: In thoſe dayes, wherein ten men of
al the tongue of the Gentils ſhal take hold, and they ſhal take
hold of the ſkirt of a man that is a Iewe, ſaying: We wil goe
with you: for we haue heard that God is with you.

Epheſ 4. v. 25.

∷ Not only the faſt of the fift, and ſeuenth monethes (vvherof the queſtion vvas propoſed *ch.* 7. *v.* 3.) but alſo of the fourth & tenth, were to be leaft of in the times of ioy and feſtiuitie.

CHAP.

CHAP. IX.

The bordering enimies of the Iewes ſhal beleue in Chriſt. 9. who wil firſt come to the Iewes in mekenes, yet in ſolemnitie riding on an aſſe: 11. deliuer the godlie from the lake, 12. geue great thinges to the faithful, 17. and one moſt excellent thing aboue the reſt.

1 THE *a* burden of the word of our Lord in the land of
* Hadrach, & Damaſcus his reſt: becauſe our Lord is the
2 eye of man, and of al the tribes of Iſrael. † Emath alſo in the
borders therof, and Tyre, and Sidon: for they haue taken to
3 themſelues wiſedom excedingly. † And Tyre hath built her
munition, and heaped together ſiluer as earth, and gold as the
4 myre of the ſtreets. † Behold our Lord ſhal poſſeſſe her, and
ſhal ſtrike her ſtrength in the ſea, and ſhe ſhal be deuoured
5 with fyre. † Aſcalon ſhal ſee, and ſhal feare, and Gaza, and
ſhal be ſorie excedingly: & Accaron, becauſe her hope is confounded:
and the king ſhal periſh out of Gaza, & Aſcalon ſhal
6 not be inhabited. † And the ſeperatour ſhal ſit in Azotus, and
7 I wil deſtroy the pride of the Philiſthims. † And I wil take
away his bloud out of his mouth, and his abominations out
of the middes of his teeth: and he alſo ſhal be left to our God,
and he ſhal be as a duke in Iuda, and Accaron as a Iebuſeite.
8 † And I wil enuiron my houſe of them, that ſerue me in warfayre
going and returning, and the exactour ſhal no more paſſe
9 ouer them: becauſe now I haue ſene with myne eyes. † Reioyce
greatly ô daughter of Sion, make iubilation ô daughter
of Ieruſalem: BEHOLD THY KING *b* wil come to thee, the iuſt
and ſauiour: himſelf poore, and ryding vpon an aſſe, and vpon
10 a colt the fole of an aſſe. † And I wil deſtroy chariot out of
Ephraim, and horſe out of Ieruſalem, and the bow of warre
ſhal be diſſipated: and he ſhal ſpeake peace to the Gentils, and
his power from ſea euen to ſea, and from the riuers euen to the
11 end of the earth. † Thou alſo in the bloud of thy teſtament
haſt let forth thy priſoners out of *c* the lake, wherin is no water.
12 † Conuert to the munition ye priſoners of hope, to day alſo
13 declaring I wil render thee duble. † Becauſe I haue bent Iuda
for me as a bow, I haue filled Ephraim: and I wil rayſe vp thy
ſonnes ô Sion vpon thy ſonnes ô Greece, & I wil make thee as
14 the ſword of the ſtrong. † And our Lord God ſhal be ſeene ouer
them, and his dart ſhal goe forth as lightning: & our Lord God
wil ſound with trumpet, and wil goe in the whirlewind of the

* *a citie of Syria.*

Iſa. 62. Mat 21. v. 5. Ioan. 1. v. 15.

a Preaching of true doctrine is at firſt vngratful to ſome hearers, and ſtil to the incredulous; but this burden becometh light to the faithful.

b Chriſt came often into Ieruſalē but this laſt coming excelled al the reſt, vvhen he came to dye for redemption of mankinde.

c S. Ierom, S. Cyril & other fathers vnderſtand this lake to be *Limbus patrum* from whence Chriſt deliuered the Saincts of the old teſtaments.

d Chriſt is *the grane of vvheat vvhich dying bringeth much fruite* Ioan. 12. *And of this vvheat that bread is made that came from heauen.* Ioan. 6. *S. Ierom in hunc locum.*

South. †The Lord of hoſts wil protect them: and they ſhal de- 15
uoure, and ſubdew with the ſtones of the ſling: and drinking
they ſhal be drunke as it were of wine, & they ſhal be filled as
phials, and as the hornes of the altar. † And our Lord their 16
God wil ſaue them in that day, as the flocke of his people: be-
cauſe holie ſtones ſhal be eleuated ouer his land. † For what is 17
his good thing, and what is his beautiful thing, but *d* the corne
of the elect, and wine ſpringing virgins?

CHAP. X.

The Iewes are exhorted to aske good thinges of God: 4. of their nation commeth the Redemer of al men, 5. and of the ſame are the Apoſtles, ſpiritual maſters of the whole world. 6. The whole nation ſhal at laſt be conuerted.

a Latevvard time is vvhen fruite vvaxeth ripe, and ſo is here taken for the time of grace vvhich S. Paul calleth the acceptable time: & therfore this prophet exhorteth to aske this grace; and al ſpiritual benefites of God.

ASKE of our Lord rayne in *a* the lateward time, and our 1
Lord wil make ſnowes, and wil geue them rayne of sho-
wers, to euerie one graſſe in the filde. † Becauſe the idols ſpake 2
that which was vnprofitable, and the deuiners ſaw a lie, & the
dreamers ſpake in vayne: they comforted vaynely: therfore
are they led away as a flock: they ſhal be afflicted, becauſe they
haue no paſtour. † Vpon the paſtours my furie is wrath, and 3
vpon the buckgoates I wil viſite: becauſe the Lord of hoſts
hath viſited his flocke, the houſe of Iuda, and hath made them
as the horſe of his glorie in the battel. † Of him the corner, of 4
him the pinne, of him the bow of battel, of him ſhal come
forth euerie exactour together. † And they ſhal be as valients, 5
treading the myre of the wayes in battel: and they ſhal fight,
becauſe our Lord is with them: and the riders of horſes ſhal
be confounded. † And I wil ſtrengthen the houſe *b* of Iuda, 6
and the houſe *c* of Ioſeph I wil ſaue: and I wil conuert them,
becauſe I wil haue mercie on them: and they ſhal be as they
were when I had not caſt them of, for I am the Lord their God,
and wil heare them. † And they ſhal be as the valients of E- 7
phraim, & their hart ſhal reioyce as it were of wine: and their
children ſhal ſee, and ſhal reioyce, & their hart ſhal be ioyful
in our Lord. † I *d* wil hiſſe to them, and wil gather them toge- 8
ther, becauſe I haue redemed them: and I wil multiplie them
as they were multiplied before. † And I wil ſaw them among 9
peoples, and from a far they ſhal remember me: and they ſhal
liue with their children, and ſhal returne. † And I wil bring 10
them backe out of the Land of Ægypt, and out of the Aſſy- Iſa. 11.
rians I wil gather them: and to the Land of Galaad, & Libanus
I wil

b Not only the tvvo tribes, *c* but alſo the tenne ſhal be conuerted at laſt to Chriſt.

d Chriſtians are ſvvetely dravvne by internal inſpiration vvithout clamorus, and violent perſvvaſion of vvordes. S. *Cyril.*

I wil bring them, and there ſhal not be found place for them.
11 † And he ſhal paſſe ouer in the ſtrayte of the ſea, and ſhal
ſtrike the waues in the ſea, and al the depths of the riuer ſhal
be confounded, and *e* the pride of Aſſur ſhal be humbled, and
12 the ſcepter of Ægypt ſhal depart. † I wil ſtrengthen them in
the Lord, and in his name they ſhal walke: ſayth our Lord.

CHAP. XI.

Ieruſalem ſhal be againe moſt miſerably deſtroyed, 4. the Iewiſh nation reiected and diſperſed, 12. becauſe Chriſt was ſold by them to the Gentils for thirtie pence. 16. They wil receiue Antichriſt, who ſhal be finally deſtroyed.

1 OPEN thy gates *a* ô Libanus, and let fyre deuoure thy
2 ceders. † Howle thou firre tree, becauſe the ceder is
fallen, becauſe the magnifical are waſted: howle ye okes of Ba-
3 ſan, becauſe the fenſed forreſt is cut downe. † The voice of the
howling of paſtours, becauſe their magnificence is waſted:
the voice of the roaring of lions, becauſe the pride of Iordan
4 is waſted. † Thus ſayth our Lord my God: Feede thou the cat-
5 tel of ſlaughter, † which they that poſſeſſed, ſlew, and were
not ſorie, and they ſold them, ſaying: Bleſſed be our Lord, we
6 are become rich: and their paſtours ſpared them not. † And I
wil ſpare no more vpon the inhabitants of the earth, ſayth our
Lord: behold I wil deliuer men, euerie one in his neighbours
hand, and in the hand of his king: and they ſhal cut the land
7 in peeces, and I wil not deliuer it out of their hand. † And I wil
feede the cattel of ſlaughter for this, ô ye poore of the flocke:
and I tooke vnto me two roddes, one I called *b* Beautie, and
8 the other I called *c* Corde: and I fed the flocke. † And I cut of
three paſtours in one moneth, and my ſoule ſhrunke together
9 at them: for their ſoule alſo varied on me. † And I ſayd: I wil Iere. 15. v. 2.
not feede you: that which dieth, let it dye: and that which is
cut of, be it cut of: and let the reſt deuoure euerie one his
10 neighbours fleſh. † & I tooke my rod that was called beautie,
and I cut it of to make voyd my couenant, which I made with
11 al peoples. † And it was made voyd in that day: and ſo the
poore of the ſlocke that keepe for me, vnderſtood, that it is
12 the word of the Lord † And I ſayd to them: If it be good in
your eyes, bring hither my hyre: and if not, be quiet. And they
13 weighed my hyre thirtie peeces of ſiluer. † And our Lord ſayd
to me, caſt it forth to the ſtatuarie, a goodlie price, that I was
priced

e VVhen the faithful are multiplied & confirmed in religion, their enimies can not hurt them.

a Ieruſalem is called Libanus, *Iſa.* 10. v. 34. & in other places, for the great beautie therof: likewiſe the temple, & becauſe it vvas built of the trees of Libanus, as S. Ierom here, & *Ezech.* 17. expoundeth. And ſo by this metaphore the deſtruction of the citie and temple by Titus is here prophecied. The ceders alſo ſignifie the principal men of the Iewes.

b God the cretor and gouernor of al men, calleth his general gouernmẽt *beautie*: becauſe it is moſt ſemelie that al be vnder his rod. And his

peculiar go-
uernment of
the Ievves he
calleth *a Cord*,
becauſe it is li-
mited to one
people.
d Chriſt
bought and
ſold for 30.
pence.
e The Ievves
are reiected:
f Antichriſt a
deſtroyer,
g ſhal be de-
ſtroyed.

priced at by them. And I tooke *d* the thirtie peeces of ſiluer: &
I threw them into the houſe of our Lord to the ſtatuarie. † And 14
I *e* cut of my ſecond rod, that was called Corde, that I might
diſſolue the brotherhood betwen Iuda and Iſrael. † And our 15
Lord ſayd to me: As yet take to thee the * veſſels of a fooliſh
paſtour. † Becauſe loe *f* I wil rayſe vp a paſtour in the land, 16
which ſhal not viſite thinges forſaken, the thing diſperſed he
ſhal not ſeeke, and the broken he ſhal not heale, & that which
ſtandeth he ſhal not nouriſh, and he ſhal eate the fleſh of the
fat ones, and their hoofes he ſhal diſſolue. † O paſtour, and 17
idol, leauing the flocke: *g* the ſword vpon his arme, & vpon his
right eye: his arme ſhal be dried with withering, and his right
eye waxing darke ſhal be obſcured.

Mat. 26.

* *vnapt inſtruments.*

CHAP. XII.

The Iewes perſecuting Chriſt and his Church, ſhal be ſore afflicted. 6. The Church ſtil proſpering: 11. the incredulous ſhal be condemned.

a VVhen the
Church of
Chriſt be-
ganne in Ieru-
ſalem, procee-
ding to al Iu-
rie, and Sama-
ria, and to o-
ther nations,
the other Ie-
vves moſt ear-
neſtly perſe-
cuted Chriſti-
ans. *Act.* 4. 5.
&c.
*b Iuda beſieged
Ieruſalem* when
Ievves remay-
ning in Iuda-
iſme perſecu-
ted other Ie-
vves beleuing
in Chriſt, for
then *brother
deliuered bro-
ther to death,
the father the
ſonne &c.* Mat.
10. v 21.

THE burden of the word of our Lord vpon *a* Iſrael. Sayth 1
our Lord extending the heauen, & founding the earth, &
forming the ſpirit of man in him: † Behold I wil make Ieru- 2
ſalem a lintel of ſurfet to al peoples round about: yea & *b* Iuda
ſhal be in the ſiege againſt Ieruſalem. † And it ſhal be: In that 3
day I wil make Ieruſalem a ſtone of burden to al peoples: al
that ſhal lift it, ſhal be torne with tearing: and al the kingdoms
of the earth ſhal de gathered agaynſt her. † In that day, ſayth 4
our Lord, I wil ſtrike euerie horſe into aſtoniſhment, and his
rider into madnes: and vpon the houſe of Iuda I wil open mine
eyes, and euerie horſe of the peoples I wil ſtrike with blind-
nes. † And the dukes of Iuda ſhal ſay in their hart: Let the in- 5
habitants of Ieruſalem be ſtrengthened for me in the Lord of
hoſts their God. † In that day I wil make the dukes of Iuda as 6
a furnace of fyre amongſt ſtickes, and as a brand of fire in hay:
and they ſhal deuoure to the right hand, & to the left al people
round about: and Ieruſalem ſhal be inhabited agayne in her
place in Ieruſalem. † And our Lord ſhal ſaue the tabernacles of 7
Iuda, as in the begynning: that the houſe of Dauid glorie not
magnifically, and the glorie of them that inhabite Ieruſalem
agaynſt Iuda. † In that day ſhal our Lord protect the inhabi- 8
tants of Ieruſalem, and he that offended of them in that day
ſhal be as Dauid: and the houſe of Dauid, as of God, as an An-
gel of our Lord in their ſight. † And it ſhal be in that day: I wil 9
ſeke

10 ſeeke to deſtroy al Nations, that come againſt Ieruſalem. † And
I wil powre out vpon the houſe of Dauid, & vpon the inhabi-
tants of Ieruſalem the ſpirit of grace, and of prayers: and they
shal looke toward me, whom they pearced: and they shal la-
ment him with lamentation as it were vpon an only begotten,
and they shal ſorow vpon him, as the maner is to be ſorowful
11 in the death of the firſt begotten. † In that day shal be great la-
mentation in Ieruſalem, as the lamentation of *c* Adadremmon
12 in the filde of Mageddon. † And the land shal lament: families
and families apart: the families of the houſe of Dauid apart,
13 and their wemen apart: † the families of the houſe of Nathan
apart, and their wemen apart: the families of the houſc of Leui
apart, and their wemen apart: the families of Semei apart, and
14 their wemen apart. † Al the reſt of the families, families and
families apart, and their wemen apart.

Ioan. 19. v. 3.

2. Par. 35.

c A towne nere to Iezrahel in the countrie of Mageddon, vvhere Ioſias vvas ſlaine. 2. *Baral.* 35. and great lamentation vvas made for him, vvhich vvas a figure of the miſerable calamitie of the obſtinate in the day of iudgement, S. *Ierom.*

CHAP. XIII.

In the Church of Chriſt al idolatrie shal be aboliſhed. 6. In his paſſion his Apoſtles shal be diſperſed, and they and others shal be proued by tribulations.

1 IN *a* that day shal be a fountayne lying open to the houſe
of Dauid, and to the inhabitants of Ieruſalem: for the ablu-
2 tion of the ſinner, and of the menſtruous woman. † And it shal
be in that day, ſayth the Lord of hoſts: I wil deſtroy the names
of idols out of the earth, & they shal be remembred no more:
and the falſe prophetes, and the vncleane ſpirit I wil take away
3 out of the earth. † And it shal be when any man shal pro-
phecie any more, his father & his mother that begot him, shal
ſay to him: Thou *b* shalt not liue: becauſe thou haſt ſpoken
a lie in the name of our Lord. And his father, & his mother his
4 parents shal ſtrike him, when he shal prophecie. † And it shal
be: in that day, the prophets shal be confounded euerie one by
his owne viſion, when he shal prophecie, neither shal they be
5 couered with cloke of ſackcloth, to lie: † But he shal ſay: I am
no prophet, an husbandman am I: becauſe Adam my example
6 from my youth. † And it shal be ſayd to him: What are theſe
wounds in the middes of thy handes? And he shal ſay: With
theſe was I wounded in the houſe of them, that loued me.
7 † *c* Sword be thou rayſed vp vpon my paſtour, and vpon the
man that cleaueth to me, ſayth the Lord of hoſts: Strike the
paſtour, and the sheepe shal be diſperſed: and I *d* wil turne

Ezec. 30.

Mat. 26. Mar. 14.

a In the time of the new teſtament Chriſt is made an open fountaine of grace by his Incarnation. *Ioa.* 4. *v.* 13. *S. Greg ho.* 20. *in Ezec.* & *li.* 6. *epiſt.* 186.

b Falſe doctrine as idolatrie and hereſie, are puniſhable by death in the law of Chriſt.

c By *ſvvord* is vnderſtood al ſortes of perſecution that fel vpon our Sauiour.

d The Apoſtles fleĩg God

my

my hand to the litle ones. † And there shal be in al the earth, 8
ſayth our Lord: two parts in it shal be deſtroyed, and shal fayle:
and [e] the third part shal be left in it. † And I wil bring the third 9
part through fyre, and wil burne them as ſiluer is burnt: and
I wil trie them as gold is tried. They shal cal my name, and I
wil heare them. I wil ſay: Thou art my people; and they shal
ſay: Our Lord my God.

recalled them, and ſtreingthned them with fortitude.

[e] Neither Ievves nor Gentiles, remayning in their proper profeſſions can be ſaued, but Chriſtian Catholikes liuing iuſtly, which are Gods proper people diſtinct from the reſt by his grace.

CHAP. XIIII.

Ieruſalem shal be deſtroyed, manie Iewes ſlaine, the reſt made captiues: 3. *Chriſts Church shal floriſh*, 8. *eſpecially in the Gentils*. 12. *Perſecuters shal be finally punished*: 20. *and the godlie procede in grace.*

BEHOLD the dayes of our Lord shal come, and thy ſpoyles 1
shal be diuided in the middes of thee. † And I [a] wil ga- 2
ther together al nations to Ieruſalem into battel, and the citie
shal be taken, and the houſes shal be waſted, and the wemen
shal be defiled: and the halfe part of the citie shal goe forth
into captiuitie, and the reſt of the people shal not be taken
away out of the citie. † And our Lord wil goe forth, and wil 3
fight againſt thoſe nations, as he fought in the day of conflict. Exo. 14.
† And his feete shal ſtand in that day vpon the mount of oliues, 4
which is againſt Ieruſalem toward the Eaſt: and the mount
of oliues shal be clouen by the halfe part therof to the Eaſt, &
to the Weaſt with a ſtiepe rupture exceding great, and halfe of
the mountayne shal be ſeperated to the North, & halfe therof
to the South. † And you shal flie to the valley of thoſe moun- 5
taynes, becauſe the valley of the mountaynes shal be ioyned
euen to the next, and you shal flee as you fled from the face
[b] of the earthquake in the dayes of Ozias king of Iuda: and Amos. 1. v. 1.
our Lord my God shal come, and al the ſaintes with him. † And 6
it shal be in that day: there shal be no light, but cold and froſt.
† And there shal be one day, which is knowen to our Lord, not 7
day nor night: & in the time of the euening there shal be light.
† And it shal be in that day: [c] liuing waters shal iſſue forth out 8
of Ieruſalem: halfe of them to [d] the Eaſt ſea, and halfe of them
to the laſt ſea: in [e] ſummer & in winter shal they be. † And our 9
Lord shal be king ouer al the earth: in that day there shal be
one Lord, & his name shal be one. † And al the land shal returne 10
euen to the deſert, from the hil of Remmon to the South of Ie-
ruſalem: and it shal be exalted, and shal dwel in her place, from
the gate

[a] In the armie of the Romaines were ſouldiars of manie nations at the laſt deſtructiō of Ieruſalem.

[b] Amos. ch. 1. maketh alſo mention of this earthquake, and Ioſephus *li. 9. c. 11 Antiq.* though it be not in the bookes of the Kinges nor Paralipomenon.

[c] Chriſtian doctrine of the Catholique Church vniuerſal in al [d] places and [e] al times.

the gate of Beniamin euen to the place of the former gate, and
euen to the gate of the corners: & from the towre of Hananeel
11 euen to the kings preſſes. † And they ſhal dwel in it, and there
12 ſhal be anathema no more: but Ieruſalem ſhal ſit ſecure. † And
this ſhal be the plague, wherwith our Lord ſhal ſtrike al nations,
that haue fought againſt Ieruſalem: *f* the fleſh ſhal pine
away of euerie one ſtanding vpon his feete, and his eyes ſhal
weare away in their holes, & their tongue ſhal conſume away
13 in their mouth. † In that day there ſhal be a great tumult of
our Lord among them: and a man ſhal take the hand of his
neighbour, and his hand ſhal be claſped vpon his neighbours
14 hand. † Yea and Iudas ſhal fight agaynſt Ieruſalem: and the
riches of al nations round about ſhal be gathered together,
15 gold, and ſiluer, and garments exceding manie. † And ſo ſhal
there be ruine of horſe, and mule, and camel, and aſſe, and of
16 al the beaſts, that ſhal be in thoſe tents, as is this ruine. † And
al *g* that ſhal be left of al Nations, that came againſt Ieruſalem,
ſhal goe vp from yeare to yeare, to adore the King, the Lord of
17 hoſts, and to celebrate the feſtiuitie of tabernacles. † And it
ſhal be: he *h* that ſhal not aſcend of the families of the land
to Ieruſalem, to adore the King, the Lord of hoſts, there ſhal
18 be no ſhowre vpon them. † Yea and if the familie of Ægypt
ſhal not aſcend, and ſhal not come: neither vpon them ſhal it
be, but ruine ſhal be, wherwith our Lord wil ſtrike al Nations
that wil not aſcend to celebrate the feſtiuitie of tabernacles.
19 † This ſhal be the ſinne of Ægypt, and this the ſinne of al Nations,
that wil not aſcend to celebrate the feſtiuitie of tabernacles.
20 † In that day ſhal that which is vpon the bridle of the
horſe be holie to our Lord: and the caudrons in the houſe of
21 our Lord ſhal be as the phials before the altar. † And euerie
caudron in Ieruſalem, and Iuda ſhal be ſanctified to the Lord
of hoſts: and al that immolate, ſhal come, and take of them,
and ſhal ſethe in them: & there ſhal be merchant no more in
the houſe of the Lord of hoſts in that day.

f It partly appeared already (as S. Ierom noteth) in the perſecuting Emperors, & ſince in other examples, but ſpecially theſe calamities vvil fal vpon the vvicked nere the day of Iudgement. as *Luc. 21 v. 26.*

g In the meane time ſuch as before perſecuted the Church ſhal be conuerted, & vvith great deuotion vvil celebrate the feſtiuities, and exerciſe religious rites to Gods honour: and ſhal merite great revvardes.

h And the obſtinate incredulous ſhal remaine barren vvithout grace, and voide of eternal glorie.

THE PROPHECIE OF MALACHIE.

MALACHIE *(whom S. Ierom, and ſome others thinke to be Eſdras) prophecied laſt of the twelue, after that the Temple was reedified. He reprehendeth both Prieſtes, and people, for that they did not offer their ſacrifices with ſinceritie; foresheweth the reiection of the Iewes, and calling of the Gentils by Chriſt. Before whoſe firſt coming shal be one Precurſor: and an other before his laſt coming to iudge.*

In ca. 2. v. 7. & c. 3. v. 7.

Much is conteyned in this briefe Prophecie.

CHAP. I.

God shewed his eſpecial loue towards the Iewes, in that he choiſe their progenitor Iacob, rather then Eſau. 7. Prieſtes are reprehended, for not offering the beſt thinges in ſacrifice. 10. The old ſacrifices shal be reiected, and new farre more excellent shal be offered in al nations.

THE burden of the word of our Lord to Iſrael in 1
the hand of Malachie. † I haue loued you, ſayth our 2
Lord: & you haue ſayd: Wherin haſt thou loued vs?
a Was not Eſau brother to Iacob, ſayth our Lord,
and I loued Iacob, † but hated Eſau? and I layd his mountaines 3 *Rom. 9. v. 13.*
into a wildernes, & his inheritance vnto the dragons of
the deſert. † But if Idumea shal ſay: We are deſtroyed, but returning 4
we wil build the thinges that are deſtroyed: thus
ſayth the Lord of hoſts: Theſe shal build, and I wil deſtroy:
and they shal be called the borders of impietie, and the people
with whom our Lord is angrie *b* for euer. † And your eyes shal 5
ſee: and you shal ſay: Our Lord be magnified vpon the border
of Iſrael. † The ſonne honoureth the father, and the ſeruant 6
his lord: if then I be the father, where is my honour? and if I
be the Lord, where is my feare: ſayth the Lord of hoſts? † To 7
you ô prieſts, that deſpiſe my name, & haue ſayd: Wherin haue
we deſpiſed thy name? *c* You offer vpon myne altar polluted 7
bread: and you ſay: Wherin haue we polluted thee? In that you
ſay: The table of our Lord is contemptible. † If you offer 8
the blind to be immolated, is it not euil? and if you offer the
lame and the feble is it not euil? offer it *d* to thy prince if it shal
pleaſe him, or if he wil receiue thy face, ſayth the Lord of
hoſts. † And now beſech ye the face of God, that he may haue 9
mercie on you (for by your hand hath this bene done) if by any
meanes he wil receiue your faces, ſaith the Lord of hoſts. † Who 10
is there among you, that wil shut the doores, & wil kindle fire
on my altar for naught? " I haue no wil in you, ſayth the Lord
of hoſts: and gift I wil not receiue of your hand. † For from the 11
riſing of the ſunne euen to the going downe, great is my name *Pſal. 112.*
among the Gentils, & " in euerie place there is ſacrificing, and
there is offered to my name a cleane oblation: becauſe my name
is great among the Gentils, ſayth the Lord of hoſts. † And 12
you haue polluted it in that you ſay: The table of our Lord is
contaminated: and that which is layd therupon, is contemptible
with the fyre, that deuoureth it. † And you haue ſayd: 13
Loe of

a Gods peculiar loue was firſt ſhewed to the Iſraelits in preferrĩg their progenitor Iacob and them his iſſue befor Eſau & his offſpring, though in them there vvas no difference at al, the one neither deſeruing more, nor leſſe then the other, but of his mere mercie electing the one and iuſtly reiecting the other. vvherof ſee the *Annot. Rom. 9.*

b Againe laſtly the ſame ſpecial vndeſerued loue vvas ſhevved, in that the Idumeans ſubdued by the Chaldees remained in captiuitie, but the Iſraelites were novv reduced into their countrie.

c Thoſe that offer baſe and contemptible thinges to God

Loe of labour, and you puffed at it, ſayth the Lord of hoſts, and you brought in *e* of robberies *f* the lame & the ſicke, and brought in a gift: Why, shal I receiue it of your hand, ſayth our
14 Lord? † Curſed is the deceitful, that hath in his flocke a male, and making a vow immolateth the feeble to our Lord: becauſe I am a great King, ſayth the Lord of hoſts, and my name is dreadful among the Gentils.

ſhew that they eſteme litle of God, and ſo by their ſact diſpiſe and contemne him. *d* If you dare not offer your worſe thinges to your temporal prince, hovv dare you offer them to God? *e* Tvvo defectes vvere in their ſacrifices: they offered that vvhich they gotte by robberie, or extorſion: *f* and not the beſt, but vvorſe part therof.

ANNOTATIONS. CHAP. I.

10. *I haue no vvil in you.*] Manie Prophets (as vve haue often noted) did foreſhevv the reiection of the Ievves, and vocation of the Gentils: but none more plainly then this here; by vvhom God expreſly ſayth: *I haue no vvil in you: and I vvil not receiue gift of your hand.* The reaſon is alſo explicated in this chapter, becauſe God moſt peculiarly louing them, they vvere ſtil vngratful, and diſſpiſed him, committing ſinnes vpon ſinnes And therfore in their place, he would bring in the Gentils: and that not anie one, or fevv nations, but al from the riſing of the ſunne, to the going downe therof, ſhould ſovvner or later come into his Church.

Reiection of the Ievves and vocation of the Gentils.

11. *In euerie place there is ſacrificing.*] God not only changed, and multiplied his people, but alſo changed, and bettered his Sacrifice. For in place of ſacrificing cattel, birdes, and other weake and poore creatures, vvhich vvere not able to purge ſinnes, and vvere alſo polluted oftentimes by the ſinnes of them that offered the ſame, God here promiſeth a moſt effectual, pure, & excellent daylie Sacrifice, to continevv perpetually in al places of his Church, that can not be polluted. VVhich accordingly our Bleſſed Redemer and Sauiour inſtituted, of his ovvne bodie and bloud, in the formes of bread and vvine. As al ancient Fathers proue, by this place amongſt others. So S. Iuſtinus Martyr teacheth, *in dialogo cum Triphone.* S Cyprian. *li* 1. *c* 18. *aduerſus Iudæos*: S. Damaſcen. *li* 4. *c.* 14 *de fide Orthodoxa.* S. Ierom, S. Theodoret, and S. Cyril in their *commentaries vpon this place.* S. Auguſtin *li* 18 *c.* 35. *de ciuit.* S. Chryſoſtom *in Pſ.* 95. and *Orat.* 2. *contra Iudæos.* ſhevving plainly, and vrging the Ievves, and al oppugners of this Catholique beleefe and doctrine, that this prophecie is no otherwiſe fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, diſtinct and different from the Ievves ſacrifices: neither vvere ſacrifices offered in al the vvorld, neither could be ordinarily offered out of Ieruſalem. But of this moſt ſacred Myſterie, and particularly that it is here prophecied, here is ſo much publiſhed by ancient and late vvriters, that more nedeth not to be here added.

Gal. 4. v. 9.

Deut. 16.

Al old ſacrifices aboliſhed, and the ſacrifice of Chriſts bodie & bloud prophecied.

Proued by the fathers.

And reaſons deduced from the ſcriptures.

CHAP. II.

Prieſtes are further reprehended becauſe they diſcharged not wel their great office. 10. Both they and others offended in marying ſtrangers. 14. They ought to loue, and not lightly diſmiſſe their wiues.

Leui. 26. Deut. 28.

1 AND now to you this commandment *a* ô ye prieſts. † If
2 you wil not heare, and if you wil not ſet it vpon the hart,

a Prieſtes coueting & ſcraping riches do

to geue glorie to my name, ſayth the Lord of hoſts: I [b] wil ſend
vpon you pouertie, & wil curſe your bleſſings, and I wil curſe
them: becauſe you haue not ſet it vpon the hart. † Behold I wil 3
caſt forth to you the arme, and wil ſpinkle vpon your face the
dung of your ſolemnities, and it ſhal take you with it. † And 4
you ſhal know that I ſent you this commandment, that my
couenant might be with Leui, ſayth the Lord of hoſts. † My 5
couenant was with him of life and peace: & I gaue him feare:
and he feared me, and at the face of my name he was afrayd.
† The law of truth was in his mouth, and iniquitie was not 6
found in his lippes in peace, and in equitie he walked with me,
and turned away manie from iniquitie. † For [c] the lippes of the 7
prieſt ſhal keepe knowlege, and the law they ſhal require of
his mouth: becauſe he is [d] the angel of the Lord of hoſts. † But 8
you haue departed out of the way, and haue ſcandalized manie
in the law: you haue made voide the couenant of Leui, ſayth
the Lord of hoſts. † [e] For which cauſe I alſo haue made you 9
contemtible, and baſe to al peoples, as you haue not kept my
wayes, and haue accepted face in the law. † Why, is there not 10
one father of vs al? hath not one God created vs? why then
doth euerie one of vs deſpiſe his brother, violating the couenant
of our fathers? † Iuda hath tranſgreſſed, and abomination 11
was done in Iſrael, and in Ieruſalem: becauſe Iudas hath
contaminated the ſanctification of our Lord, which he loued,
and hath had the daughter of a ſtrange god. † Our Lord wil 12
deſtroy the man, that hath done this, the maſter, & the ſcholar
out of the tabernacles of Iacob, & him that offereth gift to the
Lord of hoſts. † And this agayne haue you done, you couered 13
the altar of the Lord with teares, with weeping, and
howling, ſo that I haue reſpect no more to ſacrifice, neither
do I accept any placable thing at your hand. † And you haue 14
ſayd: For what cauſe? becauſe the Lord hath teſtified betwen
thee, and the wife of thy youth, whom thou haſt deſpiſed: and
ſhe thy partaker, and the wife of thy couenant. † Did not one 15
make, and the reſidue of the ſpirit is his? And what doth one
ſeeke, but the ſeede of God? Keepe ye then your ſpirit, and
the wife of thy youth deſpiſe thou not. † When thou ſhalt 16
hate, diſmiſſe, ſayth our Lord the God of Iſrael: but iniquitie
ſhal couer his garment, ſaith the Lord of hoſts, keepe ye
your ſpirit, and do not deſpiſe. † You haue in your wordes 17
made our Lord to labour: and you ſayd: Wherein haue we
made

greatly diſhonour God: diminiſh the eſtimation of holie Sacraments & other rites, as though they were temporal to be bought & ſold for money, & ſo do ſcandalize the weake.

[b] Such are happie if God by ſuffering them to be ſpoyled, recal them to repentance. For otherwiſe they wil be depriued of eternal revvard as being payed their vvages already in this vvorld. Theſe our Sauiour calleth. *Hyrelinges, not true paſtors. Ioa. 10.*

[c] The proper office of prieſts beſides the adminiſtration of Sacraments is alſo to teach the people true doctrine:

[d] as being the *Angel*, that is to ſay, *the meſſenger*, from God.

[e] VVhich holie functions prieſts not performing are made contemptible in this world and miſerable in

Mat. 23. *v.* 9. *Eph.* 4. *v.* 5.

Amos 5. *v.* 22.

Epheſ. 4. *v.* 39.

eternal torments. Ep. Iud. v. 11.

made him to labour? In that you ſay: Euerie one that doth
euil, is good in the ſight of our Lord, and ſuch pleaſe him:
or certes where is the God of iudgement?

CHAP. III.

A precurſer ſhal come before Chriſt. 3. The Prieſthood, and Sacrifice of the new law are pure, 5. God who ſeeth al ſinners wil puniſh them: 10. but if they amend, they ſhal receiue Gods benefites. 13. Not euil men, but the good pleaſe God.

Mat. 11. v. 20. Mar. 1. Luc. 1. & 7. Pſal. 131. v. 17.

1 BEHOLD I ſend *a* myne Angel, and he ſhal prepare the
way before my face. And *b* forthwith ſhal come to his
temple the Dominatour, whom you ſeeke, and *c* the Angel of
the teſtament, whom you deſire. Behold he cometh, ſayth the
2 Lord of hoſts: † and who ſhal be able to thinke the day of his
aduent? and who ſhal ſtand to ſee him? For he as it were purging
3 fyre, & as the herbe of fullers: † and he ſhal ſit purging,
and clenſing the ſiluer, and he ſhal purge the ſonnes of Leui,
and wil ſtreyne them as gold, and as ſiluer, and they ſhal be offering
4 ſacrifices to our Lord in iuſtice. † And the ſacrifice of
Iuda and Ieruſalem ſhal pleaſe our Lord, as the dayes of the
5 world, and as the yeares of old. † And *d* I wil come to you
in iudgement, and *e* wil be a ſwift witnes to ſorcerers, and aduouterers,
and to the periured, and them that calumniate the
hyre of the hyred man, the widowes, and pupils, and oppreſſe
the ſtranger, nor haue feared me, ſayth the Lord of hoſts.
6 † For I the Lord, and I am not changed: and ye ſonnes of Iacob
7 are not conſumed. † For from the dayes of your fathers
you haue departed from mine ordinances, and haue not kept
them. Returne to me, and I wil returne to you, ſayth the Lord
8 of hoſts. And you haue ſayd: Wherin ſhal we returne? † Shal
man faſten God, becauſe you do faſten me? And you haue ſayd:
9 Wherein do we faſten thee? In tithes, and in firſt fruites. † And
in penurie you are accurſed, and you your whole nation faſten
10 me. † Bring in *f* al the tithe into the barne: and let there be
meate in my houſe, and proue me vpon this, ſayth our Lord:
if I open not vnto you the fludgates of heauen, and powre
11 you out bleſſing euen to abundance, † and I wil rebuke for
you the deuourer, and he ſhal not corrupt the fruite of your
land: neither ſhal the vine in the filde be barren, ſayth the Lord
12 of hoſts. † And al Nations ſhal cal you bleſſed: for you ſhal
13 be a land worthie to be deſired, ſayth the Lord of hoſts. † Your

Zach. 1. v. 3.

a S. Iohn Baptiſt is called *an Angel*, or meſſenger becauſe he vvas to be ſent vvith ſpecial commiſſion from God: and for his puritie in Angelical life.

b S. Iohn vvas firſt conceiued likevviſe firſt borne, and he firſt preached, and ſhortly after him our Sauiour came.

c Chriſt is the *Angel of the teſtament*, becauſe he made the Pact of peace betvveen God and man.

d In the meane time God threatneth to puniſh al euen ſecrete ſinnes:

e knovven to him though not to other vvitneſſes.

f Paying of tithes is moſt ſtrictly commanded.

wordes

wordes haue bene forcible vpon me, ſayth the Lord. † And you 14
ſayd: What haue we ſpoken againſt thee? You haue ſayd: g He
is vayne that ſerueth God, and what profite is it that we haue
kept his precepts, and that we haue walked ſorowful before
the Lord of hoſt? † Therfore now we cal the arrogant bleſſed, 15
for they that doe impietie are builded, and they haue tempted
God and are made ſafe. † Then ſpake they that feared our Lord, 16
euerie one with his neighbour: and our Lord attended, and
heard: and a booke of monument was writen before him for
them that feare our Lord, and thinke on his name. † And they 17
shal be to me, ſaith the Lord of hoſts, in the day that I doe to my
peculiar and I wil ſpare them, as a man ſpareth his ſonne ſer-
uing him. † And you shal conuert, and shal ſee what is be- 18
twen the iuſt, and the impious: and betwen him that ſerueth
God, and ſerueth him not.

Iob. 21. v. 14. Iſa. 58. v. 2.

g Sinne of murmuring againſt God, is great blaſphemie and not tolerable: For vvhen they were puniſhed by famine, for defrauding the Leuites of tithes, they blaſphemouſly imputed it to God: as though he had not ſuch care of his owne people, as he had of other nations, vvhich had abundance of temporal goodes.

CHAP. IIII.

In the terrible day of iudgement, the wicked shal be condemned, and the iuſt eternally rewarded. 5. Before which time Elias shal returne, and conuert the Iewes to Chriſt.

FOR behold a the day shal come kindled as a furnace: and 1
al the proude, and al that doe impietie shal be ſtubble: and
the day coming shal inflame them, ſayth the Lord of hoſts,
which shal not leaue them roote, and ſpring. † And there shal 2
riſe to you that feare my name the Sunne of iuſtice, and health
in his winges: and you shal goe forth, and shal leape as calues
of the heard. † And you shal treade the impious, when they 3
shal be ashes vnder the ſole of your feete in the day, that I doe,
ſayth the Lord of hoſts. † Remember ye the law of Moyſes 4
my ſeruant, which I commanded him in Horeb to al Iſrael pre-
cepts, & iudgements. † Behold I wil ſend you b Elias the pro- 5
phete, before the day of our Lord come great, and c dreadful.
† And he shal conuert the hart of the fathers to the children & 6
the hart of the children to their fathers: leſt perhaps I come,
and ſtrike the earth with * anathema.

Zach. 3. v. 8. & 6. v. 11. Luc. 1. v. 78.

Exo. 20. Deut 4. 5. & 6.

Mat 11. & 17. v 11.

* vtter deſtruction.

a In the day of iudgement it shal plainly appeare, vvhat difference is betvven the iuſt and the wicked.

b The Septuagint for explication adde *Thesbites*. And S. Ierom. in 17. *Mat* teacheth that *Elias shal in dede come and reſtore al thinges*

c Chriſts firſt coming was in al mekenes not in terrour, but his coming to iudge wil be *dreadful*. And therfore the prophet here meaneth not S. Iohn Baptiſt, but that Elias himſelf shal come before the great and *dreadful* day of our Lord.

The end of the Prophetical Bookes.

THE BOOKES OF MACHABEES PERTEYNING TO THE HISTORICAL PART OF THE OLD TESTAMENT.

The argument of the bookes of Machabees, with other proœmial Annotations.

BEFORE *we declare the contents, the reader perhaps wil require to know, why they are called* the Bookes of MACHABEES: *how manie they be; who writ them; in what language; & eſpecially whether al, or anie, or which of them are Canonical Scripture? For ſatisfaction of al which demandes, diſtinguiſhing betwen certaine and vncertaine, we ſhal briefly ſhew that which ſemeth more probable in the doubtful pointes; and the aſſured certaintie of that which is decided by the Catholique Church of Chriſt. Concerning therefore the name and inſcription. S. Ierom, very probably ſuppoſeth that theſe Bookes haue their title* of Iudas MACHABEVS; *the narration of whoſe heroical vertues, and noble Actes occupieth the greateſt part of this whole hiſtorie. And this ſurname* Machabeus *ſignifying* valient of ſtreingth (*or by an vſual hebrew contraction,* Mobi, *more explicated,* Milchamach Coach bihuda, *that is,* Force of battel, *or* Streingth in Iuda) *was geuen him by his father Mathathias, when before his death diſpoſing of his ſonnes & exhorting them, he ſayd to them al:* You my ſonnes take corege, and doe manfully in the law, becauſe in it you ſhal be glorious. And behold Simon your brother I know that he is a man of counſel: heare ye him alwayes, and he ſhal be father to you. *Next he addeth:* And Iudas Machabeus, valient of ſtreingth from his youth, let him be to you the prince of warfayre, and he ſhal manage the battel of the people. *And from him this name was alſo aſcribed to his bretheren, and to al the reſt that ioyned with them either in the holie warres, or otherwiſe ſhewed their valure, profeſſing Gods law in ſpiritual combate euen to death. As Nicetas writeth* in *Orat.* 22. S. *Greg. Nazian. VVherupon old* Eleazarus *and the* ſeuen *yong* bretheren, *with their* mother *are alſo called* Machabees.

Proœmial queſtiõs touching theſe bookes.

They are called machabees of Iudas Machabeus.

Iudas had this ſurname for his *ſtreingth* and *value*.

li. 1. *c.* 2. *v.* 64. 65. & 66.

Others alſo called Machabees.

li. 2. *c.* 6. & 7.

There be in al, foure bookes *called* Machabees. *The firſt S. Ierom found in Hebrew, the ſecond in Greke, as he teſtifieth Epiſt.* 106. *The third*

There be foure bookes.

VVritten by vncertaine auctors.
The tvvo laſt are not Canonical.

is alſo extant in Greke, and Latin in Biblijs Complutenſibus. *The fourth ſemeth to be that which is mentioned in the end of the firſt booke. And either the ſame, or an other Vnder that title, is alſo extant in Greke, as teſtifieth Sixtus Senenſis, li. 1. Bibliothecæ. VVho writte them is more vncertaine: but moſt probable euerie one had a diuers auctor. Neither are the two laſt approued for Canonical by anie authentical auctoritie.*

v. 24.

Ievves & Proteſtantes denie alſo theſe two firſt.
Their arguments.

*It reſteth therfore to ſpeake of the two firſt, which the Iewes and Proteſtants denie, becauſe they are not in the Hebrew Canon. The Proteſtants further alleaging that they are not in the former Canon of the Church, before S. Ieroms time. Moreouer obiecting certaine places of theſe bookes, which they ſay, are contrarie to ſound doctrine, & to the truth of other authentical hiſtories; or contradictorie in themſelues. None of which thinges can procede from the Holie Ghoſt, the principal auctor of al Diuine Scriptures. Al which textes we ſhal more conueniently explicate, according to their true ſenſe, in * their proper places. As for the exception, that theſe bookes are not in the Canon of the Iewes, it is anſwered already (Præf. Tobiæ.) that the Canon of the Chriſtian Catholique Church is of ſouereigne auctoritie, though the Iewes Canon haue them not. Finally wheras theſe bookes were not canonized in the former General Councels, it ſufficeth that they are ſince declared to be Canonical, & Diuine Scripture, as ſome other partes haue likewiſe bene, which English Proteſtants do not denie. As the Epiſtle of* S. *Iames, the ſecond of* S. *Peter, the ſecond and third of S. Iohn, and* S. *Iudes epiſtle: of al which Euſebius, and* S. *Ierom teſtifie, that ſome lerned Fathers doubted ſometimes, whether they were Apoſtolical or no. But afterwards the ſame, with theſe two bookes of Machabees, and others were expreſly declared to be Diuine Scripture, by the third Councel of Carthage, can.* 47. *By the Councel of ſeuentie Bishops vnder Gelaſius, though by the name of one booke, as alſo Eſdras and Nehemias as but one booke. Laſtly by the Councels of Florence, and Trent.*

Anſvvers.

* *li. 1. c. 1. v. 1. 7. 11. & 57. ch. 4. v. 52. ch. 6. v. 16. ch. 8. v. 16. li. 2. ch. 1. v. 19. ch. 2. v. 25. ch. 12. v. 43. ch. 14. v. 41. ch. 15. v. 39.*

Euſeb. li. 3. c. 25. hiſt.
S. Ierom de viris illuſtrib.

Approued by Councels.

And by Ancient Fathers.

If anie further require the iudgement of more ancient Fathers, diuers doe alleage theſe bookes as Diuine Scriptures. S. Dyoniſe, c. 2. *celeſt. Hierar.* S. Clemens Alexan. *li.* 1. *Stromat.* S. Cyprian *li. 1. Epiſt. ep. 3. ad Cornelium. li. 4. ep. 1. & de exhort. ad Martyrium. c. 11.* Iſidorus *li. 16. c. 1. Etym.* S Gregorie Nazianzen *hath a whole Oration of the ſeuen Machabees Martyrs, and their mother.* S. Ambroſe *li. 1. c. 41. Offic.* But *to omite others, albeit* S. Ierom *vrged not theſe bookes againſt the Iewes, yet he much eſtemed them, as appeareth in his commentaries vpon Daniel. c.* 1. 11. & 12. S. Auguſtin *moſt clerly auoucheth li. 2. c. 8. de doct. chriſt. & li. 18. c. 36. de ciuit. that notwithſtanding the Iewes denie theſe bookes, the Church holdeth them Canonical. And wheras one Gaudentius an heretike alleaged for defenſe of his hæreſie the example of Razias, who ſlew him ſelf. 2. Mac.* 14. *S. Auguſtin denieth not the auctoritie of the booke, but diſcuſseth the fact,*

fact, and admoniſheth that it is not vnprofitably receiued by the Church; ſi ſobrie legatur, vel audiatur: if it be read, or heard ſoberly. *VVhich was a neceſſarie admonition to thoſe Donatiſtes: who not vnderſtanding the holie Scriptures*, depraued them *(as S. Peter ſpeaketh of like heretikes, ep. 2.c.3.)* to their owne perdition.

Now touching the contentes, a great part of the ſame hiſtorie, which is written in the former booke, is repeted in the ſecond, with ſuch varietie of ſome thinges added, ſome omitted, as in the bookes of Kinges and Paralipomenon: and as the Goſpel is written by the foure Euangeliſtes. Ioyning therfore theſe two bookes together, the Concordance *therof* conteyneth foure principal partes. The Preface; the Hiſtorie: an Appendix, & the Concluſion. *But the three former partes are very extraordinarily diſpoſed. For the writer of the ſecond booke (who doubtles was a diſtinct perſon from him that writte the former) firſt of al added an Appendix to the hiſtorie (written before) making mention of two Epiſtles, and reciting the ſumme of one of them, in the firſt chapter and part of the ſecond, as though he meant to haue writte no more of the ſame matter. But then, as it may ſeme vpon new reſolution, intending to abridge the hiſtorical bookes of Iaſon, maketh a preface to his worke, in the reſt of that ſecond chapter. And ſo proſecuteth his purpoſe: and finally maketh a briefe concluſion in the three laſt verſes of the ſame ſecond booke. The mayne* hiſtorie conteyneth two *ſpecial* partes. *The firſt ſheweth the ſtate of Gods peculiar people, the Iewiſh nation, from the beginning of the Grecian Monarchie, parted after the death of Alexander amongſt his folowers: of which ſome did exceedingly perſecute the Iewes, by diuers both ſuttle and cruel meanes, to the ruine of manie, and euen to death and martyrdom of ſome moſt conſtant obſeruers of Gods Lawes, and true Religion, til the warres of the Machabees, in the firſt chapter of the firſt booke, and in the 3. 4 5. 6. and 7. chapters of the ſecond booke. In the other fiftene chapters of the former booke, and other eight of the ſecond, are deſcribed the battles, victories, & triumphes of the valient Machabees. Of which holie warres Mathathias was the beginner and firſt captaine: Iudas the ſecond: the third Ionathas: and Simon the fourth: after whoſe death his ſonne Iohn Hyrcanus ſucceded Duke and Hieghprieſt.*

The ſame contentes of both the bookes.

Foure principal partes.

The occaſion of ſo extraordinarie diſpoſition.

li.2.c.2. v.24.

The hiſtorie conteyneth tvvo partes.

But becauſe theſe bookes are intermixed the one with the other, who ſoeuer pleaſe to read them in order of the hiſtorie, may folow the direction of the Alphabet letters, ſet in the inner margen, beginning with A. at the twentith verſe of the ſecond chapter of the ſecond booke, to the end of the ſame chapter. Thence procede as the ſigne of a ſtarre directeth to the next letter B. which is at the beginning of the firſt booke, the firſt chapter firſt verſe. And ſo in the reſt. And when the capital letters are ended, the ſmaller wil direct you.

An order how to reade theſe bookes.

THE FIRST BOOKE OF MACABEES.

CHAP. I.

Read firſt the preface. li 2. ch. 2. v. 20.

King Alexander conquering manie countries, erecteth a new Monarchie. 6. who dying, his chief folowers ſuccede in ſeueral kingdomes of the ſame Monarchie. 11. King Antiochus approueth that a prophane ſchole be ſet vp in Ieruſalem, 17. ſubdueth Ægypt; 21. inuadeth Iudea; entreth by force into Ieruſalem; ſpoyleth the temple, 25. and killeth manie. 30. Two yeares after ſendeth an other ſpoyler; who killing manie, robbeth and burneth Ieruſalem: 35. fortifieth the towre of Dauid; 38. prophaneth al holie thinges: 43. commandeth al to committe idolatrie; 47. and to forſake the rites of Gods law, 52. vpon paine of death. 57. He ſetteth vp an abominable idol in the Temple, 60. perſecuteth, and murdereth thoſe that conforme not themſelues to theſe innouations.

The firſt part of the hiſtorie. The perſecution of the Church by Antiochus.

AND it came to paſſe, after that Alexander Philips 1 B
ſonne the Macedonian, that :: firſt reigned in
Greece, being gone out of the land of Cethim,
ſtroke Darius king of the Perſians and the Medes:
† he made manie battels, and obteyned the muni- 2
tion of al, and ſlewe the kinges of the earth: † and he paſſed 3
through euen to the ends of the earth: and tooke the ſpoiles of
the multitude of the Gentils: and the earth was ſilent in his
ſight. † And he gathered powre, and an armie exceding ſtrong: 4
and his hart was exalted and eleuated: † and he obtayned the 5
regions of the Gentils, and the tyrantes: and they were made
tributaries to him. † And after theſe thinges, he fel downe in 6
his bed, and he knew that he ſhould dye. † And he called his 7
ſeruants the Nobles, that were brought vp with him from his
youth: & he :: diuided his kingdom to them, when he yet liued. 8
† And Alexander reigned twelue yeares, and he died. † And his 9
ſeruants poſſeſſed the kingdom, euerie one in his place: † and 10
they did al put crownes on them after his death, & their ſonnes
after them manie yeares, & euils were multiplied in the earth *.
† And there came forth of them a ſinful roote Antiochus :: Illu- 11 D
ſtre, the ſonne of king Antiochus, that had bene at Rome an
hoſtage:

:: Other kings reigned before Alexander in Greece but he was the firſt that reigned in that great Monarchie erected by himſelfe.

:: By deliuering his ring to Perdicca, he gaue him auctoritie to diſtribute his kingdomes. *Iuſtinus li. 12. Q. Curtius. li. 10.*

* li. 2. c. 3. v. 1.

:: *Epiphanes*, Noble in renowme.

hoſtage: and he reigned in :: the hundreth and ſeuen and thir-
12 teth yeare of the kingdom of the Greekes. † In thoſe dayes
there went forth of Iſrael wicked children, & perſwaded ma-
nie, ſaying: Let vs goe, and make a couenant with the Gentils,
that are about vs: becauſe ſince we departed from them, ma-
13 nie euils haue found vs. † And the talke ſemed good in their
14 eyes. † And ſome of the people determined, and went to the
king: and he gaue them leaue to doe the iuſtice of the Gentils.
15 † And they built a ſchoole in Ieruſalem, according to the
16 lawes of the Nations: † and they made to them ſelues prepuces,
*li. 2. c. and reuolted from the holie teſtament, and were ioyned to
4. v. 7. the Nations, and were ſolde to doe euil.*
17 † And the kingdom was prepared in the ſight of Antiochus, &
F he began to reigne in the land of Egypt, :: that he might reigne
18 ouer two kingdoms. † And he entered into Ægypt with great
multitude, with chariots and elephants, and horſemen, and a
19 copious multitude of ſhippes: † And he made warre agaynſt
Ptolomee the king of Egypt, and Ptolomee was afrayd at his
20 preſence, and fled, and manie fel wounded. † And he tooke
*li. 2. c. the fenſed cities in the land of Ægypt: and he tooke the
4. v. 21. ſpoiles of the land of Ægypt.*
21 † And Antiochus turned, after he ſtrooke Ægypt in the
H hundreth and three and fourtith yeare: and he went vp to
22 Iſrael, † and went vp to Ieruſalem with a great multitude.
23 † And he entered into :: the ſanctification with pride, & tooke
the golden altar, and the candleſticke of light, and al the veſſels
therof, and the table of propoſition, and the libatories, and
the phials, and the litle morters of gold, and the vele, and the
crownes, and the golden ornament, that was in the face of the
24 temple: and he brake al into peeces. † And he tooke the ſiluer
and gold, and the deſiderable veſſels: and he tooke the hidden
treaſures which he found: and carying away he departed into
25 his owne land. † And he made a ſlaughter of men, and ſpake
26 in great pride. † And great lamentation was made in Iſrael,
27 and in euerie place of theirs: † and the princes, and the anci-
ents mourned, and the youngmen, and the virgins were weak-
ned, and the beautifulnes of the wemen was changed. † E-
28 uerie husband tooke lamentation: and the wemen that ſate
29 in the mariage bed, mourned: † and the land was moued
vpon the inhabitants therein, & al the houſe of Iacob did put
30 on confuſion. † And after two yeares of dayes the king ſent

:: This Antiochus begane his reigne in the yeare 137. from Seleuchus the firſt king of Syria after Alexander. otherwiſe this vvas the 156 yeare of the Grecian Monarchie, *Euſeb. in chronico.*

:: Being eſtabliſhed in the kingdom of Syria, he coueted alſo the kingdom of Ægypt.

:: Ioſephus. *li.* 12. *c* 6. vvriteth that Antiochus firſt killed ſuch as vvould haue hindred his entrance into Ieruſalem and afterwards thoſe that opened the gates vnto him, but vvould haue hindered him from ſpoyling the temple.

a prince of tributes into the cities of Iuda, & :: he came to Ie-
ruſalem with a great multitude. † And he ſpake vnto them 31
peaceable wordes in guile: and they beleued him. † And he 32
fel vpon the citie ſodenly, and ſtroke it with a great plague,
and deſtroyed much people in Iſrael. † And he tooke the 33
ſpoiles of the citie, and burnt it with fyre, and deſtroyed the
houſes therof, and the walles therof round about: † and they 34
led the wemen captiue, and the children, and the cattel they
poſſeſſed. † And they built :: the citie of Dauid with a great wal, 35
and a ſtrong, and with firme towers, and it was made a caſtel
for them: † and they placed there a :: ſinful nation, wicked 36
men, and they waxed ſtrong therein: And they layd armour,
and victuals, and gathered together the ſpoiles of Ieruſalem:
† and layd them vp there: and they became a great ſnare. 37
† And this was made for an embuſhment of the ſanctification, 38
and to be an il deuil in Iſrael. † And they shed innocent 39
bloud round about the ſanctification, and contaminated the
ſanctification. † And the inhabitants of Ieruſalem fled by 40
reaſon of them, and it became the habitation of ſtrangers, and
she became ſtranger to her owne ſeede, and her children for-
ſooke her. † Her ſanctification was deſolate as a wildernes, her 41
feſtiual dayes were turned into mourning, her ſabbaths into
reproche, her honours into naught. † According to her glorie 42
was her ignominie multiplied, and her highnes was turned into
mourning. † And king Antiochus :: wrote to al his kingdom, 43
that al the people should be one: and euerie one should leaue
his owne law. † And al Nations conſented according to the 44
word of king Antiochus. † and manie of Iſrael conſented to 45
his ſeruice, and they ſacrificed to idols, and defiled the ſabbath.
† And the king ſent bookes by the handes of meſſengers into 46
Ieruſalem, & into al the cities of Iuda: that they should folow
the law of the Nations of the earth, † and should prohibite 47
holocauſts and ſacrifices, & placations to be made in the tem-
ple of God, † and should prohibite the ſabbath to be celebra- 48
ted, and the ſolemne dayes. † And he commanded the holie 49
places to be defiled, and the holie people of Iſrael. † And he 50
commanded altars to be built, and temples, and idols, and
ſwines flesh to be immolated, and common beaſts, † and to 51
leaue their children vncircumciſed, and their ſoules to be con-
taminated in al vncleanneſſes, and abominations, ſo that they
should forget the law, and should change al the iuſtifications
of God.

:: This vvas Apollonius, as appeareth *li.* 2. c. 5. v. 24.

:: The tovvre of Sion fortified and kept. :: by a garriſon of Macedonians.

:: It ſufficed not this cruel tyrant to ſpoile Gods people of their goodes, and manie of their liues, but he alſo peruerted manie in religion: becauſe his maſter the diuel ſeeketh to deſtroy mens ſoules.

52 of God. † And whoſoeuer had not done acording to the word
53 of king Antiochus, they ſhould dye. † According to al theſe
words wrote he to al his kingdom : and he appoynted princes
ouer the people, that ſhould force theſe thinges to be done.
54 † And they commanded the cities of Iuda to ſacrifice.
55 † And manie of the people were gathered to them, they that
had forſaken the law of our Lord: and they did euils vpon the
59 land: † and they chaſed forth the people of Iſrael in hidden
57 corners, and in the ſecret places of fugitiues. † The fiftenth day
of the moneth Caſleu, the hundreth fiue and fourtith yeare
king Antiochus :: built the abominable idol of deſolation vpon
the altar of God, and through out al the cities of Iuda round
58 about they builded altars: † and before the gates of houſes,
59 and in the ſtretes they burnt frankincenſe, & ſacrificed. † and
the bookes of the law of God they burnt with fyre, cutting
60 them: † and with whomſoeuer were found the bookes of
the teſtament of our Lord, and whoſoeuer obſerued the law
of our Lord, they murdered him, according to the edict of the
61 king. † In their powre did they theſe thinges to the people of
Iſrael, that was found in euerie moneth and moneth in the ci-
62 ties: † And the fiue and twentith day of the moneth they ſa-
63 crificed vpon the altar that was agaynſt the altar. † And the
wemen that circumcided their children, were murdered ac-
64 cording to the commandment of king Antiochus, † and they
hang vp the children by the necks through out al their houſes,
65 and thoſe that had circumcided them, they murdered. † And
manie of the people of Iſrael determined with themſelues, that
they would not eate the vncleane thinges: & they choſe rather
66 to dye, then to be defiled with vncleane meates: † & they would
67 not breake the holie law of God, & they were murdered, † and
there was made great wrath vpon the people excedingly *.

:: Daniels prophecie. *ch.* 9. vvas here in part fulfilled, as in a figure, and our Sauiour confirmeth it. *Mat.* 24 of Antichriſt ſetting vp *abomination of deſolation in the holie place.*

* *li.* 2. *c.* 5. 7. 11.

CHAP. II.

Mathathias with his fiue ſonnes, lamenteth the calamities of the people, 8. *and prophanation of holie thinges,* 15. *reſiſteth the kings wicked decrees,* 23. *killeth an idolater, and the kings commiſſioner, ſo flyeth into the mountaines with others.* 31. *Manie are ſlaine not reſiſting in battel on the ſabbath dayes.* 40. *Vpon further conſideration the reſt defend themſelues in the ſabbath;* 45. *kil their enimies, and deſtroy idolatrie.* 49. *Mathathias dying exhorteth his ſonnes to be zelous in the law:* 65. *appoynting Simon their counſeler, and Iudas their capitaine.*

IN

The 2. part. The warres of the Machabees, begune by this Mathathias, and proſecuted by his ſonnes, eſpecially by Iudas as in the ſeuen chapters folovving and more largely in the ſecond booke from 8. chapter to the end of the laſt.

IN thoſe dayes aroſe Mathathias the ſonne of Iohn, the 1
ſonne of Simeon, prieſt of the ſonnes of Ioarib from Ieruſalem,
and he ſate in the mountayne of Modin: † and he had 2
fiue ſonnes, Iohn who was ſurnamed Gaddis: † and Simon, 3
who was ſurnamed Thaſi: † and Iudas, who was called Machabeus: 4
† and Eleazar, who was ſurnamed Abaron: and Ionathan, 5
who was ſurnamed Apphus. † Theſe ſaw the euils, that 6
were done in the people of Iuda, and in Ieruſalem. † And Mathathias 7
ſayd: Wo is me, wherfore was I borne to ſee the affliction
of my people, and the affliction of the holie citie, and to
ſitte there, when it is geuen in the handes of the enemies? † The 8
holie places are come into the hand of ſtrangers: the temple
therof as an ignoble man. † The veſſels of her glorie are caried 9
away captiue: her old men are murdered in the ſtreets, and her
youngmen are fallen by the ſword of the enemies. † What 10
nation hath not inherited her kingdom, and hath not obteyned
her ſpoiles? † Al her beautie is taken away. She that was 11
free, is made a ſeruant. † And loe our holies, and our beautie, 12
and our glorie is deſolate, and the Nations haue defiled them.
† Whereto then is it for vs yet to liue? † And Mathathias rent 13
his garments, & his ſonnes: and they couered themſelues with 14
heareclothes, and lamented excedingly. † And there came 15
thither they that were ſent from king Antiochus, to compel
them, that were fled into the citie of Modin, to immolate, and
to burne frankincenſe, and to depart from the law of God.
† And manie of the people of Iſrael conſenting came to them: 16
but Mathathias, and his ſonnes ſtood conſtantly. † And they 17
that were ſent from Antiochus anſwering ſayd to Mathathias:
Thou art the prince, and moſt honorable, and great in this
citie, and adorned with ſonnes, and bretheren. † Therfore 18
come thou firſt, and doe the kings commandement, as al Nations
haue done, and the men of Iuda, and they that are remayning
in Ieruſalem: & thou ſhalt be, and thy ſonnes among
the kings frends, & amplified with gold, and ſiluer, and manie
giftes. † And Mathathias anſwered, & ſayd with a lowde voice: 19
Although al Nations obey king Antiochus, that euerie man
reuolt from the ſeruice of the law of his fathers, and conſent
to his commandements: † I and my ſonnes, and my brethren 20
wil obey the law of our fathers. † God be merciful vnto vs: 21
it is not profitable for vs to forſake the law, and the iuſtices of
God: † we wil not heare the wordes of king Antiochus, neither 22
wil

:: This ſmal helpe of great importance, is that ayde wherof Daniel propheceied *ch.* 11. v. 34.

wil we ſacrifice, tranſgreſſing the commandments of our
23 law, to go an other way. † And as he ceaſed to ſpeake theſe
words, there came a certayne Iewe in the eyes of al to ſacrifice
to the idols vpon the altar in the citie of Modin, according to
24 the kings commandment. † And Mathathias ſaw, and was
ſorie, and his reynes trembled, and his furie was kindled ∷ ac-
cording to the iudgement of the law, and flying vpon him
25 he ſlew him vpon the altar: † yea and the man, whom king
Antiochus had ſent, which compelled them to immolate,
26 he ſlewe in that verie time, and deſtroyed the altar, † and ze-
led the law, as did Phinees to Zamri the ſonne of Salomi.
Num. 25. 27 † And Mathathias cried out with a lowde voice in the citie,
ſaying: Euerie one that hath zele of the law, eſtabliſhing his
28 teſtament, let him comeforth after me. † And he fled him-
ſelf, and his ſonnes into the mountaynes, and left al thinges
29 whatſoeuer they had in the citie. † Then came downe manie
30 ſeeking iudgement, and iuſtice, into the deſert: † and they
ſate there them ſelues, and their children, and their wiues, and
31 their cattel: becauſe the euils ouerflowed vpon them. † And
it was reported to the kings men, and to the armie that was in
Ieruſalem in the citie of Dauid, that certayne men which diſ-
ſipated the kings commandment, were departed into ſecrete
32 places in the deſert, and manie were gone after them. † And
forthwith they went forwards towards them, and ſet battel
33 againſt them in the day of the Sabbaths, † and they ſayd to
them: Doe you reſiſt now alſo as yet? comeforth, and doe ac-
cordidg to the word of king Antiochus, and you ſhal liue.
34 † And they ſayd: We wil not come forth, neither wil we doe
35 the kings word, to pollute the day of the Sabbaths. † And
36 they haſtened battel againſt them. † And they anſwered them
not, neither did they caſt a ſtone at them, nor ſtopped the ſe-
37 crete places, † ſaying: ∷ Let vs dye al in our ſimplicitie: and
heauen and earth ſhal be witneſſes, vpon vs that you vniuſtly
38 deſtroy vs. † And they gaue them battel on the Sabbaths: and
there died they, & their wiues, & their children, and their cat-
39 tel euen to a thouſand ſoules of men. † And Mathathias vnder-
ſtood it and his freinds, and they had lamentation vpon them
49 excedingly. † And euerie man ſayd to his neighbour: If we ſhal
al doe as our bretheren haue done, and ſhal not fight againſt
the heathen for our liues, and our iuſtifications: now wil they
41 quickly deſtroy vs from the earth. † And they thought in

∷ Mathathias not of priuate ſpirite, but being general capitaine of the people, did this iuſtice according to the lavv, vvhere it is commanded to kil the auctors of falſe pretended religion. *Deut. 13. S. Cyprian. Exhort. ad Martyrium. c. 5. S. Bernar. Epiſt. 158. ad Innocent.*

∷ Theſe are commended by S. Ambroſe *li. 1. Offic. c. 40.* and other fathers, dying in *the ſimplicitie of doues*, though they had not *the prudence of ſerpents*, which others obſeruing are more commended, eſpecially in reſpect of the whole Church ſo dangerouſly impugned, which God in dede wil euer defend, and conſerue from vtter ruine: Yet he vſeth alſo ordinarie meanes, by lawful vvarres and the like.

∷ Aſſideans othervviſe called *Eſſeni* not hypochtytically as the Phariſes, nor erroniouſly as the Sadduces, but ſincerely profeſſed a peculiar holie rule of life. *Ioſephus li.* 2, *c.* 12, *de bello Iudaico.*

that day, ſaying: Euerie man whoſoeuer ſhal come vnto vs in
battel on the day of the Sabbaths, let vs fight againſt him: and
we wil not al dye, as our bretheren died in ſecrete places.
†Then was there gathered to them the ſynagoge of ∷ the Aſſideans 42
ſtrong of force out of Iſrael, euerie voluntarie in the law:
† and al that fled from the euils, were added to them, & were 43
made a ſtrength to them. † And they gathered an armie, and 44
ſtroke the ſinners in their wrath, and the wicked men in their
indignation: and the reſt fled to the nations to eſcape. † And 45
Mathathias went round about, and his freindes, and they
deſtroyed the altars: † and they circumcided the vncircumciſed 46
children, as manie as they found in the coſts of Iſrael: and in
ſtrength. † And they perſecuted the children of pride, and 47
the worke proſpered in their handes: † and they obteyned the 48
law out of the handes of the nations, and out of the handes of
the kinges: & they gaue not the horne to the ſinner. † And the 49
dayes of Mathathias approched to dye, & he ſayd to his ſonnes:
Now is pride ſtrengthned, and chaſtiſement, and the time of
ſubuerſion, & the wrath of indignation: † Now therfore ô my 50
ſonnes, be ye emulatours of the law, & geue your liues for the
teſtament of yout fathers. † And remember the workes of the 51
fathers, which they haue done in their generations: & you ſhal
receiue great glorie, and an eternal name. † Abraham was he 52 Gen. 22.
not in tentation found faythful, and it was reputed to him
vnto iuſtice? † Ioſeph in the time of his diſtreſſe kept the commandment, 53 Gen. 41.
and he was made lord of Ægypt. † Phinees our 54 Num. 25.
father, feruent in the zele of God, receiued the teſtament of
an euerlaſting prieſthood. † Ieſus whiles he accompliſhed the 55 Ioſue. 1.
word, was made the duke in Iſrael. † Caleb whiles he teſtifieth 56 Num. 14.
in the church, receiued an inheritance. † Dauid in his mercie 57 2. Reg. 2.
obteyned the ſeate of the kingdom for euer. † Elias whiles he 58
zeleth the zele of the law, was receiued into heauen. † Ananias 59 4. Reg. 2.
and Azarias and Miſael beleuing, were deliuered out of Dan. 3.
the flame. † Daniel in his ſimplicitie was deliuered out of the 60 Dan. 6.
lions mouth. † And ſo thinke ye through generation & generation: 61
that al that hope in him, are not weakened. † And of 62
the wordes of the ſinful man be not afrayd: becauſe his glorie
is dung, & worme: † to day he is extolled, & to morow he ſhal 63
not be found: becauſe he is turned into his earth, & his cogitation
is periſhed. † You therfore my ſonnes take courege, & doe 64
manfully in the law: becauſe in it you ſhal be glorious. † ∷ And 65

∷ In al affayres order is of ſingural importance that euerie office be deſigned to fitteſt perſons.

behold

behold Simon your brother, I know that he is a man of counſel:
66 heare ye him alwayes, & he ſhal be a father to you. † And
Iudas Machabeus valiant of ſtrength from his youth, let him
be to you the prince of warfare, & he ſhal manage the battel of
67 the people. † And you ſhal bring to you al the doers of the
68 law: and reuenge ye the reuenge of your people. † Repay
retribution to the Gentiles, and attend to the precept of the
69 law. † And he bleſſed them, and was layd to his fathers.
70 † And he died the hundreth and ſix and fourtith yeare and he
was buried by his ſonnes in the ſepulchers of his fathers in
Modin, and al Iſrael lamented him with great lamentation.

As here Mathathias apointed Simon the chiefe for determining matters in counſel, & Iudas the firſt for execution, and that the reſt ſhould obey theſe two, and ech of theſe the other in his office.

CHAP. III.

Iudas Machabeus puniſheth the wicked: 10. killeth Apollonius in battel. 13. Seron braggeth, but is alſo ouerthrowen. 25. Antiochus furiouſly incenſed, 29. gathereth money in Perſis, 32. leauing Lyſias viceroy; 38. who ſending a great armie againſt the Iſraelites, 42. Iudas and his bretheren commending the cauſe to God, by prayer and penance, 54. reſolue to fight againſt their enemies.

1 AND Iudas, that was called Machabeus his ſonne :: aroſe
2 in his ſteed: † and al his bretheren helped him, and al
that had ioyned themſelues to his father, and they fought the
3 battel of Iſrael with ioy. † And he dilated glorie to his people,
and put on him a brigantine as a giant, and girded about him
his warlie armour in battels, and protected the campe with his
4 ſword. † He became like a lion in his actes, and as a lions
5 whelpe roaring in hunting. † And he perſecuted the wicked
enquiring them out, and ſuch as trubled his people, them he
6 burnt with fyre: † and his enemies were repelled for feare of
him, al the workers of iniquitie were trubled: and ſaluation
was directed in his hand. † And he exaſperated manie
kinges, and reioyced Iacob in his workes, and for euer his
8 memorie is in benediction. † And he walked through the cities
of Iuda, and deſtroyed the impious out of them, and turned
9 away wrath from Iſrael. † And he was renowned euen to the
vttermoſt part of the earth, & he gathered thẽ that periſhed.*
10 † And Apollonius gathered together the Gentils, and from
Samaria a powre much and great, to make battel againſt
11 Iſrael. † And Iudas vnderſtood it, and wentforth to meete
him: and he ſtroke, and killed him: and there fel manie wounded,
12 and the reſt fled away. † And he tooke the ſpoiles of

:: He did not arrogate to himſelf to be chief, but being deſigned by his father, vvas ſo accepted by his bretheren, & the good people ioyned vvith them in defence of the lavv of God.

:: Iudas had foure battles, and victories, againſt foure general captaines ſent by king Antiochus Epiphanes. The firſt againſt this Apollonius.

* li.2.c. 8.v.1.

M

them,

them, and the ſword of Apollonius Iudas tooke away, and he
fought with it al his dayes. † And :: Seron capitaine of the armie 13
of Syria heard that Iudas gathered a congregation of the faithful,
and an aſſemblie with him, † and he ſayd: I wil make me a 14
name, & wil be glorified in kingdom, & wil ouerthrow Iudas,
and thoſe that are with him, that deſpiſed the word of the
king. † And he prepared himſelf: and there went vp with him a 15
campe of the impious ſtrong helpers, to doe vengeance vpon
the children of Iſrael. † And they approched euen as far as 16
Bethoron: & Iudas went forth to meete him with few. † But as 17
they ſaw the armie coming to meete them, they ſayd to Iudas:
How shal we a few be able to fight againſt ſo great a multitude
and ſo ſtrong, and we are wearied with faſting to day? † And 18
Iudas ſayd: It is an eaſie matter for manie to be incloſed in the
hand of few: & :: there is no difference in the ſight of the God
of heauen to deliuer in manie, and in few. † Becauſe not in 19
the multitude of the armie is the victorie of battel, but from
heauen is the ſtrength. † They come to vs in an obſtinate multitude, 20
and in pride, to deſtroy vs, and our wiues, and our children,
and to ſpoile vs. † But we wil fight for our liues, and 21
our lawes: † and our Lord himſelf wil deſtroy them before 22
our face, but you feare them not. † And as he ceaſed to ſpeake, 23
he flew vpon them ſodenly: and Seron was deſtroyed, and
his hoſt in his ſight: † and he purſewed him in the deſcent of 24
Bethoron euen to the playne, and there fel of them eight hundred
men, and the reſt fled into the land of the Phyliſthims.
† And the feare of Iudas and of his bretheren, and the dread 25
fel vpon al the nations round about them. † And his name 26
came to the king, and al nations told of the battels of Iudas.
† And as king Antiochus heard theſe wordes he was wrath 27
in his mind: and he ſent, and gathered the armie of al his kingdom,
a campe exceding ſtrong: † and he opened his treaſurie, 28
and gaue wages to the armie for a yeare: and he commanded
them, that they should be readie at al aſſayes. † And he ſaw 29
that money fayled out of his treaſures, and the tributes of the
region ſmal becauſe of :: the diſſenſion, and :: the plague, that
he had made in the land, to take away the ordinances, that were
from the firſt dayes: † and he feared leſt he should not haue as 30
once and twiſe, for coſts and gifts, which he had geuen before
with a large hand: and he had abunded aboue the kinges, that
had bene before him. † And he was excedingly aſtonied in 31
minde,

:: The ſecond againſt Seron.

:: The natural frailtie of man feareth to encounter vvith a ſtrong enemie, but true confidence in Gods helpe, which is euer aſſured in a good cauſe, geueth corege and getteth the victorie.

:: Not only the Ievves reſiſted Antiochus innouations in religion, but alſo diuers other nations reuolted and rebelled becauſe he commanded al to leaue their former rites and goddes, and to accept of his goddes only. *ch. 1. v. 43.*

minde, & purpoſed to goe into Perſis, and to take the tributes
32 of the regions, and to gather together much ſiluer. † And he
left Lyſias a noble man of the bloud royal, ouer the kings
affayres, from the riuer Euphrates euen to the riuer of Ægypt:
33 † and that he ſhould bring vp Antiochus his ſonne, til he returned.
34 † And he deliuered to him half the armie, and Elephants:
and he gaue him in commandment concerning al
thinges that he would, & concerning the inhabitants of Iurie,
35 and Ieruſalem: † and that he ſhould ſend an armie to them,
to deſtroy and roote out the powre of Iſrael, and the remnant
of Ieruſalem, and to take away the memorie of them out of
36 the place: † and that he ſhould appoynt inhabitants in al their
coſts, children ſtrangers, & ſhould by lot diſtribute their land.
37 † And the king tooke the part of the armie that remayned,
and went forth from Antioch the citie of his kingdom in the
yeare an hundreth and ſeuen and fourtie: and he paſſed ouer
the riuer Euphrates, & walked through the higher countries.
38 † And Lyſias choſe Ptolomee the ſonne of Doryminus, and
Nicanor, and Gorgias, mightie men of the kings freindes.
39 † And he ſent with them fourtie thouſand men, and ſeuen
thouſand horſemen: that they ſhould come into the land of
Iuda, and ſhould deſtroy it according to the word of the king.
40 † And they went forth with al their power, and came, and
41 ioyned nere to Enimaum in the champaine countrie. † And
the merchants of the countries heard the name of them: and
they tooke ſiluer and gold exceding much, and ſeruants: and
they came into the campe, to take the children of Iſrael for
ſlaues, and there were added to them the armie of Syria, and of
42 the land of the ſtrangers. † And Iudas ſaw, and his bretheren,
that the euils were multiplied, and the armies approched to
their borders: and they knew the kings words, which he commanded
to doe to the people vnto deſtruction and conſummation:
43 † and they ſayd euerie one to his neighbour: Let vs ſet
vp the abaſing of our people, and let vs fight for our people,
44 and our holies. † And an aſſemblie was gathered, that they
ſhould be readie vnto battel: and that they ſhould :: pray and
45 deſire mercie and miſerations. † And Ieruſalem was not inhabited,
but was as a deſert: there was none that came in and
went out of her children: and the holie place was conculcated:
and the children of ſtrangers were in the caſtel, there
was the inhabitation of the Gentils, and pleaſure was taken

:: perſecuting al that did not therto conforme themſelues.

:: Praying faſting & other vvorkes of penance are the beſt armour in holie vvarres for religion.

away from Iacob, and there failed their pipe, and harpe.† And 46
they gathered together, and came into Maſpha againſt Ieruſalem:
becauſe the place of prayer in Iſrael was in Maſpha ∷ before.
† And they faſted that day, and clothed themſelues with 47
heareclothes, and put aſhes on their head: and they rent their
garments: † and they layd open the bookes of the law, out 48
of which the Gentils ſearched the ſimilitude of their idols:
† and they brought the ornaments of prieſts, and firſtfruites, 49
and tithes, and rayſed vp Nazareits, that had fulfilled their
dayes: † and they cried with a lowd voice to heauen, ſaying: 50
What ſhal we doe with theſe, & whither ſhal we carie them?
† And thy holies are conculcated, and they are contaminated, 51
and thy prieſts are brought into mourning, and into humiliation.
† And behold the Nations are come together againſt vs, 52
to deſtroy vs: thou knoweſt what thinges they intend againſt
vs. † How ſhal we be able to ſtand before their face, vnles 53
thou ô God doe helpe vs? † And with trumpets they cried out 54
with a lowd voice. † And after theſe thinges Iudas appointed 55
captaynes of the people, tribunes, and centurions, and [a] ſeargents,
and decurions. † And he ſayd to them, that built houſes, 56
and deſpouſed wiues, and planted vyneyards, and to the fearful,
that euerie one ſhould returne into his houſe according to
the law. † And they remoued the campe, and pitched at the 57
South of Emmaum. † And Iudas ſayd: Gird vp your ſelues, 58
and be mightie ſonnes, and be readie agaynſt the morning,
that you may fight againſt theſe nations, which are aſſembled
againſt vs to deſtroy vs, and our holies: † becauſe it is better 59
for vs to dye in battel, then to ſee the euils of our nation, and
of the holies: † but ∷ as it ſhal be the wil in heauen, ſo be it 60
done.

∷ Publique place of prayer vvas, firſt in Silo. *Ioſue.*18. after in Maſpha. 1. *Reg.*7. laſtly in Ieruſalem.

[a] *penta contarchos.*

*Deu.*20.

∷ This moſt godlie reſolution encoreged themſelues, & procured Gods merciful protection.

CHAP. IIII.

Gorgias with ſix thouſand ſouldiars wel appointed, intending ſudenly to deſtroy the Iſraelites armie of three thouſand not wel armed, 8. is defeated; halfe of his men ſlaine, the reſt running away. 16. Iudas ſtaying his men from ſpoyling, til the enemies were out of ſight, then they take rich prayes; and render thankes to God. 28. The next yeare, Lyſias with three ſcore thouſand foote, and ſix thouſand horſemen inuading Iurie, Iudas with tenne thouſand (making his prayer to God) killeth fiue thouſand: 35. the reſt flying, Lyſias gathereth more ſouldiars. 36. Iudas with his bretheren, and others clenſe the temple, and renew holie thinges. 55. Offer Sacrifice, 58. and inſtitute a feaſt of the dedication of a new Altar.

AND

1 AND ∷ Gorgias tooke fiue thouſand men, and a thouſand
chosen horſemen: & they remoued the campe by night,
2 † that they might approch to the campe of the Iewes, and
might ſtrike them ſodenly: and the children that were of the
3 caſtel, were their guides. † And Iudas ∷ heard, and aroſe, he
and the mighties to ſtrike the powre of the kings armie, that
4 were in Emmaum. † For as yet the armie was diſperſed from
5 the campe. † And Gorgias came into the campe of Iudas by
night, and found no man, and he ſought them in the mountaynes:
6 becauſe he ſayd: Theſe flee from vs. † And when the
day was come, Iudas appeared in the filde with three thouſand
men onlie, which had not harnes, and ſwords as they would:
7 † and they ſaw the campe of the Gentils ſtrong, and the men
in brigantines, and horſemen round about them, and theſe
8 were skilful to battel. † And Iudas ſayd to the men that were
with him: ∷ Feare not the multitude of them, & of their aſſault
9 be not afrayd. † Remember in what ſort our fathers were
ſaued in the redſea, when Pharao with a great armie folowed
10 them. † And now let vs crie towards heauen: and our Lord
wil haue mercie on vs, and wil be mindful of the teſtament of
our fathers, & wil deſtroy this armie, before our face this day:
11 † and al Nations shal know that there is one that redemeth
12 and deliuereth Iſrael. † And the aliens lifted vp their eyes,
13 and ſaw them coming againſt them. † And they went out of
the campe into battel, and theſe that were with Iudas, ſounded
14 with the trumpet. † And they mette together: and the
15 Gentils were diſcomfited, and fled into the playne. † but
al the hinmoſt fel by the ſword, and they purſewed them as
far as Gezeron, and euen to the playnes of Idumea, and of
Azotus, and of Iamnia: and there fel of them euen to three
16 thouſand men. † And Iudas returned, and his armie folowing
17 him. † And he ſayd to the people: Couet not the ſpoiles:
18 becauſe there is battel againſt vs, † and Gorgias and his armie
are neere vs in the mount: but ſtand ye now againſt our enemies,
and ouerthrow them, and you shal take the ſpoiles
19 afterwards ſecure. † And as Iudas was ſpeaking theſe wordes,
loe a certaine part appeared looking forth from the montayne.
20 † And Gorgias ſaw that his men were turned to flight, & that
they burnt the campe: for the ſmoke that was ſene declared
21 what was done. † Which thinges ſeene they feared excedingly,
beholding withal both Iudas, & the armie in the playne readie
to battel.

∷ The third battle made by Iudas vvas againſt this Gorgias an other captaine of Antiochus Epiphanes.

∷ Vigilancie in rulers and paſtors preſerueth from al the diuels ſtratagems.

∷ Confidence in God procureth his aſſiſtance.

to battel. † And they did al flee into the playne of the aliens: 22
† and Iudas returned to the ſpoiles of the campe, & they tooke 23
much gold, and ſiluer, and hiacynth, and purple of the ſea, and
great riches. † And turning they ſung an hymne, and bleſſed 24
God towards heauen, becauſe he is good, becauſe his mercie is
for euer. † And great ſaluation was made in Iſrael in that day. 25
† And whoſoeuer eſcaped of the aliens, they came and told 26
Lyſias al thinges that had chanced. † Which when he heard 27
being amaſed he faynted in mynd: that ſuch thinges chanced
not in Iſrael, as he would, and ſuch as the king commanded. *
† And the yeare folowing :: Lyſias gathered of choſen men 28
three ſcore thouſand, and of horſemen fiue thouſand, to ouerthrow
them. † And they came into Iewrie, and pitched the 29
campe in Bethoron, and Iudas mette them with ten thouſand
men. † And they ſaw the armie ſtrong, and he prayed, and 30
ſayd: Bleſſed art thou ô ſauiour of Iſrael, which brakeſt the
aſſault of the mightie by the hand of thy ſeruant Dauid, and
didſt deliuer the campe of the aliens into the hand of Ionathas
Sauls ſonne, and of his eſquyer. † ſhut vp this armie in the 31
hand of thy people Iſrael, and let them be confounded in their
armie and horſemen. † Geue them feare, and conſume the 32
bouldnes of their ſtrength, and let them be ſhaken with their
contrition, † caſt them downe with the ſword of them, that 33
loue thee: & let al that know thy name, prayſe thee in hymnes.
† And they ioyned battel: and there fel of the armie of Lyſias 34
fiue thouſand men. † And Lyſias ſeing the flight of his men, 35
and the boldnes of the Iewes, and that they are readie either
to liue or to dye manfully, he went to Antioch, and choſe
ſouldiars, that being multiplied they might come agayne into
Iewrie. † But Iudas, and his bretheren ſayd: Behold our enemies 36
are diſcomfited: :: let vs goe vp now to clenſe the holie
places, and to renew them. † And al the armie aſſembled together, 37
and they went vp into mount Sion. † And they ſaw 38
the ſanctification deſert, and the altar prophaned, and the gates
burnt, and in the courts ſhrubbes growen vp as in a foreſt, or
on the mountaynes, & the chambers throwen downe. † And 39
they rent their garments, and lamented with a great lamentation,
and layd aſhes vpon their head: † and they fel on their 40
face vpon the earth, and cried out with trumpets of ſignifications,
and cried towards heauen. † Then Iudas ordayned men, 41
to fight againſt them that were in the caſtel, til they clenſed
the

:: The fourth great battle of Iudas vvas agaynſt Lyſias ſent by Antiochus into Iurie.

:: As it vvas the firſt and chiefe intention of Iudas to defend religion & holie things ſo hauing expugned their enimies, his chief care is to purge the temple, and to reſtore al holie rites of Gods true ſeruice.

Pſa. 106.

* li. 2. c. 8. v. 8.

O

1. Reg. 17.

1. Reg. 14.

42 the holie places. † And he choſe prieſts without ſpotte, hauing
43 their wil in the law of God: † and they clenſed the holie
places, and tooke away :: the ſtones of contamination into an
44 vncleane place. † And he conſidered of the altar of holocauſts,
45 that was prophaned, what he ſhould doe with it. † And
good counſel came to their mindes, to deſtroy it: leſt perhaps
it might be a reproch to them, becauſe the Gentils contaminated
46 it, and they threw it downe. † And they layd vp the
ſtones in the mount of the houſe in a place conuenient, til
there ſhould come a prophete, and geue anſwer concerning
47 them. † And they tooke whole ſtones according to the law, and
48 builded a new altar according to that which was before: † and
they built the holie places, and the thinges that were within
the temple inward: and the temple, and the courts they ſanctified.
49 † And they made the holie veſſels new, and brought
in the candleſtike, and the altar of incenſes, and the table into
50 the temple. † And they put incenſe vpon the altar, and lighted
the lampes, that were vpon the candleſticke, and they gaue
51 light in the temple. † And they ſet loaues vpon the table, and
hung vp the veles, and finiſhed al the workes, that they had
52 made. † And before the morning they aroſe the fiue and
twentith day of the ninth moneth (this is the moneth of
53 Caſleu) of :: the hundreth and eight and fourtith yeare: † and
they offered ſacrifice according to the law vpon the new altar
54 of holocauſts, which they made. † According to the time and
according to the day, wherin the heathen contaminated it, in
the ſame was it renewed in canticles, and harps, and lutes, and
55 in cymbals. † And al the people fel on their face, and they adored
toward heauen, and bleſſed him that proſpered them.
Ioan, 10. 56 † And :: they made the dedication of the altar eight dayes, and
they offered holocauſts with ioy, and ſacrifice of ſaluation, and
57 of prayſe. † And they adorned the face of the temple with
golden crownes, & litle ſhieldes: and they dedicated the gates,
58 and the chambers, and hanged doores vpon them. † And there
was made exceding great ioy in the people, and the reproch of
59 the Gentils was turned away. † And Iudas decreed, and his
bretheren, and al the church of Iſrael, that the day of the dedication
of the altar be kept in the times therof from yeare to
yeare for eight dayes, from the fiue and twentith day of the
60 moneth Caſleu, with ioy and gladnes. † And they builded at
that time mount Sion, & round about high walles, and ſtrong

:: Altars, temples, & ſtatues of falſe goddes made of ſtone, and ſet vp in the temple. *ch.* 1. *v.* 50. vvere novv deſtroyed.

:: The temple vvas purged tvvo yeares & ſome thing more after the prophanation vvhich vvas in the yeare 145. *ch.* 1. *v.* 57.

:: Our Sauiour obſerued this feaſt being inſtituted long after the Lavv of Moyſes. *Ioan.* 10. *v.* 22.

towres, leſt ſometime the Gentils ſhould come, & conculcate
it as they did before. † And he placed an armie there, to keepe 61
it, and he fenſed it to keepe Bethſura, that the people might
haue a munition againſt the face of Idumea. * * li. 2. c. 10. v. 2.

CHAP. V.

Iudas and his bretheren expugne their bordering enimies, 9. deliuer them that were diſtreſſed. 17. Simon proſpereth in Galeley, 24. Iudas in Galaad, 45. taketh Ephron, and al returne ſafe into Ieruſalem. 55. Ioſephus and Azarias attempting ambiciouſly without order to fight againſt their enemies, are defeated. 63. And Iudas hath more victories.

:: In this chapter is mention of tenne battles in vvhich Iudas or his bretheren Ionathas and Simon vvere victors.

:: The firſt againſt the Idumeans in Acrabathane.

:: The ſecond againſt the Beanites.

:: The third againſt the Ammonites.

:: The fourth againſt the Galadites.

AND it came to paſſe, as :: the Gentils round about heard 1 Q
that the altar was builded vp, & the ſanctuarie as before,
they were exceding angrie: † and they thought to take away 2
the ſtocke of Iacob, that were among them, & they began to
kil of the people, and to perſecute. † And Iudas fought againſt 3
:: the children of Eſau in Idumea, and them that were in Acrabathane:
becauſe they beſette the Iſraelites round about, and
he ſtroke them with a great plague. † And he remembred the 4
malice of the children :: of Bean, which were to the people a
ſnare and a ſcandal, lying in waite for them in the way. † And 5
they were ſhut vp by him in towres, & he came nere to them,
& *a* anathematized them, & burnt their towres with fyre, with *a* vtterly deſtroyed.
al that were in them. † and he paſſed to the children :: of Am- 6
mon, and found a ſtrong band, and a copious people, and Ti-
mothee their captaine: † & he made manie battels with them, 7
and they were diſcomfited in their ſight, and he ſtroke them:
† and he tooke Gazer the citie, & her *b* daughters, and returned 8 *b* villages.
into Iewrie. † And the Gentils that are :: in Galaad, gathered 9
together agaynſt the Iſraelites, that were in their coſts to diſ-
patch them: and they fled into the fortreſſe of Batheman. † And 10
they ſent letters to Iudas, & his bretheren, ſaying: The heathen
round about are gathered together againſt vs, to diſpatch vs:
† and they prepare to come, and to occupie the fortreſſe into 11
which we are fled: and Timothee is the captayne of their
hoſt. † Now therfore come, & deliuer vs, out of their handes, 12
becauſe a multitude of vs is fallen. † And al our bretheren, that 13
were in the places of Tubin, are ſlaine: & they led away their
wiues captiues, and the children, and the ſpoiles, and they haue
ſlaine there almoſt a thouſand men. † And the epiſtles were 14
yet in reading, and loe other meſſengers came out of Galilee
their

15 their coates rent reporting according to theſe wordes: † ſaying
that there were aſſembled againſt them from Ptolemais, and
Tyre, and Sidon, and al Galilee is replenished with alienes, to
16 conſume vs. † And as Iudas and the people heard theſe wordes,
a great aſſemblie aſſembled together to conſider what they
ſhould doe for their bretheren, that were in tribulation, and
17 were expugned of them. † And Iudas ſayd to Simon his brother:
Chooſe thee men, and goe, and deliuer thy bretheren in
:: Galilee: and I, and my brother Ionathas wil goe into the
18 countrie of Galaad. † And he left Ioſeph the ſonne of zacharie,
and Azarias captaynes of the people with the reſidue of the
19 armie in Iurie to keepe it: † and he commanded them, ſaying:
Be ye ouer this people: & make no battel againſt the heathen,
20 til we returne. † And there were parted to Simon three thouſand
men, to goe into Galilee: but to Iudas eight thouſand to
21 goe into the countrie of Galaad. † And Simon went into Galilee,
and made manie battels with the heathen: & the heathen
were diſcomfited before his face, and he purſewed them euen
22 to the gate of Ptolemais. † And there fel of the heathen almoſt
23 three thouſand men, & he tooke the ſpoiles of them, † and he
toke them that were in Galilee & in Arbatis with their wiues,
and children, & al thinges that they had, and he brought them
24 into Iurie with great ioy. † And Iudas Machabeus, and Ionathas
his brother paſſed ouer Iordan, and went three dayes
25 iorney through the deſert. † And the Nabutheians mette
them, and receiued them peaceably, and told them al thinges,
that had happened to their bretheren in the countrie of Galaad,
26 † and that manie of them were comprehended in Baraſa,
and Boſor, and in Alimis, and in Caſphor, and Mageth, and
27 Carnaim, al theſe cities fenſed, and great. † Yea and in the reſt
of the cities of Galaad they are held captiue, & on the morow
they appoynted to remoue the armie nere to theſe cities,
28 and to take them, & to diſpatch them in one day. † And Iudas
turned, and his armie the way into Boſor ſodenly, and tooke
the citie: and he ſlew euerie male in the edge of the ſword,
29 and tooke al their ſpoiles, and burnt it with fire. † And they
30 aroſe thence by night, and went euen to the fortreſſe. † And
it came to paſſe early in the morning, when they had lifted vp
their eyes, and behold much people, wherof there was no
number, carying ladders, and engins, to take the fortreſſe, and
31 they expugned them. † And Iudas ſaw that the battel began,

:: The fifth againſt the Galileans of the Gentiles.

and the crie of the battel aſcended to heauen as a trumpet, and
a great crie out of the citie: † and he ſayd to his hoſt: Fight ye 32
to day for your bretheren. † And he came with three rankes 33
behind them, and they cried out with trumpets, and cried in
prayer. † And the campe of Timothee vnderſtood that it was 34
Machabeus, and they fled backe from his preſence: and they
ſtroke them with a great plague: and there fel of them in that
day almoſt eight thouſand men. † And Iudas turned aſide into 35
Maſpha, and expugned, and tooke it, and he ſlew euerie male
therof, and he tooke the ſpoiles therof, and burnt it with fyre.
† From thence he marched, and tooke Casbon, and Mageth, 36
and Boſor, and the reſt of the cities of Galaad. † But after theſe 37
wordes Timothee gathered an other armie, & camped againſt
Raphon beyond the torrent. † And Iudas ſent to vewe the 38
armie: and they reported vnto him, ſaying: That al the nations,
that are round about vs, are aſſembled againſt vs, an armie
exceding great: † and they haue hyred the Arabians to helpe 39
them, and they haue camped beyond the torrent, being readie
to come vnto thee into battel. And Iudas went to meete them.
† And Timothee ſayd to the princes of his armie: When Iudas 40
ſhal approch, and his armie to the torrent of water: if he paſſe
ouer vnto vs firſt, we ſhal not be able to ſuſtaine him: becauſe
preuayling he wil preuaile againſt vs. † but if he be afrayd to 41
paſſe ouer, and campe without the riuer, let vs paſſe ouer to
them, and we ſhal preuaile againſt him. † But as Iudas approched 42
to the torrent of water, he ſet the ſcribes of the people
by the torrent, and commanded them, ſaying: Leaue not a
man: but let al come into the battel. † And he paſſed ouer to 43
them firſt, and al the people after him, and al the heathen were
diſcomfited at their preſence, and they threw away their weapons,
and fled to the temple, that was in Carnaim. † And he 44
tooke :: the citie itſelf, and the temple he burnt with fire,
with al thinges that were therein: & Carnaim was ſubdewed,
and could not ſtand againſt the face of Iudas. † And Iudas 45
gathered together al the Iſraelites, that were in the countrie
of Galaad, from the leaſt euen to the greateſt, and their wiues,
and children, and an armie exceding great, to come into the
land of Iuda. † And they came as far as :: Ephron, and this 46
citie was great ſituate in the entrance, fenced excedingly, and
there was no meanes to decline from it on the right hand or
on the left, but the way was through the middes. † And 47
they

:: The ſixth againſt the Carnaimites.

:: The ſeuenth againſt the Ephronites.

they that were in the citie, shut in themſelues, and ſtopped
the gates with ſtones: and Iudas ſent to them in peaceable
48 wordes, †ſaying: Let vs paſſe through your land, and goe into
Num. 20. our countrie: and no man shal hurt you, onlie on foote we wil
49 paſſe. And they would not open vnto them † And Iudas commanded
proclamation to be made in the campe, that they
50 should approch euerie man in the place wherein he was. †and
the men of ſtrength approched, and he aſſaulted that citie al
the day, and al the night, and the citie was deliuered into his
51 hand: and they ſlew euerie male in the edge of the ſword,
and he rooted it vp, and tooke the ſpoiles therof, and paſſed
52 through al the citie vpon the ſlaine. † And they paſſed ouer
53 Iordan in the great playne, againſt the face of Bethſan. † And
Iudas gathered together :: the hinmoſt, and he :: exhorted the
people throughout al the way, til they came into the land of
54 Iuda: † and they went vp into mount Sion with ioy, and
gladnes, & offered holocauſts becauſe none of them was fallen
55 til they returned in peace. † And in the dayes, that Iudas and
Ionathas were in the land of Galaad, and Simon his brother
56 in Galilee againſt the face of Ptolomais, † :: Ioſeph the ſonne
of Zacharie heard, and Azarias, the princes of the band, the
57 thinges wel atcheiued, and the battels that were made, † and
he ſayd: Let vs alſo make vs a name, and let vs goe fight a-
58 gainſt the heathen, that are round about vs. † And he commanded
them that were in his armie, and they went to Iamnia.
59 † And Gorgias went forth out of the citie, and his
60 men to meete them into battel. † And Ioſeph and Azarias
were chaſed in flight euen vnto the borders of Iurie: and there
fel that day of the people of Iſrael about two thouſand men,
61 and there was made a great tumult in the people: † becauſe
they heard not Iudas, and his bretheren, thinking that they
62 should doe manfully. † But they were not of the ſeede of
63 thoſe men by whom ſaluation was made in Iſrael. † And the
men of Iuda were magnified excedingly in the ſight of al Iſ-
64 rael, and of al nations where their name was heard. † And they
came together vnto them, with acclamations for their good
65 ſucceſſe. † And Iudas went out, and his bretheren, and they
expugned the children of :: Eſau in the land, that is toward
the South, and they ſtroke Chebron, and her daughters: and
the walles therof and the towres he burnt with fyre round
66 about. † And he remoued the campe to goe into the land of

:: A good and pious captaine cheriſheth and comforteth the vveake ſouldiars:

:: and encoreged al to ſhew their fortitude.

:: Men that preſume of their ovvne ſtreingth without commiſſion from lawful auctoritie, haue not Gods aſſiſtance, and ſo fayle in their attemptes, as not called of God amongſt thoſe men, *by vvhom ſaluation is made in Iſrael. v. 62.*

:: The eight againſt the Idumeans, in Chebron.

:: The ninth againſt the Samaritanes.

:: The tenth againſt the Philiſtimes in Azotus,

the aliens, and he walked through :: Samaria. † In that day fel 67
the prieſts in battel, whiles they wil doe manfully, whiles they
goe forth without counſel into battel. † And Iudas declined 68
:: to Azotus into the land of the aliens, and he threw downe
their altars, and the ſculptils of their goddes he burnt with
fyre: and he tooke the ſpoiles of the cities, and returned into
the land of Iuda.

CHAP. VI.

Antiochus repulſed from Elimais, 5. and hearing of the ouerthrow of his armie in Iurie, falleth vehemently ſick: 11. and acknowleging his calamities to haue happened, for the euils he hath done againſt the Iewes, dyeth. 17. His young ſonne Antiochus Eupator ſuccedeth. 18. Iudas beſiegeth the Macedonians fortreſſe. 21. Relapſed Iewes ſolicite the king, 28. and he cometh with a terrible huge armie. 32. Iudas therfore leauing the ſiege meeteth the enemie. 43. Eleazar going vnder an elephant killeth him and ſo himſelfe is alſo ſlaine. 47. The king taketh Bethſura by compoſition. 51. and bendeth his forces againſt Ieruſalem. 55. By Lyſias aduice the king maketh peace with the Iewes; 62. but breaking his othe deſtroyeth the wal of Sion; 63. and returning recouereth Antioch from Philippe.

:: The ful hiſtorie of Antiochus Epiphanes his death is vvritten in this chapter to the 16. v. and in al the 9. of the ſecond booke.

:: Finally he returned into the countrie of Babylon: :: but before he arriued there he heard the bad newes of his armie in Iurie, & fel into intolerable and deſperate diſeaſes, v. 8: and *li.* 2. *ch.* 9. *v.* 5.

AND king Antiochus walked through the higher coun- 1
tries, and he heard that there was a citie Elymais in Per-
ſis moſt noble, and plentiful in ſiluer, and gold, † and a temple 2
therin exceding rich: and couerings thereof gold, and brigan-
tines, and shildes, which Alexander philips ſonne the king of
Macedonia that reigned firſt in Grece left there. † And he 3
came, and ſought to take the citie, and to ſpoile it, and he could
not, becauſe the word was knowen to them that were in the
citie. † And they roſe vp into battel, and he fled from thence, 4
and departed with great ſorow, and returned into :: Babylonia.
† And there came one that told him in Perſis, that the campes 5
that were in the land of Iuda, were put to flight: † and that 6
Lyſias went with great powre with the firſt, and was put to
flight before the face of the Iewes, and they grew ſtrong
with armour, and force, and manie ſpoiles, which they tooke
out of the campes, which they deſtroyed: † and that they 7
threw downe the abomination which they had builded vpon
the altar that was in Ieruſalem, and the ſanctification they
compaſſed about as before with high walles, yea and Bethſura
his citie. † And it came to paſſe as the king heard theſe wordes, 8
he was ſore afrayd, and was moued excedingly: and he lay
downe

downe vpon his bed, and fel into ſicknes for ſorow, becauſe
9 it was not chanced to him as he thought. † And he was there
for manie dayes : becauſe there was renewed in him great ſorowfulnes,
10 and he made account to dye. † And he called al his
freindes, and ſayd to them : Sleepe is departed from mine eyes,
11 and I am fallen away, & my hart is gone for penſifenes : † and I
ſayd in my hart: Into how great tribulation am I come, & into
what waues of ſorow, wherin now I am : who was pleaſant,
12 and beloued in my powre ! † But :: now I remember the euils,
that I haue done in Ieruſalem, from whence alſo I tooke away
al the ſpoiles of gold, and of ſiluer, that were in it, and I ſent to
13 take away the inhabitants of Iewrie, without cauſe. † I know
therfore that for this cauſe haue theſe euils found me : and loe
14 I periſh with great ſorow in a ſtrange countrie. † And he called
philip, one of his frendes, and he made him chiefe ouer al
15 his kingdom. † And he gaue him the crowne, and his robe,
and ring, thar he should bring Antiochus his ſonne, & ſhould
16 bring him vp to reigne. † And Antiochus the king died there
in the yeare :: an hundreth fourtie nine.*

*li. 2. c. 9. v. 1.

S

17 † And Lyſias vnderſtood that the king was dead, and he appoynted
Antiochus his ſonne to reigne, whom he brought vp
a young man : and he called his name Eupator.*

*li. 2. c. 10. v. 10.

V

18 † And they that were in the caſtel, had incloſed Iſrael round
about the holie places : and they ſought them euils alwayes,
19 and the ſtrengthning of the Gentils, † And Iudas thought
to deſtroy them : and he called together al the people, to beſiege
20 them. † And they came together, and beſieged them in
the yeare an hundredth fiftie, and they made baliſts and
21 engins. † And certaine of them that were beſieged, went forth :
& ſome impious men of Iſrael ioyned them ſelues vnto them,
22 † and they went to the king, and ſayd : How long doeſt thou
23 not iudgements, and reuengeſt our bretheren ? † We decreed
to ſerue thy father, and to walke in his precepts, and obey his
24 edicts : † and the children of our people for this alienated
them ſelues from vs, and whoſoeuer were found of vs, they
25 were ſlayne, and our inheritances were ſpoiled. † And not
to vs only haue they extended the hand, but alſo into al our
26 coaſts. † and behold they haue approched this day to the caſtel
in Ieruſalem to take it, and they haue fortified a fortreſſe in
27 Bethſura : † and vnles thou preuent them more ſpedely, they
wil doe greater thinges then theſe, and thou ſhalt not be able

to wine

:: Al this vvas but feaned repentance. *li.* 2. *ch.* 9. *v* 13.

:: Antiochus begane to perſecute the Ievves in the yeare. 143. ch 1. v. 21. and dying this yeare, 149. it appeareth that his perſecution dured about ſix yeares, or ſome vvhat more agreable to the anſwer of the Angel. *Dan.* 8. *v.* 14. that it ſhould indure. 2300. dayes, vvhich make ſix yeares, & almoſt foure monethes. vvithin vvhich time Iudas by his valure obteyned & purged the holie places, in the yeare 148. *ch.* 6. *v* 52. ſome monethes before Antiochus death.

to winne them. † And the king was angrie, as he heard theſe 28
thinges: and he called together al his freinds, and the princes
of his armie, and them that were ouer the horſemen. † Yea 29
and of other realmes, and of the ilands by the ſea there came
vnto him hyred armies. † And the number of his armie was 30
an hundred thouſand footemen, and twentie thouſand horſemen,
and elephants thirtie two, taught to battel. † And
they came through Idumea, and approched to Bethſura, and 31
fought manie dayes, and they made engins and came forth,
and burnt them with fyre, and fought manfully. † And Iudas 32
departed from the caſtel, and remoued the campe to Bethzacaram
againſt the kings campe. † And the king aroſe before 33
it was light, and ſtirred the bands into fiercenes againſt the
way to Bethzacaram: and the armies made them ſelues readie
to the battel, and they ſounded with trumpets: † and to the 34
elephants they ſhewed ∷ the bloud of the grape, and of the
mulberie, to prouoke them to the battel. † And they diuided 35
the beaſts by the legions: and there ſtood by euerie elephant a
thouſand men in coates of maile, & helmets of braſſe on their
heads: and fiue hundred horſemen ſet in order were choſen
for euerie beaſt. † Theſe before the time wherſoeuer the beaſt 36
was, there were they: and whither ſoeuer it went, they went,
and they departed not from it. † Yea & vpon them were ſtrong 37
woodden towres protecting euerie beaſt: & vpon them engins,
and vpon euerie one thirtie two men of ſtrength, which
fought from aboue: & within the maſter of the beaſt. † And 38
the reſidue of the horſemen he placed on this ſide and on that
ſide into two parts, with trumpets to ſtir vp the armie, & to vrge
them that ſtood thicke together in the legions therof. † And 39
as the ſunne did ſhine vpon the bucklers of gold, and of
braſſe, the mountaynes gliſtered therewith, and they gliſtered
as lampes of fire. † And part of the kings armie was ſeuered by 40
the high montaynes, and an other part by the low places: and
they marched warely and orderly. † And al the inhabitants of 41
the land were moued at the voice of the multitude of them,
and the marching of the troupe, & the ratling of the armour,
for it was an armie exceding great and ſtrong. † And Iudas 42
approched, and his armie into battel: & there fel of the kings
armie ſix hundred men. † And Eleazar the ſonne of Saura ſaw 43
one of the beaſts harneſſed with the kings harnes: and it was
eminent aboue the other beaſts; and it ſemed to him that the
king

∷ *Bloud of the grape* (vvine *Deut.* 32. *v* 14.) and iuyce of mulberies do incite elephantes to fight. As ſome kinde of bloud or ſmel therof doth incite houndes to hunt. *Valleſius c.* 82 *ſacræ Philoſophiæ.*

44 king was on it: † and he gaue himſelf to deliuer his people,
45 and to get him ſelf an euerlaſting name. † And he ranne to it
boldly in the middes of the legion, killing on the right hand, &
on the left, and they were ſlaine of him on this ſide and that
46 ſide. † And :: he went vnder the feete of the elephant, and
put himſelf vnder him, and ſlew him: and it fel to the ground
47 vpon him, and he died there. † And they ſeing the kinges
powre, and the fiercenes of his armie, turned them ſelues
48 aſide from them. † But the kings campe went vp againſt them
vnto Ieruſalem: and the kings campe approched to Iurie and
49 mount Sion. † And he made peace with them that were in
Bethſura: and they came forth out of the citie, becauſe there
were no victuals for them there benig ſhut vp, becauſe it was
50 the ſabbaths of the land. † And the king tooke Bethſura: and
51 he placed there a garriſon to kepe it. † And he turned the
place of the ſanctification manie dayes: & he placed there arbaliſts
and engins, and inſtruments to caſt fyre, and peeces to caſt
ſtones, and arrowes, & ſcorpions to ſhoote arrowes, and ſlings.
52 † And they alſo made engins againſt their engins, and they
53 fought manie dayes. † But there were no victuals in the citie,
for that it was the ſeuenth yeare: and they that had remayned
in Iurie of the Gentils, had conſumed their remaynes, that
54 had bene layd vp. † And there remayned in the holies few
men, becauſe famine had preuailed ouer them: and they were
55 diſperſed euerie man into his place. † And Lyſias heard that
Philip, whom king Antiochus when he liued, had appointed
56 to bring vp his ſonne to reigne, † was returned from Perſis,
and Media, and the armie that went with him, and that he
57 ſought to take vpon him the affayres of the kingdom: † and
he haſtened to goe, and to ſay to the king, and to the princes of
the armie: We decay dayly, and there is litle victual for vs, and
the place that we beſiege, is fenſed, & it lyeth vpon vs to take
58 order for the kingdom. † Now therfore let vs geue the right
handes to theſe men, and make peace with them, and with al
59 their nation. † And let vs decree for them, that they walke in
their owne ordinances as before. For, becauſe of their ordinances
which we diſpiſed, they haue bene wrath, and haue
60 done al theſe thinges. † And the word was liked in the ſight
of the king, and of the princes: and he ſent vnto them to make
61 peace: and they receiued it. † And the king and the princes
62 ſware to them: and they came out of the fortreſſe. † And the

:: S. Ambroſe *li. 1. c. 40. Offic.* highly commendeth the fortitude of this ſouldiar putting himſelf in ſo preſent danger of death fighting for religion.

king entred mount Sion, and ſaw the munition of the place:
and he brake quickly the othe which he ſware, and comman-
ded to deſtroy the wal round about. † And he departed in haſt, 63
and returned to Antioche, and found Philip ruling ouer the
citie: and he fought againſt him and wanne the citie. *

* li. 2. & 13. v. 1.

CHAP. VII.

Demetrius commandeth to kil Antiochus and Lyſias being captiues. 5. Alcimus and other wicked Iewes ſolicite the king, 8. and he ſendeth a great armie into Iurie: appointeth Bacchides general, and Alcimus highprieſt. 10. Who falſly pretending peace, Iudas doth not credite them, but the Aſſidians are deceiued: 16. and manie are ſlayne. 23. Iudas reſiſting, the perſecuters depart. 26. Wherupon Nicanor is ſent with an other armie, fighteth, and loſeth manie men; 33. parteth in great rage, 39. aſſaulteth Bethoron, 42. is ſlayne; and his armie flying is al deſtroyed. 48. They celebrate that day with ioy, and haue peace for a while.

X

IN the yeare an hundreth fiftie firſt went forth Demetrius 1
the ſonne :: of Seleucus from the citie of Rome, and he
aſcended with few men into a citie by the ſea ſide, and reig-
ned there. † And it came to paſſe, as he entered into the houſe 2
of the kingdom of his fathers, the armie tooke Antiochus,
and Lyſias, to bring them vnto him. † And the king was 3
knowne to him: and he ſayd: Shew me not their face. † And 4
the armie ſlew them. And Demetrius ſate vpon the ſeate of his
kingdom: † and there came to him the wicked and impious 5
men of Iſrael: & Alcimus the captaine of them, who :: would
be made the prieſt. † And :: they accuſed the people to the 6
king, ſaying: Iudas and his bretheren haue deſtroyed al thy
freindes, and vs he hath deſtroyed out of our land. † Now 7
therfore ſend a man, whom thou doeſt credite, that he may
goe, and ſee al the deſtruction, that he hath done to vs, and
to the kings countries: and let him puniſh al his freinds, and
their ayders. † And the king choſe of his freinds Bacchides, that 8
ruled beyond the great riuer in the kingdom, and was fayth-
ful to the king: and he ſent him, † to ſee the deſtruction that 9
Iudas hath made: and Alcimus the impious man he appointed
to the prieſthood, and gaue him in commandment to make
reuenge vpon the children of Iſrael. † And they aroſe, and 10
came with a great armie into the land of Iuda: and they ſent
meſſengers, and ſpake to Iudas, & his brethren with peaceable
wordes in guile. † And they attended not to their wordes: for 11
they

:: This Seleucus vvas brother to Antiochus Epiphanes: & ſo Antiochus Eupator vvas Demetrius his coſin german.

:: Alcimus was novv in place of the high-prieſt, as Menelaus had bene before him, ſet vp by Antiochus: & therfore is rightly here ſayd: *he vvould haue bene the* chiefe *prieſt*, but in dede vvas not. For the true high-prieſthood vvas amongſt the Machabees

:: This vſurper vvith his complices deuiſed

12 they ſaw that they came with a great armie. † And there aſ-
ſembled to Alcimus & Bacchides a congregation of the ſcribes
13 to require the thinges that are iuſt: † and :: firſt, the Aſſideans
that were in the children of Iſrael, and they ſought peace of
14 them. † for :: they ſayd: A man that is a prieſt of the ſeede of
15 Aaron is come, he wil not deceiue vs. † And he ſpake with them
peaceable wordes: and he ſware to them, ſaying: We wil doe
16 you no harme, nor your freindes. † And they beleued him.
And he tooke of them threeſcore men, and ſlew them in one
17 day according to the word, that is written: † The fleſh of thy
ſaincts, and the bloud of them they haue ſhed round about
18 Ieruſalem, and there was none to burie them. † And there
fel feare, and trembling vpon al the people, becauſe they ſayd:
There is no truth, & iudgement in them: for they haue tranſ-
greſſed the appointment, and the othe which they ſware.
19 † And Bacchides remoued the campe from Ieruſalem, and
approched to Bethzecha: and he ſent, & tooke manie of them
that were fled from him, and certaine of the people he killed,
20 and threw them into a great pitte. † And he committed the
countrie to Alcimus, and left with him ayde to helpe him. And
21 Bacchides went away to the king: † and Alcimus did what
22 he could for the principalitie of his prieſthood: † and there
gathered together vnto him al that diſturbed their people,
and they obteyned the land of Iuda, & made a great plague in
23 Iſrael. † And Iudas ſaw al the euils that Alcimus did, and they
that were with him, to the children of Iſrael, much more then
24 the Gentils. † And he went out into al the coaſts of Iurie
round about, and did vengeance vpon the men that reuolted,
25 and they ceaſed to goe forth any more into the countrie. † But
Alcimus ſaw that Iudas preuailed, and they that were with
him: and he knew that he could not ſtand with them, and he
went backe to the king, and accuſed them of manie crimes. *
26 † And the king ſent :: Nicanor, one of his nobler princes: that
practiſed emnities againſt Iſrael: and he commanded him to
27 deſtroy the people. † And Nicanor came into Ieruſalem with
a great armie, and he ſent to Iudas and to his bretheren in
28 peaceable wordes with guile, † ſaying: Let there be no fighting
betwen me and you: I wil come with few men, to ſee your
29 faces with peace. † And he came to Iudas, and they ſaluted
one an other peaceably: and the enemies were readie to catch
30 Iudas. † And the thing was knowne to Iudas that he was

Pſal. 78.

*li. 2. c. 14. v. 1.

Z

falſe accuſations againſt Iudas, and the reſt to incenſe the king againſt them. And by great giftes gayned the kings fauour. *li.* 2. *c.* 14. *v.* 4.

:: Among the Scribes the Aſſideans vvere firſt conſulted being as lerned as the Phariſes, or anie other, and in dede more ſincere, as we noted, *ch.* 2. *v.* 42.

:: And ſo Alcimus deceiuing them in a matter of fact, to-vvitte, that himſelf meant truly (as he did not) cruelly murdered threeſcore of them.

:: This Nicanor vvas the moſt terrible enimie againſt Iudas, but was at laſt ſlaine by him. *v.* 43. & *li.* 2. *c.* 15. *v.* 28.

come with guile: and he was ſore afrayd of him, & would not
ſee his face any more. † And Nicanor knew that his counſel 31
was diſcloſed: and he went forth to Iudas into battel beſide
Capharſalama. † And there fel of Nicanors armie almoſt fiue 32
thouſand men, and they fled into the citie of Dauid. † And 33
after theſe wordes Nicanor went vp into mount Sion: & there
went forth of the prieſts of the people to ſalute him in peace,
and to ſhew him the holocauſts, that were offered for the king.
† And ſcorning he contemned them, and polluted them: and 34
he ſpake proudly, † and ſware with anger, ſaying: Vnles Iudas 35
be deliuered, and his armie into my handes, incontinent when
I ſhal returne in peace, I wil burne this houſe. And he went
out with great anger: † and the prieſts entered in, and ſtood 36
before the face of the altar and the temple: and weeping they
ſayd: † Thou ô Lord haſt choſen this houſe for thy name to 37
be inuocated therin, that it might be a houſe of prayer, and obſecration for thy people. † Take vengeance vpon this man, 38
and his armie, and let them fal by the ſword: remember their
blaſphemies, and grant not vnto them to be permanent. *

* li. 2 c. 14. v. 12. b

:: This was the laſt conflict betwen Iudas and Nicanor vvritten more largely in the laſt chapter of the ſecond booke.

† And :: Nicanor went out from Ieruſalem, and moued the 39
campe neere to Bethhoron: and the armie of Syria mette
him. † And Iudas approched in Adarſa with three thouſand 40
men: and Iudas prayed, and ſayd: † They that were ſent by 41
king Sennacherib, ô Lord, becauſe they blaſphemed thee, an
angel came forth, and ſtroke of them an hundred eightie fiue
thouſand: † ſo deſtroy this armie in our ſight to day, and let 42
the reſt know that he hath ſpoken il vpon the holy places: and
iudge thou him according to his malice. † And the armies 43
ioyned battel the thirtenth day of the moneth Adar: and the
campe of Nicanor was diſcomfited, and himſelf was ſlaine firſt
in the battel. † And as his armie ſaw that Nicanor was ſlaine, 44
they threw away their weapons, & fled: † and they purſewed 45
them one dayes iorney from Adazer, euen til ye come into Gazara, and with trumpets they ſounded after them with ſignifications. † And they went forth out of al the townes of Iurie 46
round about, and they puſhed them with the hornes, and they
turned againe to them, and they were al ſlaine with the ſword,
and there was not left of them ſo much as one. † And they 47
tooke the ſpoiles of them for a praye: and Nicanors head they
cut of, and his right hand, which he had proudly ſtretched
forth, and they brought it, and hung it vp againſt Ieruſalem.

4. Reg. 19.

48 † And the people reioyced excedingly, and they ſpent that day
49 in great gladnes. † And he ordayned that this day ſhould be
50 kept euerie yeare the thirtenth of the moneth Adar. † And
the land of Iuda was quiet for :: a few dayes. *

* li. 2. c. 15. v. 1.

CHAP. VIII.

Iudas knowing the Romanes to be a moſt renowmed nation, reciting their worthie actes, 17. ſendeth Embaſſaders to enter league with them: 21. Wherto they a greing confirme a perpetual amitie with mutual conditions.

d 1 AND Iudas heard of :: the name of the Romanes, that
they are mightie of power, and agree vnto al thinges
that are requeſted of them: and whoſoeuer haue come vnto
them, they haue made amitie with them, and that they are
2 mightie of powre. † And they heard of their battels, & goodlie
actes, which they did in Galatia, that they ouercame them, and
3 brought them vnder tribute: † & how great thinges they did in
the countrie of Spaine, & that they brought into their powre
the metalles of ſiluer and gold, that are there, and poſſeſſed
4 euerie place by their counſel, & patience: † and deſtroyed :: the
places that were very far of from them, & the kings that came
vpon them from the ends of the earth, and ſtroke them with
a greate plague: and the reſt geue them tribute euerie yeare.
5 † And Philip and Perſes the king of the Ceteans, and the reſt
that had borne weapon againſt them, they diſcomfited in battel,
6 and ouercame them: † and that Antiochus the great king
of Aſia, who made battel againſt them, hauing :: an hundred
and twentie elephants, & horſemen, & chariottes an armie exceding
7 great was diſcomfited by them: † & that they tooke him
aliue, and appointed him, that himſelf and they that ſhould
reigne after him, ſhould geue a great tribute, and he ſhould
8 geue hoſtages, and the thing appointed him. † and the region of
the Indes, & the Medes, & the Lydiains of their beſt countries:
and the ſame being taken of them, they gaue to Eumenes the
9 king. † And that they which were in Hellada, would haue gone
10 to diſpatch them: and the word was knowen to them, † and
they ſent vnto them one captayne, and they fought againſt
them, & manie of them were ſlaine, and they led away their
wiues captiue, and their children, and ſpoiled them, and poſſeſſed
their land, and deſtroyed their walles, and brought them
11 into bondage euen vntil this day: † and the reſidue of kingdoms,
and iles that ſome time had reſiſted them, they ſpoyled,

:: VVhiles Iudas diſpoſed thinges perteyning to religion, and the commonvvealth: Demetrius prepared for warres *ch. 9. v. 3.*

:: Of the renowmed actes of the Romans, other Hiſtoriographers haue alſo vvritten largely: eſpecially *Liuius, Diodorus, Iuſtinus Florus Varro Plutarchus*, and manie others.

:: Vvhat places theſe vvere Ioſephus expreſſeth. *li.* 12. *c.* 17.

:: Polybius *li.* 5. vvriteth that Antiochus had 102. elephants in his vvarre againſt Ptolemeus, & therfore it is not to be merueled that he had 120. againſt the Romans.

and brought vnder their powre. † But with their freinds, and 12
thoſe that reſted in them, they kept amitie, and obteyned the
kingdoms, that were next, and that were far of: that who-
ſoeuer heard their name, feared them. † But ſuch as they 13
would helpe to reigne, thoſe reigned: and whom they would,
they depoſed from the kingdom: and they were exalted
excedingly. † And in al theſe none bare a crowne, nor was 14
clothed with purple, to be magnified therin. † And that they 15
made them ſelues a court, and conſulted dayly three hundred
and twentie, that ſate in counſel alwayes for the multitude,
that they might doe the thinges that were conuenient: † and 16
they committe their gouerment ∴ to one man euerie yeare to
rule ouer al their land, & al they obey one, & there is no enuie,
nor emulation amongſt them. † And Iudas choſe Eupolemus 17
the ſonne of Iohn, the ſonne of Iacob, and Iaſon the ſonne of
Eleazar, & he ſent them to Rome to make amitie and ſocietie
with them: † and that they ſhould take from them the yoke of 18
the Greeks, becauſe they ſaw that they preſſed the kingdom of
Iſrael vnto bondage. † And they went to Rome, a way exceding 19
great, and they entered into the court, and ſayd: † Iudas Ma- 20
chabeus, and his bretheren, and the people of the Iewes haue
ſent vs vnto you to make ſocietie and peace with you, and to
write vs your felowes and freindes. † And the word was liked 21
in their ſight. † And this is the reſcript, that they wrote againe 22
in tables of braſſe, and ſent into Ieruſalem, that it might be
with them there a memorial of peace, & ſocietie. † BE IT WEL 23
TO THE ROMANES, and to the nation of the Iewes by ſea, & by
land for euer: and ſword and enemie be far from them. † But 24
and if warre be toward the Romanes firſt, or al their felowes
in al their dominion: † the nation of the Iewes ſhal geue ayde, 25
according as the time ſhal appoint, with ful hart: † and to 26
them fighting, they ſhal not geue nor allow wheate, armour,
money, ſhippes, as it hath pleaſed the Romanes: and they ſhal
keepe their charge, taking nothing of them. † In like maner 27
alſo and if warre ſhal happen firſt to the nation of the Iewes,
the Romanes ſhal helpe with al their hart, according as the
time ſhal permitte them: † and to them helping ſhal not be 28
geuen wheate, armour, money, ſhippes, as it hath pleaſed the
Romanes: and they ſhal keepe their charge without guile.
† According to theſe wordes did the Romanes agree to the 29
people of the Iewes. † And if after theſe wordes theſe or they 30

∴ Though Rome vvas then gouerned by tvvo conſuls. Yet one only ruled euerie day in their courſe, not both in one day, for ſo ſaith Liuius (*li. 2 hiſt.*) it ſhould haue bene more terror of tvvo rulers, then before it had bene of one king.

wil adde to theſe, or take away any thing, they ſhal doe it at
their pleaſure: and whatſoeuer they ſhal adde, or take away,
31 ſhal be ratified. † Yea and concerning the euils, that Deme-
trius the king hath done againſt them, we haue writen to him,
ſaying: Why haſt thou aggrauated thy yoke vpon our freinds,
32 and felowes the Iewes? † If therfore they come againe vnto vs
againſt thee, we wil doe iudgement for them, and wil fight
with thee by ſea and land.

CHAP. IX.

Bacchides and Alcimus returning into Iurie make great ſlaughter. 5. More then two partes of Iudas ſmal troupe flying away, he with eight hundred, ſetteth vpon the enemie, 14. ouerthroweth the ſtrongeſt part of their armie: 16. but an other part coming at his back, with great ſlaughter on both parties, Iudas is ſlaine: 19. and moſt honorably buried. 23. Much euil encreaſeth in Iſrael. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being enuironed by Bacchides chaceth him away to his fenſed places, killing manie. 54. Alcimus beginning to deface the temple, is ſtriken with a palſie, and dyeth miſerably. 57. So they haue peace two yeares. 58. Bacchides coming with a new armie: 62. Ionathas and Simon retyre into Bethbeſſen. 65. there defend themſelues, and annoy the enemie. 69. who blaming his counſellers, maketh peace, and departeth.

1 IN :: the meane time as Demetrius heard that Nicanor was
fallen and his armie in the battel, he added to ſend Bac-
chides and Alcimus againe into Iurie, and the right wing
2 with them. † And they went the way, that leadeth into Galgal,
and camped in Maſaloth, which is in Arbellis: and they wanne
3 it, & ſlew of men manie ſoules. † In the firſt moneth of :: the
yeare an hundreth and fiftie two they brought the armie nere
4 to Ieruſalem: † and they aroſe, and went into Beræa twentie
5 thouſand men, and two thouſand horſemen. † And Iudas had
camped in Laiſa, and three thouſand choſen men with him:
6 † & they ſaw the multitude of the armie that they were manie,
and they feared excedingly: and manie withdrew themſelues
out of the campe, and there remayned of them but eight hun-
7 dred men. † And Iudas ſaw that his armie ſhrunke away, and
the battel preſſed vpon him, and :: his hart was broken: be-
cauſe he had not time to gather them together, and he was
8 diſcoureged. † And he ſayd to them that were remayning:
Let vs riſe, and goe to our aduerſaries, if we may be able to
fight

:: This happened about a yeare after the death of Nicanor. ch. 7. v. 50, li. 2, c. 15, 38.

:: Strongeſt men are not free from firſt motions of perturbation,

fight againſt them. † And they diſwaded him, ſaying: We are 9
not able, but let vs ſaue our liues now, and returne to our brethren,
and then we wil fight againſt them: and we are few.
† And Iudas ſayd: God forbid we ſhould doe this thing, to flee 10
from them: and if our time be neere, let vs dye manfully for
our bretheren, and let vs not ſtayne our glorie. † And the 11
armie moued out of the campe, and they ſtood to meete them:
and the horſemen were diuided into two parts, and the ſlingers,
and the archers went before the armie, and of the foreward
al mightie. † And Bacchides was in the right wing, and 12
the legion approched on two ſides, and they ſounded with
trumpets: † and they alſo cried out that were on Iudas ſide, 13
euen they alſo, and the earth was moued at the voice of the
armies: and the battel was fought from morning euen vntil
the euening. † And Iudas ſaw that the ſtronger part of the 14
armie was on the right hand, & al the ſtout of hart came together
with him: † and the right ſide was diſcomfited of them, 15
and he purſewed them euen to the mount of Azotus. † And 16
they that were in the left wing, ſaw that the right wing was
diſcomfited, and they folowed after Iudas, and them that were
with him at the backe: † and the battel grew ſore, and there 17
fel manie wounded of theſe and of them. † And Iudas was 18
ſlaine, and the reſt fled. † And Ionathas and Simon tooke 19
Iudas their brother, and buried him in the ſepulcher of their
fathers in the citie Modin. † And al the people of Iſrael lamented 20
him with great lamentation, and they mourned manie
dayes, † and ſayd: :: How is the mightie fallen, that ſaued the 21
people of Iſrael! † And the reſt of the wordes of Iudas battels, 22
and of the valient acts that he did, and of his greatnes are not
deſcribed: for they were exceding manie.
† And it came to paſſe: :: after the death of Iudas, there came 23
forth the wicked men in al the coſts of Iſrael, and there aroſe
al that wrought iniquitie. † In thoſe dayes was made an exceding 24
great famine, and al their countrie with themſelues
yelded to Bacchides. † And Bacchides choſe the impious men, 25
and appointed them lords of the countrie: † and they ſought 26
out, and ſearched for the freindes of Iudas, and brought them
to Bacchides, and he tooke reuenge on them, & ſcorned them.
† And there was made great tribulation in Iſrael, ſuch as was 27
not ſince the day, that there was no prophete ſeene in Iſrael.
† And al the freinds of Iudas gathered, and ſayd to :: Ionathas: 28

but reflecting vpon their ovvne infirmitie, and confiding in Gods prouidence, take corege in a good cauſe, being aſſured either of temporal victorie, or of eternal glorie. As now it happened to this moſt glorious Champion. v. 18.

:: The mightie may fal in the fight of men, but Iudas his fortitude proued and confirmed by former heroical actes, vvith proſperous ſucceſſe, vvas now perfectly conſummate by this moſt glorious end. S. *Ambr. li.* 1. *c.* 41. *Offic.*

:: VVhere there is no gouernour the people ſhal fal. *Pro.* 11. v. 14.

:: Ionathas the third general captaine

29 † Since thy brother Iudas died, there is not a man like vnto
him, to goe forth againſt the enemies, Bacchides, & them that
30 are the enemies of our nation. † Now therfore thee haue we
choſen this day to be for him our prince, and captayne to wage
31 our battel. † And Ionathas tooke vpon him at that time the
32 princedom, and aroſe in the place of Iudas his brother. † And
33 Bacchides vnderſtood it, and ſought to kil him. † And Ionathas
vnderſtood it, & Simon his brother, and al that were with
them: and they fled into the deſert of Thecua, and they pitched
34 by the water of the lake Aſphar. † And Bacchides vnderſtood
it, and in the day of the Sabbaths came him ſelf, and al his
35 armie ouer Iordan. † And Ionathas ſent his brother captayne
of the people, to deſire the Nabutheians his freindes, that they
36 would lend him their prouiſion, which was copious. † And
the children of Iambri iſſued forth of Madaba, and :: tooke
Iohn, and al thinges that he had, and went away hauing them.
27 †. After theſe wordes, it was told Ionathas, and Simon his
brother, that the children of Iambri make a great mariage, and
bring the bride out of Madaba, the daughter of one of the
38 great princes of Chanaan with great pompe. † And they remembred
the bloud of Iohn their brother: and they went vp,
39 and hid them ſelues vnder the couert of the mountayne. † And
they lifted vp their eyes, and ſaw: and loe a tumult, and great
preparation: and the bridegrome came forth, and his freindes,
and his bretheren to meete them with timbrils, and muſical
40 inſtruments, and manie weapons. † And they roſe vpon them
out of the embuſhement, and ſlew them, and there fel manie
wounded, & the reſt fled into the mountaines, and they tooke
41 al the ſpoiles of them: † & the mariage was turned into mourning,
and the voice of their muſical inſtruments into lamentation.
42 † And they :: tooke reuenge of the bloud of their brother:
43 & they returned to the banke of Iordan. † And Bacchides
heard it, and he came on the day of the Sabbaths euen to the
44 brinke of Iordan with a great powre. † And Ionathas ſayd to
his companie: Let vs ariſe, and fight againſt our enemies: for
45 it is not to day as yeſterday, and the day before. † For loe battel
directly againſt vs, and the water of Iordan on this ſide and
on that ſide, & bankes, and marſiſes, and foreſts: and there is
46 no place to turne aſide. † Now therfore crie ye vnto heauen,
that you may be deliuered out of the hand of your enemies.
47 And battel was ioyned. † And Ionathas ſtretched forth his

of the Machabees vvas alſo high prieſt after the death of Iudas. Though Alcimus by the kinges fauoure vniuſtly vſurped the office: (ch. 7. v. 9.) vvhiles Iudas yet liued, and vntil this time. v. 54.

:: They alſo killed him. v. 38. 42.

:: To reuenge or puniſh faultes in due meaſure, & other right circumſtances is a ſpecial vertue, moderating mans defence of his perſon, honour, or right vvithout crueltie, or remiſnes: and ſo the children ſometimes are temporally puniſhed, for their parents ſinnes, and the communitie for their leaders, either for their conſent before the fact or after; or to preuent that they doe not the like. S. Tho. 2. 2. q. 108.

2. Par. 20. v. 3.

hand to ſtrike Bacchides, and he turned aſide from him backwards.
† And Ionathas lept aſide, and they that were with 48
him into Iordan, and they ſwame :: ouer Iordan to them: † and 49
there fel of Bacchides part that day a thouſand men: and they
returned into Ieruſalem, † and built fenſed cities in Iurie, the 50
fortreſſe that was in Iericho, and in Ammaum, & in Bethoron,
and in Bethel, and Thamnata, and Phara, and Thopo with high
walles, and gates, and lockes. † And he placed a garriſon in 51
them, that they might exerciſe emnities againſt Iſrael: † and 52
he fenſed the citie Bethſura, and Gazara, and the caſtel, and ſet
gariſons in them, and prouiſion of victuals: † and he tooke the 53
ſonnes of the princes of the countrie for hoſtages, & put them
in the caſtel in Ieruſalem into ward. † And in :: the yeare an 54
hundred fiftie three, the ſecond moneth, Alcimus commanded
the walles of the inner holie houſe to be deſtroyed, and the
workes of the prophets to be deſtroyed: and he began to
deſtroy. † In that time was Alcimus ſtrooken: and his workes 55
were ſtayed, and his mouth was ſtopped, and he was diſſolued
with the palſey, neither could he ſpeake a word any more, and
geue commandement touching his houſe. † And Alcimus 56
died at that time with great torment. † And Bacchides ſaw 57
that Alcimus was dead: and he returned to the king, and
the land was quiet for two yeares. † And al the wicked 58
thought ſaying: Behold Ionathas, and they that are with him,
dwel in ſilence ſecurely: now therfore let vs bring Bacchides,
and he ſhal take them al in one night. † And they went, and 59
gaue him counſel. † And he aroſe to come with a great armie: 60
and he ſent ſecretly epiſtles to his felowes that were in Iurie,
to take Ionathas, and them that were with him: but they
could not, becauſe their counſel was knowen to them.
† And he apprehended of the men of the countrie, that were 61
the principal of the miſchiſe, fiftie men, and he ſlew them.
† And Ionathas retyred aſide, and Simon, and they that were 62
with him into Bethbeſſen, which is in the deſert: and he built
vp the ruins therof, and they fortified it. † And Bacchides vn- 63
derſtood it, and gathered together al his multitude: and ſent
word to them that were of Iurie. † And he came, and camped 64
aboue Bethbeſſen, and aſſaulted it manie dayes, and made en-
gins. † And Ionathas left Simon his brother in the citie, and 65
went forth into the countrie, and came with a number, † and 66
ſtroke Odares, and his bretheren, and the children of Phaſeron
in their

:: Ionathas and his men ſvvame not to the other ſide, but to an other place on the ſame ſide: for othervviſe the armies had bene parted by the riuer: and ſo there had bene no conflict that time.

:: Ioſephus *li.* 12. *c.* 17. confeſſeth that Iudas vvas highprieſt, but erreth in ſaying he ſucceded after Alcimus: neither conſidering that Alcimus vvas not in dede high prieſt, but an vſurper: nor that he liued after Iudas: vvho vvas ſlaine a yeare before this time *v.* 3 & 18. VVherby, and by manie other ſuch errors, vve ſee that Ioſephus is rather to be corrected by this booke then to diſalovv this booke becauſe it differeth from Ioſephus, or other like auctors.

in their tabernacles, & he began to ſlay, and to grow in forces.
67 † But Simon and they that were with him, went out of the
68 citie, and burnt the engins, † and they fought againſt Bac-
chides, and he was diſcomfited by them: and they afflicted him
excedingly, becauſe his counſel, and his conflict was in vayne.
69 † And being angrie againſt the wicked men, that had geuen
him counſel to come into their countrie, ∷ he ſlewe manie of
them: but himſelf thought with the reſt to depart into their
70 countrie. † And Ionathas vnderſtood it, and he ſent vnto him
legates to make peace with him, and to render vnto him the
71 captiues. † And he tooke it gladly, and did according to his
wordes, & ſware that he would doe him no harme al the dayes
72 of his life. † And he rendered vnto him the captiues, which
he before had taken for a praye, out of the land of Iuda: and
returning he departed into his owne countrie, and he added
73 no more to come into their coaſts. † And the ſword ceaſed out
of Iſrael: and Ionathas dwelt in Machmas, & Ionathas began
there to iudge the people, and he deſtroyed the impious out of
Iſrael.

∷ Euil counſel howſoeuer it happeneth to them that folow it, is euer hurtful to them that geue it.

CHAP. X.

Demetrius inuaded by Alexander, 3. ſeeketh helpe of Ionathas: 15. but he ioyneth with Alexander, a ſurer freind: 22. though Demetrius ſolicite him againe, offering rewardes, with remiſſion of tributes, 31. and great priuilegies, 46. Al which he ſuſpecting to be feaned, perſiſteth with Alexander: 48. who in battel killeth Demetrius: 52. eſpouſeth the kings daughter of Ægypt: 59. calleth Ionathas to the mariage: 62. and honoreth him as a king. 67. Demetrius (the ſonne) coming into Syria, ſendeth Apollonius againſt Ionathas: 70. prouoketh him, 74. and is ouerthrowen (79. notwithſtanding his ambuſhment of a thouſand horſemen) 83. Ionathas burneth Aſotus, with their idol Dagon. 86. ſo returneth by Aſcalon to Ieruſalem with great glorie.

1 AND in the yeare an hundreth threeſcore came vp Alex-
ander ∷ the ſonne of Antiochus, that was ſurnamed
Noble: and he tooke Ptolemais, and they receiued him, and
2 he reigned there. † And Demetrius the king heard it, and he
gathered together an exceding great armie, and went forth to
3 meete him into battel. † And Demetrius ſent an epiſtle to
4 Ionathas in peaceable wordes, to magnifie him. † For he ſayd:
Let vs preuent to make peace with him, before he make with
5 Alexander againſt vs: † for he wil remember al the euils, that

∷ He falſely auowched that he was the ſonne of Antiochus Epiphanes. for he was in dede of very meane birth. *Iuſtinus, li. 35.*

we haue done againſt him, and againſt his brother, and againſt
his nation. † And he gaue him authoritie to gather an armie, 6
and to make weapons, and to be himſelf his felow: and the
hoſtages that were in the caſtel, he commanded to be deliuered
to him. † And Ionathas came into Ieruſalem, and read the epi- 7
ſtles in the hearing of al the people, and of them that were in
the caſtle. † And they feared with great feare, becauſe they 8
heard that the king gaue him authoritie to gather an armie.
† And the hoſtages were deliuered to Ionathas, & he rendered 9
them to their parents. † And Ionathas dwelt in Ieruſalem, and 10
began to build, and to renew the citie. † And he ſpake to them 11
that made the workes, that they should build the walles, and
mount Sion round about with ſquare ſtones for munition:
and ſo they did. † And the Aliens fled that were in the holdes, 12
which Bacchides had built: † and euerie man left his place, and 13
departed into his owne countrie: † onlie in Bethſura there re- 14
mained ſome of them, that had forſaken the law, and the pre-
cepts of God: for this was for a refuge to them. † And Alexan- 15
der the king heard of the promiſes, that Demetrius had promi-
ſed to Ionathas: and they told him the battels, and the worthie
acts that he did, and his bretheren, and the labours, that they
endured: † and he ſayd: Why, shal we find any ſuch man? and 16
now we wil make him a freind, & our felow. † And he wrote 17
an epiſtle, & ſent it to him according to theſe wordes, ſaying: 18
† KING Alexander to his brother Ionathas greeting. † We 19
haue heard of thee, that thou art mightie of powre, and art
meete to be our freind: † & now :: we make thee this day high 20
prieſt of thy nation, that thou be called the kings freind (and
he ſent him purple, and a crowne of gold) and in our affayres
thou be of one minde with vs, and keepe amitie towards vs.
† And Ionathas put on him the holie ſtole the ſeuenth mo- 21
neth, in the yeare an hundreth threeſcore in the ſolemne day of
Scenopegia: and he gathered an armie, and made very manie
weapons. † And Demetrius heard theſe wordes, and was exce- 22
ding ſorie, and ſayd: † What is this that we haue done, that 23
Alexander hath preuented vs to take the frendshippe of the
Iewes for his ſtrength? † I alſo wil write to them wordes of 24
requeſt, and dignities, and gifts: that they may be with me to
ayde me. † And he wrote to them in theſe wordes: KING 25
Demetrius to the nation of the Iewes greeting. † Becauſe you 26
haue kept couenant towards vs, and haue continewed in our
amitie,

:: It vvas not in the kinges povvre to make Ionathas high prieſt but he being ſo before, the king from this time did ſo account him.

amitie, and haue not ioyned to our enemies, :: we haue heard
27 of it, & are glad. † And now perſeuere ſtil to keepe fidelitie to-
wards vs, & we wil reward you with good thinges, for that you
28 haue done with vs. † And we wil remitte you manie charges,
29 and wil geue you manie gifts. † And now I releaſe you, and al
the Iewes from tributes, and I pardon you the prices of ſalt,
30 and remitte the crownes, and the thirds of the ſeede: † and
the halfe of the fruite of trees, which is my portion, I leaue to
you from this day forward, that it be not taken of the land of
Iuda, and of the three cities that are added therto of Samaria,
31 and Galilee from this day and for euer: † and let Ieruſalem be
holie, and free with the coaſts therof: and the tithes, & tributes
32 be they to it. † I releaſe alſo the authoritie of the caſtel, that
is in Ieruſalem, and I geue it to the high prieſt, to place therin
33 men whomſoeuer he ſhal chooſe, that may keepe it. † And
euerie ſoule of the Iewes, that is captiue from the land of Iuda
in al my kingdom, I diſmiſſe free for nothing, that al may be
34 diſcharged alſo from tributes of their cattel. † And al the ſo-
lemne dayes, and the ſabbaths, and the new moones, and the
dayes appointed, and three dayes before the ſolemne day, and
three dayes after the ſolemne day let them al be of immunitie
35 and remiſſion, to al the Iewes that are in my kingdom: † and no
man ſhal haue powre to do any thing, and to make buſineſſes
36 againſt any of them in any cauſe. † And let there be inrolled of
the Iewes in the kinges armie to the number of thirtie thou-
ſand men: and allowance ſhal be geuen them as behoueth to al
the kings bands, and of them there ſhal be ordayned certaine,
37 that ſhal be in the fortreſſes of the great king: † and of theſe
there ſhal be appoynted ouer the affayres of the kingdom,
that are done of truſt, and let there be princes of them, and let
them walke in their owne lawes, as the king hath comman-
38 ded in the land of Iuda. † And the three cities that are added
to Iurie of the countrie of Samaria, let them be accounted
with Iurie: that they may be vnder one, and obey no other
39 powre, but the high prieſtes: † Prolomais, and the confines
therof, which I haue geuen for a gift to the holies, that are in
40 Ieruſalem, to the neceſſarie charges of the holie thinges. † And
I geue euerie yeare fiftene thouſand ſicles of ſiluer of the kings
41 accounts, that belong to me: † and al that is aboue which they
had not rendred, that were ouer the affayres the yeares before,
from this time they ſhal geue it to the workes of the houſe.

:: This king Demetrius to gette his deſired purpoſe, ſticked not to vvrite a plaine lye, for he had heard that the Ievves had refuſed him and made league vvith his enimie Alexander v. 22. 23.

† And beſide theſe fiue thouſand ſicles of ſiluer, which they 42
receiued of the account of the holies euerie yeare : and let
theſe perteyne to the prieſts, that execute the miniſterie. † And 43
whoſoeuer flee into the temple that is in Ieruſalem, & in al the
coaſts therof, in the kings danger for matter, let them be diſmiſſed,
& al thinges, that they haue in my kingdom, let them
haue it free. † And to build or repayre the workes of the holie 44
places, the charges shal be geuen of the kings account : † and 45
to build the walles in Ieruſalem, and to fortifie them round
about, the charges shal be geuen of the kings account, and to
build the walles in Iurie. † But as Ionathas, and the people 46
heard theſe wordes, :: they beleued them not, nor receiued
them : becauſe they remembred the great miſchiſe, that he had
done in Iſrael, and had afflicted them excedingly. † And their 47
liking was toward Alexander, becauſe he had bene the firſt
mouer of the wordes of peace vnto them, and him they ayded
al dayes. † And king Alexander gathered a great armie, and 48
moued the campe nere to Demetrius. † And the two kinges 49
ioyned battel, and the armie of Demetrius fled, and Alexander
purſewed him, and vrged them ſore. † And the battel grew 50
very ſore, til the ſunne went downe: and Demetrius was ſlaine
in that day. † And Alexander ſent legates to :: Ptolomee king 51
of Ægypt according to theſe wordes, ſaying: † BECAVSE I am 52
returned into my kingdom, and am ſet in the ſeate of my fathers,
and haue obteyned the princedom, and haue deſtroyed
Demetrius, and poſſeſſed our countrie, † and haue ioyned battel 53
with him, and he is deſtroyed him ſelf, & his campe by vs,
and we ſit in the ſeate of his kingdom: † and now let vs make 54
amitie one with an other : and geue me thy daughter to wife,
and I wil be thy ſonne in law, and I wil geue thee gifts, and to
her, dignitie. † And king Ptolomee anſwered, ſaying : HAPPIE 55
is the day wherin thou art returned to the land of thy fathers,
and art ſet in the ſeate of their kingdom. † And now I wil doe 56
to thee that which thou haſt writen : but meete me at Ptolemais,
that we may ſee one an other, and I may deſpouſe her to
thee as thou haſt ſayd. † And Ptolomee went out of Ægypt, 57
he and Cleopatra his daughter, and he came to Ptolomais in
the yeare an hundred threeſcore and two. † And Alexander 58
the king mette him, and he gaue him Cleopatra his daughter :
and he made her mariage at Ptolomais, as kinges in great
glorie. † And king Alexander wrote to Ionathas, that he 59
should

ch. 7. v. 11.

:: Notwithſtanding the great offers of euil diſpoſed men, Ionathas and al prudent men conſidering their former vvicked dedes do not geue credite to glorious vvordes.

:: This Ptolomeus Philometor decided a controuerſie that the Iewes had the true temple in Ieruſalem, and that the Samaritanes temple in Garizim vvas ſchiſmatical: vvhich he iudged becauſe albeit both pleaded antiquitie, yet only the Iewes proued by continual ſucceſſion of high prieſtes from Aaron, and ſhewed

60 ſhould come to meete him. † And he went with glorie to
Ptolomais, and he mette there the two kinges, and he gaue
them much ſiluer, and gold, and gifts: and he found grace in
61 their ſight. † And there aſſembled againſt him peſtilent men
of Iſrael, wicked men ſoliciting againſt him: and the king at-
62 tended not to them. † And he commanded Ionathas to be
changed of his garments, and that he should be clothed with
purple: and ſo they did. And the king placed him to ſit with
63 him ſelf. † And he ſayd to his princes: Goe ye out with him
into the middes of the citie, & proclame, that no man ſolicite
againſt him for any matter, and that no man be trubleſome
64 vnto him for any cauſe. † And it came to paſſe, as they that
ſolicited, :: ſaw his glorie that was published, & him couered
65 with purple, they al fled: † and the king magnified him, and
wrote him amongſt his chiefe freindes, and made him Duke,
66 and partaker of the princedom. † And Ionathas returned into
67 Ieruſalem with peace, and ioy. † In the yeare an hundreth
ſixtie fiue came Demetrius the ſonne of Denetrius from Crete
68 into the land of his fathers. † And Alexander the king heard
69 it, and he was verie ſorie, and returned to Antioche. † And
Demetrius the king made Apollonius general, who was ruler
of Cœleſiria: & he gathered a great armie, & came to Iamnia:
70 and he ſent to Ionathas the high prieſt, † ſaying: Thou onlie
reſiſteſt vs, and I am brought into deriſion, and into reproch,
becauſe thou doeſt exerciſe powre againſt vs in the moun-
71 tains. † Now therfore if thou truſt in thy forces, come downe
to vs into the plaine, let vs compare there one with an other:
72 becauſe with me is the force of battels. † Aske, and learne
who I am, and the reſt, that ayde me, who alſo ſay that your
foote can not ſtand before our face, becauſe twiſe haue thy
73 fathers bene put to flight in their owne land: † and now how
wilt thou be able to abide the horſemen, & ſo great an armie in
74 the plaine, where is no ſtone, nor rocke, nor place to flee? † But
as Ionathas heard the wordes of Apollonius, he was moued in
minde: and he choſe tenne thouſand men, and went forth
from Ieruſalem, & Simon his brother mette him to ayde him.
75 † And they moued the campe to Ioppe, and it shut him out
of the citie: becauſe the gariſon of Apollonius was in Ioppe,
76 and he aſſaulted it. † And they that were in the citie being put
in great feare, opened to him, and Ionathas obteyned Ioppe.
77 † And Apollonius heard it, & he tooke three thouſand horſe-
men,

that the other departed from them, firſt in the time of Ieroboam, and afterwardes, built that temple in Garizim, vvhen ſome were returned from captiuitie: vvherof Ioſephus vvriteth. *li. 13. c. 6. Antiquit.* Our Sauiour alſo iudged that the cauſe of the Ievves vvas better. *Ioan. 4. v. 22.*

:: VVhen calumniators ſee that the innocent is iuſtified and honored, they faile in their hart to procede againſt him.

men, and a great armie. † And he went to Azotus as making 78
iorney, and immediatly he went forth into the plaine: because
he had a multitude of horſemen, and he truſted in them.
And Ionathas purſewed him vnto Azotus, and they ioyned
battel. † And Apollonius left in the campe a thouſand horſemen 79
behinde them ſecretly. † And Ionathas vnderſtood that 80
there was an embuſhement behind him, and they compaſſed
his campe, and they threw dartes vpon the people from morning
euen vnto euening. † But :: the people ſtood, as Ionathas 81
had commanded: and their horſes laboured. † And Simon 82
put forth his armie, and ioyned it againſt the legion: for
the horſemen were wearied: and they were diſcomfited by
him, and fled. † And they that were ſcattered by the playne, 83
fled into Azotus, and entered into Bethdagon their idol houſe,
there to ſaue them ſelues. † And Ionathas burnt Azotus, and 84
the cities that were round about it, and he tooke the ſpoiles
of them, and the temple of Dagon: and al that fled into it, he
burnt with fire. † And there were that were ſlayne by the 85
ſword, with theſe that were burnt, almoſt eight thouſand
men. † And Ionathas remoued the campe from thence, and 86
brought it to Aſcalon: and they went out of the citie to meete
him in great glorie. † And Ionathas returned into Ieruſalem 87
with his companie, hauing manie ſpoiles. † And it came to 88
paſſe: as Alexander the king heard theſe wordes, he added yet
to glorifie Ionathas. † And he ſent him a cheyne of gold, as 89
the cuſtome is to be geuen to the coſins of kings. And he gaue
him Accaron and al the borders therof in poſſeſſion.

:: Ionathas ſet his armie in that maner as on euerie ſide his men ſtood in front readie to reſiſt the force of the enemie coming towards them, al their backes ſo turned vvithin their ovvne ſquadron, that the enemie could no vvay enter without preſent reſiſtance: and ſo thoſe of the embuſhment could only caſt dartes, but could not breake the aray of Ionathas campe, nor make anie entrance with out their owne preſent death.

CHAP. XI.

Ptolomeus king of Ægypt deceiptfully coming into Syria, 8. ſurpriſeth certaine cities, & taking his daughter from Alexander geueth her to Demetrius. 15. Alexander flying away, 17. is treacherouſly ſlaine. 18. Ptolomeus dyeth the third day, and Demetrius reigneth. 20. Ionathas beſiegeth the fortreſſe which reſiſted him in Ieruſalem. 24. obtayneth of Demetrius remiſſion of tributes, and other priuilegies. 38 Demetrius diſmiſſing his armie, the ſouldiars conſpire with Tryphon againſt him. 43. Ionathas aydeth him with three thouſand men, who kil an hundred thouſand mutiners. 53. Demetrius breaking league with Ionathas, is ouerthrowen by Tryphon. 57, Young Antiochus reneweth league with Ionathas: and he (65. as likewiſe his brother Simon) proſpereth: 67. in great danger prayeth and preuaileth.

And

1 AND the king of Egypt gathered an armie, :: as the ſand
that is about the ſea shore, and manie shippes: and he
ſought to winne the kingdom of Alexander by guile, and to
2 adde it to his owne kingdom. † And he went out into Syria
with peaceable wordes, and they opened to him the cities, and
mette him: becauſe Alexander the king had commanded them
to goe forth to meete him, for that he was his father in law.
3 † But when Ptolomee entered the cities, he put garriſons of
4 ſouldiars in euerie citie. † And as he approched to Azotus,
they shewed him the temple of dagon burnt with fyre, and
Azotus, and the reſt therof throwen downe, and the bodies
caſt forth, and the graues of them that were ſlaine in the bat-
5 tel, which they had made neere the way. † And they told the
king that Ionathas did theſe thinges: to raiſe enuie againſt him:
6 and the king held his peace. † And Ionathas came to meete
the king into Ioppe with glorie, and they ſaluted one an
7 other, and they ſlept there. † And Ionathas went with the
king euen to the riuer, that was called Eleutherus: and he re-
8 turned into Ieruſalem. † And king Ptolomee obteyned the
dominion of the cities euen to Seleucia by the ſea ſide, and he
9 purpoſed euil purpoſes againſt Alexander. † And ſent legates
to Demetrius, ſaying: Come, let vs make a league betwen vs,
and I wil geue thee my daughter that Alexander hath, & thou
10 shalt reigne in the kingdom of thy father. † For it repenteth
me that I haue geuen him my daughter: for he hath ſought to
11 kil me. † And he diſpraſed him, for that he coueted his king-
12 dom, † and he tooke away his daughter, & gaue her to Deme-
trius, and alienated him ſelf from Alexander, and his emnities
13 were made manifeſt. † And Ptolomee entered into Antioch, &
14 he put two crownes vpon his head, of Egypt, & of Aſia. † But
Alexander the king was in Cilicia at that time: becauſe they re-
15 belled that were in thoſe places. † And Alexander heard it, and
came to him into battel: and Ptolomee the king brought forth
an armie, and mette him with a ſtrong power, and put him to
16 flight. † And Alexander fled into Arabia, there to be protected:
17 and king Ptolomee was exalted. † And Zabdiel an Arabian
18 tooke of Alexanders head, & ſent it to Ptolomee. † And king
Ptolomee died the third day: and they that were in the for-
19 treſſes, perished by them that were within the campe. † And
20 Demetrius reigned the yeare an hundreth ſixtie ſeuen. † In
thoſe dayes Ionathas gathered together them, that were in

:: By this hyperbolical deſcription (very frequent in holie ſcripture) is ſignified that Ptolomeus armie vvas exceding great, yea greater then can be eaſily conceiued, & therfore is deſcribed by exceſſiue termes.

Iurie, to winne the caſtel in Ieruſalem: and they made engins
againſt it. † And certaine ∷ that hated their owne nation 21
wicked men, went to king Demetrius, and told him that Ionathas
beſieged the caſtel. † And as he heard it, he was wrath: 22
and forthwith he came to Ptolemais, and wrote to Ionathas,
that he ſhould not beſiege the caſtel, but ſhould meete him to
talke together in haſt. † But as Ionathas heard it, ∷ he bade 23
them beſiege it: and he choſe of the ancients of Iſrael, and of
the prieſts, and put himſelf in hazard. † And he tooke gold, 24
and ſiluer and rayments, and manie other preſents, and went
to the king to Ptolomais, and he found grace in his ſight.
† And certaine wicked men of his nation ſolicited againſt him. 25
† And ∷ the king did to him, as they had done to him which 26
had bene before him: and he exalted him in the ſight of al his
freinds, † and he eſtabliſhed to him the chiefe prieſthood, 27
and whatſoeuer other thinges he had before precious, and he
made him the chiefe of his freindes. † And Ionathas requeſted 28
of the king that he would make Iurie free, and the three ∷ toparchies,
& Samaria, & the confines therof: and he promiſed
him three hundred talents. † And the king conſented: and he 29
wrote to Ionathas epiſtles of al theſe thinges, conteyning this
tenure. † KING Demetrius to his brother Ionathas greeting, 30
& to the nation of the Iewes. † A copie of the epiſtle, which 31
we haue writen to Laſthenes our parent concerning you, we
haue ſent to you that you might know it. † KING Demetrius 32
to Laſthenes his parent greeting. † We haue determined to do 33
good to the nation of the Iewes our freinds, & that keepe the
thinges that are iuſt with vs, for their gentlenes which they
beare towards vs. † We haue ordayned therfore vnto them al 34
the coaſts of Iurie, & the three cities, Apherema, Lyda, & Ramatha,
which are added to Iurie of Samaria, & al their confines,
to be ſequeſtred to al them that ſacrifice in Ieruſalem, for theſe
thinges, which the king receiued of them euerie yeare, and for
the fruits of the land, and of the trees. † And other thinges, 35
that perteined to vs of the tithes, and of the tributes, from this
time we remitte to them: and the ſalt floores, and the crownes,
that were preſented to vs, † we grant al to them, and nothing 36
of theſe ſhal be broken from this time, and for euer. † Now 37
therfore prouide to make a copie of theſe, and let it be geuen
to Ionathas, and let it be layd in the holie mount, and in a ſolemne
place. † And Demetrius the king ſeing that the land 38

was

∷ VVhen paſtors endeuour to extirpate ſinne out of the mindes of the people, thoſe that hate godlines, ſuggeſt to temporal princes that ſuch ſpiritual preaching is dangerous to their ſtate.

∷ But zelous men ceaſe not from ſo neceſſarie a worke, *becauſe Gods vvord is not tyed. 2. Tim. 2.*

∷ And vviſe kinges vvil moſt eſteme of ſuch men, knovving that their fidelitie tovvards God, is an aſſurance that they vvil alſo be faithful to princes.

∷ The king had before adioyned principal places to Iudea vvhich were called *Toparchiæ* that is places of principalitie, or principal gouernments: novv he granted alſo immunities to them as to al Iudea and Samaria.

was quiet in his ſight, and nothing reſiſted him, he diſmiſſed
al his armie, euerie man to his place, except the forren armie,
which he brought from the iles of the Gentils: and al the
39 bandes of his fathers were enemies to him. † And there was
one Tryphon of Alexanders part before: and he ſaw that al the
armie murmured againſt Demetrius, & he went to Emalchuel
the Arabian, that brought vp Antiochus the ſonne of Alexander:
40 † And he lay vpon him, to deliuer this Antiochus vnto
him, to reigne in his fathers place: and he declared vnto him
what great thinges Demetrius did, & the emnities of his hoſts
41 againſt him. And he taried there manie dayes. † And Ionathas
ſent to Demetrius the king, that he would caſt out them, that
were in the caſtel in Ieruſalem, and that were in the holdes:
42 becauſe they impugned Iſrael. † And Demetrius ſent to Ionathas,
ſaying: I wil not onlie doe theſe thinges for thee, and for
thy nation, but with glorie I wil honour thee, and thy nation,
43 when it ſhal be time conuenient. † Now therfore thou ſhalt
doe wel if thou wilt ſend men to helpe me: becauſe al mine
44 armie is departed. † And Ionathas ſent him :: three thouſand
valient men to Antioch: and they came to the king, and the
45 king was delighted at their coming. † And there aſſembled
they that were of the citie, an hundred twentie thouſand men,
46 and they would haue ſlaine the king. † And the king fled into
the court: and they that were of the citie kept the wayes of the
47 citie, and began to fight. † And the king called the Iewes for
ayde: and they came together to him al at once, and they were
48 al diſperſed through the citie. † And they ſlew in that day an
hundred thouſand men, and they burnt the citie, and tooke
49 manie ſpoiles in that day, and deliuered the king. † And they
that were of the citie ſaw, that the Iewes had obteyned the
citie as they would: and they were diſcomfited in their minde,
50 and cried to the king with petitions, ſaying: † Geue vs the
right hand, and let the Iewes ceaſe to oppugne vs, and the citie.
51 † And they threw away their weapons, & made peace, and the
Iewes were glorified in the kings ſight, & were renowmed in
the ſight of al that were in his kingdom, & returned into Ieruſalem
52 with manie ſpoiles. † And king Demetrius ſate in the ſeat
53 of his kingdom: & the land was at reſt in his ſight. † And he feaned
al thinges whatſoeuer he ſayd, and alienated himſelf from
Ionathas, and he requited him not according to the benefites,
54 that he had geuen him, and he vexed him excedingly. † And

:: Three thouſand faithful encountring vvith an hundred & twentie thouſand infidels, killed of them in one day an hundred thouſand.

after theſe thinges Tryphon returned, and with him Antiochus
the yong boy, who reigned, and put the crowne vpon
him. † And there gathered vnto him al the bandes, which Demetrius 55
had diſperſed, and they fought agaynſt him: and he
fled, and turned the backe. † And Tryphon tooke the beaſtes, 56
and wanne Antioch. † And Antiochus the yong man wrote 57
to Ionathas, ſaying; I appoynt to thee the prieſthood, and
I place thee ouer the foure cities, that thou mayſt be of the
kings freinds. † And he ſent him veſſels of gold for his ſeruice, 58
and he gaue him leaue :: to drinke in gold, and to be in purple,
and to haue a cheyne of gold: † And he appointed Simon his 59
brother gouerner from the borders of Tyre euen to the coaſts
of Ægypt. † And Ionathas went forth, and walked through 60
the cities beyond the riuer: and al the band of Syria gathered
vnto him to helpe him, and he came to Aſcalon, & they mette
him honorably out of the citie. † And he went from thence 61
to Gaza: and they that were in Gaza, ſhut in them ſelues: and
he beſieged it, & burnt the thinges that were round about the
citie, and he ſpoiled it. † And the men of Gaza beſought Ionathas, 62
and he gaue them the right hand: and he tooke their
ſonnes for hoſtages, and ſent them into Ieruſalem: and he
walked through the countrie euen to Damaſcus. † And Ionathas 63
heard that the princes of Demetrius preuaricated in Cades,
which is in Galilee, with a great armie meaning to remoue him
from the affayres of the kingdom: † and he went againſt them: 64
but his brother Simon he left within the prouince. † And 65
Simon approched to Bethſura, and expugned it manie dayes,
and incloſed them. † And they requeſted of him :: to take the 66
right handes, and he gaue it them: and he caſt them out from
thence, and tooke the citie, and placed therin a garriſon.
† And Ionathas, and his campe approched to the water of 67
Geneſar, and before it was light they watched in the plaine
Aſor. † And loe the campe of the aliens mette him in the 68
playne, & they layd embuſhments for him in the mountaines:
but he went againſt them. † And the embuſhments roſe out 69
of their places, and they ioyned battel. † And al fled that were 70
on Ionathas part, and :: none was left of them, but Mathathias
the ſonne of Abſolom, and Iudas the ſonne of Calphi, chiefe
captayne of the chiualrie of the hoſt. † And Ionathas rent 71
his garments, and put earth vpon his head, and prayed. † And 72
Ionathas returned to them into battel, & he put them to flight,
and

:: As to vveare purple, and to bare a crowne ſo to drinke in gold cuppes and to vveare a gold cheyne, vvas proper to kinges, and to vvhom they gaue licenſe.

:: It is an ancient ceremonie in al nations, often mentioned in theſe bookes, to confirme peace by geuing ech other the right hand.

:: Only tvvo captaines remained, and vvith them ſome ſouldiars (as Ioſephus vvriteth, about 50) for it is not to be thought that Jonathas vvould haue

73 and they fought. † And they of his part that fled, ſaw, and re-
turned to him, and Purſewed with him euen to Cades to their
74 campe, and they came euen thither. † And there fel of the
aliens in that day three thouſand men: and Ionathas returned
into Ieruſalem.

CHAP. XII.

Ionathas confirmeth league with the Romanes, and Spartiates, by letters: 19. with mention of letters receiued before. 24. By diligent guard he defendeth the countrie from the enimies inuaſions, putting them to flight. 31. ſubdueth the Arabians, and returneth by Damaſcus. *(33. Simon proſpering in other places.) fortifieth Ieruſalem, 39. Finally is deceiued by Tryphon. 48. and al his men are ſlaine.*

2 AND Ionathas ſaw that the time helped him, he choſe
men and ſent them to Rome, to eſtabliſh and to renew
2 amitie with them: † and to ∷ the Spartiats, and to other places
3 he ſent epiſtles according to the ſame tenure. † And they went
to Rome, and entered into the court, and ſayd: Ionathas the
hight prieſt, and the nation of the Iewes haue ſent vs to renew
4 the amitie, and ſocietie according as before. † And they gaue
them epiſtles vnto them by place and place, to conduct them
5 into the land of Iuda with peace. † And this is a copie of the
6 epiſtles which Ionathas wrote to the Spartiats: † IONATHAS
the high prieſt, and the ancients of the nation, and the prieſts,
and the reſt of the people of the Iewes, to the Spartiats ∷ their
7 bretheren greeting. † Long agoe were epiſtles ſent to Onias
the high prieſt from Arius who reigned with you, that you are
our bretheren, as the writing conteyneth, that here beneath
8 foloweth. † And Onias receiued the man, that was ſent, with
honour: and he receiued the epiſtles, where in there was ſig-
9 nification of the ſocietie, and amitie. † We wheras we neded
none of theſe hauing for our comfort the holie bookes, that
10 are in our handes, † choſe rather to ſend vnto you to renew
the fraternitie, leſt perhaps we be made aliens from you: for
11 much time is paſſed, ſince you ſent to vs. † We therfore at al
time without intermiſſion in the ſolenne dayes, and the reſt
where in we ſhould, are mindful of you in the ſacrifices, that
we offer, and in the obſeruances, as it is meete, and becometh
12 to remember bretheren. † We reioyce therfore of your glorie.
13 † But manie tribulations haue compaſſed vs, and manie bat-
tels, and the kinges that are round about vs, haue impugned

returned to battel. v 72. being but three men in al to beginne a new aſſault.

∷ Sparta the chief citie of Lacedemonia called alſo Lacedemon, and Theramne.

∷ Spartians otherwiſe called Lacedemonians (by Ioſephus and other vvriters) deſcended from Abraham, v. 21. and vvere in great league vvith the Ievves.

vs. † We therfore would not be trubleſome to you, nor to the 14
reſt our felowes and freindes in theſe battels. † For we haue 15
had ayde from heauen, and we are deliuered, and our enemies
are humbled. † We haue choſen therfore Numenius the 16
ſonne of Antiochus, and Autipater the ſonne of Iaſon, and
haue ſent to the Romanes to renew with them the old amitie
and ſocietie. † We therfore haue commanded them that they 17
come vnto you alſo, & ſalute you, and deliuer you our epiſtles,
concerning the renewing of our fraternitie. † And now you 18
ſhal doe wel in anſwering vs to theſe thinges. † And this is 19
:: the reſcript of the epiſtles, which he had ſent to Onias:
† ARIVS the king of the Spartians to Onias the grandprieſt 20
greeting. † It is found :: in ſcripture of the Spartians, and the 21
Iewes that they are bretheren, & that they are of the ſtocke of
Abraham. † And now ſince we vnderſtood theſe thinges, you 22
doe wel in writing to vs of your peace. † Yea and we haue 23
writen agayne to you, Our cattel, & our poſſeſſions, are yours:
and yours, ours. We therfore haue commanded that theſe
thinges be told you. † And Ionathas heard that the princes of 24
Demetrius were come agayne with a great armie more then
before to fight againſt him, † And he went out from Ieruſalem, 25
aud mette them in the countrie of Amathis: for he gaue
them not ſpace to enter into his countrie. † And he ſent ſpies 26
into their campe, & they returning reported that they appointed
to come vpon them in the night. † And when the ſunne was 27
ſet, Ionathas cammanded his men to watch, and to be in armour
readie to fight al night, & he ſet watchmen round about
the campe. † And the aduerſaries heard that Ionathas with 28
his companie was prepared to battel: & they feared, and were
afrayd in their hart: and they kindled fyres in their campe.
† But Ionathas, and they that were with him, knew it not til 29
the morning: and they ſaw light burning, † and Ionathas folowed 30
them, and ouertooke them not: for they had paſſed
the riuer Eleutherus. † And Ionathas turned aſide to the Arabians, 31
that were called Zabadeans: and he ſtroke them, and
tooke the ſpoiles of them. † And he ioyned, and came to 32
Damaſcus, and walked through al that countrie. † But Simon 33
went forth, and came euen to Aſcalon, and to the next
holdes, and he declined into Ioppe, and tooke it. († For he 34
heard that they would deliuer the hold to Demetrius part) and
he put a garriſon there to keepe it. † And Ionathas returned, & 35
called

:: The Spartianes had written this epiſtle before Onias vvritte to thē, though it be here placed after.

:: There remained vvith the Spartiates old vvrites of genealogies, as Ioſephus ſuppoſeth. *li.* 12. *c.* 5. & *li.* 13. *c.* 9.

called together the ancients of the people, and he conſulted
36 with them to build fortreſſes in Iurie, † and to build the walles
in Ieruſalem, and to reare a mount of a great height betwen
the caſtel and the citie, to ſeparate it from the citie, that it might
37 be alone, and they might neither bye nor ſel: † And they
came together to build the citie: and the wal fel that was vpon
the torrent toward the riſing of the ſunne, and he repayred it,
38 which is called Caphetetha: † and Simon built Adiada in
39 Sephela, and fortified it, & hanged on gates aud lockes. † And
when :: Tryphon had purpoſed to reigne ouer Aſia, and to take
the crowne, & to extend his hand againſt Antiochus the king:
40 † fearing leſt perhaps Ionathas would not permit him, but
would fight againſt him: he ſought to take him: & to kil him.
41 And riſing vp he went into Bethſan. † And Ionathas went
forth to meete him with fourtie thouſand choſen men into
42 battel, and came to Bethſan. † And Tryphon ſaw that Ionathas
came with a great armie, to extend his handes vpon him:
43 and he feared: † and receiued him with honour, and commended
him to al his freindes, and gaue him gifts: and he
44 commanded his hoſts to obey him, as him ſelf. † And he
ſayd to Ionathas: Why haſt thou trubled al the people: wheras
45 we haue no warre? † And now ſend them backe to their
houſes, but chooſe thee a few men, that may be with thee, and
come with me to Ptolemais, and I wil deliuer it to thee, and
the other holdes, and the armie, and al the ouerſeers of the
affayres, and returning I wil depart: for therfore I came.
46 † And Ionathas beleued him, and did as he ſayd: and diſmiſſed
47 his armie, and they departed into the land of Iuda: † but he
reteyned with him three thouſand men: of whom he ſent
backe two thouſand into Galilee, and a thouſand came with
48 him. † But as Ionathas entered into Ptolemais, they of Ptolemais
ſhut the gates of the citie: and they tooke him, and al
49 that had entered with him they ſlew with the ſword. † And
Tryphon ſent an armie and horſemen into Galilee, and into
50 the great playne to deſtroy al Ionathas felowes. † But they
when they vnderſtood that Ionathas was taken, and was periſhed,
and al that were with him, they encouraged them ſelues,
51 & went forth readie to battel. † And theſe that had purſewed,
52 ſeing that the matter ſtood vpon their life, they returned. † But
they came al with peace into the land of Iuda. And they lamented
Ionathas, and them that were with him excedingly:
and

:: Morally in Tryphon is noted the practiſe of the diuel: vvho intending to ouerthrovv a king or a kingdom firſt ſeeketh to deceiue the paſtores, and to deſtroy them: eſpecially by error or other ſinne. For (as S. Gregorie teacheth. *ho.* 38.) if the paſtors life be corrupted, his doctrine vvil be contemned.

and Iſrael mourned with great mourning. † And al the heathen 53
that were round about them, ſought to deſtroy them. for
they ſayd: † They haue no prince, and helper: now therfore 54
let vs expugne them, and take away from men the memorie
of them.

CHAP. XIII.

Simon exhorteth the people to defend themſelues, and religion: 7. is made general captaine. 14. Tryphon demandeth an hundred talents of ſiluer, and hoſtages for Ionathas. 17. which are ſent (to ſatisfie the people) Tryphon receiueth the ranſom, 23. killeth Ionathas, and his ſonnes. 25. Simon erecteth a memorie to his parentes and bretheren. 31. Tryphon murthereth his young king. 33. Simon fortifieth the countrie, obteyneth peace, and liberties of Demetrius: 42. ſubdueth the citie Gaza, and the rebellious caſtle within Ieruſalem.

AND :: Simon heard that Tryphon gathered a very great 1
armie, to come into the land of Iuda, and to deſtroy it.
† Seing that the people was in dread, and in feare, he went vp 2
to Iuruſalem, and aſſembled the people: † and exhorting he 3
ſayd: You know what great battels I and my bretheren, and
the houſe of my father, haue made for the lawes, & the holies,
and the diſtreſſes that we haue ſene: † by reaſon of theſe are al 4
my bretheren periſhed for Iſrael, and I onlie am left. † And 5
now let it not fal to me to ſpare my life in al time of tribulation:
for I am not better then my bretheren. † I wil :: auenge therfore 6
my nation and the holies, our children alſo, & wiues: because
al the heathen are gathered together to deſtroy vs of emnitie.
† And the ſpirit of the people was kindled as ſoone as 7
they heard theſe wordes: † and they anſwered with a lowd 8
voice, ſaying: Thou art our captayne in the place of Iudas, and
Ionathas thy brother: † fight thou our battel, & we wil doe 9
al thinges whatſoeuer thou ſhalt ſay to vs. † And gathering 10
together al the men of warre, he haſtened to finiſh al the
walles of Ieruſalem, and fortified it round about. † And he 11
ſent Ionathas the ſonne of Abſalom, & with him a new armie
into Ioppe, and they that were in the caſtel being caſt out, he
remayned there. † And Tryphon remoued from Ptolemais 12
with a great armie, to come into the land of Iuda, & Ionathas
with him in ward. † But Simon pitched in Addus againſt the 13
face of the playne. † And as Tryphon vnderſtood that Simon 14
was riſen in the place of his brother Ionathas: and that he
would

:: Simon the fourth general captaine of the Machabees, & high-prieſt excelled his bretheren in vviſdome, by the teſtimonie of his father. c. 2. v. 65.

:: He vndertooke by al his endeuour to defend and deliuer his nation from danger, and to reſtore their former libertie.

15 would ioyne battel with him, he ſent legats to him, † ſaying:
For the ſiluer, that thy brother Ionathas owed in the kings account,
for the affayres which he had, we haue ſtayed him.
16 † And now ſend an hundred talents of ſiluer, and his two
ſonnes for hoſtages, that being diſmiſſed he flee not from vs,
17 and we wil releaſe him. † And Simon knew that with guile he
ſpake with him, :: neuertheles he commanded the ſiluer, and
the children to be geuen: leſt he ſhould get great emnitie with
18 the people of Iſrael, ſaying: † Becauſe he ſent not the ſiluer, &
19 the children, therfore is he periſhed. † And he ſent the children,
and the hundred talents: and he lyed, and diſmiſſed not
20 Ionathas. † And after theſe thinges came Tryphon within
the countrie, to deſtroy it, and they compaſſed by the way that
leadeth to Addar, & Simon, and his campe marched into euerie
21 place whither ſoeuer they went. † And they that were in the
caſtel, ſent legates to Tryphon, that he ſhould haſten to come
22 through the deſert, and ſhould ſend them victuals. † And
Tryphon prepared al the horſemen, to come that night: but
there was an exceding great ſnow, and he came not into the
23 countrie of Galaad. † And when he had approched to Baſcama,
24 he ſlew Ionathas and his ſonnes there. † And Tryphon
25 returned, & went into his countrie. † And Simon ſent,
and tooke the bones of Ionathas his brother, and buried them
26 in Modin the citie of his fathers. † And al Iſrael lamented him
with great lamentation: & they mourned for him manie dayes,
27 † And Simon :: built ouer the ſepulcher of his father and of
his bretheren, a building high to behold, of ſtone poliſhed
28 behind and before: † and he erected ſeuen ſpyres one againſt
29 one, to his father and mother, and to his foure bretheren: † and
about theſe he ſet great pillers: and vpon the pillers armour for
an eternal memorie: and by the armour ſhippes grauen, which
30 might be ſene of al that ſayled the ſea. † This is the ſepulcher,
31 that he made in Modin euen vntil this day. † But Tryphon whē
he iourneyed with Antiochus the king being but a yong man,
32 by guile he ſlew him. † And he reigned in his place, and put
the crowne of Aſia vpon him ſelf, and made a great plague in
33 the land. † And Simon built the fortreſſes of Iurie, fortifying
them with high towres, and great walles, and gates, and
34 lockes: and he put victuals in the fortreſſes. † And Simon
choſe men & ſent to Demetrius the king, that he would make
a releaſe to the countrie: becauſe al Tryphons actes had bene

:: Simon being wiſe choiſe the leſſe euil, and leſſe danger. For if he had not ſent that was demanded it was very like and almoſt certaine, that Ionathas ſhould be ſlaine, and it would haue bene imputed to Simon, that he had not taken iuſt care of his brothers life, wherby the people would haue bene alienated from him, and perhaps haue reuolted from him, and alſo from religion. *S. Tho. in hunc locum.*

:: This was not vaine glory, but true glorie to kepe memorie of ſo great vertue: therby to ſtur vp others to imitation. *He that loueth honour* (ſaith S. Auguſtin. *li. cont. Secundin. c.* 17.) *imitateth God. But humble ſoules deſire honour in*

God, proud men vvil be honoured more then God, or vvithout God. O hovv manie Epitaphes are of vvicked men, nothing els but perpetual monuments of their ambition, vanitie, iniuſtice, crueltie, & other vices! but thoſe that are of true vertues are to Gods more honour: the auctor of al vertues.

done by ſpoile. † And Demetrius the king according to theſe 35
wordes anſwered him, and wrote an epiſtle in this maner;
† KING demetrius to Simon the high prieſt, and the freind of 36
kinges, and to the ancients, and to the nation of the Iewes,
greeting. † The crowne of gold, and * the bahem, which you 37
ſent, we haue receiued: and we are readie to make with you
great peace, and to write to the kings chiefe officers to releaſe
you the thinges that we haue releaſed. † For what ſoeuer 38
thinges we haue decreed vnto you, ſtand in force. The holdes
that you haue built, let them be to you. † We remitte alſo the 39
ignorances, and offences euen vntil this day, and the crowne
which you owed: and if any other thing was tributarie in
Ieruſalem, now let it not be tributarie. † And if anie of you be 40
fitte to be inrolled among ours, let them be inrolled, and let
there be peace betwen vs. † In the yeare an hundreth ſeuentie 41
was the yoke of the Gentils taken away from Iſrael. † And the 42
people of Iſrael began to write in the tables, and publique inſtruments.
The first yeare vnder Simon the high prieſt, the
great duke, and the prince of the Iewes. † In theſe dayes Simon 43
approched to Gaza, and compaſſed it with campes, and he
made engins, & ſet them to the citie, and he ſtroke one towre,
and tooke it. † And they that were within the engin, brake 44
out into the citie: and there was made a great ſturre in the citie.
† And they that were in the citie went vp with their wiues, & 45
children vpon the wal their coates rent, and they cried with a
lowd voice, deſyring of Simon that the right handes might be
geuen them, † and they ſayd: Requite vs not according to our 46
malices, but according to thy mercies. † And Simon yelding 47
deſtroyed them not: but :: yet he caſt them out of the citie, and
clenſed the houſes, wherein there had bene idols, and then he
entered into it with hymes bleſſing our Lord: † and al filthines 48
being caſt out of it, he placed in it men that should doe the law:
and he fortified it, and made it his habitation. † But they that 49
were in the caſtel of Ieruſalem, were prohibited to goe out and
to come in to the countrie, & to bye, and ſel: and they were exceding
hungrie, and manie of them periſhed for famine, † and 50
they cried to Simon to receiue the right handes, and he gaue it
them: and he caſt them out from thence, and clenſed the caſtel
from the contaminations: † and they entered into it the three 51
and twentith day of the ſecond moneth, the yeare an hundreth
ſeuentie one, with prayſe, and boughes of palme trees, and
harpes,

* a precious chaine.

:: By hovv much more, that mercie is admixed vvith iuſtice, ſo that iuſtice be not deſtroyed, and that religion be aduanced, the better it pleaſeth God, and edifieth the vvel diſpoſed.

harpes, and cymbals, & nables, and hymnes, and canticles, be-
52 cauſe the great enemie was deſtroyed out of Iſrael. † And he or-
dayned that euerie yeare theſe dayes ſhould be kept with glad-
53 nes. † And he fortified the mount of the temple, that was by
the caſtel, and he dwelt there him ſelf, and they that were
54 with him. † And Simon ſaw :: Iohn his ſonne, that he was a
valient man of warre: & he made him captayne of al the hoſts:
and he dwelt in Gazara.

:: This Iohn Hyrcanus defended the countrie againſt inuaders. *ch.* 16.

CHAP. XIIII.

Demetrius inuading Media is taken captiue: 4. and Iurie is in peace. 14. Simon cheriſheth the godlie, and puniſheth the wicked: 16. receiueth freindlie letters from the Romanes, and Spartiates: 20. Wherof the copie is recited: 24. ſendeth a legate to Rome with a preſent. 25. And is eſtabliſhed highpriest, and gouernour by publique conſent.

1 IN THE yeare an hundreth ſeuentie two, king Demetrius
gathered his armie, and went into Media to get him aydes
2 to expugne Tryphon. † And Arſaces the king of Perſia, and
Media heard, that Demetrius was entered his confines, and he
3 ſent one of his princes to take him aliue. † And he went, and
ſtroke the campe of Demetrius: and tooke him, and brought
4 him to Arſaces, and he put him into ward. † And :: al the land
of Iuda was at reſt al the dayes of Simon, and he ſought good
to his nation: and his powre, and his glorie pleaſed them al
5 dayes. † And with al his glorie he tooke Ioppe for an hauen,
and made it an entrance vnto the iles of the ſea. † And he en-
6 larged the borders of his nation, and obteyned the countrie.
7 † And he gathered a great :: captiuitie, and had the dominion
of Gazara, and of Bethſura, and of the caſtle: and tooke away
the vncleanes out of it, and there was none that reſiſted him.
8 † And euerie man tilled his land with peace: & the land of Iuda
yelded her fruites, and the trees of the fildes their fruit. † The
9 ancients ſate al in the ſtreetes, and treated of the good thinges
of the land, & the yongmen did on them glorie, and the ſtoles
10 of warre. † And he gaue victuals to the cities, and he appoin-
ted them that they ſhould be veſſels of munition, til the name
of his glorie was renowmed euen to the end of the earth.
11 † He made peace vpon the land, & Iſrael reioyced with great
12 ioy. † And euerie man ſate vnder his vine, and vnder his fig-
13 tree: and there was none to make them afrayd. † There was
none left that impugned them vpon the earth: kinges were

:: Simon had novv gouerned the people two yeares beginning with great difficulties, but henceforth enioyed peace til Antiochus Sedetes brake the league, & inuaded Iurie. *ch.* 15. *v.* 27. & 39.

:: He reduced manie Ievves from captiuitie.

diſcomfited in thoſe dayes. † And he confirmed al the humble 14
of his people, and ſought the law, and tooke away euerie
wicked and euil man: † he glorified the holies, and multiplied 15
the veſſels of the holie places. † And it was heard at Rome 16
that Ionathas was dead, and euen vnto the Spartiats: and they
were very ſorie. † But as they heard that Simon his brother 17
was made the high prieſt in his place, and he obteyned al the
countrie, and the cities therein; † they wrote to him in bra- 18
ſen tables, to renew the amities and ſocietie, which they had
made with Iudas, & with Ionathas his bretheren. † And they 19
were read in the ſight of the church in Ieruſalem. And this is a
copie of the epiſtles, that the Spartiates ſent. † THE PRINCES 20
and ∴ the cities of the Spartians to Simon the grand prieſt, and
to the ancients, and the prieſts, and the reſt of the people of
the Iewes their bretheren, greeting. † The legates, that were 21
ſent to our people, haue told vs of your glorie, and honour,
and ioy: and we reioyced at their entrance. † And we wrote 22
that, which was ſayd of them in the counſels of the people,
thus: Numenius the ſonne of Antiochus, and Antipater the
ſonne of Iaſon legates of the Iewes, came to vs, renewing
with vs old amitie. † And it pleaſed the people to receiue the 23
men glorioſly, and to put a copie of their wordes in the ſeue-
red booke of the people, to be for a memorie to the people of
the Spartiats. And a copie of theſe we haue writen to Simon
the grand prieſt. † And after theſe thinges Simon ſent Nume- 24
nius to Rome, hauing a great buckler of gold, of the weight
of thouſand poundes, to eſtabliſh amitie with them. But when
the people of Rome had heard † theſe wordes, they ſayd: 25
What thankes geuing ſhal we render to Simon, and his chil-
dren? † For he hath reſtored his bretheren, and hath expugned 26
the enemies of Iſrael from them: & they decreed him libertie,
and regiſtred it in tables of braſſe, and put it in titles in mount
Sion. † And this is a copie of the writing. THE EIGHTENTH 27
day of the moneth Elul, in the yeare an hundreth ſeuentie two,
the third yeare vnder Simon the grand prieſt in Aſaramel, † in 28
a great aſſemblie of the prieſts, & of the people and the princes
of the nation, and the ancients of the countrie, theſe thinges
were notified: that there haue often bene battels made in our
countrie. † But Simon the ſonne of Mathathias of the chil- 29
dren of Iarib, and his bretheren put themſelues in danger, and
reſiſted the aduerſaries of their nation, that their holies, and

∴ Sparta being the chief citie of Lacedemonia, had manie cities ſubiect & depending as vpon their Metropolitane.

∴ VVhen peace was eſtabiſhed in al Iurie, and freindſhippe confirmed vvith the Romanes, & Lacedemonians, the vvhole nation of the Ievves in gratitude tovvards Simon, vvho onlie novv remained of Mathathias ſonnes, confirmed

law might ſtand: & with great glorie haue they glorified their
30 nation. † And Ionathas gathered together his nation, and was
31 made their grand prieſt, and he was layd to his people. † And
their enemies would conculcate, and deſtroy their countrie,
32 and extend their handes againſt the holies. † Then Simon, reſiſted and fought for his nation, and beſtowed much money,
and armed the valient men of his nation, & gaue them wages:
33 † and he fortified the cities of Iurie, and Bethſura, that was in
the borders of Iurie, where the armour of the enimies was be-
34 fore: and he placed there Iewes for a garriſon. † And he fortified Ioppe, which was by the ſea: and Gazara, which is in the
borders of Azotus, wherin the enemies dwelt before, and he
placed Iewes there: and whatſoeuer was fitte for their correp-
35 tion, he put in them. † And the people ſaw the fact of Simon,
and the glorie that he meant to doe to his nation, & they made
him their duke, and grand prieſt, for that he had done al theſe
thinges, and for the iuſtice, and fayth, which he kept to his nation, & for that he ſought by al meanes to aduance his people.
36 † And in his dayes it proſpered in his hands, ſo that the heathen
were taken away out of their countrie, and they that were in
the citie of of Dauid in Ieruſalem in the caſtel, out of which
they came forth, and contaminated al thinges that were round
about the holies, & they brought great plague vpon chaſtitie:
37 † & he placed in it men of Iurie to the defence of the countrie,
38 & of the citie, & he rayſed the walles of Ieruſalem. † And king
39 Demetrius appointed him the high prieſthood. † According to
theſe thinges he made him his freind, and glorified him with
40 great glorie. † For he heard that the Iewes were called of the
Romanes, freinds, and felowes, and bretheren, and that they
41 receiued Simons legates glorioſly: † and that the Iewes, and
their prieſts conſented that he ſhould be their duke, and high
42 prieſt ∷ for euer, til there riſe the faithful prophete: † and
that he be duke ouer them, and that he ſhould haue the care
of the holies, and that he ſhould appoint rulers ouer their
workes, and ouer the countrie, and ouer the armour, and ouer
43 the holdes. † And that he haue care of the holies: and that
he be heard of al, and that al writinges in the countrie be writen in his name: and that he be clothed with purple, and gold:
44 † and that it be not lawful for any of the people, and of the
prieſts to diſanul anie of theſe, and to gainſay thoſe thinges,
that are ſayd of him, or to cal together an aſſemblie in the

him in the office of high-prieſt perpetually or *for euer*, *v.* 41 that is, during his life, & to his progenie, *v.* 49.

∷ The hiegh-prieſthood continevved in this familie of the Machabees vntil Herod tooke it from them ſelling it for money, and then ſhortly came Chriſt *the faithful Prophet.*

countrie without him: and to be clothed with purple, and to
weare a cheyne of gold. † But he that shal doe beſide theſe 45
thinges, or shal make fruſtrate any of theſe he shal be guiltie.
† And it pleaſed al the people to appoiut Simon, and to doe 46
according to theſe wordes. † And Simon tooke it vpon him, 47
and it pleaſed him to execute high prieſthood, and to be duke,
and prince of the nation of the Iewes, and of the prieſts, and
to be chiefe ouer al. † And this writing they bad them put in 78
tables of braſſe, and to ſet them in the circuite of the holies, in
a famous place: † and to put a copie therof in the treaſurie, 49
that Simon may haue it, and his children.

CHAP. XV.

Antiochus by his letters granteth great priuilegies to Simon: 10. purſueth Thryphon, and inuironeth him. 15. The Romanes commend the Iewes to other nations. 25. Antiochus refuſing ayde ſent by Simon, breaketh league, 30. and exacteth certaine cities, and tribute. 37. Tryphon eſcapeth, and other of the kings forces inuade and ſpoile Iurie.

:: This Antiochus Sedetes ſonne of Demetrius Soter, vvas brother to Demetrius the ſecond, who was now captiue in Perſia. *ch. 14. v. 3.*

AND king Antiochus :: the ſonne of Demetrius ſent epiſtles 1
from the iles of the ſea to Simon the prieſt, and prince of
the nation of the Iewes, and to al the nation: † and they con- 2
teyned this tenure: KING Antiochus to Simon the grand prieſt,
and to the nation of the Iewes greeting. † Becauſe certaine 3
peſtilent men haue obteyned the kingdom of our fathers, and
I meane to chalenge the kingdom, and to reſtore it as it was
before: and I haue choſen a great armie, & haue made shippes
of warre. † And I wil march through the countrie, that I may 4
take reuenge of them, that haue deſtroyed our countrie, and
that haue made manie cities deſolate in my realme. † Now 5
therfore I eſtablish vnto thee al the oblations, which al the
kinges before me remitted vnto thee, and what other gifts
ſoeuer they remitted thee: † and I permitte thee to make a 6
coyne of thy owne money in thy countrie: † and Ieruſalem to 7
be holie and free, and al the armour that is made, and the fortreſſes
which thou haſt built, and which thou doſt hold, let
them remayne to thee. † And al that is dew to the king, and 8
the thinges that are to be the kings hereafter, from this preſent
and for al time, they are remitted to thee. † And when we shal 9
hane obteyned our kingdom, we wil glorifie thee, and thy
nation, and the temple with great glorie, ſo that your glorie
shal be made manifeſt in al the earth. † In the yeare an hundreth 10

ſeuentie

ſeuentie foure went forth Antiochus into the land of his fathers,
and al the hoſts aſſembled vnto him, ſo that there were
11 few left with Tryphon. † And Antiochus the king purſewed
12 him, and he came to Dora flying by the ſeacoſt. † For he knew
that euils were heaped vpon him, and the armie forſooke him.
13 † And Antiochus camped vpon Dora with an hundred twentie
thouſand men of warre, and eight thouſand horſemen:
14 †and he compaſſed the citie, and the ſhippes approched to the
ſea: and they vexed the citie by land, and by ſea, and ſuffered
15 none to come in, or to goe out. † And ∴ Numenius came,
and they that had bene with him, from the citie of Rome, hauing
epiſtles written to kinges, and countries, wherein were
16 conteyned theſe wordes: † LUCIUS the conſul of the Romanes,
17 to Ptolomee the king greeting. † The ambaſſadours
of the Iewes our freindes came to vs, renewing the old amitie,
and ſocietie, being ſent from Simon the prince of the prieſts,
18 and the people of the Iewes. † And they brought alſo a buckler
19 of gold of a thouſand powndes. † It hath pleaſed vs therfore
to write to the kinges, and countries, that they doe them no
harme, nor impugne them, and their cities, and their countries:
and that they geue no ayde to them that fight againſt them.
20 † And it hath ſemed good vnto vs to take the buckler of them.
21 † If therfore anie peſtilent men are fled out of their countrie
to you, deliuer them to Simon the prince of the prieſts, that he
22 may puniſh them according to their law. † Theſe ſelf ſame
thinges were written to Demetrius the king, & to Attalus, and
23 to Ariarathes, and to Arſaces, † and into al countries: and to
Lampſaces, and to the Spartiats, and to Delus, and to Myndus,
and to Sicyon, and to Caria, and to Samus, & Pamphilia, and
Lycia, and Alicarnaſſus, and Coo, and Siden, and Aradon, and
Rhodes, & Phaſelis, and Gortyna, and Gnidus, and Cypres, and
24 Cyrenee. † And a copie therof they wrote to Simon the prince
25 of the prieſts & people of the Iewes. † But king Antiochus moued
his campe vnto Dora the ſecond time, ſetting handes alwayes
vpon it, & making engins: & he ſhut vp Tryphon, that
26 he could not goe forth. † And Simon ſent vnto him two thouſand
choſen men for ayde, and ſiluer, and gold, and abundance
27 of furniture. † And he would not take them, but brake al thinges
that he couenanted with him before, & alienated him ſelf
28 from him. † And he ſent to him Athenobius one of his freinds,
to treate with him, ſaying: You hold Ioppe, and Gazara, and

∴ This legate vvas ſent almoſt two yeares before to Rome. *ch.* 14. *v.* 24. and now brought letters not only to the Ievves but alſo to ſundrie kinges and peoples in their behalf.

the caſtel, that is in Ieruſalem, cities of my kingdom: † their 29
borders you haue made deſolate, and you haue made a great
plague in the land, and haue ruled in manie places in my
kingdom. † Now therfore deliuer the cities, that you haue taken, 30
and the tributes of the places, wherin you haue ruled without
the borders of Iurie. † But if not, geue you for them fiue 31
hundred talents of ſiluer, and for the deſtruction, that you haue
made, and the tributes of cities other fiue hundred talents: but
if not, we wil come and expugne you. † And Athenobius the 32
kings freind came into Ieruſalem, & ſaw the glorie of Simon,
and his magnificence in gold, & ſiluer, and furniture abundant,
and he was aſtonied, and told him the kings wordes. † And 33
Simon anſwered him, and ſayd to him: Neither haue we taken
other mens land, neither do we hold that is other mens: but
the inheritance of our fathers, which was a certaine ſeaſon
vniuſtly poſſeſſed of our enemies. † But we hauing oportunitie 34
challenge the inheritance of our fathers. † For concerning 35
Ioppe, and Gazara, that thou complayneſt :: they made a great
plague among the people, and in our countrie: for theſe :: we
geue an hundred talents. And Athenobius anſwered him not a
word. † But with anger returning to the king, he reported 36
vnto him theſe wordes, and the glorie of Simon, & al thinges
that he ſaw, and the king was wrath with great anger. † And 37
Tryphon fled by ſhippe to Orthoſias. † And the king 38
appointed Cendebæus captaine by the ſea coſt, and gaue him an armie
of foote men and horſemen. † And he commanded him to 39
moue the campe againſt the face of Iurie: and he commanded
him to build :: Cedron, and to fortifie the gates of the citie,
and to conquer the people. But the king purſewed Tryphon.
† And Cendebæus came to Iamnia, and began to prouoke 40
the people, & to conculcate Iurie, and to take the people
captiue, and to kil, and to build Cedron. † And he placed there 41
horſemen, and an hoſt: that going forth they might walke by
the way of Iurie, as the king appointed him.

:: Simon ſubdued theſe tvvo tovvnes becauſe they anoyed the Ievves: but becauſe they othervviſe perteyned not to Iurie he payed for them an hundred talentes.

:: By the riuer of Cedron (ouer which Dauid paſſed. 2. *Reg.* 15 v. 23. and our Sauiour. *Ioa.* 18.) a citie vvas novv built, or rather repared being decayed before.

CHAP. XVI.

Simon ſendeth two of his ſonnes to fight againſt Cendebæus, 8. *whom they ouerthrow.* 11. *Ptolemee Simons ſonne in law, inuiting him to a feaſt trecherouſly killeth him, and his ſonnes Iudas and Mathathias:* 19. *ſendeth alſo men to kil Iohn, but he being warned of the treaſon, killeth them:* 23. *and ſucceedeth to his father in the gouernment.*

1 AND :: Iohn went vp from Gazara, and told Simon his
2 father what Cendebæus did amongſt their people. † And
Simon called his two elder ſonnes, Iudas & Iohn, and he ſayd
to them: I and my bretheren, and the houſe of my father, haue
expugned the enemies of Iſrael from our youth euen to this
day; and it hath proſpered in our handes to deliuer Iſrael
3 oftentimes. † And now I am old, but be you in place of me, and
my bretheren, & going forth fight for our nation: & the helpe
4 from heauen be with you. † And he choſe out of the countrie
twentie thouſand fighting men, and horſemen, and they went
5 forth to Cendebæus: and they ſlept in Modin. † And they
aroſe in the morning, and went into the plaine filde: and loe
a mightie great armie coming to meete them of foote men, and
6 horſemen, & there was a running riuer betwen them. † And
he camped agaynſt the face of them, him ſelf and his people,
and he ſaw the people fearful to paſſe through the torrent, and
he paſſed through firſt: and the men ſaw him, and they paſſed
7 ouer after him. † And he diuided the people, and the horſemen
in the middes of the footemen: and the horſemen of
8 the aduerſaries were exceding manie. † And they ſounded
with the holie trompets: and Cendebæus was put to flight,
and his campe: and there fel manie of them wounded, and
9 the reſt fled into the hold. † Then was Iudas Iohns brother
wounded: But Iohn purſewed them, til he came to Cedron.
10 which he built: † and they fled euen to the towres, that were
in the fildes of Azotus, and he burnt them with fyre. And there
fel of them two thouſand men, and he returned into Iurie in
11 peace. † And Ptolomee the ſonne of Abobus was appointed
captayne in the plaine of Iericho, and he had much ſiluer, and
12 gold. † For he was the ſonne in law of the high prieſt. † And
13 his hart was exalted, and he would gayne the countrie, and he
purpoſed treacherie againſt Simon, and his ſonnes to diſpatch
14 them. † And Simon walking through the cities, that were in
in the countrie of Iurie, and being careful of them, went
downe into Iericho, he and Mathathias his ſonne, and Iudas
:: the yeare an hundreth ſeuentie ſeuen, the eleuenth moneth:
15 this is the moneth Sabath. † And the ſonne of Abobus receiued
them with guile into a litle fortreſſe, that is called Doch which
he built: and he made them a great feaſt, and hid men there.
16 † And when Simon was :: inebriated and his ſonnes, Ptolomee
aroſe with his companie, and they tooke their weapons, and

:: After Simons death, his eldeſt ſonne Iohn ſurnamed Hyrcanus ſucceeded him in gouernment ſpiritual and temporal.

v. 24.

:: He beginning to gouerne in the yeare 170. *ch.* 13. v. 41. 42. had difficulties the firſt & laſt yeares, in the reſt they had peace.

To be *inebriated* ſignifieth no more but to be repleniſhed vvith drinke competently, or abundantly, vvithout exceſſe. As *Pſal.* 64. *v.* 10 *the earth inebriated*, and *v.* 11. *riuers inebriated*. That is, abundantly repleniſhed vvithout exceſſe *S. Auguſt.* *q.* 144. *in Gen.*

entered into the feaſt, and ſlew him, and his two ſonnes, and
certain of his ſeruants. † And he did great deceite in Iſrael, & 17
rendered euil for good. † And Ptolomee wrote theſe thinges, 18
and ſent to the king that he ſhould ſend him an armie for ayde,
and he would deliuer him the countrie, and their cities, and
tributes. † And he ſent others into Gazara to diſpatch Iohn: 19
and to the tribunes he ſent epiſtles, that they ſhould come to
him, & he would geue them ſiluer, & gold, and giftes. † And 20
he ſent others to take Ieruſalem, & the mount of the temple.
† And one running before, told Iohn in Gazara, that his father 21
was periſhed, and his bretheren, & that he hath ſent that thou
alſo mayſt be ſlayne. † But as he heard it, he was excedingly 22
afrayd: and he apprehended the men, that came to deſtroy him,
& he ſlew them: for he knew that they ſought to deſtroy him.
† And the reſt concerning the wordes of Iohn, & his battels, 23
and the valient actes, which he did manfully, and the building
of the walles, which he built, & the thinges that he did: † loe 24
theſe are writen in :: the booke of the dayes of his prieſthood,
from the time that he was made prince of the prieſts after his
father. *

:: Out of the booke here mentioned ſome thinke the fourth booke of Machabees vvas tranſlated. *See Sixtus Senen, li.* 1. *Biblioth. pag.* 37.

* *li.* 2. *c.* 1. *v.* 1.

THE SECOND BOOKE OF MACHABEES.

CHAP. I.

The Iewes in Ieruſalem write to the Iewes in Ægypt, 7. ſignifying that they had write before of manie afflictions paſt: 9. and now write againe, rendering thankes to God for their deliuerie from Antiochus: 18. exhorting their bretheren to kepe the feaſt of Scenopegia: reciting the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memorie therof.

This Appendix cōcerning tvvo epiſtles of the Ievves vvas added to the hiſtorie, of the firſt booke by him that vvritte this ſecond.

TO THE bretheren, the Iewes that are through 1
out Ægypt, the bretheren, the Iewes that are in
Ieruſalem, and that are in the countrie of Iurie,
ſend health, and good peace. † God doe good to 2
you, and remember his teſtament, that he ſpake to Abraham,
and Iſaac, and Iacob, his faithful ſeruantes: † and geue he 3
vnto

vnto you al an hart to worſhippe him, and to doe his wil
4 with a great hart, and a willing minde. † Open he your hart
5 in his law, and in his precepts, and make peace. † Heare he
your prayers, and be he reconciled vnto you, neither forſake
6 he you in the euil time. † And now here we are praying for
7 you. † When Demetrius reigned, in the yeare one hundreth
ſixtie nine, ∷ we Iewes wrote vnto you in the tribulation, and
violence, that came vpon vs in theſe yeares, ſince Iaſon reuol-
8 ted from the holie land, and from the kingdom. † They burnt
the gate, and shed innocent bloud: and we prayed to our Lord,
and were heard, and we offered ſacrifice, and fine floore, and
9 lighted the lampes, and ſetforth there breades. † And now
celebrate ye the dayes of Scenopegia of the moneth Caſleu.
10 † In the yeare one hundreth eightie eight, the people that is
at Ieruſalem, and in Iurie, and the ſenate, and ∷ Iudas, to Ari-
ſtobolus the maiſter of Ptolomee the king, who is of the
ſtocke of the annointed prieſtes, and to thoſe Iewes, that are in
11 Ægypt health, and welfare. † Being deliuered by God out of
great dangers, we geue him thankes magnifically, as who haue
12 fought againſt ſuch a king. † For he made them ſwarme out of
13 Perſis, that haue fought againſt vs, and the holie citie. † For
when he was captaine in Perſis, & with him a very great armie,
he fel in the temple of Nania, being deceiued by the counſel of
14 Naneaes prieſtes. † For Antiochus, & his freindes came to the
place as to dwel with her, & that he might receiue much mo-
15 ney vnder the title of a dowrie. † And when Naneaes prieſtes
had layde it forth, and he with a few was entered within the
16 compaſſe of the temple, they shut the temple, † when Antio-
chus was entered in: & a ſecrete entrance of the temple being
opened, caſting ſtones they ſtroke the duke, and them that
were with him, and diuided them in peeces, and cutting of
17 their heades they threw them forth. † Bleſſed be the God in al
18 thinges, who hath deliuered vp the impious. † We therefore
meaning to keepe the purification of the temple the fiue and
twentith day of the moneth Caſleu, thought it neceſſary to ſig-
nifie vnto you: that you alſo may kepe the day of Scenopegia,
and the day of the fire, that was geuen when Nehemias, after
19 the temple was built and the altar, offered ſacrifice. † For
when our fathers were caryed ∷ into Perſis, the prieſtes that
then were the worſhippers of God, taking the fire from the
altar, hid it ſecretly in a valley where there was a pitte deepe,
and

li.2.c.4. v.7.

:: As they had vvritten before in their afflictions, ſo novv they exhorte their bretheren to be thankful to God, and amongſt other meanes to ſhevv their grateful minde by celebrating the feaſt of dedication of the nevv altar.

:: It ſemeth that either this Iudas vvas the firſt ſonne of Iohn Hyrcanus (othervviſe called Ariſtobolus) or rather Iudas Eſſenus of vvhom, ch. 2. v. 14. and of vvhom Ioſephus vvriteth, *li.*13. c. 19.

:: Chaldea being nere to Perſis, is ſometimes comprehended vnder

and dry, and therin they laued it, ſo that the place was vn-
knowne to al men. † But when manie yeares had paſſed, and it 20
pleaſed God that Nehemias should be ſent of the king of
Perſis: he ſent the nephewes of thoſe prieſtes, that had hid it, to
ſeeke out the fire: and as they told vs, they found not fire, but
:: thicke water. † And he bad them draw, & bring vnto him: 21
and the ſacrifices, that were layd on, the prieſt Nehemias com-
manded to be ſprinckled with the ſame water, and the wood,
and the thinges that were layde therupon. † And as this was 22
done, & the time was come that the ſunne shone forth, which
before was in a cloude, there :: was kindled a great fire, ſo that
al merueiled. † And al the prieſtes made prayer, whiles the 23
ſacrifice was conſuming, Ionathas beginning, and the reſt an-
ſwering. † And the prayer of Nehemias was in this maner: 24
O LORD God creatour of al, dreadful, and ſtrong, iuſt, and
merciful, which only art the good king, † only giuer, only iuſt, 25
and omnipotent, and eternal, which deliuereſt Iſrael from al
euil, which madeſt the fathers elect, and didſt ſanctifie them.
† Receiue the ſacrifice for al thy people Iſrael, and kepe thy 26
part, and ſanctifie it. † Gather together our diſperſion, deliuer 27
them, that ſerue the Gentils, and regard the contemned & ab-
horred: that the Gentils may know that thou art our God.
† Afflict them that oppreſſe vs, and that doe contumelie in 28
pride. † Place thy people in thy holie place, as Moyſes ſayd. 29
† And the prieſtes ſang hymnes, til the ſacrifice was conſumed. 30
† And when the ſacrifice was conſumed, of the reſt of the 31
water Nehemias cōmanded the greater ſtones to be throughly
washed. † Which thing as it was done, out of them :: was 32
kindled a flame: but :: by light alſo, that shined from the altar,
it was conſumed. † And as the thing was made manifeſt, it was 33
told the king of the Perſians, that in the place, wherin thoſe
prieſtes that were tranſported, had hid fire, there appeared
water, with the which Nehemias, and they that were with
him, purified the ſacrifices. † And the king conſidering, and 34
diligently examining the matter, made a temple for it, that he
might approue that which was done. † And when he had ap- 35
proued it, he gaue to the prieſtes manie good thinges, and
diuerſe giftes, and taking them with his owne hand, he gaue
to them. † And Nehemias called this place :: Nephthar, 36
which is interpreted purification. But it is called with manie
Nephi.

the ſame name ſo Mamertinus, *in Panagerica ad Iulia.* reciteth *Tigris and Euphrates* amongſt the riuers of Perſi. & S. Chryſoſtom. *ho. 6. in Math.* ſaith the Ievves vvere deliuered *from captiuitie of Perſis*, meaning Babylon.

:: In this fire vvere foure miracles. Firſt it vvas not changed into ayre but into vvater. v. 20.

:: Secondly this vvater being caſt on the hoſtes of ſacrifice vvas kindled as fire. v. 22.

:: Thirdly, it burned alſo being caſt vpon ſtones. v. 32.

:: Fourth, it vvas extinguished by the light that came from the altar. *v. 32.*

:: *Nephthar*, ſignifieth *deliuerie*, vvhich is the effect of purification, for the temple & other holie thinges being purified, were deliuered from prophane vſe.

CHAP. II.

Holie fire, and the booke of the law were conſerued by Ieremie the prophet, in the tranſmigration into Babylon. 4. Likewiſe the Tabernacle of Moyſes the Arke, and Altar of incenſe in a ſecrete place. 8. As Moyſes had dedicated the Tabernacle, and Salomon the Temple: 14. ſo Iudas Machabeus clenſing the Temple, and making a new Altar, inſtituted a feaſt of the Dedication *therof. 20. The Preface of the Auctor abridging the hiſtorie of the Machabees written by Iaſon in fiue bookes.*

1 AND it is found in the deſcriptions of Ieremie the prophet, that he commanded them that went in tranſmigration, to take :: the fire, as it was ſignified, & as he comman-
2 ded them that were caried away in tranſmigration. † And he gaue them a law that they should not forget the precepts of our Lord, and that they should not erre in their mindes, ſeing the idols of gold, and ſiluer, and the ornaments of them.
3 † And ſaying other like thinges, he exhorted them that they
4 would not remoue the law from their hart. † And it was in the ſame writing, how the prophet commanded by the diuine anſwer made to him, that :: the tabernacle, & the arke should folow in company with him, til he came forth into the mount in which Moyſes aſcended, and ſaw the inheritance of God.
5 † And Ieremie coming thither found a place of a caue: & he brought the tabernacle, and the arke, and the altar of incenſe
6 in thither, and ſtopped the doore. † And there came certaine withal, that folowed, to marke the place for themſelues: and
7 they could not finde it. † And as Ieremie vnderſtood it, blaming them he ſayd: that the place shal be vnknowne, til God gather together the congregation of the people, and become
8 propicious: † and then our Lord wil shew theſe thinges, and the maieſtie of our Lord shal appeare, & there shal be a cloude as it was alſo made manifeſt to Moyſes, and as when Salomon prayed that the place might be ſanctified to the great God, he
9 did manifeſt theſe thinges. † For he handled wiſedom magnifically: as hauing wiſedome, did he offer the ſacrifice of the
10 dedication, and of the conſummation of the temple. † As Moyſes alſo prayed to our Lord, and as Salomon prayed, and
11 fire came downe from heauen, and conſumed the holocauſt. † And Moyſes ſayd: Becauſe that which was for ſinne, was
12 not eaten, it was conſumed. † In like maner Salomon alſo
13 eight dayes celebrated the dedication. † And theſe ſelf ſame

Epiſ. Iere. Baruc. 6.

Exo. 40.
3. Reg. 8.

Leuit. 9. v. 24.

:: S. Ambroſe, *li 3. c. 14. Offic.* vvriteth at large of this miracle.

:: Neither the tabernacle nor the arke vvere caried avvay by Nabuchodonoſor, but vvere preſerued by ſome meanes: and moſt like (beſides the auctoritie of this ſcripture) by Ieremie the prophet, vvho had ſpecial fauour of the Babylonians, vvhen Ieruſalem vvas taken. *Iere. 39. v. 11.*

thinges were put in the deſcriptions, and commentaries of
Nehemias: and after what ſort he making a librarie gathered
together bookes of the prophetes, and of Dauid, and the
epiſtles of the kinges; and concerning the donaries. † And in 14
like maner ∷ Iudas alſo ſuch thinges as were fallen away
by the warre that happened to vs, gathered them al together,
and they are with vs. † If therfore you deſire theſe thinges, 15
ſend ſome that may fetch them vnto you. † We therfore meaning 16
to kepe the purification haue written vnto you: You
ſhal doe wel then, if you kepe theſe dayes. † And God that 17
hath deliuered his people, and rendered the inheritance to al,
the kingdom, and the prieſthoode, and the ſanctification, † as 18
he promiſed in the law, we hope that he wil quickly haue
mercie vpon vs, and wil gather vs together from vnder heauen
into the holie place. † For he hath deliuered vs out of great 19
perils, and hath purged the place.*

∷ This ſemeth to be the ſame Iudas Eſſenus vvho vvith others vvritte this epiſtle, *ch*, 1, v. 10.

* *li. 2. c. 15. v. 38.*

A

† ∷ Concerning Iudas Machabeus, and his brethren, and of 20
the purification of the great temple, and of the dedication of
the altar, † Yea and of the battels that perteyne to Antiochus 21
the Noble, and his ſonne Eupator: † and of the apparitions, 22
that were made from heauen to them, that did manfully
for the Iewes, ſo that being few they reuenged the whole
countrie, and put to flight the barbarous multitude: † and repayred 23
the moſt famous temple in al the world, and deliuered
the citie, and the lawes that were aboliſhed, were reſtored,
our Lord with al clemencie being made propicious vnto
them. † Alſo the thinges which by Iaſon the Cyrenean, 24
are compriſed in fiue bookes we haue attempted to abridge in
one volume. † For conſidering the multitude of bookes, and 25
∷ the difficultie to them, that wil attempt the narrations of hiſtories,
becauſe of the multitude of matters: † we haue bene 26
careful for them that are willing to reade, that there might be
delectation of the minde: and for the ſtudious, that they may
more eaſily comitte it to memorie; and that profite might enſewe
to al that read it. † And to our owne ſelues in deede, 27
which haue taken vpon vs this worke to make an abridgement,
we haue taken in hand no eaſie labour, yea rather a buſines
ful of watching and ſwette. † As they that prepare a feaſt, 28
and ſeeke to condeſcend to other mens wil: for manie mens
ſakes we doe willingly ſuſteyne the labour. † The * veritie 29
certes concerning euery particular leauing to the auctors, and

∷ After the auctor had written this Appendix to the former booke, he reſolued alſo to adde an abridgement of the vvhole hiſtorie, vvherunto he maketh this Preface, ſignifying the matter vvherof he vvil vvrite. v. 20, in vvhat maner. v. 24. and why, v. 25. auouching his diligence. v. 26. vvith breuitie. v. 29.

∷ God aſſiſting the vvriters of diuine hiſtories, doth not alvvayes deliuer them from labour in ſeeking to knovv the

* *exact declaration.*

our ſelues according to the forme that is geuen, ſtudying to
30 be briefe. † For as the builder of a new houſe muſt haue care
of the whole building: but he that hath the care to paint, muſt
ſeeke out the thinges that are apt for garniſhing: ſo muſt it be
31 eſteemed alſo in vs. † For to gather together the vnderſtanding, to order the ſpeach, and curiouſly to diſcuſſe euerie particular part, agreeth to the auctor of an hiſtorie: † but to purſew the breuitie of ſpeach, & to auoyde the exact declarations
33 of thinges, is to be granted to him that abridgeth. † From hence then wil we begine the narration: of the preface let it be ſufficient to haue ſayd thus much. for it is a fooliſh thing before the hiſtorie to flow ouer, and in the hiſtorie to be ſhorte. *

ſame of ſuch as knew particular thinges. So S. Luke vvritte the Goſpel, *hauing diligently attained to al thinges Luc. 1, v. 3.*

*li. 1. c. 1. v. 1.

CHAP. III.

VVhen Ieruſalem was in peace, and good order; by the care of Onias high prieſt, and king Seleucus fauoured pious workes, 4. Simon a wicked churchwarden, betrayeth the treaſure of the Sanctuarie: 7. VVherupon Heliodorus ſent by the king, and after curteous intertainment, declaring that he muſt carie al the money to the king, is reſiſted by Onias with others, deuoutly commending the cauſe to God. 23. He neuertheles attempting the ſacrilege, is terrified by a viſion, ſore beaten, and in deſperate miſerie, 31. by Onias ſacrifice and prayers, is reſtored to health: 35. and returning home confeſſeth the powre of God.

The firſt part. The perſecution of the Church by Antiochus.

C 1 THEREFORE when the holie :: citie was inhabited in
1. al peace, 2. the lawes alſo as yet were very wel kept, becauſe of Onias 3. the high prieſt his pietie, & minde that hated
2 euils, † it came to paſſe that kinges alſo themſelues, and princes eſteemed the place worthie of high honour, and glorified the
3 temple with verie great giftes: † ſo that Seleucus the king of Aſia of his reuenewes allowed al the charges perteyning to
4 the miniſterie of the ſacrifices. † But :: Simon of the tribe of Beniamin, being appointed ouerſeer of the temple, *i* contended, the prince of the prieſtes reſiſting him, to worke ſome
5 wicked thing in the citie. † And 2. when he could not ouercome Onias, he came to Appollonius the ſonne of Tharſæas, who at that time was gouernour of Cæleſyria, and Phænicia:
6 † and told him, that the treaſurie at Ieruſalem was ful of innumerable deale of money, and the common ſtore to be infinite, which perteyne not to the account of the ſacrifices: and that
7 it is poſſible, al might fal into the kings powre. † And 3. when
Appollo-

:: Three thinges make a cõmonwealth to be in good ſtate.
1. Good agreement of principal men amongſt themſelues, & with the commonaltie.
2. Exact obſeruation of good lavves:
3. And eminent vertue of the ſupreme gouernour vvith exerciſe of pietie and hate of ſinnes.

:: Other three thinges do truble the ſtate: Obſtinacie in offenders, not content to be corrected.
2 Inueterate malice ſeking reuenge againſt iuſt Superiors.
3. and auarice of princes, to robbe the holie or common treaſure.

Appollonius had made relation to the king, concerning the
money that he was told of, he calling for Heliodorus, who was
ouer his affayres, ſent him with commiſſion to tranſport the
foreſayde money. † And forthwith Heliodorus began to take 8
his iourney, in ſhew in dede as if he would goe viſite the cities
through out Cœleſyria and Phænicia, but in very deede to ac-
compliſh the kings purpoſe. † But when he was come to Ie- 9
ruſalem, and was curteouſly receiued in the citie by the high-
prieſt, he told of the the aduertiſment geuen of the money:
and opened for what cauſe he was come: and asked if theſe
thinges were ſo in very deede. † Then the highprieſt ſhewed 10
that theſe were depoſita, and the liuelihoods of widowes, and
pupils: † but certaine of them to belong vnto Hircanus of 11
Tobie a very noble man, among theſe thinges, which impious
Simon had promoted, & the whole to be of ſiluer foure hun-
dred talents, and of gold two hundred. † And that they should 12
be deceiued which had committed it to the place, & the temple,
that is honoured through out the whole world, to be a thing,
for the reuerence, and holines therof altogether vnpoſſible.
† But he by reaſon of thoſe thinges, which he had in commiſ- 13
ſion of the king, ſayd in any wiſe that they muſt be caried to
the king. † And on a day appointed, Heliodorus entered in 14
to take order concerning theſe thinges. But there was noe
ſmal trembling through out the whole citie. † And the prieſtes 15
caſt them ſelues before the altar with their prieſtes ſtoles, and
inuocated him from heauen, which made the law of depoſita,
that he would kepe the thinges ſafe, from them that had
depoſed them. † But now he that ſaw the countenance of the 16
high prieſt, was wounded in minde: for his face and colour be-
ing changed declared the inner ſorow of the minde. † For 17
there was a certaine penſiuenes powred about the man, and
horrour of the bodie, wherby the ſorow of his hart was made
manifeſt to them that beheld him. † Others alſo came floc- 18
king together out of their houſes: praying with publicke ſup-
plication, for that the place was to come into contempt. † And 19
the wemen hauing their breaſt girded with heareclothes, came
together through the ſtretes. Yea and the virgins :: that were
ſhut vp, came forth to Onias, and ſome to the walles, but
ſome looked through the windowes: † and al ſtretching forth 20
their handes vnto heauen, prayed. † For the expectation of the 21
confuſe multitude, and of the grand prieſt being in an agonie,
was

:: Theſe virgins remained in places nere to the temple, brought vp in exerciſes of

22 was miſerable. † And theſe certes inuocated almightie God,
that the thinges committed to them, might be performed
with al integritie for them that had committed the ſame of
23 truſt. † But Heliodorus exerciſed that which he had decreed
in the ſame place himſelf preſent with his gard about the treaſurie.
24 † But the ſpirit of almightie God made great euidence
of his appearing, ſo that al which had preſumed to obey him,
falling by the vertue of God, were turned into diſſolution and
25 feare. † For ∷ there appeared to them a certaine horſe hauing
a terrible rider, adorned with very rich harneſſe: and he
with feircenes ſtroke Heliodorus with his forefoote, and he
26 that ſate vpon him, ſeemed to haue armour of gold. † There
appeared alſo two other yong men comely for ſtrength, excellent
of glorie, and beautiful in attyre: which ſtood about
him, and on both ſides whipped him, beating him with manie
27 ſtripes without intermiſſion. † And Heliodorus ſodenly fel
on the ground, & they tooke him being couered round about
with much darkenes, and being ſet in a ſeate portatiue, they
28 thruſt him forth. † And he that with manie currers, and men
of his garde entered into the foreſayde treaſurie, was caried no
man geuing him ſuccourſe, the manifeſt powre of God being
29 knowne. † And he in deede by the powre of God lay dumbe,
30 and depriued of al hope, and health. † But they bleſſed our
Lord, becauſe he magnified his place: and the temple, that a
litle before was ful of feare and tumult, almightie God appearing,
31 was filled with ioy and gladnes. † And then certaine of the
freindes of Heliodorus forthwith deſired Onias, that he would
inuocate the higheſt to geue him life, who was at the very laſt
32 gaſpe. † And the highprieſt conſidering leaſt perhaps the king
might ſuſpect ſome malice on the Iewes part downe aboute
Heliodorns, offered for the health of the man an healthful
33 hoſt. † And when the highprieſt by prayer obteyned, the ſelfe
ſame yong men, clothed with the ſame garments, ſtanding by
Heliodorus, ſayd: Geue thankes to Onias the prieſt: for him
34 hath our Lord geuen thee life. † But thou being ſcourged of
God, declare vnto al men the great workes and the powre of
God. And theſe thinges being ſayd, they appeared no more.
35 † And Heliodorus hauing offered an hoſt to God, and hauing
promiſed great vowes to him, that granted him to liue, and
geuing thankes to Onias, taking his armie againe returned to
36 the king. † And he teſtified to al men thoſe workes of the

pietie, faſting and praying, til they were deſpouſed. 1. *Reg.* 2. *v.* 22. *S. Amb. li.* 1. *de virgint. S. Greg. Niſſen: Orat. de Chriſti Natiuit.* S. *Damaſ. li.* 4. *c.* 13.

∷ 4. *Reg.* 2. *v.* 11. A firie chariotte and firie horſes caried Elias from Elizeus. 4. *Reg.* 6. *v.* 17. And the mountaine appeared ful of horſes, and of firie chariots round about *Elizeus*, no leſſe ſtrange then this viſion. See S. Ambroſe *li.* 2. *c* 29. *Offic.* diſcourſing vpon this hiſtorie.

great God, which he had ſeene before his owne eyes. † And 37
when the king had asked Heliodorus; who was meete to be
ſent yet once more to Ieruſalem, he ſayd: † If thou haue anie 38
enemie, or traytour to thy kingdome, ſend him thither, and
thou ſhalt receiue him againe ſcourged, if yet he eſcape: becauſe
there is vndoubtedly in the place a certaine powre of
God. † For he that hath his dwelling in the heauens, is the 39
viſiter, and helper of that place, & them that come to doe euil,
he ſtriketh, and deſtroyeth. † Therefore concerning Heliodorus, 40
and the keping of the treaſurie ſo the matter ſtandeth.

CHAP. IIII.

Onias defamed & moleſted by Simon, repayreth to the king to procure peace. 7. Seleucus dying, & Antiochus reigning, Iaſon by promiſing money to the king, getteth the office of highprieſt from his brother Onias: 10. and peruerteth religion: 12. ſetteth vp a wicked ſchoole, wherby manie are corrupted: 8. ſendeth money for ſacrifice to be offered to Hercules, which is imployed in making gallees. 21. Antiochus is receiued with great pompe into Ieruſalem. 23. Menelaus by promiſe of more money getteth the high prieſthood from Iaſon. 29. He alſo is depoſed, and his brother Liſimachus put in the place. 32. Andronicus trayterouſly murdereth Onias. 36. and for the ſame is ſlaine by the kings commandment: 39. and Lyſimachus by the people. 43. Menelaus iuſtly accuſed eſcapeth by bribing, and the innocent are ſlaine.

BVT Simon the foreſayde betrayer of the money, and of 1
his countrie, :: ſpake il of Onias, as though he had ſtirred
vp Heliodorus to theſe thinges, and had bene the mouer of the
euils: † and the prouider for the citie, and defender of his na- 2
tion, and the emulatour of the law of God, he preſumed to
cal a ſecret betrayer of the kingdom. † But when the emnities 3
proceeded ſo far, that murders alſo were committed by cer-
taine of Simons familiars: † Onias conſidering the peril of 4
the contention, and that Appollonius being gouernour of
Cæleſyria, and Phænicia, was outragious, which encreaſed the
malice of Simon, :: went to the king, † not as an accuſer of the 5
citizens, but conſidering with himſelf the common profite of
the whole multitude. † For he ſaw that without the kings 6
prouidence it was vnpoſſible that peace ſhould be made in
thoſe matters, & that Simon would not ceaſe from his follie.*
† But after Seleucus departure out of life, when Antiochus 7
that was called the Noble, had taken the kingdom vpon him,

Iaſon

:: It is the common practiſe of al traytors to calumniate and defame good gouerners.

:: And the beſt remedie againſt ſuch ſeducers is by auctoritie of Superior povvre, not by the people, vvho are commonly more prone to fauour faction then iuſtice.

*li. 1. c. 1. v. 11.

E

Iaſon the brother of Onias ambiciouſly ſought the highprieſthood:
8 † going to the king, promiſing him three hundred
three ſcore talents of ſiluer, and of other reuenewes foure
9 ſcore talents, † aboue this he promiſed alſo an hundred fiftie
more, if leaue might be granted him to make a ſchole, and
a place for youth, and to intitle them, that were at Ieruſalem,
10 Antiochians. † Which when the king had granted, and he
had obteyned the princedom, forthwith he began to tranſport
11 his countrie men to the heathen rite. † And theſe thinges
being taken away, which of fauoure had bene decreed by
kinges vnto the Iewes, and through Iohn the father of the
Eupolemus, who was embaſſadour with the Romans concerning
amitie and ſocietie, he diſanulling the lawful rites of
12 the citizens, made wicked ordinances. † For he preſumed vnder
the verie caſtle to ſet vp a ſchoole, and to put al the goodlieſt
13 youthes in brothel houſes. † And this was not the beginning,
but a certaine increaſe, and going forward of the heathen and
ſtrange conuerſation, through the abhominable neuer heard
14 before, of Iaſon the impious and not a prieſt. † So that the
prieſtes were not now occupied about the offices of the altar,
but :: the temple being contemned, & the ſacrifices neglected,
they haſtened to be pertakers of the gamme of wraſtling, and
of the vniuſt maintenance therof, and in the exerciſe of the
15 coyte. † And ſetting nought by the honours of their fathers,
16 they eſteemed the Greeke glories for the beſt: † by reaſon
wherof they had dangerous contention, and they had emulation
toward their ordinances, and in al thinges they coueted
to be like to them, whom they had enemies and murderers.
17 † For to doe impiouſly againſt the lawes of God eſcapeth not
18 vnpuniſhed, but this the time folowing wil declare. † And
when the gamme vſed euerie fifth yeare was kept at Tyre, and
19 the king was preſent, † the wicked Iaſon ſent from Ieruſalem
ſinful men, carying three hundred didrachmaes of ſiluer for
the ſacrifice of Hercules, which they that caryed it, requeſted
that it might not be beſtowed on the ſacrifices, becauſe it ought
20 not, but that it might be deputed for other charges. † And
theſe were offered in dede by him that ſent them, vnto the ſacrifice
of Hercules: but becauſe of them that were preſent
they were geuen to the making of gallees. *
21 † And Apollonius the ſonne of Mneſtheus being ſent into
Ægypt becauſe of the nobles of Ptolomee Philometor the

:: VVhere true Religion is aboliſhed, moſt men neglect al ſhew of religion, and rather applie themſelues to vanities, or worſe ſinnes.

* li. 1. c. 1. v. 17.

G

king, :: when Antiochus vnderſtood that himſelf was made
an alien from the affaires of the kingdom, prouiding for his
owne commodities, departing thence he came to Ioppe, and
from thence to Ieruſalem. † And being magnifically receiued 22
of Iaſon, and the citie, entered in with torch lights, and with
prayſes: and from thence he turned his armie into Phænicia.
† And after the time of three yeares Iaſon ſent Menelaus brother 23
of the foreſaide Simon, carying money to the king, and
to bring anſwers of neceſſarie affayres. † But he being commended 24
to the king, when he had magnified the preſence of
his power, wreſted the high prieſthood vpon him ſelf, ouer
bidding Iaſon three hundred talents of ſiluer. † And hauing 25
receiued commiſſion from the king, he came, hauing in deede
nothing worthie of the prieſthood: but bearing the mind of a
cruel tyrant, and the wrath of a wilde beaſt. † And Iaſon indeede 26
who had circumuented his owne brother, being himſelf
deceiued was driuen out a fugitiue into the countrie of the
Ammanites. † And :: Menelaus obteyned the princedom: 27
but concerning the money promiſed to the king he did nothing,
wheras Soſtratus that was gouernour of the caſtel exacted
it. † For to him perteyned the exacting of the tributes: 28
for which cauſe they were both called out to the king. † And 29
Menelaus was remoued from the prieſthood, Lyſimachus his
brother ſucceeding: and Soſtratus was made gouernour of the
Cyprians. † And when theſe things were a doing, it chanced 30
the Tharſians, and the Mallotians to moue ſedition, becauſe
they were geuen for a gift to king Antiochus concubine.
† The king therfore came in haſt to pacifie them, one of his 31
companions Adronicus being lefte ſubſtitute. † But Menelaus 32
ſuppoſing that he had taken a conuenient time, ſtealing
certaine veſſels of gold out of the temple, gaue them to Adronicus,
and others he had ſould at Tyre, & in their neere cities:
† Which thing when Onias vnderſtood moſt certainly, he rebuked 33
him, keeping himſelf in a ſafe place at Antioche beſide
Daphne. † Wherupon Menelaus coming to Andronicus, deſired 34
him to kil Onias. Who when he was come to Onias, and
right handes being geuen with an oath (although he was ſuſpected
of him) had perſwaded him to come out of the ſanctuarie,
immediatly he ſlew him, not reuerencing iuſtice. † For 35
which cauſe not only the Iewes, but alſo other nations likewiſe
were offended, and tooke it greuouſly for the vniuſt
murder

:: This king falſly pretended to reſtore his kinſman (his ſiſters, ſonne) to the kingdom being depriued by his younger brother (*Liuius li.* 44) but the true cauſe of his ſending Apolonius into Ægypt, was to ſubdue that kingdom to himſelf. 1. *Mach.* 1. *v.* 17.

:: Menelaus brother of Simon (v. 23) of the tribe of Beniamin (*ch.* 3. *v.* 4.) vvas not by the law capable of the prieſthood, which only perteined to the progenie of Aaron of the tribe of Leui So in this trubleſome time the right ſucceſſion of highprieſtes was intermitted, and reſtored in Matharhias. *li.* 1. *c.* 2.

36 murder of ſo great a man. † But when the king was returned
out of the places of Cilicia, the Iewes went vnto him at Antioch,
and alſo :: the Greekes: complayning of the vniuſt murder
37 of Onias. † Antiochus therefore was ſorie in his minde
for Onias, and being inclined to pitie, he ſhed teares, remembring
38 the ſobrietie and modeſtie of the deceaſed. † And his
hart being incenſed, he commanded Andronicus being ſpoiled
of the purple, to be led about al the citie: and that in the
ſame place, wherin he had committed the impiety vpon Onias,
the ſacrilegious perſon ſhould be depriued of his life, our Lord
39 repaying him worthie puniſhment. † And manie ſacrilegies
being committed of Lyſimachus in the temple by the counſel
of Menelaus, and the rumour being bruited abrode, the multitude
gathered together againſt Lyſimachus, much gold being
40 now caryed out. † But the multitudes making inſurrection,
and their mindes repleniſhed with anger, Lyſimachus arming
almoſt three thouſand began to vſe vniuſt handes, a certaine
tyrant being captaine farre growne in age, and alſo in madnes.
41 † But as they vnderſtood the endeuour of Lyſimachus, ſome
tooke ſtones, ſome ſtrong clubbles: and certaine threw aſhes.
42 † And manie in deede were wounded, & certaine alſo throwne
to the ground, but al were put to flight: the ſacrilegious perſon
43 alſo himſelf they ſlew beſide the treaſurie. † Concerning
theſe thinges therefore iudgement began to be commenced
44 againſt Menelaus. † And when the king was come to Tyre,
three men ſent from the ancients, put vp the matter vnto him.
45 † And when Menelaus was ouercome, he promiſed Ptolomee
46 to geue much money to perſwade the king. † Ptolomee therfore
went to the king being in a certaine courte, as it were to
47 coole himſelf, and brought him from his purpoſe: † and Menelaus
certes being guiltie of al the euil was quitted of the
crimes: and the poore wretches, who if they had pleaded the
cauſe euen before Scythians ſhould be iudged innocent, them
48 he commanded to death. † Quickly then did they vniuſtly
ſuffer, which proſecuted the cauſe for the citie, & the people,
49 and the ſacred veſſels. † For the which thing the Tyrians alſo
being offended, were very liberal towards the burial of them.
50 † But Menelaus becauſe of their auarice that were in power,
continewed in authoritie, increaſing in malice to the betraying
of the citizens.

:: True and ſolide vertue moued the common people to compaſſion, the King himſelf to teares, the Tyrians to honour the bodies of the innocent with coſtlie burial. v. 49.

CHAP. V.

Viſions of armies fighting in the ayre appeare in Ieruſalem fourtie dayes. 5. Iaſon with a thouſand men ſurpriſeth the citie, killeth, manie citizens, but is expulſed and dyeth myſerably. 11. Antiochus perſecuteth the Iewes, 15. ſpoyleth the temple, and prophaneth holie thinges. 27. Iudas with others flee into the deſert.

AT the ſame time Antiochus prepared a ſecond iourney 1
into Ægypt. † And it came to paſſe: that through out 2
the whole citie of Ieruſalem were ſenne for fourtie dayes in
the ayre horſemen running hither & thither, hauing golden
ſtoles, and ſpeares, as it were companies armed, † and courſing 3
of horſes ſet in orders by rankes, and that there were encounterings
together neere hand, and ſhakings of ſheildes,
and a multitude of men in helmets with ſwordes drawen, and
throwing of darts, and the glittering of golden armour, and of
al kind of harnes. † Wherefore al prayed that the wonders 4
might be turned to good. † But when there was a falſe rumour 5
gone forth, as though Antiochus had bene parted this life,
Iaſon taking vnto him no leſſe then a thouſand men, ſuddenly
ſet vpon the citie: and the citizens flying together to the wal,
at the laſt the citie being taken, Menelaus fled into the caſtel.
† But Iaſon ſpared not his citizens in murder, nor conſidered, 6
that proſperitie againſt kinſmen is a verie great euil, ſuppoſing
that he ſhould take the victorious ſpoiles of the enemies, and
not of his citizens. † And the princedome verily he obteyned 7
not, but receiued confuſion, the end of his treacherie, and
went againe a fugitiue into the countrie of the Ammanites.
† At the laſt to his owne deſtruction being incloſed of Aretas 8
the tyrant of the Arabians, flying from citie to citie, odious
to al men, as an apoſtata from the lawes, and execrable, as an
enemie of his countrie and citizens, he was thruſt out into
Egypt: † and he that had expelled manie out of their countrie, 6
periſhed in a ſtrange place, going to the Lacedemonians, as
being like :: for kindred ſake to haue refuge there: † but he 10
that caſt away manie vnburyed, himſelf both vnlamented, and
vnburyed is caſt forth, neither enioying forrein buryal, nor
partaker of the ſepulcher of his fathers*.
† Theſe thinges therefore being done, the king ſuſpected that 11
the Iewes would forſake the ſocietie: and for this departing
out of Ægypt with a furious mind, he tooke the citie by armes.

† And

:: Strange thinges aboue the ordinarie courſe of nature doe euer ſignifie Gods vvrath, for mens tranſgreſſion, and are admonitions to turne from ſinne, vvith ſpede that vve may eſcape the heauie hand of Gods iuſtice. So the Emperour Charles the Great interpreted the apparition of a great Comete as vvitneſſeth. *Faſciculus temporum.*

:: Lacedemonians othervviſe called Spartians, deſcended from the ſtocke of Abraham. *li.* 1. *c.* 12. *v.* 2.

**li.* 1. *c.* 1. *v.* 21.

I

12 † And he bad the ſouldiars kil, and not ſpare them that came in
their way, to murder them that went vp into the houſes.
13 † Slaughters therfore were made of youngmen & old, and deſtructions
of wemen and children, and murders of virgins and
14 litle ones. † And there were in the whole three dayes foure
ſcore thouſand ſlaine, fourtie thouſand priſoners, and no leſſe
15 ſold. † But neither do theſe thinges ſuffice, he preſumed alſo to
enter into the temple, in al the earth the moſt holie, Menelaus
being his leader, who was betrayer of the lawes, and his
16 countrie. † And with wicked handes taking the holie veſſels,
which by other kinges and cities were ſet for the ornament
and the glorie of the place, he vnworthily handled and contaminated
17 them. † So Antiochus being alienated in minde,
conſidered not, that for the ſinnes of them that inhabit the
citie, God had bene angrie a litle: for the which alſo hapned
18 the contempte about the place: † otherwiſe vnles it had
chanced them to haue bene wrapped in manie ſinnes, as Heliodorus,
who was ſent of Seleucus the king to ſpoile the treaſurie,
this man alſo immediately as he came had bene ſcourged,
19 and repelled verily from his boldnes. † But :: not the nation for
20 the place, but the place for the nation hath God choſen. † And
therefore the place alſo it ſelf is made partaker of the peoples
euils: but afterward it ſhal be partaker of the good thinges,
and it that was forſaken in the wrath of almightie God, ſhal be
exalted againe with great glorie in the reconciliation of the
21 great Lord. † Therefore Antiochus hauing taken away out of
the temple a thouſand and eight hundred talents, ſpedily went
backe to Antioch, thinking through pride, that he might bring
the land to ſayle vpon, & the ſea to goe vpon, through haughtines
22 of minde. † And he left alſo rulers to afflict the nation:
at Ieruſalem, Philip a Phrygian borne, more cruel of maners
23 then he himſelf by whom he was appointed: † and in Garizim
Andronicus and Menelaus, who lay more greiuouſly vpon
24 the citizens then the reſt. † And wheras he was ſet againſt the
Iewes, he ſent the odious prince Apollonius with an armie of
two & twentie thouſand, commanding him to kil al of perfect
25 age, to ſel the wemen and the young ones. † Who when he was
come to Ieruſalem, feyning peace, reſted vntil the holie day of
the Sabbath: and then the Iewes keping holie day, he commanded
26 his men to take weapons. † And he murdered al that
were gone forth to behold the gammes: & running through

the

ch. 3. v. 25, 27.

:: Al rites of religion vvith temples and other holie thinges are ordayned to the Seruice of God, and for mens ſpiritual good and therfore vvhen men ceaſe to ſerue God, as holie thinges are deſtroyed, or taken avvay.

the citie with armed men he ſlew a very greate multitude.
† But Iudas Machabeus, who was :: the tenth, was retyred into 27
a deſert place, and there amongſt wilde beaſtes he led his life
in the mountaines with his companie: and they abode eating
meate of graſſe, that they might not be partakers of the contamination.

:: Iudas vvas the tenth lawful highprieſt from the Monarchie of the Grecians.

CHAP. VI.

The law of God is aboliſhed, the temple prophaned, and named of Iupiter Olympius. 7. The feaſt of Bacchus is kept. 10. wemen with their circumciſed children are ſlaine. 11. others for celebrating the ſabbath (12. an admonition to the reader) 18. old Eleazarus conſtantly obſeruing the law ſuffereth glorious death.

BVT not long after the king ſent a certaine ancient man of
Antioch, that ſhould compel the Iewes to remoue them
ſelues from the lawes of their fathers and of God: † to contami- 2
nate alſo the temple that was in Ieruſalem, and to cal it by the
name of Iupiter Olympius: and in :: Garizim, according as they
were that inhabited the place, of Iupiter Hoſpitalis. † And
the inuaſion of the euiles was ſore and grieuous to al: † for the 4
temple was ful of the lecherie and glottonie of the Gentiles:
& of them that played the harlots with whoores. And wemen
thruſting themſelues of their owne accord into the ſacred houſes,
bringing in thouſe thinges which were not lawful. † The 5
altar alſo was ful of vnlawful thinges, which were forbidden
by the lawes. † And neither were the Sabbaths kept, nor the 6
ſoleme dayes of the fathers obſerued neither plainely did anie
man confeſſe him ſelfe to be a Iewe. † But they were led 7
with bitter neceſſitie in the kings birth day to ſacrifices: and
when the feaſt of Bacchus was kept, they were compelled to
goe about crowned with Iuie vnto Bacchus. † And there went 8
forth a decree into the next cities of the Gentiles, the Ptolomeans
geuing the aduiſe, that they alſo in like manner ſhould
doe againſt the Iewes, that they might ſacrifice: † and them 9
that would not paſſe to the ordinances of the heathen, :: they
ſhould kil. A man then might ſee the miſerie. † For 1. two 10
wemen were accuſed to haue circuncided their children:
whom, the infantes hanging at their breaſts, when they had
openly led them about through the citie, they threwe downe
headlong by the walles. † And others coming together to the 11
next caues, & ſecretely 2. keping the day of the Sabbath, when
they

:: Sanaballat in the time of Alexander the great procured a temple to be built in Garizim like to that in Ieruſalem. An other was built in Ægypt by Ananias in in the time of Ptolomee Philometor both ſchiſmatical. *Ioſephus. l. 11. c. 8. & li. 13. c. 6.*

:: Beſides former great maſſaker. c. 5. foure moſt notorious martyrdomes are here related, 1. VVemen with

they were diſcouered to Philip, were burnt with fyre, becauſe
they feared for religion and obſeruance, to helpe themſelues
with their hand.
12 † But I beſeech them that ſhal read this booke, :: that they
abhorre not for the aduerſities, but that they account thoſe
thinges, which haue happened, not to be for the deſtruction,
31 but for the chaſtening of our ſtocke. † For not to ſuffer ſinners
a long time to doe as they wil, but forthwith to puniſh, is a
14 token of a great benefite. † For, not as in other nations our
Lord patiently expecteth, that when the day of iudgement
15 ſhal come, he may puniſh them in the fulnes of ſinnes: † ſo
alſo doth he determine in vs, that our ſinnes being come to the
16 end, ſo at length he may puniſh vs. † For which cauſe he neuer
certes remoueth away his mercie from vs: but chaſtening
17 his people by aduerſitie, he forſaketh them not. † But let
theſe thinges be ſayd of vs in few wordes for an admonition of
the readers. And now we muſt come to the ſtorie.
18 † Therfore 3. Eleazarus one :: of the chief of the Scribes, a
man ſtriken in age, and comely of countenance, with open
19 mouth gaping was compelled to eate ſwines fleſh. † But he
embracing rather a moſt glorious death then an hateful life,
20 went before voluntarily to the puniſhment. † And conſidering
how he ought to come patiently ſuſteyning, he determined
21 not to committe vnlawful thinges for loue of life. † But
they that ſtood by, moued with vnlawful pitie, for the old
frendſhipe of the man, taking him in ſecrete, deſired that fleſh
might be brought, which it was lawful for him to eate, that
he :: might feyne to haue eaten, as the king had commanded,
22 of the fleſh of the ſacrifice: † that by this fact he might be
deliuered from death: and for the old freindſhipe of the man,
23 they did him this courteſie. † But he begane to thinke vpon
the worthie preeminence of his age and ancientnes, and the
houre heares of natural nobilitie, & his doinges from a childe
of very good conuerſation, and according to the ordinances,
and the holie law made of God, he anſwered quickly, ſaying:
24 that he would rather :: be ſent vnto hel. † For it is not
meete, quoth he, for our :: age to feyne: that manie young men
thinking, that Eleazarus of foure ſcore yeare & tenne is paſſed
25 to the life of Aliens: † they alſo through my diſſimulation, and
for a litle time of corruptible life, may be deceiued, and hereby
26 I may purchaſe a ſtayne, and a curſe to mine old age. † For

their circumciſed children.

2\.
Other people for keeping the ſabbath.

:: A neceſſarie admonition to the weake in time of perſecution.

3\.
Eleazarus nintie yeares old cruelly ſlaine.

:: He vvas excellently lerned in holie Scriptures and in al diuine and humane knovvlege.

:: To feyne or make outvvard ſhevv of conſent to falſe religion, is neuer lavvful.

:: In the old teſtament none could enter into heauen, but the moſt iuſt went to *Limbus* when they died.

:: Old age (ſaith S. Ambroſe. *li.* 2. *c.* 10.

de Iacob patri.) ought to be the hauen, not the ſhip-vvrake of thy former life.

although at this preſent time I be deliuered from the puniſh-
ments of men, yet neither aliue nor dead ſhal I eſcape the hand
of the Almightie. † Wherfore in departing manfully out of 27
this life, I ſhal appeare worthie of mine old age: † and to yong 28
men I ſhal leaue a conſtant example, if with readie mind and
ſtoutly I ſuffer an honeſt death, for the moſt graue and moſt
holie lawes. Theſe thinges being ſpoken, forthwith he was
drawen to execution. † And they that led him, and had bene 29
a litle before more milde, were turned into wrath for the
wordes ſpoken of him, which they thought were vttered
through arrogancie. † But when he was now in killing with 30
the ſtrokes, he groned, and ſayd: O Lord, which haſt the holie
knowlege, thou knoweſt manifeſtly that wheras I might be
deliuered from death, I doe ſuſteyne ſore paines of the bodie:
but according to the ſoule, for thy feare I doe willingly ſuffer
theſe thinges. † And this man certes in this maner departed 31
this life, leauing not only to yong men, but alſo to the whole
nation the memorie of his death for an example of vertue and
fortitude.

CHAP. VII.

The noble Martyrdome of ſeuen bretheren, refuſing to eate ſwines fleſh: and boldly admoniſhing king Antiochus of his damnable ſtate. 41. Laſtly the mother (hauing encoreged her ſonnes) likewiſe dyeth glorioully.

4. The fourth Martyrdom vvas of ſeuen bretheren and their mother. ∴VVhoſoeuer pleaſe to read more of theſe glorious Martyres, may ſee the large diſcourſes of Flauius Ioſephus in his booke *de Machabeis*. And of ſundrie ancient Fathers: S. Cyprian. *li.* 4. *Epiſt. ep.* 6. S. Chryſoſtom,

AND it came to paſſe, 4. that ſeuen brethren together with 1
their mother being apprehended, to be compelled by
the king to eate againſt the law ſwines fleſh, were tormented
with whippes and ſcourges. † But one of them which was the 2
firſt, ſayd thus: What ſeekeſt thou, and what wilt thou lerne of
vs? we are readie to dye rather then to tranſgreſſe the lawes
of God, coming from our fathers. † The king therfore being 3
wrath commanded frying pannes, and braſen pottes to be
heated: † the which forthwith being heated, he commanded 4
his tongue, that had ſpoken firſt, to be cut out: and the ſkinne
of his head being drawen of, the endes alſo of his handes and
feete to be chopped of, the reſt of his bretheren, and his mo-
ther looking on. † And when he was now made in al partes 5
vnprofitable, he commanded fire to be put vnto him, and that
breathing as yet he ſhould be fried in the frying panne: wher-
in when he was long tormented, the reſt together with the
mother exhorted one an other to dye manfully, † ſaying: Our 6

Lord

Lord God wil behold the truth, and wil take pleaſure in vs, as
Moyſes declared in the profeſſion of the Canticle: And in his
7 ſeruants he wil take pleaſure. † That firſt therfore being dead
in this maner, they brought the next to make him a mocking
ſtocke: & the skinne of his head with the heares being drawen
of, they asked if he would eate, before that he were puniſhed
8 throughout the whole bodie in euerie member. † But he anſwering
in his countrie ſpeach, ſaid: I wil not doe it. Wherfore
this alſo in the next place, receiued the torments of the firſt:
9 † and being at the verie laſt gaſpe, thus he ſaid: Thou in dede
ô moſt wicked man in this preſent life deſtroyeſt vs: but the
king of the world wil raiſe vs vp which dye for his lawes, in
10 the reſurrection of eternal life. † After him the third is had in
deriſion, and being demanded his tongue, he quickly put it
11 forth, and conſtantly ſtretched out his handes: † and with confidence
he ſaid: From heauen doe I poſſeſſe theſe, but for the
lawes of God now doe I contemne theſe ſelfe ſame, becauſe I
12 hope that I shal receiue them againe of him. † So that the
king, and they that were with him merueled at the yong mans
13 courege, becauſe he eſtemed the torments as nothing. † And
this being thus dead, the fourth they vexed in like maner tormenting
14 him. † And when he was now euen to dye, thus he
ſaid: It is better for them that are put to death by men to exſpect
hope of God, that they shal be rayſed vp againe by him. For
15 to thee there shal not be reſurrection vnto life. † And when
they had brought the fifth, they tormented him. But he looking
16 vpon him, † ſayd: Thou hauing power among men,
wheras thou art corruptible doeſt what thou wilt: but thinke
17 not that our ſtock is forſaken of God. † And doe thou patiently
abide, and thou ſhalt ſee his great power, in what ſort
18 he wil torment thee, and thy ſeede. † After him they brought
the ſixth, and he beginning to dye, ſayd thus: Be not deceiued
vainely: for we ſuffer this for our owne ſakes, ſinning againſt
our God, and thinges worthie of admiration are done in vs:
19 † but doe not thinke that thou ſhalt eſcape vnpuniſhed, for
20 that thou haſt attempted to fight againſt God. † But the mother
aboue meaſure meruelous, and worthie of good mens
memorie, which beholding her ſeuen ſonnes periſhing in one
dayes ſpace, bare it with a good hart, for the hope that she had
21 in God: † exhorted euerie one of them in their countrie language
manfully, being repleniſhed with wiſedome: and

Deut. 32. v. 43.

homilia de natiuitate ſeptem Machabæorum. S. Ambroſe *li. 1. Offic. c.* 40. *& li. 11. de Iacob. c.* 9. S. Auguſtin, *de origine animæ. Tract.* 8. *in* Epiſt. 1. *Ioan. &* Ser. 110 *de diuerſis.* S. Proſper: *li. de prædict. par* 2. *c.* 40. S. Prudentius. *hymno de Romano Martyre.* S. Leo. *Ser de Nat ſeptem fratrum. Machab.* S. Gaudentius. *Brixanus Tractatu de Machabeis.* S. Ephrem. *Ser. de morte.* S. Victorinus Afer. *Carmine de ſeptem Machabeis.*

ioyning a mans hart to a womans cogitation, † she ſayd to 22
them: I know not how you appeared in my wombe: for neither
did I geue you ſpirit and ſoule and life, and the members
of euerie one I my ſelfe framed not. † But in deede the Creator 23
of the world, that hath formed the natiuitie of man, and that
inuented the origine of al, & he wil reſtore againe with mercie
vnto you ſpirit and life, as now you deſpiſe your ſelues for his
lawes. † But Antiochus thinking himſelfe contemned, and 24
withal deſpiſing the voice of the vpbrayder, when the yonger
was yet aliue, he did not only exhort with wordes, but alſo
with oth he affirmed that he would make him rich & happie,
and being turned from the lawes of his fathers, he would account
him a freind, and geue him thinges neceſſarie. † But 25
when the yong man was not inclined to theſe thinges, the king
called the mother, and counſelled her to deale with the yong
man to ſaue his life. † And when he had exhorted her in manie 26
wordes, :: she promiſed that she would counſel her ſonne.
† Therfore bending towards him, :: mocking the cruel tyrant, 27
she ſayd in her countrie language: My ſonne haue pitie on me,
which haue borne thee in my wombe nine moneths, and gaue
thee milke for three yeares, and nouriſhed thee, and brought
thee vnto this age. † I beſeech thee my ſonne, that thou looke 28
to heauen and earth, and to al thinges that are in them: and vnderſtand
that God of nothing made them and mankinde: † ſo 29
shal it come to paſſe, that thou wilt not feare this tormenter
but being made a worthie partaker with thy bretheren, take
thou death, that in that mercie I may receiue thee againe with
thy bretheren. † When she as yet was ſaying theſe thinges, 30
the yong man ſayd: For whom ſtay you? I obey not the commandement
of the king, but the commandement of the law,
which was geuen vs by Moyſes. † But thou that art become 31
the inuenter of al malice againſt the Hebrewes, shal not eſcape
the hand of God. † For we for our ſinnes doe ſuffer theſe 32
thinges. † And if the Lord our God hath bene angrie with vs 33
a litle for rebuke & correction: yet he wil be reconciled againe
to his ſeruants. † But thou ô wicked, and of al men moſt flagicious, 34
be not in vaine extolled with vaine hopes, inflamed againſt
his ſeruantes. † For thou haſt not yet eſcaped the iudgement 35
of the almightie God, and him that beholdeth al thinges.
† For my bretheren hauing now ſuſteyned short payne, are 36
become vnder the teſtament of eternal life: but thou by the
iudgement

:: A promiſe is properly of a good thing, & bindeth the promiſer to do that vvhich is in dede good. In ſo much that whoſoeuer promiſeth, ſvveareth, or vovveth to do euil, is bond not to do it. And to do it, is a diſtinct ſinne beſides the former.

:: In that this godlie woman deceiued the tyrant, ſhe did vvel, lavvfully vſing æquiuocation.

iudgement of God ſhalt receiue iuſt puniſhment for thy pride.
37 † And I as alſo my brethren doe yeld my life and my bodie for
the lawes of our ſathets: inuocating God to be propicious to
our nation quickly, and that thou with torments and ſtripes
38 maiſt confeſſe that he onlie is God. † But in me and in my brethren
ſhal the wrath of the Almightie ceaſe, which hath iuſtly
39 bene brought vpon al our ſtocke. † Then the king incenſed
with anger, raged againſt him more cruelly aboue al the reſt,
40 taking it grieuouſly that he was mocked. † And this ſame
41 therfore died vnſpotted, wholy truſting in our Lord. † And
laſt of al after the ſonnes the mother alſo was conſumed.
42 † Therfore of the ſacrifices, and of the exceeding cruelties
there is ynough ſayd.*

*li. 1. c. 2. v. 1.

CHAP. VIII.

Iudas Machabeus with ſix thouſand men, commending their cauſe to God, 6. proſpereth in battel. 8. Philippe ſoliciting for more helpe, Nicanor and Gorgias are ſent with twentie thouſand men againſt Iudas. 12. whoſe men beginning to feare, and ſome flying he encoregeth the reſt, 19. reciting manie examples of Gods aſſiſtance: 22. diſpoſeth his armie, and preuayleth. 30. killing manie of Timothees and Bacchides men. 34. The principal hardly eſcaping by flight, acknowlege that God protecteth the Iewes.

The ſecond part of the hiſtorie. The vvarres of the Machabees begune by Mathathias. *li* 1. c. 2 and proſecuted by Iudas.

L 1 BVT Iudas Machabeus and they that were with him, went
in ſecretely into the townes: and calling together their
kinſemen and taking vnto them thoſe that continewed in Iudaiſme,
2 they brought out to them ſix thouſand men. † And
∷ they inuocated our Lord, that he would haue reſpect vnto
his people that was troden of al, and would haue mercie on
3 the temple, that was cotaminated of the impious: † he would
haue pitie alſo vpon the deſtruction of the citie, which was
forthwith to be made flat with the ground, and would heare
4 the voice of the bloud crying to him: † he would remember
alſo the moſt vniuſt deathes of innocent children, and the blaſphemies
done to his name, and would take indignation for
5 them. † But Machabeus hauing gathered a multitude, became
intolerable to the heathen: for the wrath of our Lord was
6 turned into mercie. † And coming vpon the caſtels, and cities
vnlooked for, he burnt them: & taking commodious places,
7 he made not few ſlaughters of the enemies: † and eſpecially
in the nightes he was caried to ſuch excurſions, and the fame
of his manlines was ſpred abrode euerie where.*

∷ In al good attemptes deuout prayer is the firſt preparation. And no vvhere more neceſſary then in battel. As vvel for good ſucceſſe (ſuppoſing alwayes a good cauſe) as alſo that euerie one pray for his ovvne ſoule, that it be in ſtate of grace.

*li. 1. c. 3. v. 10.

†But :: Philip ſeing the man to come forward by litle and litle, 8
and that thinges for the more part ſucceeded with him proſperouſly,
wrote to Ptolomee the gouernour of Cœleſyria and
Phœnicia, to geue ayde to the kinges affaires. † And he with 9
ſpede ſent Nicanor the ſonne of Patroclus, of the principals of
his freindes, geuing him of the nations mingled together, no
leſſe then twentie thouſand armed men, to deſtroy vtterly al
the ſtocke of the Iewes, adioyning alſo vnto him Gorgias a
man of warre, and in martial affayres of very great experience.
† And Nicanor appointed, that he would ſupplie vnto the king 10
the tribute that was to be geuen to the Romanes, two thouſand
talents out of the captiuitie of the Iewes: † and forthwith 11
he ſent to the cities by the ſea ſide, calling men together
to the buying of the Iewiſh ſlaues, promiſing that he would
ſel ninetie ſlaues for a talent, not looking to the vengeance,
which was to folow him from the Almightie. † But Iudas 12
when he vnderſtood it, ſhewed to thoſe Iewes that were with
him, the coming of Nicanor. † Of whom certaine fearing, 13
and not crediting the iuſtice of God, fled away: † and others 14
if they had any thing left, ſold it, & withal beſought our Lord,
that he would deliuer them from the impious Nicanor, who
had ſold them before he came neere them: † and if not for 15
them, yet :: for the teſtament that was with their fathers, and
for the inuocation of his holie & magnifical name vpon them.
† But Machabeus calling together ſeuen thouſand, that were 16
with him, deſired that they would not be reconciled to the
enemies, nor feare the multitude of the enemies coming againſt
them vniuſtly, but would fight manfully: † hauing before 17
their eyes the contumelie, that was vniuſtly done by them
to the holie place, and moreouer the iniurie alſo of the citie
being made a laughing ſtocke, beſides alſo the ordinances of
the anceſters broken. † For they in dede truſt to their weapons, 18
ſayd he, and to their boldnes alſo: but we truſt in the
Almightie Lord, who can vtterly deſtroy both them coming
againſt vs, and the whole world with one becke. † And he 19
admoniſhed them alſo of the aydes of God, that were geuen
to their fathers: and that vnder Sennacherib an hundred foure 4 Reg.
ſcore fiue thouſand periſhed. † And of the battel, that they 20 19.
had againſt the Galatians in Babylonia, how al they, when it
came to the point, the Macedonians their felowes ſtaggering,
being only ſix thouſand ſlewe an hundred twentie thouſand,
by reaſon

:: This Philip a Phrygian was left in Ieruſalem by Antiochus to afflict the Ievves, *ch. 5. v. 22.*

:: A iuſt and religious cauſe is the very beſt helpe, that can be in vvarres.

:: Of this battel vvith the Galatians there is no other mention in

by reaſon of the ayde geuen them from heauen, and for theſe
21 thinges obteyned verie manie benefites. † With theſe wordes
they were made conſtant, and readie to dye for the lawes, and
22 their countrie. † He appointed therfore his brethren captains
ouer both orders, Simon, and Ioſeph, and Ionathas, vnder
23 euerie one putting a thouſand and fiue hundreth. † Beſide
this alſo the holie booke being read vnto them by Eſdras,
24 † and a ſigne of Gods helpe being geuen, in the foreward the
duke himſelf ioyned battel with Nicanor. And the Almightie
being made their helper, they ſlew aboue nine thouſand men:
and the greater part of Nicanors armie being made weake
25 with woundes, they forced to flee. † And taking away their
money that came to buy them, they purſued them on euerie
26 hand, † but they returned being taken ſhort with the time:
for it was the day before the Sabbath: for the which cauſe
27 they continewed not purſewing them. † But gathering together
the armour and ſpoiles of them, they kept the Sabbath:
bleſſing our Lord that deliuered them this day, diſtilling the
28 beginning of mercie vpon them. † But after the ſabbath they
diuided the ſpoyles to the feeble and to orphans, and to widowes:
29 & the reſt themſelues had with their felowes. † Theſe
thinges therfore being done, and obſecration being made in
common of al, they deſired our merciful Lord, that he would
30 be reconciled to his ſeruants vnto the end. † And of them that
were with Timothee and Bacchides fighting againſt them,
they ſlew aboue twentie thouſand, & wanne the high holdes:
and they diuided manie prayes, making equal portion to the
31 feeble, pupils, and widowes, yea and to the elder men. † And
when they had diligently gathered together their armour, they
layd al together in conuenient places, and the reſidue of the
32 ſpoiles they caried to Ieruſalem: † and Philarches that was
with Timothee, they ſlewe, a wicked man, which in manie
33 thinges had afflicted the Iewes. † And when they kept the
feaſt of victorie in Ieruſalem, him that had burnt the holie
gates, that is, Calliſthenes, when he was fled into a certaine
houſe, they burnt, a worthie reward being repayed him for
34 his impieties: † But the moſt impious Nicanor, who had
35 brought a thouſand merchants to the ſale of the Iewes, † being
humbled through the helpe of our Lord by them, whom
he eſteemed no bodie, laying aſide his garment of glorie, fleeing
by the midland, came alone to Antioch, hauing gotten

holy ſcripture but it ſemeth to be that, vvherin they aſſiſted Antiochus the firſt called Soter, vvhen he repelled the Galatians inuading Aſia: vvherof Appianus vvriteth in *bellis Syriacis*. And Ioſephus teſtifieth. *li.* 12. *c* 3. that Antiochus Magnus (ſonne of Soter) much fauored the Ievves, for their explottes donne in his fathers dayes.

great infelicitie by the deſtruction of his armie. † And he that 36
had promiſed that he would render tribute to the Romanes of
the captiuitie of Ieruſalem, now profeſſed that the Iewes had
God their protectour, & that for him they could not be wounded,
becauſe they folowed the lawes appointed by him. *

* li. 1. c. 4. v. 28.

CHAP. IX.

Antiochus repulſed from Perſepolis, 3. and hearing that his armie is ouerthrowne in Iurie: 9. wormes iſſuing from his bodie, intolerably ſtincking: 11. acknowlegeth his wicked deſertes: 14. promiſeth amendment, 18. writeth to the Iewes, praying them to obey him, and his ſonne, 28. and dyeth miſerably.

:: A chief citie of Perſis, called Elymais. li. 1. c. 6. v. 1.

AT that time Antiochus returned out of Perſis dishonourably. 1 R
† For he had entered into the citie which is called 2
:: Perſipolis, and he attempted to ſpoile the temple, and to oppreſſe
the citie: but the multitude running together to armes,
they were pnt to flight: and ſo it chanced that Antiochus after
his flight returned with dishonour. † And when he was come 3
about Ecbatana, he vnderſtood the thinges that were done to
Nicanor and Timothee. † And ſwelling in anger, he thought 4
that he might wreake the iniurie of them, that had put him to
flight, vpon the Iewes. And therfore he commanded his chariotte
to be driuen, iorneing without intermiſſion, the heauenlie
iudgement vrging him forward, becauſe he ſpoke ſo
proudly, that he would come to Ieruſalem, & make it an heape
of the ſepulcher of the Iewes. † But he that ſeeth al thinges our 5
Lord the God of Iſrael, ſtroke him with an vncurable and inuiſible
plague. For as he ended this verie ſpeach, a cruel plague of
the bowels tooke him, and bitter torments of the inner parts: 6
† and in dede very iuſtly, as who had tormented the bowels of
others with manie and new torments, albeit he by no meanes
ceaſed from his malice. † And beſide this repleniſhed with 7
pride, breathing fire in his minde againſt the Iewes, and commanding
the matter to be haſtened, it chanced him going with
violence to fal from the chariot, and his limmes to be vexed
with a greeuous bruiſing of the bodie. † And he that ſeemed 8
to himſelf to rule euen ouer the waues of the ſea, repleniſhed
with pride aboue the meaſure of man, and to weye the heights
of mountaines in a balance, now being humbled to the ground
was caried in a portatiue ſeate, teſtifying the manifeſt power
of God in himſelf: † ſo that out of the bodie of the impious 9
man,

man, wormes crawled abundantly, and his liue fleſh fel of
for paynes, with his ſmel alſo & ſtinke the armie was anoyed.
10 † And he that a litle before thought to touch the ſtarres of
heauen, him no man could carie for the intolerable ſtinke.
11 † Hereby therfore he begane, being brought from his great
pride, to come to the knowlege of him ſelf, admoniſhed by
12 the plague of God, his paines increaſing euerie moment. † And
when neither himſelf now could abide his owne ſtinke, thus
he ſayd: It is reaſon to be ſubiect to God, & a mortal man not
13 to thinke of himſelf equally with God. † And this wicked
man prayed to our Lord, :: of whom he was not to obteyne
14 mercie. † And the citie to the which he came in haſt to haue
brought it to the ground, & to haue made it a ſepulchre of bodies
15 heaped together, now wiſheth to make it free: † And the
Iewes whom he ſayd he would not vouchſafe worthie, no not
of burial, but would geue them to birds & wilde beaſtes to be
ſpoiled, & deſtroy them with the litle ones, now he promiſeth
16 to make them equal with the Athenians. † The holie temple
alſo, which before he had ſpoiled, he would adorne with
goodlie donaries, and would multiplie the holie veſſels, and of
his reuenewes would allow the charges perteyning to the sacrifices.
17 † Beſides theſe thinges, that he would be a Iew alſo, &
would walke through euerie place of the earth, and would declare
18 the power of God. † But the paines ceaſing not (for the
iuſt iudgement of God was come vpon him) deſpayring he
wrote to the Iewes by the maner of a ſupplication an epiſtle
19 conteyning theſe words: † To HIS VERY GOOD SVBIECTES
the Iewes the king & prince Antiochus, much health, & welfare,
20 and to be happie. † If you and your children farewel, & if
thinges be with you to your mind, we geue very great thankes.
21 † And I being in infirmitie, and mindeful of you benignely,
being returned out of the places of Perſis, & taken with a grieuous
infirmitie, haue thought it neceſſarie to haue a care for the
22 common profite: † not deſpayring of myſelf, but hauing great
23 hope to eſcape the ſicknes. † But conſidering that my father
alſo, at what times he led his armie in the higher places, he
24 ſhewed who ſhould take the princedome after him: † that if
any miſhappe ſhould chance, or hard tydings be told, they that
were in the countries, knowing to whom the whole gouernement
25 was committed, might not be trubled. † Beſides this,
conſidering that al the poteſtates, and bordering neighboures

:: Antiochus vvas in dede really and ſeriouſly greued, and truly acknovvledged that his affliction vvas for his ſinnes, *li.* 1. *c.* 6 *v.* 11. but he vvas not truly penitent for the offence committed againſt God & his neighbour but only for his ovvne calamitie & miſerie: & therfore could not obteyne *mercie* to remiſſion of his ſinnes, nor releaſe of the puniſhment. So alſo the damned in hel, knovv & confeſſe that they are puniſhed for their ſinnes, but haue not true repentance, for their offence againſt God.

wayte for times, and expect the euent, I haue appointed my
ſonne Antiochus king, whom, I hauing recourſe oftentimes to
the higher kingdoms did commend to manie of you: & I haue
writen to him that which is ſet downe here beneath. † I pray 26
you therfore, and deſire you mindful of the benefits both pu-
blike and priuate, that euerie one keepe his fidelitie to me, and
to my ſonne. † For I truſt that he wil deale modeſtly & gently, 27
and folowing my purpoſe, and that he wil be common vnto
you. † Therfore ∷ the murderer, and blaſphemer being very 28
ſore ſtrooken, and as himſelf had handled others, in a ſtrange
countrie among the mountaynes, with a miſerable death de-
parted this life. † But Philip his foſter brother remoued his 29
bodie: who fearing the ſonne of Antiochus, went to Ptolomee
Philometor into Ægypt. *

∷ Of this tyrant S. Cyprian geueth this cenſure: *li. de exhort. Martyrij.* King *Antiochus an inueterate enimie* to al the good, *Nay, in Antiochus Antichriſt is expreſſed.*

* li. 1. c. 6. v. 17.

CHAP. X.

Iudas Machabeus clenſeth the temple, and inſtituteth the feaſt of dedication. 10. Young Antiochus Eupator reigning Ptolomeus of diſguſt killeth himſelf with poyſon. 14. Iudas reſiſteth great forces of Gorgias, taketh certaine holdnes from the Idumeans, puniſheth traytors, and killeth manie enimies. 24. In his battel againſt Timothee is miraculouſly aſſiſted from heauen: 37. and finally killeth him.

∴ This recouering and clenſing of the temple vvas after the fourth battel of Iudas, vvhich vvas againſt Lyſias one of Antiochus chiefe captaines, as appeareth. *li. 1. c.* 4 and ſo was before the death of Antiochus, vvritten here. *ch. 9.*

BVT Machabeus, and they that were with him, our Lord 1 P
protecting them, ∴ recouered the temple & the citie againe:
† but the altars, which the aliens had ſet vp through the ſtreets, 2
and alſo the temples he threw downe. † And hauing purged 3
the temple, they made an other altar: and out of fyred ſtones
taking fire they offered ſacrifices after two yeares, and ſet in-
cenſe, and lampes, and the breads of propoſition. † Which 4
thinges being done, they beſought our Lord proſtrate on the
ground, that they might no more fal into ſuch euils: but and if
they had ſometime ſinned, that they might be chaſtened of him
more mildly, & not be deliuered to barbarous, & blaſphemous
men. † And what day the temple had bene polluted of the 5
aliens, it happened that on the ſame day was made the puri-
fication, the fiue and twentith of the moneth, which was Caſ-
leu. † And with ioy eight dayes they kept in maner of taber- 6
nacles, remembring that a litle before they had kept the ſo-
lemne day of Tabernacles in the mountaynes, and in dennes
after the maner of beaſts. † For the which cauſe they bare be- 7
fore them ſtalkes of herbs, and greene boughes, and palmes to

li. 1. c. 4. v. 5.

him

8 him, that gaue ſucceſſe to clenſe his place. † And* they decreed
by common precept, and decree to al the nation of the Iewes
9 euerie yeare to keepe theſe dayes. † And Antiochus that was
called the Noble, his departure out of life was after this ſort.*
10 † But now of Eupator the ſonne of Antiochus the impious,
we wil tel the thinges that haue bene done, abbridging the
11 euils that were done in the warres. † For he hauing taken
vpon him the kingdom, appointed ouer the affaires of the king
12 one Lyſias general of the hoſt of Phænicia and Syria. † For
Ptolomee who was called Macer, determined to be a keeper
of iuſtice toward the Iewes, and eſpecially for the iniquitie,
that was done againſt them, and to deale peaceably with them.
13 † But being accuſed for this of his freinds to Eupator, when
he was called oftentimes traytour, becauſe he had left Cypres
commited vnto him by Philometor, and remouing to Antiochus
the Noble, had reuolted alſo from him, he ∷ made an end
14 of his life with poyſon. † But ∷ Gorgias being captayne of
the places, taking vnto him ſtrangers often warred againſt the
15 Iewes. † And the Idumeans that kept the commodious holdes,
receiued them that were chaſed from Ieruſalem, and attempted
16 to make battel. † And they that were with Machabeus,
beſeeching our Lord by prayers that he would be their helper,
17 made an aſſault vpon the holdes of the Idumeans: † and ſticking
to it with great force, they wanne the places, killed them
that came in the way, & ſlewe altogether no leſſe then twentie
18 thouſand. † And wheras certaine were fled into two towres
19 very ſtrong, hauing al prouiſion to make reſiſtance, † Machabeus
for the expugning of them, leauing Simon and Ioſeph,
and alſo Zachæus, and ſuch as were with them very manie,
20 himſelf turned to thoſe battels which forced more. † But they
that were with Simon, being led with couetouſnes, were perſwaded
with money by certaine that were in the towres: and
taking ſeuentie thouſand didrachmaes, they let certayne
21 eſcape. † But when it was told Machabæus what was done,
aſſembling the princes of the people he accuſed them, that they
had ſold their bretheren for money, their aduerſaries being let
22 goe. † Theſe therfore being become traytours he ſlewe, and
23 forthwith he tooke the two towres. † And with weapons and
handes doing al thinges proſperouſly, in the two holdes he
24 ſlewe more then twentie thouſand. † And ∷ Timothee, who
before had bene ouercome of the Iewes, hauing called together

* li. 1. c. 5. v. 1.

T

∷ It is neuer an act of fortitude but of extreme puſillanimity when one in temporal miſerie killeth himſelfe to be ridde therof. But is a moſt heroical act to dye willingly for gods glorie.

∷ Againſt this Gorgias Iudas had a victorie before in the time of Antiochus Epiphanes. *li.* 1. c. 4.

∷ Timothee the ſecond captaine general of Antiochus with

an armie

Bacchides was once before ouerthrowne. *li.* 1. *c* 8. *v.* 30.

an armie of foren multitude, and gathering horſemen of Aſia,
came as to take Iurie by armes. † But Machabeus and they that 25
were with him, when he approched, beſought our Lord, ſprinkling
their head with earth, and being girded about the loynes
with heareclothes, † lying flatte at the brimme of the altar, 26
that he would be propicious to them, and an enemie to their
enemies, and an aduerſarie to their aduerſaries, as the law ſaith.
† And ſo after prayer taking weapons, going forth ſomewhat 27
far out of the citie, and being come very neere the enemies
they pitched. † And at the very firſt riſing of the ſunne both 28
ioyned battel: theſe in deede hauing our Lord the ſuretie of
victorie, and proſperitie with vertue: but they had courege
for the captayne of the battel. † But when there was a ſore 29
fight, there appeared to the aduerſaries from heauen fiue men
vpon horſes, comelie with golden bridles, conducting the
Iewes: † of whom two hauing Machabeus betwen them, 30
compaſſing him round about with their armour, kept him
ſafe: and againſt the aduerſaries they threw darts, & fire balles,
wherby both confounded with blindnes, and filled with perturbation
they fel. † And there were ſlaine twentie thouſand 31
fiue hundred, and horſemen ſix hnndred. † But Timothee fled 32
into Gazara a ſtrong hold, wherof Chæreas was the captaine.
† And Machabeus, and they that were with him ioyfully beſieged 33
the hold foure dayes. † But they that were within, truſting 34
to the place, blaſphemed aboue meaſure, & caſt forth abominable
wordes. † But when the fifth day appeared, ∵ twentie 35
yong men of them that were with Machabeus, incenſed in
their mindes becauſe of the blaſphemie, went manfully to the
wal, and with fierce conrege going on, they ſcaled to the top:
† Yea and the others alſo mounting vp, attempted to ſet the 36
towres and the gates on fire, and to burne the blaſphemers
themſelues aliue. † And the hold being ſacked for two dayes 37
together, they ſlewe Timothee that was found hyding himſelf
in a certaine place: and his brother Chæreas, and Apollophanes
they killed. † Which thinges being done, they bleſſed 38
our Lord in hymnes and confeſſions, who did great thinges in
Iſrael, and gaue them the victorie.

∵ Ioſephus Gorion. *li.* 3. *c.* 13. ſaith theſe tvventie zelous young men vvere of the *Aſsidians*, who profeſſed a certaine religious forme of life: of vvhom mention is made before. *li.* 1. *ch.* 2 *v.* 42. & *c.* 7. *v.* 13.

ANNOTATIONS. CHAP. X.

Proteſtantes confeſſe that Iudas inſtituted this feaſt.

8. *They decreed.*] Beza in his Annotations (*in* Ioan. 10. *v.* 22.) ſet forth in Engliſh in the yeare. 1603. confeſſeth that the feaſt vvhich our Sauiour obſerued, *vvas inſtituted by* Iudas Machabeus, *and his bretheren, after the reſtoring of* Gods

true

true religion by caſting out Antiochus his garriſon It is alſo cleare that this feaſt *vvas in vvinter, ibidem*, agreable to the text, *in the moneth of Caſleu*, which is Nouember, vvheras the feaſt of tabernacles vvas in September, before vvinter; and the feaſt of reſtauration of the temple after the captiuitie of Babylon, vvas in *Adar* (1. *Eſd.* 6.) vvhich is Februarie, betwen vvhich time and middes of March, vvas not competent ſpace for thoſe thinges vvhich Chriſt did after this feaſt, before his Paſſion. And therfore it is very ſtrange that Beza, or other Proteſtantes vvil denie theſe bookes to be Canonical: vvhich haue ſo excellent a teſtimonie by the Euangeliſt of our Sauiours ovvne fact.

v. 5.

It is diſtinct from other feaſtes.

CHAP. XI.

Lyſias ſuppoſing with his armie of foureſcore thouſand footemen, & a great band of horſemen to ſubdue Ieruſalem: 6. Iudas with his few praying God, and going to fight, an Angel, in forme of an horſemen, goeth before them: 10. ſo they ſetting vpon the enemies kil manie, & the reſt flee. 13. Lyſias perceiuing Gods powre, offereth to procure peace. 22. Wherto the king, agreeth, writting to him, 27. and to the Iewes. 34. The Romanes alſo write to the Iewes.

1 BVT a litle after :: Lyſias the kings procuratour, and coſin,
and chiefe ouer the affayers, being greatly offended with
2 theſe thinges, that had hapened, † hauing gathered foure ſcore
thouſand, and al the horſemen, came againſt the Iewes, thinc-
king that taking the citie, he ſhould make it an habitation for
3 the Gentiles: † and he ſhould haue the temple to make gayne
of money, as the reſt of the temples of the Gentiles, and euerie
4 yeare the prieſthood to be ſold: † neuer recounting the powre
of God, but furious in minde, he truſted in the multitude of
foote men, and thouſandes of horſemen, and in foure ſcore
5 elephants. † And he entred into Iurie, and approching to Beth-
ſura, which was in a narrow place from Ieruſalem the ſpace of
6 fiue furlongs, he expugned that hold. † But as Machabeus, and
they that were with him, vnderſtood that the holdes were ex-
pugned, they beſought our Lord with weeping and teares,
and al the multitude together, :: that he would ſend a good
7 Angel to the ſauing of Iſrael. † And Machabeus him ſelf firſt
taking weapons, exhorted the reſt together with him, to ad-
8 uenture, and to geue ayde to their bretheren. † And when
they went forth together with prompt corege, at Ieruſalem
there appeared going before them an horſeman in white clo-
9 thing, with armour of gold, ſhaking a ſpeare. † Then al they
together bleſſed our merciful Lord, and tooke great corege:
being readie to penetrate not only men, but alſo moſt fierce
10 beaſtes, and walles of yron. † They went therfore promptly,

:: This Lyſias alſo bad bene vanquiſhed before, *li.* 1. *c.* 4. *v.* 28.

:: Knovving that the Patriarches Abraham, Iſaac, Iacob, likevviſe Moyſes Ioſue and manie others vvere ſingularly aſſiſted by Angelles, theſe Machabees in their good cauſe prayed for Angelical helpe, and had it: but ioyntly vvith their ovvne endeuour, although ſome times God geueth ſuch victories vvithout cooperation of men. *Exo. 14. 4. Reg. 19.*

hauing an helper from heauen, and our Lord hauing pitie
vpon them. † And like lyons running violently vpon the eni- 11
mies, they ouerthrew of them eleuen thouſand footmen, and
of horſemen a thouſand ſix hundred: † and they put to flight 12
al, & very many of them being wounded ſcaped a way naked.
Yea and Lyſias him ſelfe shamefully fleeing eſcaped. † And be- 13
cauſe he was not ſenſeleſſe recounting with him ſelfe, the di-
minution made on his ſide, and vnderſtanding the Hebrewes
to be inuincible, becauſe they reſted vpon the helpe of the al-
mightie God, he ſent vnto them: † and promiſed that he would 16
conſent to al thinges, that are iuſt, and that he would force the
king to be their freind. † And Machabeus granted to Lyſias re- 15
queſtes, in al things hauing reſpect to the commonwealth and
whatſoeuer Machabeus wrote to Lyſias, concerning the Ie-
wes, the king granted it. † For there were epiſtles written to 16
the Iewes from Lyſias, conteyning this tenure: LYSIAS to
the people of the Iewes health. † Iohn and Abſalom that 17
were ſent from you, deliuering the wrytings, requeſted that
I would accompliſhe thoſe thinges which by them were
ſignified.' † Therfore whatſoeuer might be brought to the 18
king I declared vnto him: and that which the matters permit-
ted I granted. † If therſore you kepe fideletie in the affayres 19
& henceforward, alſo wil endeuour to be a cauſe of doing you
good. † And concerning the reſt, word for word I haue geuen 20
commandement both to theiſe, and to them that are ſent of
me, to commune with you. † Fare ye wel. In the yeare an hun- 21
dred fourtie eight, of the moneth Dioſcorus the foure & twen
teth day. † But the kings epiſtle conteyned theſe thinges: 22
King Antiochus to Lyſias ∴ his brother, health. † Our father 23
being tranſlated amongſt the goddes, we being willing that
they that are in our kingdome should liue without truble,
and employ diligence to their owne matters, † we haue heard 24
that the Iewes conſented not to my father to turne to the
rite of the Greekes, but that they would keepe their owne in-
ſtitution, and therfore that they requeſt vs their rites to be
granted them. † Being therſore deſirouſe that this nation alſo
be quiet, oradyning we haue decreed, that the temple be reſto-
red vnto them, that they might doe according to the cuſtome
of their anceſtours. † Thou shalt do wel therfore if thou ſend to 26
them, & geue the right hand, that our pleaſure being knowen
they may be of good cheere, & looke to their owne commo-
dities. † But to the Iewes the kings epiſtle was in this manner: 27

∴ Lyſias vvas in dede the kings coſin. v. 35 but he calleth him brother for honour ſake.

KING Antiochus to the ſenate of the Iewes, and to the
28 reſt of the Iewes health. † If you fare wel, you are ſo as we
29 would: yea our ſelues alſo fare wel. † Menelaus came to vs,
ſaying that you would come downe to your countrie men,
30 that are with vs. † To them therfore that come and goe, vn-
til the thirtith day of the month Xanthicus, we geue the right
31 handes of ſecuritie, † that the Iewes may vſe their owne
meates, and their owne lawes, as alſo before: and that none of
them by any meanes ſuffer moleſtation for theſe thinges,
32 which haue bene done by ignorance. † And we haue ſent alſo
33 Menelaus to ſpeake to you. † Fare ye wel. In the yeare an hun-
dred fortie eight, of the moneth Xanthicus the fiftenth day.
34 † And the Romans alſo ſent an epiſtle, which is thus:
QVINTVS Memmius, and Titus Manilius legats of the Ro-
35 mans, to the people of the Iewes health. † Concerning theſe
thinges which Lyſias the kings coſin hath granted you, we alſo
36 haue granted. † But touching the thinges which he thought
good to be referred to the king, ſend ye forthwith ſome bodie,
conferring diligently among your ſelues, that we may decree
37 as is conuenient for you: for we goe to Antioch. † And ther-
fore make haſt to write agayne, that we alſo may know of
38 what minde you are. † Fare ye wel. In the yeare an hundred
fourtie eight the fiftenth day of the moneth Xanthicus.

CHAP. XII.

VVhiles the Iewes haue peace with the king, others ſtil perſecute them. 5. which Iudas reuengeth. 13. and in Caſpin maketh great ſlaughter, and repoſeth in Characa. 19. Tenne thouſand of Timothees men are ſlayne. 20. whom Iudas purſuing killeth manie in Carnion: 34. taketh him, but releaſeth him againe: 27. the like in Ephron. 32. Some Iewes are ſlaine in battel againſt Gorgias. 38. Iudas and his men are purified, and gathering the dead bodies, finde that ſome had taken vnlawful ſpoiles. 42. For whoſe ſoules he prayeth, and cauſeth ſacrifice to be offered.

1 THESE couenants being made, Lyſias went foreward to
the king, and the Iewes gaue themſelues to husbandrie.
2 † But they that ſtayed there, :: Timothie & :: Appollonius the
ſonne of Gennaius, & alſo Ierom, & Demophon, beſides theſe
alſo Nicanor the gouerner of Cyprus, did not ſuffer them to
3 liue in reſt and quietnes. † And the Ioppites committed a cer-
taine flagicious fact, which was this: They deſired the Iewes
with whom they dwelt, to goe into the botes, which they had
prepared,

:: An other Timothee was ſlaine. *ch.* 10. *v* 37.

:: Alſo an other Apollonius vvas ſlaine before. *li.* 1. *c.* 3. *v.* 11.

prepared, with their wiues & children, as though no ſecret emnities
were betwen them. † Therfore according to the common 4
decree of the citie, & they agreeing therto, & becauſe of
the peace ſuſpecting nothing: when they were gone forward, 5
into the depth, they drowned no leſſe then two hundred.
† Which crueltie Iudas as he vnderſtood to be done vpon the
men of his nation, commanded the men that were with him:
and inuocating God the iuſt iudge, † he came againſt the murderers 6
of his brethren, & the hauen he ſet on fire in the night,
the botes he burnt, & them that were fled from the fire, he ſlew
with the ſword. † And when he had thus done theſe thinges, he 7
departed as to returne againe, and to roote out al the Ioppites.
† But when he vnderſtood that they alſo, which were at Iamnia, 8
would doe in like maner to the Iewes dwelling with them,
† he came vpon the Iamnites alſo by night, and ſet the hauen 9
on fyre with the ſhippes, ſo that the light of the fire appeared
at Ieruſalem ∷ two hundred fourtie furlongs of. † When they 10
were now departed thence nine furlongs, and made their
iourney towards Timothee, the Arabians fiue thouſand men,
and fiue hundred horſemen ioyned battel with them. † And 11
when there was a mightie battel, and by the helpe of God it
had ſucceded proſperouſly, the reſt of the Arabians that were
ouercome, beſought Iudas that the right hand might be geuen
them, promiſing that they would geue paſtures, and profite
them, in other thinges. † And Iudas thinking in very deede 12
that they might be profitable in manie thinges, promiſed
peace, and right handes being taken, they departed to their tabernacles.
† And he ſet alſo vpon a certaine citie ſtrong with 13
bridges, and enuironed with walles, which was inhabited with
multitudes of heathen of al ſortes, the name wherof is Caſpin.
† But they that were within, truſting in the firmenes of the 14
walles, & the prouiſion of victuals, dealt the more ſlackly, with
reuiling wordes prouoking Iudas, and blaſpheming, and ſpeaking
ſuch thinges as is not lawful to ſpeake. † But Machabeus 15
inuocating the great prince of the world, who without rammes
and engines in Ieſus time threwe downe Ierico, fiercely aſſaulted *Ioſue. 6.*
the walles. † And the citie being taken by the wil of our 16
Lord he made innumerable ſlaughters, ſo that the poole adioyning
of two furlongs in bredth, ſemed to runne died with
bloud. † From thence they departed ſeuen hundred fiftie furlongs, 17
and they came to Characa to thoſe Iewes, that are called

∷ A furlong is about the eight part of a myle, ſo this fire vvas ſene thirty miles of others count a furlong to conteyne a thouſand foote, the fifth part of a myle ſo it vvas ſene 48. myles diſtant.

18 :: Tubianeians: † and in thoſe places they tooke not Timothee,
and nothing being done he went backe, hauing left in a
19 certaine place a very ſtrong garriſon. † But Doſitheus, and
Soſipater, who were captayns with Machabeus, ſlewe them
that were left of Timothee in the hold, ten thouſand men.
20 † And Machabeus ordayning about him ſix thouſand, and placing
them by bandes, went forth againſt Timothee, who had
with him an hundred twenty thouſand footemen, & of horſemen
21 two thouſand fiue hundred. † And the coming of Iudas
being knowen, Timothee ſent the wemen and children, and
the other baggage before into the fortreſſe, that is called Carnion:
for it was inuincible, and hard to come by, by reaſon of
22 the ſtraites of the places. † And when the firſt band of Iudas
had appeared, feare was ſtroken into the enemies, by the preſence
of God, who ſeeth al thinges, and they were put to flight
one of an other, ſo that they were rather ouerthrowen of
their owne companie, and were weakened with the ſtrokes
23 of their owne ſwordes. † But Iudas was exceding earneſt puniſhnig
the prophane men, and he ouerthrewe of them thirtie
24 thouſand men. † And Timothee him ſelfe fel into the handes
of Doſitheus and Siſipaters partes, and with manie prayers he
beſought that he might be let go aliue, becauſe he had parents
& brethren of manie of the Iewes, whom it might happen by
25 his death to be deceiued. † And when he had geuen his faith
that he would reſtore them according to the appointmēt they
26 let him goe without harme, for the ſafetie of their brethren.
† And Iudas came backe from Carnion, hauing ſlayne twentie
27 fiue thouſand. † After the flight and ſlaughter of theſe, he moued
his armie to Ephron a ſtrong citie, wherin a multitude
dwelt of diuerſe nations: & ſtrong young men ſtanding before
the walles reſiſted manfully, & in this were manie engins, and
28 prouiſion of dartes. † But when they had inuocated the Almightie,
who with his power breaketh the forces of the enemies,
they tooke the citie: and of them that were within they
29 ouerthrew twentie fiue thouſand. † From thence they departed
to a citie of the Scythians, which was diſtant from Ieruſalem
30 ſix hundred furlongs. † But thoſe Iewes that were
with the Scythopolitans teſtifying that they were vſed curteouſly
of them, euen in the times of miſerie that they dealt
31 modeſtly with them: † geuing them thankes, and exhorting
them alſo thence forward to be fauourable toward their ſtock,

:: *Tubianei*, or *Tubieni*, ſignifie religiouſly good, it is probable that theſe vvere *the Aſsideans*. li. 1. c. 2. v. 42. c. 7. v. 13.

:: Iudas had the victorie twiſe before againſt this Gorgias. *li.* 1. *c.* 4. *v.* 1. *li.* 2. *c.* 10. *v.* 14.

they came to Ieruſalem the ſolemne day of the weekes appro-
ching. † And after Pentecoſt they went againſt :: Gorgias the 32
gouernour of Idumea. † And he went forth with footemen 33
three thouſand, and horſemen foure hundred. † Who buck- 34
ling together, it chanced few of the Iewes to be ſlayne. † But 35
Doſitheus one of the Bacenors an horſeman, a valiant man,
held Gorgias: and wheras he would haue taken him aliue, a
certayne horſeman of the Thracians came vpon him, and cut
of his ſhoulder: and ſo Gorgias eſcaped into Mareſa. † But 36
they that were with Eſdrin, fighting long, and being wearied,
Iudas inuocated our Lord to be their helper, and captayne of
the battel: † beginning in his countrey language, and with 37
hymmes raiſing a crie, draue Gorgias ſouldiars into flight.
† And Iudas hauing gathered an armie came into the citie 38
Odollam: & when the ſeuenth day came on, being purifyed
according to the cuſtome, they kept the Sabbath in the ſame
place. † And the day folowing Iudas came with his companie, 39
to take away the bodies of them that were ouerthrowen, and
with their kinſmen to lay them in the ſepulchers of their fa-
thers. † And they found vnder the coates of the ſlayne ſome 40
:: of the donaryes of the idols, that were in Iamnia, from which
the lawe forbiddeth the Iewes: therfore it was made playne
to al, that for that cauſe they were ſlayne. † Al therfore bleſſed 41
the iuſt iudgement of our Lord, who had made manifeſt the
hidden thinges. † And ſo turning to prayers, they beſought 42
him, that the ſame offence, which was committed, might be
forgotten. But the moſt valient Iudas exhorted the people to
keepe themſelues without ſinne, ſeing before their eyes what
was done, becauſe of the ſinnes of them that were ouer-
throwen. † And :: making a gathering, he ſent twelue thou- 43
ſand drachmes of ſiluer to Ieruſalem for ſacrifice to be offered
for ſinne, wel and religiouſly thinking of the reſurrection.
(† for vnles he hoped that they that were ſlaine, ſhould riſe 44
againe, it ſhould ſeeme ſuperfluous, and vaine to pray for the
dead) † And becauſe he conſidered that they, which had taken 45
their ſleepe :: with godlines, had very good grace layd vp for
them. † " It is therfore :: a holie, and healthful cogitation to 46
pray for the dead, that they may be looſed from ſinnes. *

:: It was commanded. *Deut.* 7. *v.* 25. not to couet nor take anie thing perteyning to idols, but to deſtroy al. See this ſinne puniſhed. *Ioſue.* 7. 1. *Reg.* 15. *&c.*

:: Vnles it had bene the doctrine & practiſe of the Church to pray for the dead, Iudas could neuer haue thought of anie ſuch matter.

:: It is only profitable for thoſe that dye penitent.

* *li.* 1. *c.* 6. *v.* 18.

ANNOTATIONS. CHAP. XII.

This text is clere for praying for the dead.

46 *It is a holie and healthful cogitation to pray for the dead.*] The Catholique beleefe, doctrine, and practiſe of praying for the dead, is ſo euidently confirmed by this

by this place, that our aduerſaries haue no better ſhift to auoide the ſame, then by denying theſe bookes to be Canonical Scripture. VVhich being authentically proued, it may here ſuffice to adde that albeit the Greke text (as in other innumerable places) differeth from the Latin, yet it is no leſſe clere for this doctrin. VVhich in Engliſh is thus: *v 45. Regarding* (or conſidering) *that grace is layde vp for them that ſleepe* (or dye) *in pietie*: tovvitte in true faith and repentance; in the next verſe (46.) inferreth thus: *VVherupon he* (Iudas Machabeus) *made reconciliation* (or expiation) *for the dead, that they might be deliuered* (or looſed) *from their ſinne*, that is, from puniſhment for ſinne.

in the argument. pa. 890.

Likevviſe the Greke.

Omitting therfore multitude of other proofes, vve vvil here only cite tvvo great Doctors, who with others teach that the denial of this particular point of religion is a condemned hereſie. S. Auguſtin *li. de Hæreſib. hær. 53.* noteth this for a ſpecial hereſie, ſaying: Aerians are named of one Aerius, vvho being a prieſt, and taking it greuouſly that he could not be ordained a Biſhop, falling into the hereſie of the Arrians, added ſome proper doctrines of his ovvne, ſaying: *that vve ought not to pray, nor offer ſacrifice for the dead.* Likevviſe S. Bernard, *Ser. 66 in Cantica*: in plaine termes ſaith they are *heretikes*, vvhich *beleue not that there is purgatorie fire* after death, but that the ſoule departing from the bodie, goeth forthvvith either to reſt or to damnation. Let them then (ſaith he) aske of him vvho ſaide: There is ſome ſinne that ſhal not be forgeuen, neither in this *vvorld, nor in the future*: why he ſayd this, if there remaine no remiſſion, and purgation of ſinne in the future vvorld? He therfore aduiſeth al to bevvare of ſuch ſeducers, ſaying: See the detracters, ſee the dogges. They deride vs, becauſe vve baptize infantes: for that *vve pray for the dead.*

S. Auguſtin. ep. 61. ad Dulcit. l. 1. c. 23. de morib. li. de cura pro mort. c. 1. & Enchir. c. 110.

Denial of this doctrine is hereſie.

Mat. 12.

It is alſo moſt vvorthie of conſideration, that Iudas Machabeus, (vvho did this charitable act for his ſouldiars slaine in the holie vvarres) vvas the High prieſt, or chief Biſhop of the Church at that time, and defender of true faith and Religion. Finally vve may alſo obſerue that he did not anie nevv thing, but practiſed the vſual cuſtome of the vvhole Church. For ſo it appeareth by their ſette forme of Office for the dead, called HAſCHABAH, that is, *Reſt*, or prayer for reſt, in their booke MAHZOR, tranſlated and ſet forth by Biſhop Genebrard, in the yeare of our Lord. 1569. VVhere are theſe expreſſe ſupplications. *Requieſcat anima ipſius in cubili ſuo: iaceat in pace: dormiat in pace.* His (or her) *ſoule reſt in his bed: lye, and ſlepe in peace.* Againe, *Ye Angels of peace come forth to mete him, &c.* And that the Ievves this day vſe to pray for the dead, is a clere thing, and confeſſed by Proteſtantes, namely Munſterus, and Fagius in their Annotations vpon the 14. *of Deut.* and M. VVhitaker, in his firſt booke againſt F. Dureus. fol 81.

Iudas vvas high prieſt when he cauſed prayers and ſacrifice to be offered for the dead.

It was the general practiſe of the Church. And is yet obſerued by the Iewes.

CHAP. XIII.

Menelaus a fugitiue Iewe is put to death. 9. Antiochus with his great armie is defeated twiſe, with loſſe of manie men. 23. Philippe rebelling, peace is renewed. 24. And Iudas is made Lord of Ptolemais.

W 1 IN the yeare an hundred fourtie nine Iudas vnderſtood,
that Antiochus Eupator came with a multitude agaynſt
2 Iurie, † and with him Lyſias the procuratour, and cheefe ouer
the affayres hauing with him of footemen :: an hundred tenne
thouſand, & of horſemen fiue thouſand, & elephants twentie

:: In the firſt booke, *ch. 6 v. 30.* the number of this armie differeth from the number here recorded, the cauſe is for that ſometimes thoſe only are counted vvhich vvere permanent, ſometimes others are alſo counted vvhich came vncertainly. The like difficulties of differences occurre often in the bookes of kinges and Paralipomenon.

two, chariots with hookes three hundred. † And Menelaus 3
alſo ioyned him ſelfe with them: and with much deceite beſought
Antiochus, not for the weale of his contrie, but hoping
that he ſhould be appoynted to the principalitie. † But the 4
king of kinges ſtirred vp Antiochus mind againſt the ſinner, &
Lyſias ſuggeſting that he was the cauſe of al the euils, he commanded
(as the cuſtome is with them) that being apprehended
he ſhould be killed in the ſame place. † And there was in the 5
ſame place a tower of fiftie cubites, hauing an heape of aſhes on
euerie ſide: this had a proſpect ſteepe downe. † From thence 6
he commanded the ſacrilegious perſon to be throwne downe
into the aſhes, al thruſting him forward to death. † And by 7
ſuch law it chanced the tranſgreſſour of the law to dye: & Menelaus
not to be put into the earth. † And in deede very iuſtly, 8
becauſe he committed manie offences toward the altar of God,
the fyre and aſhes wherof was holie: himſelf was condemned
into the death of aſhes. † But the king furiouſe in mind, came 9
to ſhew himſelfe worſe to the Iewes then his father. † Which 10
thinges when Iudas vnderſtood, he cōmanded the people that
day and night they ſhould inuocate our Lord, that as alwayes
now alſo he would helpe them: † as who were afrayed to be 11
depriued of the law, & their countrie, & the holie temple: and
that he would not ſuffer the people that had of late taken breath
a litle while, to be againe ſubdued to the blaſphemous nations.
† Al therfore doing it together, and crauinig mercie of our 12
Lord with weeping & faſtinges, being proſtrate for three dayes
continually, Iudas exhorted them to prepare them ſelues. † But 13
he with the ancients conſulted, before the king ſhould bring
his armie to Iurie, and winne the citie, to goe out, and to committe
the euent of the thing to the iudgement of our Lord.
† Committing therfore the power and charge of al to God, 14
the creatour of the world, and hauing exhorted his companie
to fight manfully, and to ſtand euen to death for the lawes, the
temple, the citie, their countrie, and citizens: he placed his
armie about Modin. † And hauing geuen a ſigne to his companie 15
of :: the victorie of God, with moſt valient yong men
piked out, by night ſetting vpon the kings court, in the campe
he ſlew foure thouſand men, and the greateſt of the elephants,
with them that had bene placed thereupon, † and he filled the 16
campe of the enemies with exceeding feare and perturbation,
and the thinges being proſperouſly atcheiued, they departed.

:: The vvatch word this night was: *The victorie of God.*

17 † And this was done when the day appeared, the protection
18 of our Lord helping him. † But the king hauing taken a taſte
of the hardines of the Iewes, attempted the difficultie of the
19 places by policie: † and he moued his campe to Bethſura,
which was a ſtrong hold of the Iewes: but he was put to flight,
20 he fel, he was diminished. † And to them that were within
21 Iudas ſent neceſſaries. † But one Rhodocus of the Iewes armie
vttered the ſecretes to the enemies, who being ſought for was
22 apprehended, and shut vp. † Againe the king had talke with
them that were in Bethſura: he gaue the right hand: he tooke
23 it: he went away. † He ioyned battel with Iudas, he was ouercome.
And as he vnderſtood that Phillippe rebelled at Antioch,
who was left ouer the affayres, diſmayed in mynde intreating
the Iewes, and yelding vnto them, he ſweareth concerning
al thinges that ſeemed reaſon, & being reconciled he
24 offered ſacrifice, honoured the temple, and gaue hoſts. † He
embraced Machabeus, & made him gouernor & prince from
25 Ptolemais euen to the Gerrenians. † But after, as he came to
Ptolemais the Ptolemaians tooke greuouſly the couenant of
amitie, being offended leſt perhaps they would breake their
26 league. † Then Lyſias went vp to the iudgement ſeate, and
declared the reaſon, and appeaſed the people, and returned to
Antioch: and in this maner the kinges iorney and returne
proceded.*

*li. 1. c. 7. v. 1.

CHAP. XIIII.

Demetrius hauing taken certaine holdes from Antiochus, 3. Alcimus lately deposed from the office of high prieſt, 6. accuſeth good men of diſloyaltie, 11. others alſo incenſe Demetrius. 12. Wherupon Nicanor being ſent into Iurie, maketh Alcimus againe highprieſt: 18. hath peace with Iudas, conuerſing with him moſt familiarly. 26. But by Alcimus ſuggeſtion, ſeeketh to deliuer him into the kings handes: 30. otherwiſe threatneth to prophane the temple. 34. The prieſtes pray God to protect them. 37. Razias being accuſed, and purſued, 41. in extreme diſtreſſe killeth himſelf with meruelous corege of ſpirite.

Y 1 BVT after the ſpace of three yeares Iudas vnderſtood, and
they that were with him, that Demetrius the ſonne of Seleucus
with a ſtrong multitude, and with ſhippes was come vp
2 by the port of Tripolis to commodious places, † and held the
3 countries againſt Antiochus, and his gouernor Lyſias. † And
one ∴ Alcimus that had bene highprieſt, but voluntarily was

∴ Alcimus was of Aarons ſtock. *li.* 1. c 7. *v.* 14. but for this apoſtaſie here mentioned was vncapable of high prieſthood, & ſo Matthathias vvas ordayned being of the ſame progenie and moſt ſincere in religion.

contaminated in the time of the confuſion, conſidering that
there was ſaftie for him by no means, nor acceſſe to the altar,
† came to king Demetrius in the yeare an hundred fiftie, offe- 4
ring him a crowne of gold, & a palme, & beſides theſe, * Tal-
loes, which ſeemed to be of the temple. And that ſame day in
deede he held his peace. † But hauing gotten a commodious 5
time for his madnes, being called of Demetrius to counſel, and
asked on what thing and counſels the Iewes reſted, he anſwe-
red: † They of the Iewes that are called :: Aſſidians, of whom 6
Iudas Machabeus is captaine, nouriſh battels, and moue ſedi-
tions, neither doe they ſuffer the realme to be quiet. † For I alſo 7
being defrawded of my anceſtours glorie (I meane of the high
prieſthood) am come hither: † principally in deede keping fi- 8
delitie to the kings commodities, but ſecondly alſo prouiding
for my citizens, for by their naughtines al our ſtocke is not a
little vexed. † But al theſe thinges being knowen, ô king, pro- 9
uide I pray thee, both for the countrie, & for our ſtocke accor-
ding to thy humanitie publiſhed to al men. † For as long as 10
Iudas is aliue, it is vnpoſſible that there be peace to the affayres.
† And ſuch thinges being ſayd of him, the other freinds alſo be- 11
hauing themſelues as enemies againſt Iudas, incenſed Demetrius. *
† Who forthwith ſent Nicanor, chiefe ouer the elephants 12
captaine into Iurie: † geuing him commiſſion, that he ſhould 13
take Iudas himſelfe: but them that were with him, he ſhould
diſperſe, & make Alcimus the high prieſt of the greateſt temple.
† Then the nations, which had fled from Iudas out of Iurie, 14
ioyned them ſelues by troupes with Nicanor, :: eſteming the
miſeries, and calamities of the Iewes the proſperities of their
owne affayres. † The Iewes therfore hauing heard of Nicanors 15
coming, & the aſſemblie of the nations, being ſprinkled with
earth beſought him, that ordayned his people to kepe them
for euer, and that protecteth his portion by euident ſignes.
† And the captaine commanding forthwith they remoued 16
from thence, and they came together to the caſtel of Deſſau.
† And Simon the brother of Iudas had ioyned battel with Ni- 17
canor: but he was made afrayd with the ſodaine coming of
the aduerſaries. † Neuertheles Nicanor hearing the manli-
nes of Iudas companions, and greatnes of courege, that they
had for the conflicts of their countrie, was afrayde to make
tryall by bloud. † Wherfore he ſent Poſidonius, and Theodo- 18
tius, & Mathias before to geue and take the right handes. † And 28
when

:: This deſcription of the Aſſideans made by their malicious enimie in calumnious and odious termes, ſheweth vvel their ſingular zele, & ſinceritie in promoting Gods ſeruice. And ſo their aduerſaries malignant accuſations more againſt them then al others, is a plaine teſtimonie of their more rare and more ſingular vertues.

:: Apoſtates and politikes make their gayne by ſpoyling the faithful.

* a golden bough.

* li. 1. c. 7. v. 26.

a

when there was long couſultation of theſe thinges, and the
captaine himſelf had moued it to the multitude, there was
21 one ſentence of them al to accord vnto amitie. † Therfore they
appointed a day, wherin they might ſecretly deale among themſelues,
and ſeates were brought forth and ſette for euery one.
22 † But Iudas commanded armed men to be in places conuenient,
leſt perhaps ſome miſchefe might ſodainly ariſe from the enemies:
23 & they made agreable communication. † Nicanor abode
at Ieruſalem, and did nothing vniuſtly, and the flockes of the
multitudes, that had bene gathered together he diminiſhed.
34 † And he eſteemed Iudas alwayes deare from the hart, and
25 he was inclined to the man. † And he deſired him to marrie a
wife, and to beget children. He made a marriage, he liued
26 quietly, and they liued in common. † But Alcimus ſeeing
their charitie one towardes an other, and the couenantes,
came to Demetrius, and ſayd that Nicanor aſſented to forraine
matters, and that he ment to make Iudas being a traytour
27 to the kingdom, his ſucceſſour. † Therfore the king
being exaſperated with this mans moſt wicked criminations,
wrote to Nicanor, ſaying, that he in deede was greatly diſpleaſed
for the couenant of their amitie: neuertheles that
he commanded him to ſend Machabeus quickly priſoner
28 to Antioch. † Which thinges being knowen Nicanor was
amaſed, and tooke it greuouſly, if he ſhould vndoe thoſe
thinges which they had couenanted, being nothing hurt of
29 the man. † But :: becauſe he could not reſiſt the king, he obſerued
oportunitie wherby to accompliſh the commandement.
30 † But Machabeus ſeeing that Nicanor dealt with him
more auſterely, and that he exhibited his accuſtomed meeting
more ſternely, vnderſtanding this auſteritie not to be of good,
a few of his companie gathered together, he hid him ſelf from
31 Nicanor. † Which when he vnderſtood that he was ſtoutly
preuented of the man, he came to the moſt great & moſt holie
temple: and the prieſtes offering the accuſtomed hoſtes, he
32 commanded the man to be deliuered vnto him. † Who :: ſaying
with an oath, that they knew not where he was, that was
33 demanded, ſtretching out his hand to the temple, † he ſware,
ſaying: Vnles you wil deliuer Iudas priſoner vnto me, I wil
beate downe this temple of God to the flat ground, and wil
digge downe the altar, and this temple I wil conſecrate to :: Liber
34 pater. † And when he had ſayd theſe thinges, he departed.

:: Nicanor a right worldlie politike, a figure of Pilate and of ſuch temporizing Iudges, counſellers, and courtiers, as lacke zele in religion.

:: They knevv not preciſely vvhere Iudas vvas, neither vvould they ſearch for him to deliuer him to the perſecutor.

:: Bacchus called alſo *Liber*,

But

and by manie other names, feaned by infidels to be auctor and god of wine. And therfore drunkards dedicate feaſtes & temples to him.

But the prieſtes ſtretching forth their hands vnto heauen, inuo-
cated him that was alwayes the defender of their nation, ſay-
ing thus: † Thou ô Lord of al, which lackeſt nothing, woul- 35
deſt a temple of thy habitation to be made amongſt vs. † And 36
now ô Lord holie of al holies, preſerue for euer this houſe
impolluted, which of late hath bene clenſed. † And Razias 37
one of the ancients of Ieruſalem, was accuſed to Nicanor,
a man that was a louer of the citie, and wel reported of, who
for his affection was called father of the Iewes. † This man 38
long time kept the purpoſe of continencie in Iudaiſme, and
content to geue his bodie and life for perſeuerance. † But 39
Nicanor willing to manifeſt the hatred that he had againſt the
Iewes, ſent fiue hundred ſouldiars to take him. † for he thought 40
if he had intrapped him, that he ſhould doe the Iewes verie
great hurt. † But the multitudes coueting to ruſh into his 41
houſe, and to breake open the gate, & to ſet fyre therto, when
he was in taking, ∴ he ſtrooke himſelfe with a ſword: † choo- 42
ſing to dye nobly rather then to be made ſubiect to ſinners,
and againſt his noble birth to ſuffer vnworthie iniuries. † But 43
wheras for haſt he had not made the wound with a ſure
ſtroke, and the multitudes brake in within the dores, running
backe boldly to the wal, he threwe downe him ſelfe manfully
headlong vnto the multitudes: † who quickly geuing place 44
to his fal he fel vpon his necke. † And when he had breathed, 45
incenſed in minde he aroſe: and when his blood ranne with a
great ſtreame, & he was wounded with moſt greuous wounds,
running he paſſed through the multitude: † and ſtanding vpon 46
a certaine ſteepe rocke, & now being become without bloud,
gryping his bowels, with both handes he caſt them vpon mul-
titudes, inuocating the dominatour of life and ſpirit, that he
would reſtore theſe to him againe: & ſo he departed this life. *

∴ S. Auguſtin epiſt. 61. *ad Dulcitium & l. 2. c. 23. ad epiſt. 2. Gaud.* diſcuſſing this fact; ſaith the holie ſcripture doth tel it, not praiſe it. As to be admired not to be imitated, & that either it vvas not vvel done by him, or at leaſt is not conuenient in this time of grace.

* *li. 1. c. 7. v. 39.*

CHAP. XV.

Nicanor intending to aſſault Iudas on the ſabbath day, 5. blaſphemeth moſt proudly. 7. Iudas with al confidence in God encorregeth his men. 11. confirming them with the relation of a viſion in ſlepe. 21. So he with feruent prayer, the enemie truſting his owne ſtreingth, ioyneth battel. 27. and killeth thirtie fiue thouſand, and Nicanor amongſt the reſt. Whoſe head, and hand cut of with the ſhoulder are hanged vp in Ieruſalem: 33. his tongue geuen to the birdes, and a feſtiual day obſerued. 38. And herewith the Auctor (of this ſecond booke) concludeth the whole hiſtorie.

BVT

C

1 BVT Nichanor as he vnderſtood that Iudas was in the
places of Samaria, he purpoſed with al violence to ioyne
2 batel :: the day of the Sabbath. † But the Iewes that of neceſſitie
folowed him, ſaying do not ſo fearcely and barbarouſely,
but geue honour to the day of the ſanctification, and honour
3 him that beholdeth al thinges: † that vnhappie man asked,
if there were a powre in heauen, that commanded the ſabbath
4 day to be kept. † And they anſwering: There is the liuing Lord
himſelf in heauen, the potent, that commanded the ſeuenth
5 day to be kept. † But he ſayd: And :: I am potent vpon the
earth, that commanded armes to be taken, and the kings affayres
to be accompliſhed. Neuertheles he obteyned not to
6 accompliſh his counſel. † And Nicanor in dede puffed vp
with exceeding pride, had thought to haue ſet vp a common
7 victorious memorie of Iudas. † But Machabeus alwayes
truſted with al hope that there would come ayde from God to
8 them. † And exhorted his companie, that they ſhould not
feare at the coming of the nations, but ſhould haue in minde
the aydes geuen vnto them from heauen, and now ſhould
hope that they ſhould haue the victorie from the Almightie.
9 † And ſpeaking vnto them out of the law, and the Prophetes,
admoniſhing them alſo of the conflictes, that they had made
10 before, he made them the more prompt: † and ſo their
hartes being encoreged, withal he ſhewed the fraude of the
11 Gentils, and their breaking of oathes. † And he armed euerie
one of them, not with fenſe of buckler and ſpeare, but with
very good words, & exhortations, :: declaring a dreame worthy
12 to be credited, wherby he reioyced them al. † And the viſion
was in this maner: Onias who had bene the highprieſt, a good
and benigne man, reuerent to behold, modeſt of maners, and
comelie of ſpeach, and who from a childe was exerciſed in
vertues, that he ſtretching forth the handes " prayed for al the
13 people of the Iewes. † After this that there appeared alſo an
other man meruelous for age, and glorie, and for the port of
14 great dignitie about him. † And that Onias anſwering ſayd:
This is a louer of his bretheren, & of the people of Iſrael: this
is he that " prayeth much for the people, & for the whole citie,
15 Ieremie the Prophete of God. † And that Ieremie put forth
his right hand, and :: gaue vnto Iudas a ſword of gold, ſaying:
16 Take the holie ſword a gift from God, wherwith thou ſhalt
17 ouerthrow the aduerſaries of my people Iſrael. † Being

:: Prophane men make their aduantage of religious mens good conſcience, but Iudas rightly inſtructed in this caſe defended his iuſt cauſe alſo in the ſabbath. *li.* 1. *c.* 3. *v.* 40.

:: O Luciferian blaſphemie!

:: This dreame was from God as the effect ſhevved. And Iudas knevv alſo that it ſo was by internal inſpiration, as Ioſeph. *Mat.* 1. *v.* 20. vvas aſſured of his dreames.

:: Ieremie (*ch.* 38. *v.* 17.) perſvvaded the king of Iuda to yeld himſelf vvith the citie and people to the Chaldees, and not to reſiſt. But novv he deliuereth a ſvvord to Iudas, exhorting him to fight: according to Gods vvil in diuers caſes, and times, for *there is a time of vvare, and a time of peace.* Eccle 3. v 8.

:: Gods honour, & holie thinges are firſt and principally to be reſpected, before vvordlie freindes, though they alſo muſt be regarded in due order and place.

exhorted therefore with the wordes of Iudas exceding good,
by which the coreges might be ſtured vp, and the hartes of
the youngmen ſtreingthned, they reſolued to fight, and to encounter
manfully: that manhood might decide the matter, becauſe
the holie citie, and the temple were in danger. † :: For 18
there was leſſe care for their wiues, and children, and alſo for
their bretheren, and kinſemen: but the greateſt and principal
feare was for the holines of the temple. † And they alſo that 19
were in the citie, tooke no litle care for them that were to
ioyne battel. † And when they did al hope that iudgement 20
would be geuen, and the enimies were preſent, and the armie
was ſet in aray, the beaſtes & horſemen diſpoſed in conuenient
place, † Machabeus conſidering the coming of the multitude, 21
and the varietie of the prouiſion of armour, and the fiercenes
of the beaſtes, ſtretchingforth his handes vnto heauen, he
inuocated our Lord, that worketh wonders, who not according
to the might of armes, but according as it pleaſeth him,
geueth victorie to the worthie. † And he ſayd inuocating in 22
this maner: Thou Lord which didſt ſend thyne Angel in the
time of Ezechias king of Iuda, and didſt kil an hundred eightie
fiue thouſand of the campe of Sennacharib: † & now ô Domi- 23
natour of the heauens ſend thy good Angel before vs, in feare
and trembling of the greatnes of thyne arme, † that they may 24
be afrayde, which with blaſphemie come againſt thyne holie
people. And he in dede ended his prayer thus. † But Nicanor, 25
and they that were with him, with trumpets & ſongues came
nere. † But Iudas, and they that were with him, inuocating 26
God by prayers ioyned battel: † with the hand in dede fighting, 27
but in their hartes praying to our Lord, they ouerthrew
no leſſe then fiue and thirtie thouſand, being greatly delighted
with the preſence of God. † And when they had ceaſed, and 28
returned with ioy, they vnderſtood that Nicanor was ſlaine,
for al his armour. † A shout therfore being made, and a great 29
crie, they bleſſed the Almightie Lord in their countrie language.
† And Iudas, who by al meanes was in bodie and mind 30
readie to dye for his citizens, commanded that Nicanors head,
and hand with the shoulder being cut of, should be caried to
Ieruſalem. † Whither when he was come, hauing called his 31
countrimen, and the Prieſtes to the altar, he ſent alſo for them
that were in the caſtel, † And shewing them the head of 32
Nicanor, & the wicked hand, which he ſtretchingforth againſt
the

4. Reg. 19.

33 holie houſe of almightie God, had mightely bragged. † The
tongue alſo of impious Nicanor being cut out, he commanded
to be geuen peecemeale to the birdes : and the hand of the
34 furious man to be hanged vp againſt the temple. † Al therfore
bleſſed the Lord of heauen, ſaying : Bleſſed be he, that hath
35 kept his place vndefiled. † And he hung vp Nicanors head in
the toppe of the caſtel, that it might be an euident, & manifeſt
36 ſigne of the helpe of God. † Therfore al by common counſel
decreed, by no meanes to let paſſe this day without ſolemnitie:
37 † but to kepe the ſolemnitie the thirtenth day of the moneth
Adar, which is called in the Syrian language, the day before
Mardocheus day. *
38 These thinges therefore being done concerning Nicanor,
& ∷ from that time the citie being poſſeſſed of the Hebrewes,
39 I alſo in theſe wil make an end of ſpeaking. † And if wel, and
as is competent for a ſtorie that myſelf alſo would: but ″if not
40 ſo worthely it reſteth to be pardoned me. † For as to drinke
alwayes wine, or alwayes water is hurtful, but to vſe now one
now an other is delectable : ſo to the readers, if the ſpeach be
alwayes exact, it wil not be gratful. Here therefore it ſhal be
ended.

li.1. c. 8. v.1. &c.

f

∷ More being vvritten in the firſt booke, this auctor maketh one concluſion of al, becauſe other perſecuters being alſo ouercome the land was againe caulme after ſtormes.

ANNOTATIONS. CHAP. XV.

12. *Onias prayed for al the people.* And v. 14. *Ieremie prayeth for the people.*] As againſt prayer of the faithful for the dead: *Ch* 12. ſo againſt prayer of Saincts for the militant Church, Proteſtants haue no better euaſion, vvhen they are preſſed with theſe examples, then by denying the auctoritie of the Bookes. For ſeing the Prophet Ieremie, and the Highprieſt Onias, being in *Limbo patrum* (no holie ſoules aſcending into heauen before Chriſt) did pray for the vvhole people of the Ievves, it is alſo certaine that they, and other Sainctes in glorie, do of their excellent charitie pray for thoſe that are in this mortal life. Yet neither do vve Catholiques vrge this place, as though vve had no other to alleage, for vve ſhevv the ſame doctrine, by other holie Scriptures, *Gen.* 48. *Exo* 32. *Iere.* 15. *Luc.* 16, 2 *Petri* 1. *Apoc.* 5. 6 8. and others : neither muſt vve omite theſe bookes, becauſe our aduerſaries denie them, ſeing the lerned Doctores, and holie Fathers confirme the ſame doctrine by thoſe Scriptures. Among others ancient Origen, *tomo* 18 *in Ioan.* ſayth, it appeareth that Sainctes departed from this life haue care of the people, as it is written (ſayth he) in the Actes of the Machabees, manie yeares after the death of Ieremie : *this is* Ieremie *the prophet of God, vvo prayeth much for the people.* Likervviſe S. Bernard. *Ser.* 3. *vigil. Natiuit. Domini.* & *Ser.* 11. *againe Ser.* 76. *in Cantica*, admoniſheth that a good religious man is like to this *Onias* : who prayeth to God for al the people.

Prayer of Sainctes is euidently proued by this place.

It is alſo proued by manie other holie Scriptures.

Neither is this place to be omitted.

39. *If not ſo vvorthely.*] He demandeth not pardon, as though he ſuſpected any error in his doctrine or in the hiſtory, but of his vnpoliſhed ſtile in writing. As S Paul ſayth that *himſelf vvas rude in ſpeach, yet not in knovvlege* 2. *Cor.* 11. *v.* 6.

The auctor of this booke asketh pardon for his ſtile,

But we, who by Gods great goodnes haue paſſed now to the end of this Ennot for the doctrine nor hiſtorie. But the auctors of theſe Annotations crane pardon for al defectes.

gliſh old Teſtament iuſtly fearing, that we haue not worthely diſcharged ſo great a worke: and in nowiſe preſuming that we haue auoided al errors, as wel of doctrine as hiſtorie: much more we acknowlege that our ſtile is rude and vnpolished. And therfore we neceſſarily, and vvith al humilitie craue pardon of God, and al his glorious Sainctes. Likevviſe of the Chruch militant, and particularly of you right vvelbeloued English readers; to vvhom as at the beginning vve directed and dedicated theſe our endeuoures: ſo to you vve offer the reſt of our laboures, euen to the end of our liues: in our B. Sauiour IESVS Chriſt, to vvhom be al praiſe and glorie. Amen.

THE CONTINVANCE OF THE CHVRCH, AND RELIGION IN THE SIXTH AGE:

from the captiuitie in Babylon to the coming of our Sauiour, nere the ſpace of 640. yeares.

Gods true Seruice hath alvvayes continued in the viſible Church.

SVCH *is the prouidence of Almightie God, that not obſcurely, or at ſome times only, but manifeſtly, and without intermiſſion his Diuine Maieſtie is acknowleged, his name glorified; his Religion profeſſed, and his preceptes obſerued by a viſible knowne Church, from the beginning of the world to the end therof, as we haue already shewed in the other fiue ages; and shal no leſſe clerly declare the ſame in this ſixth. For albeit the peculiar people of God were for their ſinnes caried forth of their countrie, and held captiues in Babylon ſenentie yeares, and after their reduction were ſubiect to ſtrangers ruling ouer them, and ſometimes extremely afflicted with perſecution, yet they ſtil perſeuered in the ſame fayth and religion, had ſucceſſion of Prieſtes, and of one Highprieſt, with conſeruation alſo of the royal line of Dauid, euen to Chriſt our eternal King and Prieſt.*

Faith in one God is the ground of al religion.

First therfore concerning Articles of fayth and religion, the beleefe in one God was ſo generally confeſſed by the whole Iewish nation, that their Prieſtes and Prophetes did vſe it for a principle, in confirmation of other pointes, as wel doctrinal as moral. So Malachie teaching that our neighbour is to be beloued, God to be ſerued, and his lawes to be kept: Is there not one Father of vs al (*ſayth he. ch.2. v.10.*) Hath not one God created vs? Why then doth euerie one of vs deſpiſe his brother, violating the couenant of our fathers? *More expreſly Ieremie in his Epiſtle* (*Baruc. 6.*) *sheweth the vanitie and abſurditie of manie goddes: exhorting the people to ſerue the one omnipotent God, ſaying to him ſincerely in their hartes;* (*v. 5.*) Thou oughteſt to be adored ô Lord. *Likewiſe, when the Magicians of Chaldea aſcribed the knowlege of dreames to falſe goddes, Daniel with the other three children* (*ch.2.v.18*) prayed the God of heauen: and the myſtetie was reueled to Daniel. *and he declared and exponnded the kings dreame. Who therupon confeſſed to Daniel* (*v.47.*) In very dede your God is the God of goddes, and Lord of kinges.

The

The ſame three children (Daniel. 3.) were caſt into the burning furnace, and Daniel into the lions denne (ch. 6. & 14.) readie to dye for their fayth in one God. For this fayth alſo Mardocheus, as is written in the booke of Eſther, was perſecuted, and he with al the people were in extreme danger. And the auctor of the booke of wiſdome teacheth that one God is knowen by conſideration of his creatures: Al men are vaine *(ſayth he. ch. 13. v. 1.)* that by thinges ſene, vnderſtand not him that is: neither attending to the workes agniſe who was the workman. *So the auctor of Eccleſiaſticus ch. 1. v. 8. profeſseth*: There is one moſt high Creator omnipotent, and mightie king, and to be feared excedingly, ſitting vpon the throne, the God of Dominion.

The B. Trinitie reueled to ſome and vttered obſcurely in the old teſtament.

Diſtinction of Perſons in one God.

The Father.

The Sonne.

As for the high Myſterie of three Diuine Perſons in one God *not ſo commonly reueled in the old teſtament, yet was it knowen and in ſome ſorte vttered: As Aggeus 2. v. 5. & 6.* I am with you, ſayth the Lord of hoſtes, the word that I did couenant with you: when you came out of the land of Ægypt: and my Spirite shal be in the middes of you. *VVhere, by* the Lord of hoſts, *is commonly vnderſtood* God the Father; by his ſpirite, God the Holie Ghoſt, *and the* word *may ſignifie* God the Sonne: *of whoſe Incarnation the Prophete playnly ſpeaketh in the next verſes. For in this conſiſteth the couenant betwen God and his people, that they should kepe* his word *of precepts and commandments expreſſed in the law: and he would ſend them* the word, his onlie Sonne the Second Diuine Perſon *to redeme mankind. Againe the ſame three Perſons ſeme to be diſtinguished in diuers places,* God the Father *is deſcribed according to mans ſmal capacitie, Daniel. 7. v. 9. thus*: Thrones were ſette, and THE ANCIENT OF DAYES ſate: his veſture white as ſnow, and the heares of his head as cleane wool, his throne flames of fire, his wheeles fire kindled. *He is called* Ancient of dayes, *not only becauſe he is eternal, for ſo are the other two Diuine Perſons, but this terme is attributed to the Fathet, becauſe in order he is the beginning, from whom the other two Perſons proceede [The Sonne by generation, the Holie Ghoſt from the Father and the Sonne by proceſsion.] To* God the ſonne *the ſame Prophet Daniel prayeth: ch. 9. v. 17. ſaying:* Now therfore heare ô our God, the petition of thy ſeruant, and his prayers: and shew thy face vpon thy Sanctuarie which is deſert, for thyne owne ſake: *that is, for thyne owne merites: which can only be vnderſtood of that Diuine Perſon, which is incarnate. Zacharie, 12. v. 10. God ſpeaking by the prophet ſayth:* I wil powre out vpon the houſe of Dauid, and vpon the inhabitantes of Ieruſalem the ſpirite of grace and of prayers, *which may eaſily be vnderſtood to be the promiſe of the B. Trinitie: but that which immediatly foloweth*: and they shal looke towards me, whom they pearced, *can only be ſpoken by the Second Diuine Perſon, who only is incarnate, and was pearced in his Paſſion. In the booke of* wiſdome is much written of wiſdom increated, *a terme appropriated to* God the Sonne. *eſpecially ch.2.7.8.9.and* 10.*The like in Eccleſiaſticus, ch.*1.4.24. *And ch.*51. *v.*14.*is diſtinct mention of the Father & the Sonne,* I haue inuocated (*ſayth the auctor, or anie faythful ſoule*) our Lord, the Father of my Lord. *There is likewiſe particular mention of the Holie Ghoſt in ſome places. As* 2. *Eſd.* 9. v. 20. Thou gaueſt them the good Spirite, which should teach them. *for the office of internal teaching is appropriated to the* Holie Ghoſt. *Ioan.* 14. v. 17. *and* 16. v. 13. The Spirite of truth, and he shal teach you al truth. *Ezec.*36. *v.*27. I wil put my Spirite in the middes of you, and wil make that you walke in my precepts. *Zach.* 7. v.12. The wordes which the Lord ſent in HIS SPIRITE, by the hand of the former Prophetes. *Sapient.* 1. *v.* 5. The Holie Ghoſt of diſcipline wil flye from him that feaneth. *Eccleſiaſticus* 1.*v.*9. He created her in the Holie Ghoſt. 24. v. 29. They that eate ME, shal yet hunger, and they that drinke ME, shal yet thirſt. *Where God calleth* the Holie Ghoſt (*which is receiued by grace*) *himſelſef. Becauſe al three Diuine Perſons are one God. And that there be manie Dinine Perſons in God, who is one in ſubſtance, is ſufficiently ſignified by al thoſe holie Scriptures, where God is called by the name* Elohim, *in the plural number; eſpecially ſeing this name hath alſo the ſingular number,* Eloha. *As Iob.* 12. v. 4. & 36. v. 2. *Daniel.* 2. v. 28. *Habacuc.* 1. *v.* 11. & 3. v. 3. *which laſt place ſemeth moſt painly to ſpeake of* the Sonne of God, ELOHA MITHEMAN IAVO. God wil come from Theman, *or from the South. And therfore where this word* Elohim *is vſed in the plural number (as in moſt places it is) it ſignifieth pluralitie of Perſons in God.*

The Holie Ghoſt.

Other places proue pluralitie of Perſons in God.

Chriſts Incarnation is more clerly foreshewed by the Prophetes, who aboue other conſolations, moſt eſpecially comforted the people by their prophecies of Chriſt our Sauiour. Ieremie 23.*v.*5. I wil rayſe vp to Dauid a iuſt branch, and he shal reigne a king, and shal be wiſe, and he shal doe iudgement and iuſtice in the earth. *Ch.*31. *v.*23. A woman shal compaſſe a man. *Chriſt though in bodie a litle infant, yet in powre and wiſedom was moſt perfect of al men, euen when he was in his mothers wombe. Ch.*33. *v.*14. Behold the dayes wil come, ſayth our Lord, and I wil rayſe vp the good word. *v.* 15. I wil make the ſpring of iuſtice to bud forth vnto Dauid, & he shal do iudgement and iuſtice in the earth. *Ieremies Lamentations are in greateſt part of Chriſt and his Church. And ſome part can hardly be applied to anie other. ch.* 3. *v.* 30. He shal geue the cheke to him that ſtriketh him, he shal be filled with reproches, *ch.* 4. *v.* 20. Chriſt our Lord is taken in our ſinnes. *Baruch.* 2. *v.*35. *God promiſing*

to reduce

The myſterie of Chriſts Incarnation is more frequent & more plaine in the holie Scriptures eſpecially in the Prophetes. Ieremie.

Baruch.

to reduce the people from Babylon, addeth: And I wil eſtabliſh vnto them an other teſtament euerlaſting (*by Chriſt, whoſe kingdom is for euer*) that I be their God, and they ſhal be my people. *Ch.* 3. *v.* 36. This is our God, and there ſhal none other be eſteemed againſt him. *v.* 38. After theſe thinges he was ſene vpon the earth, and was conuerſant with men. Ezechiel *peculiarly* called *by an Angel* the ſonne of man, *was therin a ſpecial figure of our Sauiour, who ſo calleth him ſelf. And the ſame prophet hath in plaine termes foreſhewed the office of Chriſt, the true Paſtor of al paſtors. ch.* 34. *v.* 25. I wil (*ſayth God by this prophet*) rayſe vp ouer them one Paſtor, who ſhal feede them, my ſeruant Dauid. *that is, Chriſt prefigured by* Dauid. *His admirable viſions in the three firſt chapters, and nine laſt perteyne properly and principally to the new Teſtament of Chriſt, and his Church, ſhewing the abundance of grace and glorie geuen by him to the elect.* Daniel. 7. *v.* 13. With the cloudes of heauen there came in as it were the Sonne of man, and he came euen to the ancient of dayes, and in his ſight they offered him. *He came euen to the ancient of dayes, becauſe in his Diuinitie he is equal to the Father: and in his humanitie he is offered to God in Sacrifice. v.* 14 His powre is eternal: and his kingdom ſhal not be corrupted. *ch.* 9. *v.* 24. Seuentie wekes (*of yeares*) are abridged, *that ſinnes may be forgeuen, grace be infuſed, prophecies be fulfilled, and the Holie one of holies be annointed. Al which belong only to Chriſt. v.* 26. After ſixtie two wekes Chriſt ſhal be ſlaine. *Aggeus* 2. *v.* 8. The deſired of al nations ſhal come. *Zach.* 3. *v.* 8. I wil bring my ſeruant the Orient. *ch.* 13. *v.* 7. Strike the Paſtour, and the ſhepe ſhal be diſperſed, *fulfilled in Chriſts Paſſion Mat.* 26. *v.* 21. *Malach.* 3. *v.* 2. Forthwith ſhal come to his temple the Dominator, whom you ſeke, & the Angel of the teſtament, whom ye deſire. *The booke of wiſdom. ch.* 2. *v.* 12. *deſcribeth the malice of the wicked againſt Chriſt.* Let vs (*ſay they*) circumuent the iuſt, becauſe he is vnprofitable to vs: and he is contrarie to our workes, and reprochfully obiecteth to vs the ſinnes of the law. *v.* 13. He boaſteth that he hath the knowlege of God, and nameth him ſelf the Sonne of God. *Eccleſiaſticus* 24. *v.* 34. God appointed to Dauid his ſeruant, to raiſe vp a king of him, moſt ſtrong and ſitting in the throne of honour for euer. *Which eternal king proceeding from Dauid can be none but Chriſt our Sauiour. And al the praiſes of Patriarches, and Prophetes (in the laſt eight chapters) conſiſt in their fayth, and expectation of Chriſt. Likewiſe the Prieſtes and people.* 1. *Mach.* 14. *v.* 28. 35. *and* 49. *ſhewed their fayth of Chriſt to come, when they eſtabliſhed Simon, and his progenie in the gouernment and highprieſthood, for euer* til there riſe the faithful Prophet, *to witte the Prophet of whom al the prophetes did ſpeake* (*Luc.* 24 *v.* 27.)

Amongſt

Ezechiel.

Daniel.

Aggeus.

Zacharias.

Malachias.

Alſo the bookes of wiſdom.

Eccleſiaſticus.

& Machabees.

Prophecies & figures of the B virgin mother of God.

Amongſt the reſt Ieremie, ch. 31. v. 23. and Ezechiel ch. 44. v. 2. make alſo eſpecial mention of ſome ſingular priuileges of the moſt excellent virgin Mother of God. Of whom alſo Iudith, and Eſther were apparent figures, who receiued ſpecial graces for the benefite of their nation, and ſo did this ſingular Virgin receiue of God moſt eminent giftes, aboue al other mere creatures, for the benefite of the whole Church.

Angeles excel corporal creatures in multitude.

And in powre.

They helpe men and are lavvfully inuocated by men.

Of Angels the celeſtial ſpirites, is frequent mention in the holie Scriptures of this age. Their multitude is innumerable, and therfore are inſinuated to men by general termes. Daniel. 7. v. 10. Thouſandes of thouſandes miniſtered to him, and tenne thouſand hundred thouſandes aſſiſted him. *And their powre is moſt great, and to men moſt profitable. An Angel defended the three children in the fornace, walking with them in the fire. Daniel. 3. v. 49 95. An other defended Daniel from the lions. ch. 6. v. 22. The ſame or an other caried Habacuc from Iurie into Babylon.* Dan. *14. v. 35. and reſtored him in his place againe. v. 38. The Archangel Gabriel inſtructed* Daniel, *ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other Angels the Patrones or Guardians of the Perſians and Grecians, prayed for thoſe countries; and S. Michael, v. 21. for the Iewes. An Angel ſpake in Zacharie, ch. 1. v. 9. An other Angel went to mete him. ch. 2. v. 3. And in reſpect of Angelical offices, both S. Iohn Baptiſt, and our Sauiour himſelf are figuratiuely called Angeles. Malach. 3. v. 1 No meruel therfore that Iudas Machabeus and his armie, 2. Machab. 11. v 6.* prayed for the aſſiſtance of a good Angel, *which was granted them. v. 8. And ſo* they went promptly, hauing an helper from heauen. *v. 10. Their like prayer had the ſame effect in an other battel. 2. Machab. 15 v. 27.*

Diuels hating God, and al mankind neuer ceaſe to tempt men to ſinne.

They ſeke to be honored vvith ſacrifice.

Contrarie to theſe glorious Angeles are other ſpirites, *at firſt created in grace, which falling into pride, and moſt obſtinate malice are perpetual enimies to God their Creator, and to al mankind, continually calumniating the workes of God, and of al his ſeruantes, wherof they are* called Diuels, *or* calumniators. *They neuer ceaſe tempting al they can to euil, ſo to bring men to eternal death: F*or by the enuie of the diuel (*Sap. 2. v. 7.*) death (*both of ſoule & bodie*) came into this world. *The iuſt ſtipend of ſinne. Al ſinnes offend God and pleaſe the diuels. But more particularly they deſire to be honored as God with* Sacrifice. *Which therfore they require to them ſelues and their* idols. *And for this ſinne of Idolatrie, aboue al others, God is moſt prouoked to wrath: & for the ſame moſt eſpecially puniſhed his people: as the Prophet Baruch (chap. 4. v. 6.) ſignifieth to the people, ſaying:* You are ſold to the Gentils. *&c.* You are deliuered to their aduerſaries: *and geuing the reaſon why, he addeth: v. 7.* For you haue exaſperated him that made you, the eternal God immolating to diuels. And not to God.

The

The ſame al the Prophetes teach, and withal that Sacrifice is the ſoueraigne ſeruice due to God only, *and not to any creature, how excellent ſoeuer. But of Sacrifice there is ſo much written, that it were ouer long and nedeles to recite the places. It importeth more to obſerue the predictions of the moſt excellent, and perfect Sacrifice of the new Teſtament. Malachie.* 1. *v.* 11. From the riſing of the ſunne (*ſayth God by this Prophet*) euen to the going downe, there is ſacrificing, and there is offered in my name a cleane oblation. *In the old teſtament they offered cattel, & birdes, by powring out their bloud about the altar, and drawing forth their bowels. For purging and clenſing wherof there was much waſhing and labour: but now in the Church of Chriſt, is* the cleane Sacrifice *of our Lords bodie and bloud, in formes of bread and wine. It is alſo in itſelf ſo pure, that it* can not be polluted (*as the old ſacricrifices were, v.* 12.) *by vnworthie Prieſtes, but is alwayes auaylable to ſome or other, ex opere operato. According to that the ſame Prophet teſtifieth, ch.* 3. *v.* 4. The Sacrifice of Iuda and Ieruſalem ſhal pleaſe our Lord. *Which is neceſſarily vnderſtood of the Chriſtians ſacrifice: for els this place were contrarie to that which God ſayd to the Iewiſh prieſtes, ch.* 1. *v.* 10. I haue no wil in you, and I wil not receiue gift at your hand. *Daniel alſo prophecieth, ch.* 9. *v.* 27. *that* in the half of the weke the hoſte and the ſacrifice ſhal fayle. *Ch.* 12. *v.* 11. The continual ſacrifice ſhal be taken away, *therby ſignifying that not only after the figure, the Sacrifice prefigured ſhould ſuccede (for els there ſhould be no daylie Sacrifice at al in the new Teſtament, which Malachie ſayth plainly there ſhal be, not in one, or in fewe places, but* from the riſing of the ſunne, euen to the going downe, *&c.) but alſo that both the old and new ſacrifices ſhould be taken away in their ſeueral times. For ſo our Sauiour (Mat.* 24. *v.* 15.) *applieth the next wordes of this prophecie,* and abomination of deſolation ſhal be ſet vp, *not only as a ſigne before the deſtruction of Ieruſalem, but alſo of the end of the world. Verified in part as in the figure, when the temple was deſtroyed, & diuers prophanations made in the ſame place: but more eſpecially ſhal be fulfilled by Antichriſt, aboliſhing the holie Sacrifice of Chriſts bodie and bloud, ſo much as he ſhal be ſuffered: as S. Hyppolitus writeth, lib. de Antichriſto. & in oratione de conſummatione mundi. Agreable to S. Ireneus. li.* 4. *c.* 32. *& li.* 5. *in fine S. Ierom. in Dan.* 12. *Theodoretus in eundem locum, and S. Chriſoſtom in opere imperfecto. Yea ſome* Hebrew Rabbins acknowlege Tranſſubſtantion, *in the Euchariſt. as R. Dauid Kimhi witneſſeth vpon theſe wordes of Oſee.* 14. *v.* 8. They ſhal liue with wheate, and ſhal ſpring as a vine: *Manie of our Doctores (ſayth he) expound this, that there ſhal be mutation of nature in wheate, in the times of our Redemer Chriſt.*

Sacrifice is the proper ſeruice of God.

Sacrifice of the new teſtament, in al places.

More pure and excellent then the old.

The old ceaſed and the new ſucceded.

which ſhad alſo be abandoned by Antichriſt.

Tranſſubſtantiation confeſſed by Rabbins.

This Rabbi Dauid alſo, and the Chaldee Paraphraſis expound Ezechiels

Baptiſme.

propheecie, ch.36. v.25. I wil powre out vpon you cleane water, *of the remiſſion of ſinne, though they ſignifie not by what particular meanes. Which Chriſtian* Doctors *vndoubtedly explicate of* the Sacrament of Baptiſme. *And likewiſe his other prophecie, ch. 47. v. 1.* waters iſſued forth vnder the threſhold of the houſe towards the Eaſt, *can not be vnderſtood of anie other waters then of Baptiſme.*

Penance.

The puriſications, oblations, *and other workes of penance practiſed by the people, after their returne from captiuitie, written. 2. Eſd. 9: 10. 13. teſtifie their obſeruation of the law in this point, by which* the Sacrament of penance *in the new teſtament was prefigured.*

Holie orders.

In like ſorte the continuance of Prieſthood, *and prieſtlie functions is manifeſt in the bookes of Eſdras, and of other Prophetes, which prefigured* the Sacrament of holie Orders, *in the Church of Chriſt.*

Feaſtes.

In theſe times alſo the feaſtes *inſtituted by the law, were obſerued with more or leſſe ſolemnitie, as time, place, and other opportunities ſerued. As Eſdras teſtifieth. li. 1. c. 3. v. 2.* Ioſue *(the highprieſt)* and Zorobabel *(the duke) after their returne from captiuitie,* built an altar *(notwithſtanding the threates of infidels)* and offered vpon it holocauſt to our Lord morning and euening. And they made the ſolemnitie of tabernacles, and other feaſtes, as wel in the Calendes, as in al the ſolemnities of our Lord, *though the temple was not yet built againe (v. 6.) And afterwards vpon new occaſion,* Iudas Machabeus, *1. Mach. 4. & 2. Mach.* 10. *inſtituted a new feaſt, which our Sauiour obſerued. Ioan.* 10. *v.* 12.

Faſtes ordinarie.

And extraordinarie.

The like obſeruation was kept of faſtes. *For amongſt the feaſtes which were al duly performed (1. Eſd. 3. v. 5.) one was of* Expiation *which conſiſted in* faſting from euen to euen. *Leuit. 23. Num. 29. And beſides the ordinarie, Eſdras appointed a peculiar faſt for ſpecial purpoſes, 1. Eſd. 8. v. 21.* And I proclamed *(ſayth he)* a faſt, beſide the riuer Ahaua, that we might be afflicted before the Lord our God: and might deſire of him a right way for vs, and our children. *And (v. 23.)* we faſted and beſought our God hereby: and it fel out proſperouſly vnto vs. *Againe, 2. Eſd. 9. v. 1.* The children of Iſrael came together in faſting, and ſackclothes, and earth vpon them. *See more of faſting Iudith. 4. & 9. Eſther 5. & 14. Zachar. 8. And of abſtinence from certayne meates according to the law, Daniel 1. & 9. Iudith. 10. & 12. 2. Mach. 6. & 7.*

Abſtinence.

Forme of good life preſcribed in the ſapiential bookes.

More generally the whole forme of good life *is excellently preſcribed in the bookes of wiſdom and Eccleſiaſticus. Where vnder the general vertues* of Wiſdom *and* Iuſtice, *al are admoniſhed to ſeeke diligently to know God, and to ſerue him. As much as to ſay, to haue fayth and good workes: the two feete, and legges, on which the godlie walke vnto life euerlaſting. Let one ſhorte ſentence here ſerue for example (wiſhing al men to reade more*

in the

in the bookes themſelues) Sap. 6. v. 18. 19. & 20. is this gradation. The beginning of wiſdom is the true deſire of diſcipline; the care of diſcipline is loue; & loue is the keeping of her lawes: and the keping of the lawes is the conſummation of incorruption: & incorruption maketh to be next to God. *Theſe are the ſteppes from earth to heauen, from this vale of miſeries to eternal happines. firſt A* true *and ſincere* deſire of diſcipline, *or of Gods true ſeruice*: 2. *This deſire* or care of diſcipline *bredeth* loue *of God*: 3. loue is the keping of lawes, *the commandments of God: for he that ſayth he loueth God, and kepeth not his commandments is a liar*: 4. keping the lawes is the conſummation of incorruption: *making the ſoule perfect in vertues, and free from corruption of ſinnes*: 5. and *this* incorruption maketh to be next to God, *ioyning man with God, which is the perfect beatitude of eternal life. And ſo he concludeth, v. 22.* Therfore (*from firſt to laſt by degrees*) deſire of wiſdom leadeth to the euerlaſting kingdom. *Yet muſt we vnderſtand that neither the firſt ſteppe of good deſire, nor anie of the reſt is in a mans owne powre as of himſelf, ſo much as to thinke a good thought, but Gods grace preuenteth ſturreth men vp, and continually aſſiſteth, in al good beginninges progreſſe, and perſeuerance, as the ſame diuine auctor teacheth a litle before, v. 14.* wiſdom preuenteth them that couete her, that she firſt may shew herſelf vnto them. *Then to admitte, or refuſe is in their powre, that haue good motions. And therfore ſinne is rightly imputed, and damnation iuſtly inflicted vpon the wicked, because as Nehemias (2. Eſd. 9. v. 17.) teſtifieth of the vngratful people,* they would not heare. And they hardened their neckes, and gaue the head to returne to their ſeruitude, as it were by contention, *or ſtriuing againſt God, through their owne free wil; which appeareth here to remaine in ſinners. On the other ſide the ſame Nehemias in confidence of reward for good workes, and of his voluntarie cooperating with Gods grace, feared not to pray (2. Eſd. 5. v. 19) in theſe wordes:* Remember me my God to good, according to al thinges which I haue done to this people.

The aſcending by ſteppes from earth to heauen.

1. Ioan. 2.

2. Cor. 3.

VVithout Gods grace preuenting, no man can thinke or do anie thing meritorious.

Confidence of good vvorkes done in grace.

Some men moreouer beſides the commandments of the law, voluntarily profeſſed a peculiar ſtate of holie life, a plaine figure, or rather an example of Euangelical counſels. As in the former ages the Nazerites, whoſe rule is preſcribed Numeri 6. practiſed by Sampſon (Iudic. 13.) and Samuel (1. Reg. 1.) and the Rechabites (Iere. 35.) ſo in this laſt age next before Chriſt the Aſſideans, *or* Eſſeni. 1. *Mach. 2. v. 42. of whom Iudas Machabeus in his time was head or captaine. 2. Mach. 14. v. 6. Ieremie the prophet (ch. 16. v. 2.) by Gods ordinance liued ſingle vnmaried al the time of the captiuitie.* Thou shalt not take a wife, and thou shalt not haue ſonnes and daughters in this place: *towitte, in Ieruſalem. Neither did he marie*

Voluntarie vovves like to Euangelical connſels.

Perpetual virginitie.

when he was afterwardes in Ægypt. But of his owne accord remayned a virgin al his life, as S. Ierom writeth, li 1. aduerſ. Iouinianum.

Prayers of Sainctes.

Prayers of Sainctes after they are departed from this world is manifeſtly deduced of the ſacred text, Iere. 15. v. 1. of Moyſes and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were conſeqnently to be heard in ſome other caſe. And more expreſly. 2. Mach. 15. v. 12. & 14. is recorded that Onias, and Ieremie did pray for al the people, and for al the holie citie. *Reuerent* eſtimation of Reliques, *and other holie thinges is manifeſt by the fact of the ſame Prophet Ieremie, who by Gods ordinance (2. Mach 2. v. 1. & 5.)* hid the holie fire, and the Tabernacle, and the Arke, & the Altar of incenſe in a caue. *that they should not be prophaned by infidels ranſaking Ieruſalem, and the temple: Other* holie *ornaments alſo, and* veſſeles *were reſtored by the fauorable king Cyrus, 1. Eſd. 1. v. 7. & ch. 8. v. 30. In figure alſo of* the holie Croſſe *on which Chriſt was to redeme mankind,* thoſe that mourned for the abominations in Ieruſalem (*Ezec. 9.*) vvere ſigned in their foreheades vvith *the letter* Thau, *or. T. and ſo were ſaued from the common ſlaughter of the vnſigned.*

Reliques.

Holie veſſeles.

Signe of the Croſſe.

Prayer for the dead.

Prayer and Sacrifice for the dead *is likewiſe clere, 2. Mach. 12. v. 43. &c. if either the text may be admitted for Canonical, ſaying (v. 46.)* It is a holie and healthful cogitation to pray for the dead; *or for good teſtimonie of Iudas fact; being Highprieſt, and doing that which the whole Church practiſed, and which the Iewes yet obſerue to this day.*

Reſurrection.

Of the General Reſurrection, *is good teſtimnie in the ſame place v. 43. and 44. as the ground of Iudas his pietie towardes the dead,* wel and religiouſly thincking of the Reſurrection. For vnles he hoped that they which were ſlaine should riſe againe, it should ſeme ſuperfluous, and vaine to pray for the dead. *But ſeing he did beleue the Reſurrection, he did right wel and piouſly. And ſeing the beleefe of reſurrection is true, it foloweth, as this auctor inferreth, that it is a holie thing to pray for the dead.*

Iudgement.

Malachie the laſt of the Prophetes, in the laſt chapter foresheweth, and deſcribeth the General iudgement, *in the end of this world: wherin the wicked shal be condemned, and the iuſt eternally rewarded.* Which day shal come (*ſayth he*) kindled as a ſurnace. Al that do impietie (*dying in that ſtate*) shal be ſtubble, and that day shal inflame them. And there shal riſe to you that feare my name, the Sunne of iuſtice, and health in his winges, *or glorious beames, healing and curing al bodylie infirmities, and defectes. Before which day he foretelleth of two ſignes, v. 5.* The coming of Elias *the Prophet. and. v. 6. & the* conuerſion of the Iewes to Chriſt. *And thus much may here ſuffice, for particular pointes of religion in this age.*

Euerlaſting puniſhment. and eternal reward.

The coming of Elias, & conuerſion of the Iewes.

It

The ſtate of the Church in the times of heathen Monarchies, in general.

It reſteth to view the ſtate and gouernment of the Church in this time. Which may be conſidered according to the foure Monarchies of heathen nations: the Chaldees, the Medes & Perſians; the Grecians; and the Romanes: Vnder the Chaldees, whoſe Emperial citie was Babylon, they were in captiuitie ſeuentie yeares. By the Medes and Perſians (for that Monarchie conſiſted of thoſe two nations) they were releaſed from captiuitie with manie fauoures, yet ſometimes afflicted. Vnder the Monarchie of the Grecians, they were partly in extreme perſecution of Antiochus Epiphanes, *and of other Grecian kinges and princes, partly in warres for defence of Gods lawes. Before and after which perſecution and warres, as wel vnder the Grecians, as the Romans til Chriſts Paſſion the Church was for moſt part in peace, yet ſome times afflicted. But omitting manie intricate difficulties about the times and reignes of ſundrie heathen kinges, it wil ſuffice our purpoſe to ſhew the general ſtate of the Iewish nation, with their owne particular gouerners ſpiritual and temporal, with more or leſſe fauour of forreine Princes.*

Their ſtate in the captiuitie.

First therfore concerning their eſtate in their captiuitie in Babylon, we may here obſerue Gods prouidence, in that before the citie and temple of Ieruſalem were deſtroyed, and the whole nation made captiue, Ioachin (*otherwiſe called Iechonias) the ſonne of Ioachaz (who was alſo called Iechonias)* king of Iuda was tranſported into Babylon, and his mother, *and manie other principal perſons.* 4. *Reg.* 24. v. 15. *Likewiſe* Ioſedech ſonne of Saraias highprieſt (1. *Paral.* 6. v. 15.) was caried into Babylon. *And in the meane time* Sedecias (*vncle to Ioachin) reigned in Iuda, who in the eleuenth yeare, was taken and caried captiue into Babylon, and there died, Ioachin yet liuing in priſon. And Saraias the Highprieſt with others, was ſlayne in Rebla, when Ieruſalem was deſtroyed.* 4. *Reg.* 25. v. 18. & 21. *To whom Ioſedech ſucceded in the highprieſthood. So that both the iſſue of Dauid, in the right line of our Sauiours genealogie, and the Highprieſt of Aarons ſtocke, were in Babylon before the whole bodie of the nation was brought thither. This* Iechonias (*or Ioachin) remained in priſon, til the death of Nabuchodonoſor, the ſpace of thirtie ſeuen yeares, and was then deliuer'd by Euilmerodach, and by him entertayned courteouſly as a prince,* 4. *Reg.* 25. v. 27. *He maried there and had iſſue* Salathiel; *and Salathiel had* Zorobabel. *Who together with* Ioſue *ſonne of Ioſedech highprieſt, &* Eſdras, Nehemias, *& others recited* 1. *Eſd.* 2. conducted the children of Iſrael from Babylon into their countrie. *There were alſo in a former tranſmigration* Daniel, *and the other three children* Ananias, Miſael, & Azarias, (*of the royal or principal bloud*) in the third yeare of Ioakim (*otherwiſe called Eliacim ſonne of Ioſias.* 4. *Reg.* 23. v. 34) king of Iuda. *Dan.* 1. v. 1. 6. *Theſe with others were caried as hoſtages into Babylon, and brought vp more liberally. Where ſeruing God ſincerely, abſtayning from vnlawful*

King Iechonias, and Ioſedech Highprieſt vvere in Babylon before the vvhole nation vvas captiue.

Iechonias intertayned in captiuitie as a prince.

Daniel vvith other three children were caried before anie of the kinges into Babylon.

meates,

They vvere ſingularly eſteemed.

Sometimes in danger.
But preſerued by God.

meates, were protected by God, much alſo eſtemed and promoted in that place. For Daniel about the age of twelue yeares, conuinced the two wicked Iudges, and deliuered Suſanna from their cruel handes. Dan. 13. And afterwardes for declaring and interpreting the kings dreame (Dan. 2.) *and excellent wiſdom, and gift of prophecie was admired by al, aduanced by the king: but maligned by certaine enuious ſorcerers, and great men. Wherby he was ſometimes in great danger, but ſtil deliuered by Gods powre protecting him.* Dan. 6. *&* 14. *The other* three children *were likewiſe* aduanced. *Dan. 2. v. 49. and therfore by diuers enuied, and* for refuſing to adore an idol *ſet vp by Nabuchodonoſor were* caſt into *a hote burning* furnace, *and there preſerued. Dan. 3.*

Ieremie prophecied in Ieruſalem and in Ægypt,

Ieremie, who before this time begane to prophecie whiles he was a childe, (Iere. 1.) continued in the time of captiuitie, in Ieruſalem and Iurie, with much affliction, and ſtil prophecying finally dyed in Ægypt. Baruch *his ſcribe, and alſo a Prophete, went ſometimes into Babylon, and returned into Iurie (Baruch. 1.) inſtructing and exhorting the people.*

Ezechiel and Daniel in Babylon.

Ezechiel *was caried with king Iechonias, and Ioſedech into Babylon, and there prophecied (ch. 1. v. 2.) part of the ſame time with Daniel, in great part the ſame thinges with Ieremie. And during the captiuitie, king Iechonias, Ioſedech the highprieſt, Ieremie, Baruch, Ezechiel prophetes, & innumerable others (ſome Martyres, and manie Confeſſors) parted from this world. But Daniel yet liued. And in place of Ioſedech Highprieſt Ioſue ſucceded, and the progenie of king Iechonias continuing in Salathiel, and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine princes in the next Monarchie of the Medes and Perſians.*

The Monarchie of Medes and Perſians.

Cyrus licenſed the Ievves to returne and build vp their temple.
Prophecie of Chriſt: after ſeuentie vveekes.

For when Darius *king of Medes had ſlaine Baltazar king of the Chaldees, and ſo poſſeſſed Babylon, with the whole countrie he* brought the Monarchie to the Medes & Perſians. *Dan. 5. v. 31. and within the ſpace of one yeare he dyed; and Cyrus ſucceding granted leaue to al the Iewes to returne into Iurie; and there to build vp their temple, and citie of Ieruſalem, which Nabuchodonoſor had deſtroyed. At which time Daniel had his viſion, that* Chriſt *our Sauiour should come into the world,* within ſeuentie weekes *(of ſeuen yeares to the weke, that is, in foure hundred ninetie yeares) after the perfect finiſhing of the temple. and citie.* Dan. 9. v. 24. *&* 25. *But* when they were ſo built againe, *that the wekes beganne to be counted, is very obſcure: as it was the wil of God, that the prophecie, being certayne in itſelf, should not be ouer clere to euerie mans vnderſtanding, but as likewiſe manie other* prophecies, shut and ſealed. *Dan. 12. v. 6. 9. 13.*

Mardocheus.
Eſther.

In this time of the Medes and Perſians Monarchie, Mardocheus *remayning in Chaldea, after the relaxation* had that viſion *in a dreame, Eſther. 11. after which folowed the hiſtorie of him, &* Quene Eſther, *and* *wicked* Aman; *with the danger and deliuerie of al the Iewes in thoſe partes.*

Aman.

Some thinke it likewiſe probable, that the hiſtorie of Iudith happened after the captiuitie; though others ſuppoſe that it was in the time of Manaſſes king of Iuda. which not being our purpoſe to diſcuſſe and decide, we wil paſſe to thinges more certayne.

Iudith.

The prophetes Aggeus *&* Zacharias *nere twentie yeares after the relaxation, earneſtly exhorted the princes & people to build vp the temple which had bene begunne, and now was neglected vpon vaine feare, thincking,* the time was not yet come of building the houſe of our Lord. *Aggeus.* 1. *v.* 2. *Wherupon* the prophet reproueth them, *expoſtulating thus:* Why, is it time for you to dwel in embowed houſes, and this houſe (*of our Lord*) deſert? *And aſſureth them. v.* 10. that their ground *ſhould remaine barren, and ch.* 2. *v.* 15. *their* ſacrifices vngratful, til they ſhould build the temple: *promiſing moreouer that this new temple ſhould be more glorious by Chriſts perſonal preſence therin, then the former temple built by Salomon. But eſpecially the Church of Chriſt prefigured by the temple, ſhould farre excel the Synagoge of the old teſtament. ch.* 2. *v.* 10. Great ſhal be the glorie of this laſt houſe more then of the firſt. *Which Zacharie confirmeth inuiting the Gentiles to come, and the Iewes to returne into Chriſts Church: ch.* 2. *v.* 6. O flee out of the land of the North, ſayth our Lord, becauſe into the foure windes of heauen, haue I diſperſed you. v. 7. O Sion flee thou that dwelleſt with the daughter of Babylon. *And by diuers other viſions and prophecies they forſhew the conuerſion of the Gentiles, and reiection of the Iewes for their obduration, but in the end they alſo ſhal be conuerted.*

Aggeus and Zacharias.

The Church more glorious in the nevv teſtament.

Malachie prophecied after the finiſhing of the temple, exhorting al to offer their ſacrifices with puritie of hart, reprehending both prieſtes and people for not ſo doing. ch. 1. *He alſo foreſheweth the reiection of the Iewes, & calling of the Gentiles, with the change of the old ſacrifices, and inſtitution of a new farre more excellent, and more effectual, to be offered* euerie where (*v.* 10. *&* 11.) *He concludeth his prophecie ch.* 4. *foretelling the terrible day of Iudgement, and* life or death euerlaſting.

Malachie.

Theſe later prophetes yet liuing, as Ioſephus, Euſebius, Theodoretus and others teſtifie in their hiſtories, the Grecians obtained ſo great a Monarchie by king Alexander the Great of Macedo, that being parted after his death amongſt manie, yet al were great kingdomes, ſome longer ſome ſhorter time. In the beginning wherof when king Alexander came to Ieruſalem, as Ioſephus writeth. li. 11. *c.* 8. *Antiquit.* Iaddus *the* highprieſt *going forth in his pontifical attyre to mete him, the ſame king ſtraightwayes fel downe at his feete with al reuerence. And being demanded by his freindes, the princes of his armie, why he ſo much honored the highprieſt, he anſwered, that he honored*

The Grecian Monarchie.

King Alexander honored Iaddus the Highprieſt.

The ſchiſmatical temple in Garizim.

An other ſchiſmatical temple in Ægypt.

The Seuentie two Interpreters.

nored not the man for himſelf, but for his office, and God in him, who had appeared to him in ſlepe in that very habite, and ornaments, when he in Macedonia diſcourſed in his minde of making battel againſt the Perſians, promiſing him aſſured Victorie. Shortly after this it happened, that Manaſſes an Apoſtata highprieſt, by interceſſion of Sanaballat, whoſe daughter he had vnlawfully maried, obtayned licence to build a temple in Garizim, which the Samaritanes afterwards pretended to be more ancient then the temple of Ieruſalem, againſt which our Sauiour gaue ſentence. Ioan. 4. v. 22. It was alſo decided by king Ptolomeus *in Alexandria (as Ioſephus witneſſeth. li. 13 c. 6.) by way of arbitrament, finding that the temple of Ieruſalem, and the Highprieſtes therof had a perpetual ſucceſſion from Salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpoſe, ſeing there was no ſucceſſion, that temple being lately built. Neuertheles the ſame Ptolomeus to gratifie Onias an other Apoſtata, ſonne of good Onias Highprieſt and Martyr, (2. Macab. 4. v. 34.) gaue leaue to build an other temple in Ægypt, which ſtood likewiſe in ſchiſme againſt the true temple of Ieruſalem, wreſting to their purpoſe the prophecie of Iſaie. ch. 19. v. 19.* In that day there shal be an altar of our Lord in the middes of Ægypt. *Which S. Ierom ſheweth to be vnderſtood of the Church of Chriſt. Before this laſt ſchiſmatical temple, and after the former were the Seuentie two Interpreters, or Tranſlators of the Hebrew* Bible *into Greke, of whom S. Ierom and al ancient Fathers ſpeake much, & eſteme of very great & Canonical auctoritie.*

Prophane lerning floriſhed amongſt the Grecians, but they erred excedingly in matters of Religion.

Primum principium.

Summum bonum.

Pithagorians.

Stoikes.

In the time of the Grecians Monarchie, prophane lerning floriſhed more then before, and Philoſophers abunded, but differed excedingly amongſt them ſelues, and al erred in the principles both of Natural & Moral *knowlege. For wheras in dede God omnipotent was the only maker of the whole world, and al thinges therein, al theſe Philoſophers ſuppoſed and taught, that ſome material thing was coeternal with God: and ſo they put the ſame thing to haue bene the beginning of al other thinges. Which ſome ſay was the water, ſome the Ayre, ſome the Earth, ſome the Fyre, ſome al theſe foure Elements, ſome the Atomos, or indiuiſible ſmal bodies, ſome one thing ſome an other. Wherof* S. *Epiphanius writeth in compendio contra hæreſes. And the like abſurde conceiptes they had of the chiefe Good, or* Summum bonum. *Which* the Pithagorians thought *to be nothing els but a certayne immortalitie of* the ſoule, *and ſo, as it may ſtil be in a bodie. And therfore ſeing both men and beaſtes do dye, they held opinion, that when a ſoule* parteth out of one bodie, *it goeth* into an other. *Yea and maketh* tranſmigration from one ſpecies *or kind* to an other. *As from a mans bodie into the bodie of a horſe, or an oxe; and contrariwiſe from a brute beaſt into a man againe, and from one beaſt into an other.* The Stoikes put the chiefe good in vertues, *but could reach no further then to a certayne contentment of ioy in*

their

their minde, not knowing the reward of vertues to conſiſt in ſeeing God. Platonikes, or Achademikes *conceiued more of God, and pure ſpirites, but thought both corporal and ſpiritual creatures were coeternal with God. The* Peripatetikes *placed the* chiefe good, or felicitie *in the* aggregation *of beſt* ſpiritual, corporal, and worldlie thinges *together. The Epicures eſteemed carnal and bodilie pleaſures aboue al. And al theſe and their folowers iudged ſo diuerſly of the right true felicitie, contradicting and condemning ech others opinions, that they were multiplied into innumerable Sectes. As S. Auguſtin declareth out of Marcus Varro: and oppoſeth againſt them al, the one aſſured fayth and iudgement of Gods Church, in his 19. booke de ciuit. Dei. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their* cogitations are vaine, which wil haue happines to be in anie other thing but in ſeing God; *or to be obtained by anie other meanes, without Gods grace And not only before & ſince, but alſo in the ſame times the* auctors of *The Bookes of* wiſdom & Eccleſiaſticus *taught right doctrine againſt thoſe erronious Philoſophers.*

Achademikes.

Peripatetikes.

Epicures.

The aſſured fayth of the Church, the citie of God.

Pſal. 93

1. Cor. 3.

For profeſſion alſo of true fayth and religion the Machabees both ſuffered, and labored moſt notably, when king Antiochus *Epiphanes* (*1. Mach. 1. v. 43.*) wrote to al his kingdom, that al the people ſhould be one, and euerie one ſhould leaue his owne law. And whoſoeuer ſhould not doe according to the word of Antiochus they ſhould dye. *Againſt which moſt wicked decree, and cruel execution therof, Gods grace ſo abunded that* (*v. 65.*) manie of the people of Iſrael, determined with themſelues, that they would not eate the vncleane thinges: and they choſe rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & ſo were murthered: *As is more particularly recorded, 2. Mach. 5. v. 14. how* there were in the ſpace of three dayes foureſcore thouſand ſlayne, fourtie thouſand inpriſoned, & no leſſe ſold. *After this with more pretence of iuſtice, but with more malice, endeuoring to terrifie others, & to draw them to yelde, or make ſhew of conformitie to wicked lawes, ch. 6. v. 10.* Two wemen were accuſed to haue circumciſed their ſonnes, whom when they had led about through the citie, with the infants hanging at their breaſtes, they threw downe headlong by the walles. *And v. 11.* other people were burnt with fire, for ſecretly keping the day of the Sabbath. *Thirdly. v. 18.* Eleazarus *being vrged to eate ſwines flesh, and intreated by his familiar freindes, to make ſhew of conformitie, would neither eate, nor feyne to eate it, but* dyed moſt conſtantly, leauing an example of vertue & fortitude. *Fourthly* ſeuen bretheren and their mother (*2 Mach. 7.*) *yelded alſo their liues in moſt glorious Martyrdom, becauſe they would not yelde conformitie to wicked lawes.*

The Machabees profeſſed the ſame.

Antiochus his Edict.

Martyres for this fayth.

For circumciſion.

For keeping the Sabbath

For abſtayning from ſvvines fleſh.

Holie vvarres for the Church and religion.

Matthathias.

After which heroical conſtancie in ſuffering, it was alſo Gods prouidence, that others should shew their fortitude, in deliuering his Church from theſe calamities and dangers. For Matthathias *of the tribe of Leui, and ſtocke of Aaron Prieſt, and (after the apoſtaſie of Iaſon. li.2.c.4.v.10.)* Highprieſt, *lamenting the pitiful ſtate of Gods people, with reſolute mind, and inuincible corege reſiſting wicked Antiochus (1. Mach.2.) of iuſt Zele with his owne handes* ſlew one, *who for feare of death* was readie to offer ſacrifice to idols, *& withal* killed the kings commiſſioner, *who came to compel men to committe idolatrie : and then gathered troupes to defend ſo holie a cauſe. Againſt whom the enimies fighting on the ſabbath dayes killed manie, which of ſcruple would not reſiſt. But vpon further conſideration, the reſt reſolued to defend themſelues alſo on the ſabbath day, if they were aſſaulted.*

Iudas Machabeus.

A religious prayer.

The temple clenſed.

Next to him ſucceded his ſonne Iudas Machabeus *in both the offices of* Highprieſt & General captaine: *who(as good order required(firſt* purſued the wicked (*towitte amongſt his owne ſubiectes*) inquiring them out, and ſuch as trubled his people, them he burned with fire. 1. *Mach.3.v.5.* and his enimies were repelled for feare of him : al the workers of iniquitie were trubled : and ſaluation was directed in his hand. *For he and his folowers 2. Mach.8.v.2.* inuocated our Lord, that he would haue reſpect to his *owne* people; the temple; the citie; heare the voice of bloud crying vnto him, remember the moſt vniuſt deathes of innocentes, and the blaſphemies done to his name. *So* he with a few (*hauing made this preparation by prayer*) ouerthrew the armies of Antiochus, with their foure principal captaines Apollonius (*1. Mach.3. v.11.*) *and* (*v.23.*) Seron, (*ch.4.*) Gorgias, *and* Lyſias. *Then clenſing the temple (v.36. & li.2.ch.10.) renewed the holie veſſels, which were deſtroyed by Antiochus, and dedicated a new altar. v.47. & 56.*

Antiochus dyed miſerably.

Nicanor slaine.

Iudas dyed gloriously.

And whiles Iudas with his bretheren deliuered the people from al bordering enimies. 1. Mach.5. & li.2. ch.10. & 11. Antiochus Epiphanes *li.1.c.6. & li.2.ch.9.* dyed moſt miſerably. *And his young ſonne* Antiochus Eupator reigned. *Againſt whoſe captaines Iudas had ſtil more victories. li.2.ch.12. & 13. Then folowed the laſt battel of* Nicanor *ſent by king Demetrius, where he was* ſlaine *by Iudas forces, in the middes of his armie. li.1.ch.7. & li.2.ch.15. wherof Demetrius hearing ſent new forces with Bacchides and Alcimus, and more then two partes of Iudas ſmal campe fleying away, he with only eight hundred. li.1.ch.9. ſetting vpon the enemies defeated the ſtrongeſt part of their armie: but an other part coming at his backe, great ſlaughter was made on both ſides, and* Iudas *after manie heroical actes was now* ſlaine in battel, *dying* with moſt renowmed glorie. *v.18. al good men lamenting his death.*

After him Ionathas *his brother ſucceded* Highprieſt, and general captaine, *ch.* 9. *v.* 28. *who managing the common affayres with great wiſdom, pietie, and corege, the wicked vſurper* Alcimus, *who not long before ſwearing that he would not hurt the Aſſideans, preſently killed threeſcore of them in one day. li.* 1. *ch.* 7. *v.* 15. *and beginning to deface the temple, was ſodenly ſtrooken with a palſie, and* dyed miſerably, *li.* 1. *ch.* 9. *v.* 54. *Ionathas proſpering againſt the enimies confirmed league with the Romanes and Lacedemonians, ch.* 12. *At laſt was deceiued, and both he and his ſonnes were trecherouſly ſlaine by Tryphon, ch.* 13. *So* Simon *his brother was made* Highprieſt, *and* captaine general *by publique conſent. ch.*14 *Who after manie noble actes, ch.* 15. *was alſo vilanouſly ſlaine with two of his ſonnes, by his ſonne in law Ptolomee. And his other ſonne* Ioannes Hyrcanus *ſucceded, ch.* 16. *In his dayes the Iewes in Ieruſalem writte to their bretheren in Ægypt, exhorting them not to frequent the ſchiſmatical temple in Ægypt, but to kepe the feaſtes which were inſtituted in Ieruſalem. Thus much of the trubleſome ſtate of the Church, reduced to peace by the Machabees.*

Ionathas.

Altimus dyed miſerably.

Simon.

Ioannes Hyrcanus.

Shortly after which time, the Romane kingdom hauing bene often increaſed in the ſpace of nere ſeuen hundred yeares from the building of Rome, was by Pompeius the great, ſubduing the Eaſt countries, extended ſo farre, that as Plinie writeth. li. 7. *c.* 26. *Aſia Minor was now as it were the middle part, which before was the vttermoſt borders of their dominions. And the ſame Pompeius, amongſt the reſt, taking Ieruſalem, brought* the Iewes vnder the Romane Empyre, *nere foureſcore yeares before Chriſt. Vnder whom they enioyed ſome liberties, til* Herod *Aſcalonita a ſtranger borne* (*his father an Idumean, his mother an Arabique*) *was firſt made gouernour of Galelee, then Tetrach of Iudea, and afterwards king therof. Who being aduanced by the Romanes to royal dignitie, endeuouring by ſundrie benefites to get the peoples fauoure, amongſt other thinges enlarged and adorned their Temple, making it as it were a new edifice, in compariſon of that which was built after the captiuitie: yea more excellent as ſome thinke, then that which Salomon built. But this new king made ſaile of ſpiritual offices. Namely he ſold the office of the Highprieſt for money, and that from yeare to yeare, or for ſhorte and limited time. In him was fulfilled the prophecie of the Patriarch Iacob, Gen* 49. *geuing it for a ſigne that Chriſt our Redemer ſhould preſently come into this world, ſaying:* The ſcepter ſhal not be taken away from Iudas, and a duke out of his thigh, til he do come that is to be ſent, and the ſame ſhal be the expectation of the Gentiles. *And therfore Herod hearing by the Sages, that the true king of Iewes was borne, in extreme furie murdered the innocent Infantes. Mat.* 2. *And ſo both Iewes and Gentiles were admoniſhed that the* Meſſias *was borne* of the *ſeede, and* right line of King Dauid. *Whoſe Genealogie before the captiuitie we noted in*

The Romane Monarchie.

Herod the firſt ſtrange king of the Iewes.

He enlarged the temple. But ſold the office of Highprieſt.

This king was a ſigne of Chriſts coming.

the

pag. 939.

The genealogie of Chriſt from the captiuitie.

the fifth age of the world to Ioachaz *ſonne of Ioſias. Now therfore to proſecute the ſame, we muſt obſerue, that wheras S. Mathew ſayth:* Ioſias begate Iechonias, *by this Iechonias he meaneth Ioachaz, otherwiſe called Iechonias; or els he aſcribeth the nephew to the grandfather as his ſonne. For Ioſias was ſlaine at leaſt eleuen yeares before Iechonias the father of Salathiel was borne. And this later* Iechonias *was alſo* called Ioachin, the firſt of the third Teſſaradechad, *ſo the ſecond* Salathiel. *the* 3. Zorobabel: 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioſeph. the huſband of Marie, of whom was borne *the fouretenth,* IESVS CHRIST. *And this knowen by tradition, not written before S. Matthewes Goſpel.*

Succeſſion of Highprieſtes.

pag. 713. 939.

The ſucceſſion alſo of the Highprieſtes, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Ioſedech, who was Highprieſt in the captiuitie, after that his father Saraias was ſlaine, 4. Reg. 25. v. 18. continued, as partly by holie ſcriptures, the reſt by other auctors appeareth in this order: After the ſame Ioſedech, *his ſonne* Ioſue, *then* Ioachim, Eliachim, Eliaſib, Ioiada, Ionathan, Iaddus, *in the time of king Alexander:* Onias *the firſt,* Simon Priſcus, Eleazarus, *by whom the Seuentie two Interpreters were ſent to king Ptolomeus Philodelphus.* Manaſſes, *who became an Apoſtata,* Onias *the ſecond,* Simon *the ſecond, of whom is worthie mention, Eccli. 50.* Onias *the third, whoſe brother Iaſon obtayned the office of the king by ſymonie, and became an Apoſtata, ſo was neuer lawful, neither thoſe that folowed him. Menelaus of the tribe of Beniamin. Liſimachus his brother, & vicar. Alcimus though of Aarons ſtocke, yet for his Apoſtaſie vnlawful. Al which time the true Highprieſtes were of the Machabees,* Matthathias *& his ſonnes* Iudas, Ionathas, *and* Simon, *his ſonne* Ioannes Hyrcanus.

The true ſucceſſion continued alſo in the times of vſurpers.

Then Ariſtobulus, Alexander, *an other* Hyrcanus, *in whoſe time Pompeius tooke Ieruſalem,* Antigonus, *after whom Herod put* Anaelus *in the office for money. And ſo the reſt or moſt of them that folowed were ſymoniacal.* Ariſtobulus, Ioſue, Simon, Mathias, Ioſephus, Iozarus, Eleazarus, Ioſue, Anna, Iſmael, Eleazarus, Simon, *and* Caiphas. *Who in councel (Ioan. 11. v 49.) gaue ſentence (which himſelfe vnderſtood not)* that it was expedient, that one man dye for the people, and the whole nation periſh not. *Which the holie Euangeliſt aſcribeth to his office,* being highprieſt of that yeare, he prophecied that IESVS ſhould dye for the nation: and not only for the nation, but to gather into one the children of God, that were diſperſed.

A petition to IESVS CHRIST.

IESVS REDEMER, *correct in vs our errors, gather the diſperſed, conſerue them that are and ſhalbe gathered, make al one flocke in one fould vnder one Paſtour, thy ſelfe* IESVS CHRIST. *To whom with the Father, and the Holie Ghoſt be al thankes, praiſe, honour, and glorie, now and for euer and euer.* AMEN.

The prayer of Manaſſes, vvith the ſecond & third Bookes of Eſdras, extant in moſt Latin and vulgare Bibles, are here placed after al the Canonical bookes, of the old Teſtament: becauſe they are not receiued into the Canon of Diuine Scriptures by the Catholique Church.

THE PRAYER OF MANASSES KING OF IVDA, WHEN HE WAS HELD CAPTIVE IN BABYLON.

2. Paral. 33. v. 12.

LORD omnipotent God of our fathers, Abraham, & Iſaac, and Iacob, and of their iuſt ſede, which didſt make heauen and earth: with al the ornamentes of them, which haſt bound the ſea with the word of thy precept, which haſt ſhut vp the depth, and ſealed it with thy terrible and laudable name: whom al thinges dread, & tremble at the countinance of thy powre, becauſe the magnificence of thy glorie is importable, & the wrath of thy threatning vpon ſinners is intollerable: but the mercie of thy promiſe is infinite and vnſearchable: becauſe thou art our Lord, moſt high, benigne, long ſuffering, and very merciful, and penitent vpon the wickednes of men. Thou Lord according to the multitude of thy goodnes haſt promiſed penance, and remiſſion to them that haue ſinned to thee, and by the multitude of thy mercies thou haſt decreed penance to ſinners, vnto ſaluation. Thou therfore Lord God of the iuſt, haſt not appointed penance to the iuſt, Abraham, & Iſaac and Iacob, them that haue not ſinned to thee, but haſt appointed penance for me a ſinner: becauſe I haue ſinned aboue the number of the ſand of the ſea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold, & looke vpon the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not liſt vp my head, and I haue not reſpiration: becauſe I haue ſtirred vp thy wrath, and haue done euil before thee: I haue not done thy wil, and thy commandmentes I haue not kept: I haue ſet vp abominations, and multiplied offenſes.

And now I bowe the knee of my hart, beſeeching goodnes of thee. I haue ſinned Lord, I haue ſinned, & I acknowlege myne iniquities. Wherefore I beſeech diſiring thee, forgeue me Lord, forgeue me: and deſtroy me not together with myne iniquities, neither reſerue thou for euer, being angrie, euils for me, neither damme me into the loweſt places of the earth: becauſe thou art God, God, I ſay, of the penitent: in me thou ſhalt ſhew al thy goodnes, becauſe thou ſhalt ſaue me vnworthie according to thy great mercie, and I wil prayſe thee alwayes al the dayes of my life: becauſe al the power of the heauens prayſeth thee, and to thee is glorie for euer and euer. Amen.

THE THIRD BOOKE
OF ESDRAS.

For helpe of the readers, eſpecially ſuch as haue not leyſure to read al, vve haue gathered the contentes of the chapters; but made no Annotations: becauſe the text it ſelf is but as a Commentarie to the Canonical bookes; and therfore we haue only added the concordance of other Scriptures in the margin.

CHAP. I.

Ioſias king of Iuda maketh a great Paſch, 7. geuing manie hoſtes to ſuch as wanted for ſacrifice: 14. the Prieſtes and Leuites performing their functions therin: 22. in the eightenth yeare of his reigne. 25. He is ſlayne in battel by the king of Ægypt, 32. and much lamented by the Iewes. 34. His ſonne Ieconias ſuccedeth. 37. After him Ioacim, 40. who is depoſed by the king of Babylon. 43. Ioachin reigneth three monethes, and is caried into Babylon. 46. Sedecias reigneth eleuen yeares wickedly. 52. and he with his people is caried captiue into Babylon, the citie and temple are deſtroyed. 57. ſo remayned til the Monarchie of the Perſians.

4. Reg. 23. v. 21. *2. Paral. 35. v. 1.*

AND Ioſias made a Paſch in Ieruſalem to our Lord 1
& immolated the Phaſe the fourtenth moone of the
moneth: † appointing the Prieſtes by courſes of 2
dayes clothed with ſtoles in the temple of our Lord.
† And he ſpake to the Leuites the ſacred ſeruantes of 3
Iſrael, that they ſhould ſanctifie them ſelues to our Lord in the
placing of the holie arke of our Lord in the houſe, which king
Salomon ſonne of Dauid built. † It ſhal not be for you to take 4
it vpon your ſhoulders. And now ſerue your Lord, and take the
care of that nation Iſrael, in part according to your villages and
tribes,

5 tribes, † according to the writing of Dauid king of Iſrael, and
according to the magnificence of Salomon his ſonne, al in the
temple, and according to your fathers portion of principalitie,
among them that ſtand in the ſight of your brethren the children
6 of Iſrael. † Immolate the Paſch, and prepare the ſacrifices for
your bretheren, and doe according to the precept of our Lord *Exo. 12.*
7 which was geuen to Moyſes. † And Ioſias gaue vnto the people *Leuit. 23.*
that was found of ſheepe, lambes, and kiddes, and goates thirtie *Num. 28.*
8 thouſand, calues three thouſand. † Theſe thinges were geuen
to the people of the kinges goodes according to promiſſe: and to
the prieſtes for the Phaſe, ſheepe in number two thouſand, and
9 calues an hundred. † And Iechonias, and Semeias, and Nathanael
bretheren, and Haſabias, and Oziel, and Coraba for the
10 Phaſe ſheepe fiue thouſand, calues fiue hundred. † And when
theſe thinges were done in good order, the Prieſtes and the Leuites
11 ſtood hauing azymes by tribes. † And according to the
portions of their fathers principalitie, in the ſight of the people
they did offer, to our Lord according to thoſe thinges, which
12 were written in the booke of Moyſes: † and roſted the Phaſe
with fire as it ought: and the hoſtes they boyled in cauldrons, and
13 in pottes with beneuolence: † and they brought to al that were
of the people: and afterward they prepared for them ſelues and
14 the prieſtes. † For the Prieſtes offered the fatte, vntil the houre
was ended: and the Leuites prepared for them ſelues, and their
15 brethren, the children of Aaron. † And the ſacred ſinging men,
the children of Aſaph were by order according to the precept of
Dauid and Aſaph, and Zacharias, and Ieddimus, which was from
16 the king. † And the porters at euerie gate, ſo that none tranſgreſſed
17 his owne: for their brethren prepared for them. † And
the thinges were conſummate that perteyned to the ſacrifice of
18 our Lord. † In that day they celebrated the Phaſe, and offered
hoſtes vpon the ſacrifice of our Lord, according to the precept
19 of king Ioſias. † And the children of Iſrael, that were found at
that time, celebrated the Phaſe: and the feſtiual day of Azymes
20 for ſeuen dayes: † and there was not celebrated ſuch a Phaſe in
21 Iſrael, from the times of Samuel the prophet: † and al the kinges
of Iſrael did not celebrate ſuch a Phaſe as Ioſias did, and the
Prieſtes, and the Leuites, and the Iewes, and al Iſrael, that were
22 found in their abode at Ieruſalem. † In the eightenth yeare, Ioſias
23 reigning was the Phaſe celebrated. † And the workes of
Ioſias were directed in the ſight of his Lord in a hart ful of feare:

†and the thinges concerning him are writen in the ancient times, 24
touching them that ſinned, and were irreligious againſt our Lord
4. *Reg.* 23. aboue al nations, and that ſought not the wordes of our Lord
v. 29. vpon Iſrael. † And after al this fact of Ioſias, came vp Pharao 25
2. *Paral.* 35. the king of Ægypt comming in Charcamis from the way vpon
v. 20. Euphrates, and Ioſias went forth to meete him † And the king 26
of Ægypt ſent to Ioſias ſaying: What is there betwen me & thee
king of Iuda? † I was not ſent of the Lord to fight againſt thee: 27
for my battel is vpon Euphrates, goe downe in haſt. † And Ioſias 28
did not returne vpon his chariote: but endeuoured to ouerthrow
him, not attending the word of the prophet from the mouth of
our Lord: † but he made battel againſt him in the field of Mageddo. 29
And princes went downe to king Ioſias. † And the king 30
ſaid to his ſeruantes: Remoue me from the battel, for I am weakned
excedingly. And forthwith his ſeruantes remoued him out
of the battel. † And he went vp into his ſecond chariote: & comming 31
to Ieruſalem, dyed, and was buried in his fathers ſepulchre.
† And in al Iurie they mourned for Ioſias, & the rulers with their 32
wiues lamented him vntil this day. And this was geuen out to be
done alwayes vnto al the ſtocke of Iſrael. † But theſe thinges 33
were writen before in the booke of the hiſtories of the kinges of
Iuda: and al the actes of the doing of Ioſias, and his glorie and
his vnderſtanding in the law of our Lord: and the thinges that
were done by him, and that are not writen in the booke of the
4. *Reg.* 23. kinges of Iſrael and Iuda. † And they that were of the nation, 34
v. 30. taking Iechonias the ſonne of Ioſias, made him king for Ioſias
2. *Par.* 36. his father, when he was three and twentie yeares old. † And he 35
v. 1. reigned ouer Iſrael three monethes. And the king of Ægypt remoued
him, that he ſhould not reigne in Ieruſalem: † and he put 36
a taxe vpon the nation of ſiluer an hundred talentes, and of gold
one talent. † And the king of Ægypt made Ioacim his brother 37
king of Iuda and Ieruſalem: † and he bound the magiſtrates of 38
Ioacim, and Zaracel his brother, and taking them brought them
backe into Ægypt. † Ioacim was fiue and twentie yeares old 39
when he began to reigne in the land of Iuda and Ieruſalem: and
he did euil in the ſight of our Lord. † And after this man came 40
vp Nabuchodonoſor the king of Babylon, and binding him with
a bande of braſſe, brought him into Babylon. † And Nabuchodonoſor 41
tooke the ſacred veſſels of our Lord, and carried away,
and conſecrated them in his temple in Babylon. † For his vncleanes, 42
and lacke of religion is written in the booke of the times

of the

43 of the kinges. † And Ioachin his ſonne reigned for him. And
44 when he was made king, he was eightene yeares old. † And
reigned three monethes and ten dayes in Ieruſalem, and did euil
45 in the ſight of our Lord: † and after a yeare Nabuchodonoſor 4.Reg.24.
ſending, tranſported him into Babylon together with the ſacred v.1.
46 veſſels of our Lord. † And he made Sedecias king of Iuda and v.17.
Ieruſalem, when he was one and twentie yeares old: and he reigned
47 eleuen yeares. † And he did euil in the ſight of our Lord,
and was not afraid of the wordes which were ſpoken by Ieremie Iere.37.
48 the prophet from the mouth of our Lord: † and being ſworne v.2.
of king Nabuchodonoſor, forſworne he did reuolt: and his
necke being hardened, & his hart, he tranſgreſſed the ordinances
49 of our Lord the God of Iſrael. † And the princes of the people
of our Lord did manie thinges wickedly, and they did impiouſly
aboue al the vncleannes of the nations: and they polluted the
50 temple of our Lord that was holie in Ieruſalem. † And the God
of their fathers ſent by his meſſenger to reclame them, for that
51 he would ſpare them, and his tabernacle. † But they ſcorned at
his meſſengers: and in the day that our Lord ſpake to them, they
52 were mocking his prophetes. † Who was moued euen vnto
wrath vpon his nation for their impietie, and commanded the
53 kinges of the Chaldees to come vp. † Theſe ſlewe their yong
men with the ſword, round about their holie temple, and ſpared
54 not yong man, and old man, and virgin, and youth: † but al were
deliuered into their handes: & taking al the ſacred veſſels of our
Lord, and the kinges treaſures, they caried them into Babylon,
55 † and burnt the houſe of our Lord, and threwe downe the
walles of Ieruſalem: and the towres therof they burnt with fire,
56 † and conſumed al their honorable thinges, and brought them
to naught, and thoſe that were left of the ſword, they led into Iere.25.
57 Babylon. † And they were his ſeruants vntil the Perſians reigned v.12.&
in the fulfilling of the word of our Lord by the mouth of 29.v.10.
58 Ieremie: † as long as the land quietly kept her ſabbathes, al the Dan.9.
time of her deſolation ſhe ſabbathized in the application of ſeuentie v.2.
yeares.

CHAP. II.

Cyrus king of Perſia permitteth the Iewes to returne into their countrie: 10. and deliuereth to them the holie veſſels, which Nabuchodonoſor had taken from the temple. 16. Certaine aduerſaries writing to king Artaxerxes, hinder thoſe that would repayre the ruines of Ieruſalem.

2.*Paral.*36. CYRVS king of the Perſians reigning for the accompliſhment 1
v. 22. of the word of our Lord by the mouth of Ieremie,
2. *Eſd.* 1. † our Lord rayſed vp the ſpirit of Cyrus king of the Perſians, 2
v. 1. & 6. and he proclaymed in al his kingdomes, and that by writing,
v. 3. † ſaying: Thus ſayth Cyrus king of the Perſians: The Lord of 3
Iere. 26. Iſrael, the high Lord, hath made me king ouer the whole earth.
v. 12. & † and hath ſignified to me to build him a houſe in Ieruſalem, 4
29. v. 10. which is in Iurie. † If there be any of your kinred, his Lord goe 5
Dan. 9. vp with him into Ieruſalem. † Whoſoeuer therefore dwel about 6
v. 2. the places, let them helpe them that are in the ſame place, in gold
and ſiluer, † in giftes, with horſes, and beaſtes, and with other 7
thinges which by vowes are added into the temple of our Lord,
which is in Ieruſalem. † And the princes of the tribes, of the 8
villages and of Iurie, of the tribe of Beniamin, & the Prieſtes, and
the Leuites ſtanding vp, whom our Lord moued to goe vp, and
to build the houſe of our Lord which is in Ieruſalem, and they
that were round about them, † did helpe them with al their gold 9
and ſiluer, and beaſtes, and manie whoſe minde was ſtirred vp,
with many vowes. † And Cyrus the king brought forth the ſacred 10
veſſels of our Lord, which Nabuchodonoſor the king of Babylon
tranſported out of Ieruſalem, and conſecrated them to
his Idol. † And Cyrus the king of Perſians bringing them forth, 11
deliuered them to Mithridatus, who was ouer his treaſures.
† And by him they were deliuered to Salmanaſar preſident of 12
Iurie. † And of theſe this was the number: Cuppes for libamentes 13
of ſiluer two thouſand foure hundred, baſens of ſiluer thirtie:
phials of gold thirtie, alſo of ſiluer two thouſand foure
hundred: and other veſsels a thouſand. † and al the veſſels of 14
gold and ſiluer, were fiue thouſand eight hundred ſixtie. † And 15
they were numbered to Salmanaſar together with them, that
1. *Eſd.* 4. came out of the captiuite of Babylon into Ieruſalem. † But in the 16
v. 7. times of Artaxerxes king of the Perſians, there wrote to him
of them that dwelt in Iurie and Ieruſalem, Balſamus, and Mithridatus,
and Sabellius, and Rathimus, Balthemus, Sabellius ſcribe,
and the reſt dweling in Samaria, and other places the epiſtle folowing
to king Artaxerxes. † SIR, thy ſeruantes Rathimus ouer 17
occurrentes, and Sabellius the ſcribe, and the other iudges of thy
court in Cæleſyria, and Phenice. † And now be it knowen to our 18
Lord the king, that Iewes came vp from you to vs, coming into
Ieruſalem a rebellious, & very naughty citie, do build the fornaces
thereof, and ſet vp the walles, and rayſe the temple. † And if 19
this

this citie, and the walles ſhal be finiſhed, they wil not onlie not
20 abyde to pay tributes, but alſo wil reſiſt the kinges. † And becauſe
that is in doing about the temple, we thought it ſhould
21 doe wel not to neglect this ſame thing: † but to make it knowen
to our Lord the king, that if it ſhal ſeme good, ô king, it may be
22 ſought in the bookes of thy fathers, † and thou ſhalt find in the
recordes, thinges writen of theſe, and thou ſhalt know that this
23 citie hath bene rebellious, and trubling kinges, and cities, † and
the Iewes rebelles, & making battels in it from time out of mind,
24 for the which cauſe this citie was made deſolate. † Now therfore
we doe thee to vnderſtand, Lord king, that if this citie ſhal be
built, and the walles therof ſhal be erected, there wil be no comming
25 downe for thee into Cæleſyria, & Phenice. † Then wrote
the king to Rathimus, the writer of the occurrentes, and to Balthemus,
and to Sabellius the ſcribe, and to the reſt ioyned with
26 them, and to the dwellers in Syria, and Phenice, as foloweth: † I
haue read the epiſtle that you ſent me. I commanded therfore
ſearch to be made, & it was found that the ſame citie is from the
27 beginning rebellious to kinges, † and the men rebelles, and making
battels in it, & there were moſt valient kinges ruling in Ieruſalem,
28 and exacting tributes in Cæleſyria, & Phenice. † Now
therfore I haue geuen commandment to forbid thoſe men to
build the citie, and to ſtay them that nothing be done more then
29 is: † and that they proceede not farder, wherof are euils, ſo that
30 there may be truble brought vpon the kinges. † Then theſe
things being read which were writen of king Artaxerxes, Rathimus,
and Sabellius the ſcribe, and they that were apointed with
them ioyning together in haſt came to Ieruſalem with a troupe
31 of horſemen, and multitude, & companie: † and they begane to
forbid the builders, and they ceaſed from building of the temple
in Ieruſalem, til in the ſecond yeare of the reigne of Darius king
of the Perſians.

CHAP. III.

After a ſolemne ſupper made to al the court, and chief princes, king Darius ſleeping: 4. three eſquires of the bodie keeping watch, propoſed the queſtion: 10. Whether wine, or a King, or wemen, or the truth doth excel? 17. The firſt prayſeth wine.

1 KING Darius made a great ſupper to al his domeſtical ſeruantes,
2 and to al the magiſtrates of Media and Perſia, † and
to al that were purple, and to the prætors, and conſuls, and liue-

tenantes

tenantes vnder him from India vnto Æthiopia, an hundred twen-
tie ſeuen prouinces. † And when they had eaten and drunken, 3
and returned ful, then Darius went vp into his chamber, and
ſlept, and awaked. † Then thoſe three youngmen kepers of his 4
bodie, which garded the kings bodie, ſayd one to an other; † Let
euerie one of vs ſay a word that may excel: & whoſe word ſoeuer 5
shal appeare wiſer then the others, to him wil king Darius geue
great giſtes, † to be couered with purple, & to drinke in gold, and 6
to ſleepe vpon gold, & a chariote with a bridle of gold, & a bonet
of ſilke, and a cheyne about his necke: † and he shal ſit in the 7
ſecond place next Darius for his wiſdome. And he shal be called
the coſin of Darius. † Then euerie one writing his word ſigned 8
it, and they put it vnder the pillow of Darius the king, † and they 9
ſayd: When the king shal riſe, we wil geue him our writinges: and
which ſoeuer of the three the king shal iudge, and the magiſtrates
of Perſia, that his word is the wiſer, to him shal the victorie be 10
geuen as is writen. † One wrote: Wine is ſtrong. † An other 11
wrote, a King is ſtronger. † The third wrote, Wemen are more 12
ſtrong: but aboue al thinges truth ouercometh. † And when the 13
king was riſen, they tooke their writinges, and gaue him, and he
read. † And ſending he called al the Magiſtrates of the Perſians, 14
and the Medes, and them that weare purple, and the pretors, and
the ouerſeers; † and they ſate in the councel: and the writinges 15
were read before them. † And he ſayd: Cal the youngmen, and 16
they shal declare their owne wordes. And they were called, and
went in. † And he ſayd to them: Declare vnto vs concerning 17
theſe thinges which are writen. And the firſt began, he that had
ſpoken of the ſtrength of wine, † and ſayd: O ye men, how doth 18
wine preuaile ouer al men that drinke! it ſeduceth the minde.
† And alſo the mind of king and orphane it maketh vaine. Alſo 19
of the bondman and the free, of the rich man and the poore,
† and euerie mind it turneth into ſecuritie and pleaſantnes, and 20
it remembreth not any ſorow and dewtie, † and al hartes it ma- 21
keth honeſt, and it remembreth not king, nor magiſtrate, and it
maketh a man ſpeake al thinges by talentes. † And when they 22
haue drunke, they remember not frendship, nor brotherhood:
yea and not long after they take ſwordes. † And when they are re- 23
couered and riſen from the wine, they remember not what they
haue done. † O ye men, doth not wine excel? who thinketh to 24
doe ſo? And hauing ſayd this, he held his peace.

CHAP. IIII.

The ſecond prayſeth the excellencie of a king: 13. The third (which is Zorobabel) commendeth wemen: 33. but preferreth truth aboue al 41. Which is ſo approued, and he is rewarded. 42. The king moreouer at his requeſt reſtoreth the holie veſſels of the temple, and granteth meanes to build the citie of Ieruſalem, and the temple.

1 AND the next began to ſpeake, he that ſpake of the ſtrength
2 of a king. † O ye men doe not the men excel, which ob-
3 teyne land and ſea, and al thinges that are in them? † But a king
excelleth aboue al thinges, and hath dominion ouer them: and
4 euerie thing whatſoeuer he ſhal ſay to them, they doe. † And if
he ſend them to warryers, they goe, and throw downe moun-
5 taines, and the walles, and towers. † They kil, and are killed: and
the kinges word they tranſgreſſe not. For if they ſhal ouercome,
they bring to the king al thinges whatſoeuer they haue taken for
6 a praye. † In like maner alſo al others, for ſo many as are not ſoul-
diars, nor fight, but til the ground: when they ſhal reape, a-
7 gaine they bring tributes to the king. † And he being one onlie
if he ſay: Kil ye, they kil: ſay he: forgeue, they forgeue. † ſay he:
8 ſtrike: they ſtrike: ſay he, deſtroy, they deſtroy: † ſay he build,
9 they build. † ſay he, cut downe, they cut downe, ſay he plant,
10 they plant: † and al the people, & poteſtates here him, and beſide
11 this he ſitteth downe, and drinketh, and ſleepeth. † And others
gard him round about, and can not goe euerie one, and doe their
12 owne workes, but at a word are obedient to him. † O ye men,
how doth not a king excel that is ſo renowmed? And he held his
13 peace. † The third that ſpake of wemen and truth, this is Zoro-
14 babel, began to ſpeake. † O ye men, not the great king, & many
men, neither is it wine that doth excel. Who is it then that hath
15 the dominion of them? † Haue not wemen brought forth the
16 king, and al the people, that ruleth ouer land & ſea: † and were
they not borne of them, and did not they bring vp them which
17 planted the vineyardes, whereof wine is made? † And they
make the garmentes of al men, & they doe honor to al men, and
18 men can not be ſepared from wemen. † If they haue gathered
gold and ſiluer, and euerie beutiful thing, & ſee a woman comlie
19 and fayre, † leauing al theſe thinges they fixe their looke vpon
her, & with open mouth beholde her, and allure her more then
20 gold and ſiluer, and euerie precious thing. † Man forſaketh
his father that brought him vp, and his countrie, and ioyneth

himſelf to a woman. † And with a woman he refresheth his ſoul: 21
and neither doth he remember father, nor mother, nor countrie.
† And hereby you muſt know that wemen rule ouer you. 22
Are you not ſorie? † And a man taketh his ſword, & goeth into 23
the way to commit theftes and murders, & to ſayle ſeas & riuers,
† and ſeeth a lyon, and goeth in darkenes: and when he hath 24
committed theft, and fraude, and ſpoyles, he bringeth it to his
beloued. † And againe, man loueth his wife more then father 25
or mother. † And many haue become madde for their wiues: and 26
haue bene made bondmen for them: † and many haue periſhed 27
and bene ſlayne, and haue ſinned for wemen. † And now beleue 28
me, that the king is great in his powre: becauſe al countries are
afrayd to touch him. † Neuertheles I ſaw Apemes the daughter 29
of Bezaces the concubine of a meruelous king, ſitting by the
king at his right hand, † and taking of the crowne from his head, 30
and putting it vpon her ſelf, and with the palme of her lefthand
ſhe ſtroke the king. † And beſide theſe thinges he with open 31
mouth beheld her: and if ſhe ſmile he laugheth, and if ſhe be
angrie with him, he flattereth, til he be reconciled to her fauour.
† O ye men, why are not wemen ſtronger? Great is the earth, and 32
high is the heauen: who doeth theſe thinges? † And then the 33
king and they that weare purple looked one vpon an other. And
he began to ſpeake of truth. † O ye men, are not wemen ſtrong? 34
The earth is great and heauen is high: & the ſwift courſe of the
ſunne turneth the heauen round into his place in one day. † Is
not he magnifical that doth theſe thinges, and the truth great, 35
and ſtronger aboue al thinges? † Al the earth calleth vpon the 36
truth, heauen alſo bleſſeth it, and al workes are moued, and
tremble at it, and there is not any thing with it vniuſt. † Wine 37
is vniuſt, the king is vniuſt, wemen are vniuſt, al the ſonnes of
men are vniuſt, and al their workes are vniuſt, and in them is
not truth, and they ſhal periſh in their iniquitie: † and truth 38
abydeth, and groweth ſtrong for euer, and liueth, and preuayleth
for euer and euer. † Neither is there with it acception of 39
perſons, nor differences: but the thinges that are iuſt it doth to
al men, to the vniuſt and malignant, and al men are wel pleaſed
in the workes thereof. † And there is no vniuſt thing in the 40
iudgement therof, but ſtrength, and reigne, and power, and
maieſtie of worldes. Bleſſed be the God of truth. † And he left 41
ſpeaking. And al the people cryed, and ſayd: Great is truth and
it preuaileth. † Then the king ſayd to him: Aske, if thou wilt any 42

more, then the thinges that are writen, and I wil geue it thee,
according as thou art fouud wiſer then thy neighbours, & thou
43 shalt ſitte next to me,and shalt be called my coſin.† Then ſayd he
to the king: Be mindful of thy vow, which thou haſt vowed, to
build Ieruſalem in the day that thou didſt receiue the kindom:
44 † and to ſend backe al the veſſels that were taken out of Ieruſalem,
which Cyrus ſeparated, when he ſacked Babylon, and
45 would haue ſent them backe thither. † And thou haſt vowed to
build the temple, which the Idumeians burnt, when Iurie was
46 deſtroyed of the Chaldees. † And now this is that which I aſke
Lord,& which I deſire,this is the maieſtie which I deſire of thee,
that thou performe the vowe which thou haſt vowed to the
47 king of heauen by thy mouth. † Then Darius the king riſing vp,
kiſſed him: and wrote letters to al the officers,and ouerſeers, and
them that weare purple,that they should conduct him,and them
48 that were with him, al going vp to build Ieruſalem. † And to al
the ouerſeers that were in Syria, and Phœnice, and Libanus he
wrote letters, that they should draw Ceder trees from Libanus
49 into Ieruſalem, to build the citie with them. † And he wrote to
al the Iewes which went vp from the kindome into Iurie for libertie,
euerie mightie man,& magiſtrate,& ouerſeer not to come
50 vpon them to their gates, † and al the countrie which they had
obtayned to be free vnto them, & that the Idumeians leaue the
51 caſtels which they poſſeſſe of the Iewes, † and to the building of
the temple to geue euerie yeare twentie talentes vntil it were
52 throughly built: † & vpon the altars to burne holocauſts dayly,
as they haue commandment: to offer other ten talentes euery
53 yeare,† & to al that go forth from Babylon to build the citie,that
there should be libertie aſwel to them as to their children, and to
54 al the prieſtes that goe before. † And he wrote a quantitie alſo,
and commanded the ſacred ſtole to be geuen, wherein they
55 should ſerue; † and to the Leuites he wrote to geue preceptes,
vntil the day wherein the houſe shalbe finished, and Ieruſalem
builded. And to al that kepe the citie, he wrote portions and
56 wages to be geuen to them. † And he ſent away al the veſſels
whatſoeuer Cyrus had ſeparated from Babylon, and al thinges
whatſoeuer Cyrus ſayd, he alſo commanded to be donne, and
58 to be ſent to Ieruſalem. † And when that yong man was gone
forth, lyfting vp his face toward Ieruſalem, he bleſſed the king
59 of heauen, † and ſayd: Of thee is victorie, and of thee is wiſdome,
60 and glorie. And I am thy ſeruant. † Bleſſed art thou which

haſt geuen me wiſedom, and I wil confeſſe to thee Lord God
of our fathers. † And he toke the letters, and went into Babylon. 61
And he came, and told al his brethren that were in Babylon:
† and they bleſſed the God of their fathers, becauſe he gaue 62
them remiſſion and refreshing, † that they should goe vp and 63
build Ieruſalem, and the temple wherein his name was renowmed, and they reioyced with muſike and ioy ſeuen dayes.

CHAP. V.

Thoſe that returned from captiuitie of Babylon into Ieruſalem, and Iurie, are recited. 47. They reſtore Gods ſeruice: 66. but are hindered from building.

1. *Eſd.* 2. v. 1.

AFTER theſe thinges there were choſen, to goe vp the 1
princes of townes by their houſes, and tribes, and their
wiues, and their ſonnes and daughters, and their men ſeruantes
and wemen ſeruantes, and their cattel. † And Darius the king 2
ſent together with them a thouſand horſmen, til they conducted
them to Ieruſalem with peace, & with muſicke & with tymbrels,
and shaulmes: † and al the brethren were playing, and he made 3
them goe vp together with them. † And theſe are the names 4
of the men that went vp by their townes according to tribes,
and according to the portion of their principalitie. † Prieſtes: 5
The children of Phinees, the ſonne of Aaron, Ieſus the ſonne of
Ioſedec, Ioacim the ſonne of Zorobabel, the ſonne of Salathiel
of the houſe of Dauid, of the progenie of Phares, of the tribe
of Iuda. † Who ſpake vnder Darius king of the Perſians the mer- 6
uelous wordes in the ſecond yeare of his reigne the firſt moneth
Niſan. † And they are theſe, that of Iurie came vp from the cap- 7
tiuitie of the tranſmigration, whom Nabuchodonoſor the king
of Babylon tranſported into Babylon, and returned into Ieruſa-
lem. † And euerie one ſought a part of Iurie according to his 8
owne citie, they that came with Zorobabel, and Ieſus, Nehe-
mias, Arcores, Elimeo, Emmanio, Mardocheo, Beelſuro, Mech-
pſatochor, Olioro, Emonia one of their princes. † And the num- 9
ber of them of the ſame nation, of their rulers the children of
Phares, two thouſand an hundred ſeuentie two: † The children 10
of Ares, three thouſand an hundred fiftie ſeuen: † The children 11
of Phœmo, an hundred fourtie two: in the children of Ieſus and
Ioabes, a thouſand three hundred two: † the children of Demu, 12
two thouſand foure hundred ſeuentie: the children of Choraba,
two hundred fiue: the children of Banica, an hundred ſixtie eight,
† the children of Bebech, foure hundred three: the children of 13

1. *Eſd.* 2. v. 2. 2. *Eſd.* 7. v. 6.

Archad,

14 Archad, foure hundred twentie ſeuen: † the children of Cham,
thirtie ſeuen: the children of Zoroar, two thouſand ſixtie ſeuen:
15 the children of Adin, foure hundred ſixtie one: † the children
of Aderectes, an hundred eight: the children of Ciaſo and Zelas
an hundred ſeuen: the children of Azoroc, foure hundred thirtie
16 nine: † the children of Iedarbone, an hundred thirtie two: the
children of Ananias, an hundred thirtie: the children of Aſoni,
17 ninetie: † the children of Marſar, foure hundred twentie two:
the children of Zabarus, nintie fiue: the children of Sepolemon,
18 an hundred twentie three: † the children of Nepopas, fiftie
fiue: the children of Hechanatus, an hundred fiftie eight: the
19 children of Cebethamus, an hundred thirtie two: † the children
of Crearpatros, which are of Enocadie and Modia, foure
hundred twentie three: they of Gramas and Gabea, an hundred
20 twentie one. † They of Beſſelon, and Ceagge, ſixtie fiue: they
21 of Baſtaro, an hundred twentie two: † they of Bechenobes, fiftie
fiue: the children of Liptis, an hundred fiftie fiue: the children
22 of Labonni, three hundred fiftie ſeuen: † the children of Sichem,
three hundred ſeuentie: the children of Suadon, & Cliomus, three
23 hundred ſeuentie eight: † the children of Ericus, two thouſand
an hundred fourtie fiue: the children of Anaas, three hundred
24 ſeuentie. The prieſtes: † the children of Ieddus, the ſonne of Euther,
the ſonne of Eliaſib, three hundred ſeuentie two: the children
25 of Emerus, two hundred fiftie two: † the children of Phaſurius,
26 three hundred fiftie ſeuen the children of Caree, two hundred
twentie ſeuen. † The Leuites: The children of Ieſus in
Caduhel, and Bamis, and Serebias, and Edias, ſeuentie foure,
the whole number from the twelfth yeare, thirtie thouſand
27 foure hundred ſixtie two. † The ſonnes, and daughters, and
wiues, the whole number, fourtie thouſand two hundred
28 fourtie two. † The children of the Prieſtes, that ſang in the
29 temple: the children of Aſaph, an hundred twentie eight. † And
the porters: the children of Eſmeni, the children of Azer, the
children of Amon, the children of Accuba, of Topa, the children
30 of Tobi, al an hundred thirtie nine † Prieſtes that ſerued
in the temple: the children of Sel, the children of Gaſpha, the
children of Tobloch, the children of Caria, the children of Su,
the children of Hellu, the children of Lobana, the children of
Armacha, the children of Accub, the children of Vtha, the children
of Cetha, the children of Aggab, the children of Obai, the
children of Anani, the children of Canna, the children of Geddu,

† the children of An, the children of Radin, the children of Deſanon, 31
the children of Nachoba, the children of Caſeba, the
children of Gaze, the children of Ozui, the children of Sinone,
the children of Attre, the children of Haſten, the children of
Aſiana, the children of Manei, the children of Naſiſſim, the children
of Acuſu, the children of Agiſta, the children of Azui, the
children of Fauon, the children of Phaſalon, † the children of 32
Meedda, the children of Phuſa, the children of Careé, the children
of Burcus, the children of Saree, the children of Cœſi, the
children of Naſith, the children of Agiſti, the children of Pedon.
† Salomon his children, the children of Aſophot, the children 33
of Phaſida, the children of Celi, the children of Dedon, the children
of Gaddahel, the children of Sephegi, † the children of 34
Aggia, the children of Sachareth, the children of Sabathen, the
children of Caroneth, the children of Malſith, the children of
Ama, the children of Saſus, the children of Addus, the children
of Suba, the children of Eura, the children of Rahotis, the children
of Phaſphat, the children of Malmon. † Al that ſerued the 35
ſanctuarie, and the ſeruantes of Salomon, foure hundred eightie
two. † Theſe are the children that came vp from Thelmela, 36
Thelharſa: the princes of them, Carmellam, and Careth: † and 37
they could not declare their cities, and their progenies, how they
are of Iſrael. The children of Dalari, the children of Tubal, the
children of Nechodaici, † of the Prieſtes, that did the function 38
of prieſthood: and there were not found the children of Obia,
the children of Achiſos, the children of Addin, who tooke a wife
of the daughters of Pargeleu: † and they were called by his 39
name, and the writing of the kinred of theſe was ſought in the
regiſter, and it was not found, and they were forbid to doe the
function of prieſthood. † And Nehemias and Aſtharus ſayd to 40
them: Let not the holie thinges be participated, til there ariſe a
hiegh prieſt lerned for declaration and truth. † And al Iſrael was 41
beſide men ſeruantes, and wemen ſeruantes, fourtie two thouſand
three hundred fourtie. † Their men ſeruantes and wemen 42
ſeruantes, ſeuen thouſand three hundred thirtie ſeuen. Singing
men and ſinging wemen, two hundred three ſcore fiue. † Camels, 43
foure hundred thirtie fiue. Horſes, ſeuen thouſand thirtie
ſix. Mules, two hundred thouſand fourtie fiue. Beaſtes vnder
yoke, fiue thouſand twentie fiue. † And of the rulers themſelues 44
by their villages, when they came into the temple of God, which
was in Ieruſalem, to renew and raiſe vp the temple in his place,

accor-

45 according to their power: † and to be geuen into the temple to
the ſacred treaſure of the workes, of gold twelue thouſand mnas,
and fiue thouſand mnas of ſiluer, and ſtoles for Prieſtes an hundred.
46 † And the Prieſtes and Leuites, and they that came out of
the people, dwelt in Ieruſalem, and in the countrie, and the ſacred
ſingingmen, and porters, and al Iſrael in their countries.
47 † And the ſeuenth moneth being at hand, and when the children 1. *Eſd.* 3.
of Iſrael were euerie man in his owne affayres, they came *v.* 1.
together with one minde into the court, that was before the eaſt
48 gate. † And Ieſus the ſonne of Ioſedec, and his brethren the
prieſtes: Zorobabel the ſonne of Salathiel, and his bretheren
49 ſtanding vp, prepared an altar, † that they might offer vpon it
holocauſtes, according to the thinges that are writen in the
50 booke of Moyſes the man of God. † And there aſſembled there
of other nations of the land, and al the nations of the land erected
the altar in his place, and they offered hoſtes, and morning
51 holocauſtes to our Lord. † And they celebrated the feaſt of
Tabernacles, and the ſolemne day, as it is commanded in the
52 lawe: and ſacrifices dayly, as it behoued: † and after theſe the
appointed oblations, and the hoſtes of the ſabbathes, and of the
53 newmoones, and of al the ſolemne ſanctified dayes. † And
as manie as vowed to our Lord from the new moone of the
ſeuenth moneth, began to offer the hoſtes to God, and the
54 temple of our Lord was not yet built. † And they gaue monie
to the maſones and workemen, and drinke and victuals with
55 ioy. † And they gaue cartes to the Sidonians, and Tyrianes, that
with them they ſhould carie ceder beames from Lybanus, and
ſhould make boates in the hauen Ioppe, according to the decre
56 that was writen for them by Cyrus king of the Perſians. † And
in the ſecond yeare coming into the temple of God in Ieruſalem,
in the ſecond moneth began Zorobabel the ſonne of Salathiel,
and Ioſue the ſonne of Ioſedec, and their bretheren, and the
Prieſtes and Leuites, and al that were come from the captiuitie
57 into Ieruſalem. † and they founded the temple of God in the
newmoone of the ſecond moneth of the ſecond yeare, after that
58 they came into Iurie and Ieruſalem. † And they appoynted
the Leuites from twentie yeares, ouer the workes of our Lord:
and Ieſus ſtood and his ſonne, and the bretheren, al Leuites ioyning
together, & executors of the lawe, doing the workes in the
59 houſe of our Lord. † And al the Prieſtes ſtood, hauing ſtoles with
60 trumpettes: † and Leuites the children of Aſaph, hauing cymbals
together

together prayſing our Lord, and bleſſing him according to Dauid
king of Iſrael. † And they ſong a ſong to our Lord, becauſe his 61
ſweetenes, and honour is for euer vpon Iſrael. † And al the 62
people ſounded with trumpet, and cried out with a loud voice,
prayſing our Lord in rhe rayſing vp of the houſe of our Lord.
† And there came of the Prieſtes and Leuites, and preſidentes by 93
their villages the more ancientes, which had ſene the old houſe:
† and to the building of this with crie and great lamentation, 64
and manie with trumpettes and great ioy: † in ſo much that the 65
people heard not the trumpettes for the lamentation of the
people. For the multitude was ſounding with trumpettes magnifically,
ſo that it was heard far of. † And the enimes of the tribe 66
of Iuda, and Beniamin heard it, and they came to knowe what
the voyce of the trumpettes was: † And they knew that they 67
which were of the captiuitie doe build a temple to our Lord the
God of Iſrael. † And coming to Zorobabel & Ieſus, the ouerſeers 68
1. *Eſd.* 4. of the villages, they ſayd to them: We will build together with
v. 2. you: † For we haue in like maner heard your Lord, & we walke 69
like from the dayes of Asbazareth king of the Aſſyrians, who
tranſported vs hither. † And Zorobabel, and Ieſus, & the princes 70
of the villages of Iſrael, ſayd to them: † It is not for vs and you to 71
build the houſe of our God. For we alone wil build to our Lord of
Iſrael according as Cyrus the king of the Perſians hath commanded.
† And the nations of the land lying vpon them that are in 72
Iurie, and lifting vp the worke of the building, and bringing
ambuſhmentes, and peoples, prohibited them to build. † and 73
practiſing aſſaultes hindred them, that the building might not be
finiſhed al the time of the life of king Cyrus, and they differred
the building for two yeares vntil the reigne of Darius.

CHAP. VI.

The Iewes by aſſiſtance of king Darius build vp the Temple in Ieruſalem.

1. *Eſd.* 5. AND in the ſecond yeare of the reigne of Darius prophecied 1
v. 1. Aggeus, and Zacharias the ſonne of Addo the prophet
to Iurie and Ieruſalem in the name of God of Iſrael vpon them.
† Then Zorobabel the ſonne of Salathiel ſtanding vp, and Ieſus 2
the ſonne of Ioſedec begane to build the houſe of our Lord,
which is in Ieruſalem. † When the prophetes of our Lord were 3
preſent with them, and did helpe them. At the ſame time came
Siſennes to them, the deputie of Syria, and of Phenice, and Satrabuzanes,
and his felowes; † and they ſayd to them: By whoſe 4
command-

commandment, build ye this houſe, and this roofe, and perfite al
other thinges? And who are the workmen that build theſe
5 thinges? † And the ancientes of the Iewes, which were left of
the captiuitie by our Lord, had fauoure when the viſitation was
6 made vpon them. † And they were not hindered from building,
til it was ſignified to Darius of al theſe thinges, and anſwer
7 was receiued. † A copie of the letter, which they ſent to Darius.
SISENNES deputie of Syria and Phenice, and Satrabuzanes,
8 and his felowes in Syria and Phenice preſidents, to king Darius
greeting: † Be al thinges knowen to our Lord the king, that
when we came into the countrie of Iurie, and had entered into
Ieruſalem, we found them building the great houſe of God.
9 † And the temple of poliſhed ſtones, and of great and precious
10 matter in the walles. † And the workes to be a doing earneſtly,
and to ſuccede, and proſper in their handes, and in al glorie to be
11 perfited moſt diligently. † Then we asked the ancients ſaying,
by whoſe permiſſion build ye this houſe, & found theſe workes?
12 † And therfore we asked them, that we might doe thee to know
the men & the ouerſeers, and we required of them a rolle of the
13 names of the ouerſeers. † But they anſwered vs ſaying: We are
14 the ſeruantes of the Lord, which made heauen and earth. † And
this houſe was built theſe manie yeares paſt by a king of Iſrael.
15 that was great and moſt valiant, and was finiſhed. † And becauſe
our fathers were prouoking to wrath, and ſinned agaynſt
God of Iſrael, he deliuered them into the handes of Nabuchodonoſor
16 the king of Babylon, king of the Chaldees. † And throwing
downe this houſe they burnt it, and they led the people captiue
17 into Babylon. † In the firſt yeare when Cyrus reigned the
king of Babylon, Cyrus the king wrote to build this houſe.
18 † And theſe ſacred veſſels of gold and ſiluer which Nabuchodonoſor
had taken out of the houſe which is in Ierualſem, and had
conſecrated them in his owne temple, Cyrus brought them forth
agayne out of the temple which was in Babylon, and they were
19 deliuered to Zorobabel, & to Salmanaſar the deputie. † And it
was commanded them that they ſhould offer theſe veſſels, & lay
them vp in the temple, which was in Ieruſalem, and build the
20 temple of God itſelf in his place. † Then did Salmanaſar lay the
fundations of the houſe of our Lord, which is in Ieruſalem:
and from that time vntil now it is a building, and is not accompliſhed.
21 † Now therfore if thou thincke it good ô king, let it
be ſought in the kings liberaries of Cyrus the king, which are in

Babylon: † and if it ſhal be found, that the building of the houſe 22
of the Lord, which is in Ieruſalem, begane by the counſel of
Cyrus the king, and it be thought good of our Lord the king, let
1. Eſd. 6. v. 1. him write to vs of theſe thinges. † Then Darius the king commanded 23
ſearch to be made in the libraries: and there was found
in Ecbatana a towne that is in the countrie of Media, one place
wherin were writen theſe wordes: † IN THE FIRST YEARE of the 24
reigne of Cyrus, king Cyrus cōmanded to build the houſe of the
Lord which is in Ieruſalem, where they did burne incenſe with
dayly fire, † the height wherof ſhal be of ten cubits, & the bredth 25
threeſcore cubites, foure ſquare with three ſtones poliſhed, and
with a loft galerie of wood of the ſame countrie, & one new galerie,
and the expenſes to be geuen out of the houſe of Cyrus the
king. † And the ſacred veſſeles of the houſe of the Lord, as wel of 26
gold as of ſiluer, which Nabuchodonoſor tooke from the houſe
of our Lord, which is in Ieruſalem where they were layed, that
they be put there: † And he commanded Siſennes the deputie of 27
Syria & Phœnice, and Satrabuzanes, and his felowes & them that
were ordayned preſidentes in Syria & Phœnice, that they ſhould
refraine themſelues from that place. † And I alſo haue geuen 28
commandment to build it wholly: and haue prouided, that
they helpe them, which are of the captiuitie of the Iewes, til the
temple of the houſe of the Lord be accompliſhed. † And from 29
the vexation of the tributes of Cœleſyria & Phœnice, a quantitie
to be geuen diligently to theſe men for the ſacrifice of the Lord,
to Zorobabel the gouernour, for oxen, and rammes, and lambes.
† And in like maner corne alſo, and ſalt, and wine, and oyle continually 30
yeare by yeare, according as the prieſtes which are in Ieruſalem,
haue preſcribed to be ſpent dayly: † that libamentes may be 31
offered to the moſt high God for the king & his children, & that
they may pray for their life. † And that it be denounced, that whoſoeuer 32
ſhal tranſgreſſe anie thing of theſe which are writen, or
ſhal deſpiſe it, a beame be taken of theyr owne, & they be hanged,
& their goodes be confiſcate to the king. † Therfore the Lord alſo, 33
whoſe name is inuocated there, deſtroy euery king & nation, that
ſhal extend their hand to hinder or to handle il the houſe of the
Lord which is in Ieruſalem. † I Darius the king haue decreed 34
that it be moſt diligently done according to theſe thinges.

CHAP. VII.

The houſe of God is finiſhed, 7. and dedicated, 10. the feaſt of Paſch is alſo celebrated ſeuen dayes with Azimes.

1 THEN Siſennes the deputie of Cœleſytia, and Phænice, and 1. *Eſd.* 6.
Satrabuzames, and their felowes, obeying thoſe thinges *v.* 13.
2 which were decreed of Darius the king, † applied the ſacred
workes moſt diligently, working together with the ancientes of
3 the Iewes, the princes of Syria. † And the ſacred workes proſpered,
4 Aggeus & Zacharias the prophetes prophecying. † And they
accompliſhed al thinges by the precept of our Lord the God of
Iſrael, and by the counſel of Cyrus, & Darius, and Artaxerxes the
5 king of the Perſians. † And our houſe was a finiſhing vntil the
three and twentith day of the moneth of Adar, the ſixth yeare
6 of Darius the king. † And the children of Iſrael, and the Prieſtes
and Leuites, and the reſt that were of the captiuitie, which were
added did according to thoſe thinges that are written in the
7 booke of Moyſes. † And they offered for the dedication of the
temple of our Lord, oxen an hundred, rammes two hundred,
8 lambes foure hundred. † And kiddes for the ſinnes of al Iſrael,
9 twelue, according to the number of the tribes of Iſrael. † And
the Prieſtes and Leuites ſtood clothed with ſtoles by tribes, ouer
al the workes of our Lord the God of Iſrael, according to the
10 booke of Moyſes, and the porters at euerie gate. † And the
children of Iſrael, with them that were of the captiuitie celebrated
the phaſe the fourteenth moone of the firſt moneth, when the
11 Prieſtes and Leuites were ſanctified. † Al the children of the
captiuitie were not ſanctified together, becauſe al the Leuites
12 were ſanctified together. † And al the children of the captiuitie
immolated the phaſe, both for their brethren the Prieſtes, and
13 for them ſelues. † And the children of Iſrael did eate, they that
were of the captiuitie al that remayned apart from al the abominations
14 of the nations of the land ſeeking our Lord. † And they
celebrated the feſtiual day of Azymes ſeuen dayes feaſting in
15 the ſight of our Lord. † Becauſe he turned the counſel of the
king of the Aſſirians toward them, to ſtrengthen their handes to
the workes of our Lord the God of Iſrael.

CHAP. VIII.

Eſdras going from Babylon to Ieruſalem, 9. carieth king Artaxerxes fauourable letters, 14. with licence to take gold, ſiluer, and al thinges neceſſarie at their pleaſure. 31. The chief men that goe with him are recited. 51. He voweth a faſt praying for good ſucceſſe in their iorney. 56. weigheth the gold and ſiluer, which he deliuereth to the Prieſtes, and Leuites. 69. And ſeuerely admonisheth the people to repentance, for their mariages made with infideles.

1. Eſd. 7. v. 1.

AND after him when Artaxerxes king of the Perſians reigned, 1
came Eſdras the ſonne of Azarias, the ſonne of Helcias
the ſonne of Salome, † the ſonne of Sadoc, the ſonne of Achitob, 2
the ſonne of Ameri, the ſonne of Azahel, the ſonne of Bocci, the
ſonne of Abiſue, the ſonne of Phinees the ſonne of Eleazar, the
ſonne of Aaron the firſt prieſt. † This Eſdras came vp from Babylon 3
being ſcribe & wiſe in the law of Moyſes, which was geuen
of our Lord the God of Iſrael to teach and to doe. † And the king 4
gaue him glorie, becauſe he had found grace in al dignitie and deſire
in his ſight. † And there went vp with him of the children of 5
Iſrael, and the Prieſtes, and the Leuites, and the ſacred ſingers of
the temple, and the porters, and the ſeruantes of the temple into
Ieruſalem. † In the ſeuenth yeare when Artaxerxes reigned in the 6
fifth moneth, this is the ſeuenth yeare of his reigne, going forth
of Babylon in the newmoone of the fifth moneth, † they came 7
to Ieruſalem according to his commandment, according to the
proſperitie of their iourney, which their Lord gaue them. † For 8
in theſe Eſdras had great knowlege, that he would not pretermitte
anie of thoſe thinges, which were according to the law, and
the preceptes of our Lord, and in teaching al Iſrael al iuſtice and
iudgement. † And they that wrote the writinges of Artaxerxes 9
the king, coming deliuered the writing which was granted of Artaxerxes
the king to Eſdras the Prieſt, & the reader of the law of
our Lord, the copie wherof here foloweth. † KING Artaxerxes to 10
Eſdras the Prieſt, and reader of the law of the Lord, greeting. † I 11
of curteſie eſteming it among benifites, haue commanded them
that of their owne accord are deſirous of the nation of the Iewes,
and of the Prieſtes and Leuites, which are in my kingdom, to goe
with thee into Ieruſalem. † If anie therfore deſire to goe with 12
thee, let them come together, and ſet forward as it hath pleaſed
me, and my ſeuen freindes my counſelers: † that they may viſite 13
thoſe thinges which are done touching Iurie and Ieruſalem, obſeruing
as thou haſt in the law of the Lord. † And let them carie 14
the giftes to the Lord the God of Iſrael, which I haue vowed and
my freindes to Ieruſalem, and al the gold and ſiluer, that ſhal be
found in the countrie of Babylon to the Lord in Ieruſalem, with
that, † which is geuen for the nation it ſelf vnto the temple 15
of their Lord which is in Ieruſalem: that this gold and ſiluer be
gathered for oxen, and rammes, and lambes, and kiddes, and for
the thinges that are agreable to theſe, † that they may offer hoſtes 16
to the Lord vpon the altar of their Lord, which is in Ieruſalem.

17 † And al thinges whatſoeuer thou with thy brethren wilt doe
with gold and ſiluer, doe it at thy pleaſure according to the precept
18 of the Lord thy God. † And the ſacred veſſels, which are
geuen thee to the workes of the houſe of the Lord thy God,
19 which is in Ieruſalem. † And other thinges whatſoeuer ſhal
helpe thee to the workes of the temple of thy God, thou ſhalt
20 geue it out of the kings treaſure. † When thou with thy brethren
wilt doe ought with gold and ſiluer, doe according to the
21 wil of the Lord. † And I king Artaxerxes haue geuen commandment
to the keepers of the treaſure of Syria and Phænice, that
what thinges ſoeuer Eſdras the Prieſt and reader of the law of
the Lord, ſhal write for, they geue him vnto an hundred talentes
22 of ſiluer, likewiſe alſo of gold. † And vnto an hundred meaſures
of corne, & an hundred veſſels of wine, and other thinges whatſoeuer
23 abound without taxing. † Let al thinges be done to the
moſt high God according to the law of God, leſt perhaps there
ariſe wrath in the reigne of the king, and of his ſonne, and his
24 ſonnes. † And to you it is ſayd, that vpon al the Prieſtes, and
Leuites, and ſacred ſingers, and ſeruantes of the temple, & ſcribes
25 of this temple † no tribute, nor any other taxe be ſette, and
26 that no man haue auctoritie to obiect any thing to them. † But
thou Eſdras according to the wiſedom of God appoynt iudges,
and arbitrers in al Syria and Phænice: and teach al them that
27 know no the law of thy God: † that whoſoeuer ſhal tranſgreſſe
the law, they be diligently puniſhed either with death, or
with torment, or els with a forfeite of money, or with baniſhment.
28 † And Eſdras the ſcribe ſayd: Bleſſed be the God of our
fathers, which hath geuen this wil into the kings hart, to glorifie
29 his houſe, which is in Ieruſalem. † And hath honoured me in the
ſight of the king, and of his counſelers, and freindes, and them
30 that weare purple. † And I was made conſtant in minde according
to the ayde of our Lord my God, and gathered together of
31 Iſrael men, that ſhould goe vp together with me. † And theſe *1. Eſd. 8. v. 1.*
are the princes according to their kindredes, and ſeueral principalities
of them that came vp from Babylon the kingdom of Artaxerxes.
32 † Of the children of Phares, Gerſomus: and of the
children of Siemarith, Amenus: of the children of Dauid, Acchus
33 the ſonne of Scecilia: † Of the children of Phares, Zacharias,
34 and with him returned an hundred fiftie men. † Of the children
of leader Moabilion, Zaræi, and with him two hundred
35 fiftie men: † Of the children of Zachues, Iechonias of Zechoel,

and with him two hundred fiftie men: † of the children of Sala, 36
Maaſias of Gotholia, & with him ſeuentie men: † of the children 37
of Saphatia, Zarias of Michel, and with him eightie men: † of 38
the children of Iob, Abdias of Iehel, and with him two hundred
twelue men: † of the children of Bania, Salimoth, the ſonne of 39
Ioſaphia, and with him an hundred ſixtie men: † of the children 40
of Beer, Zacharias Bebei, and with him two hundred eight men:
† of the children of Ezead, Ioannes of Eccetan, and with him an 41
hundred ten men: † of the children of Adonicam, which were 42
laſt, and theſe are their names, Eliphalam the ſonne of Gebel, and
Semeias, and with him ſeuentie men. † And I gathered them 43
together to the riuer that is called Thia, and we camped there
three dayes, and vewed them againe. † And of the children of 44
the Prieſtes and Leuites I found not there. † And I ſent to Eleazarus, 45
and Eccelon, and Maſman, and Maloban, and Enaathan,
and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and
Moſolam the leaders them ſelues, and that were ſkilful. † And I 46
ſayd to them that they ſhould come to Loddeus, who was at the
place of the treaſurie. † And I commanded them to ſay to Loddeus, 47
and his brethren, and to them that were in the treaſurie,
that they ſhould ſend vs them that might doe the function of
prieſthood in the houſe of the Lord our God. † And they brought 48
vnto vs according to the mightie hand of the Lord our God cunning
men: of the children of Moholi, the ſonne of Leui, the
ſonne of Iſrael, Sebebia, & his ſonnes and brethren, which were
eightene: † Aſbia, and Amin of the ſonnes of the children of 49
Chananeus, and their children twentie men. † And of them that 50
ſerued the temple, whom Dauid gaue, and the princes themſelues
to the miniſterie of the Leuites of them that ſerued the temple,
two hundred twentie. Al their names were ſignified in writings.
† And I vowed there a faſt to the yong men in the ſight of God, 51
that I might aske of him a good iourney for vs, and them that
were with vs, and for the children, and the cattel becauſe of ambushementes.
† For I was aſhamed to aske of the king footemen 52
and horſemen in my companie, to guard vs, againſt our aduerſaries.
† For we ſayd to the king that the power of our Lord wil be 53
with them that ſeeke him with al affection. † And agayne we 54
beſought the Lord our God according to theſe thinges: whom
alſo we had propicious, and we obteyned of our God. † And I 55
ſeparated of the rulers of the people, and of the Prieſtes of the
temple, twelue men, and Sedebia, and Aſanna, and with them
of their

56 of their brethren ten men. † And I weyed to them the gold and
ſiluer, and the veſſels of the houſe of our God perteyning to the
Prieſtes, which the king had geuen, and his counſelers, and the
57 princes, and al Iſrael. † And when I had weyed it, I deliuered of
ſiluer an hundred fiftie talentes, and ſiluer veſſels of an hundred
58 talentes, and of gold an hundred talentes. † And of veſſels of
gold ſeuen ſcore and twelue braſen veſſels good of ſhyning
59 braſſe, reſembling the forme of gold. † And I ſayd to them:
You are alſo ſanctified to our Lord, and the veſſels be holie, and
the gold and ſiluer is vowed to our Lord the God of our fathers.
60 † Watch and keepe, til you deliuer them to ſome of the rulers of
the people, and to the Prieſtes, and Leuites, and to the princes of
the cities of Iſrael in Ieruſalem, in the treaſurie of the houſe of
61 our God. † And thoſe Prieſtes and Leuites that receiued the gold
and ſiluer and veſſels, brought it to Ieruſalem into the temple of
62 our Lord. † And we went forward from the riuer Thia, the
twelfth day of the firſt moneth, til we entred into Ieruſalem.
63 † And when the third day was come, in the fourth day the gold
being weyed, and the ſiluer, was deliuered in the houſe of the
64 Lord our God, to Marimoth Prieſt the ſonne of Iori. † And with
him was Eleazar the ſonne of Phinees: and with them were Ioſadus
the ſonne of Ieſus, and Medias, and Banni the ſonne of a
65 Leuite, by number and weight al thinges. † And the weight of
66 them was writen the ſame houre. † And they that came out of
the captiuitie, offered ſacrifice to our Lord the God of Iſrael, oxen
67 twelue, for al Iſrael, rammes eightie ſix, † lambes ſeuentie two,
bucke goates for ſinne twelue, and for health twelue kyne, al
68 for the ſacrifice of our Lord. † And they read againe the preceptes
of the king to the kinges officers, and to the deputies of
Cœleſyria, and Phœnice: and they honored the nation, and the
69 temple of our Lord. † And theſe thinges being finiſhed, the
rulers came to me, ſaying: The ſtocke of Iſrael, and the princes, 1. Eſd. 9. v. 1.
70 and the Prieſtes, and the Leuites, † and the ſtrange people, and
nations of the land haue not ſeparated their vncleannes from the
Chananeites, and Hetheites, and Pherezeites, and Iebuſeites, and
71 Moobites, & Ægyptians, and Idumeians. † For they are ioyned
to their daughters both themſelues, and their ſonnes: and the
holie ſede is mingled with the ſtrange nations of the earth, and
the rulers and magiſtrates were partakers of that iniquitie from
72 the beginning of the reigne it ſelf. † And forthwith as I heard
theſe thinges, I rent my garmentes and the ſacred tunike: and

tearing

tearing the heares of my head, and my beard, I ſate ſorowful and
heauie. † And there aſſembled to me mourning vpon this iniquitie, 73
as manie as were then moued by the word of our Lord the
God of Iſrael, and I ſate ſad vntil the euening ſacrifice. † And I 74
riſing vp from faſting, hauing my garmentes rent and the ſacred
tunike, kneeling, and ſtretching forth my handes to our Lord, † I 75
ſayd: Lord I am confounded, and aſhamed before thy face, † for 76
our ſinnes are multiplied ouer our heades, and our iniquities are
exalted euen to heauen. † Becauſe from the times of our fathers 77
we are in great ſinne vnto this day. † And for the ſinnes of vs, and 78
of our fathers we haue bene deliuered with our brethren, and
with our Prieſtes to the kinges of the earth, into ſword and captiuitie,
and ſpoile with confuſion vnto this preſent day. † And 79
now what a great thing is this that mercie hath happened to vs
from thee ô Lord God, & leaue thou vnto vs a roote, and a name
in the place of thy ſanctification, † to diſcouer our light in the 80
houſe of the Lord our God, to geue vs meate in al the time of our
bondage. † And when we ſerued, we were not forſaken of the 81
Lord our God: but he ſette vs in fauour, appointing the kinges of
the Perſians to geue vs meate, † and to glorifie the temple of the 82
Lord our God, and to build the deſolations of Sion, to geue vs
ſtabilitie in Iurie, and Ieruſalem. † And now what ſay we Lord, 83
hauing theſe thinges? For we haue tranſgreſſed thy preceptes,
which thou gaueſt into the handes of thy ſeruants the prophetes,
† ſaying: That the land into which ye entred to poſſeſſe the inheritance 84
therof, is a land polluted with the coinquinations of
the ſtrangers of the land, and their vncleanes hath filled it wholy
with their filthines. † And now your daughters you ſhal not 85
match with their ſonnes, and their daughters you ſhal not take
for your ſonnes. † And you ſhal not ſeeke to haue peace with 86
them for euer, that growing ſtrong you may eate the beſt things
of the land, and may diſtribute the inheritance to your children
for euer. † And the thinges that happen to vs, al are done for our 87
nauhtie workes, and our great ſinnes. † And thou gaueſt vs ſuch a 88
roote, and we are returned againe to tranſgreſſe thy ordinances,
that we would be mingled with the vncleannes of the nations of
this land. † Wilt not thou be wrath with vs to deſtroy vs, til there 89
be no roote left nor our name? † Lord God of Iſrael thou art 90
true. For there is a roote left vntil this preſent day. † Behold, now 91
we are in thy ſight in our iniquities. For it is not to ſtand any
longer before thee in theſe matters. † And when Eſdras with 92

adoration

adoration confeſſed weeping, lying flat on the ground before the 1. *Eſd.* 10.
temple, there were gathered before him out of Ieruſalem a verie *v.* 1.
great multitude, men and wemen, and yong men and youg wemen.
93 For there was great weeping in the multitude it ſelf. † And
when he had cried, Iechonias of Ieheli of the children of Iſrael,
ſayd to Eſdras: We haue ſinned againſt our Lord, for that we haue
taken vnto vs in mariage ſtrange wemen of the nations of the
94 land. † And now thou art ouer al Iſrael, in theſe therfore let
there be an othe from our Lord to expel al our wiues that are of
95 ſtrangers with their children. † As it was decreed to thee of the
anceſters according to the law of our Lord, riſing vp declare it.
96 † For to thee the buſines perteineth, and we are with thee: doe
97 manfully. † And Eſdras ryſing vp adiured the princes of the
Prieſtes and Leuites, and al Iſrael to doe according to theſe thinges
and they ſware.

CHAP. IX.

Eſdras faſting for the ſinnes of the people, commandeth that they ſeparate al ſtrange wemen from them. 18. The Prieſtes and Leuites, which had offended herein, are recited. 38. He readeth the law before the people: 48. certaine doe expound to the multitudes in ſeueral places. 52. And ſo they are diſmiſsed with ioy.

1 AND Eſdras ryſing vp from before the court of the temple, 1. *Eſd.* 10.
went into the chamber of Ionathas the ſonne of Naſabi. *v.* 6.
2 † And lodging there he taſted no bread, nor dranke water for
3 the iniquitie of the multitude. † And there was proclamation
made in al Iurie, & in Ieruſalem to al that were of the captiuitie
4 gathered in Ieruſalem, † that whoſoeuer shal not appeare with
in two or three dayes, according to the iudgement of the ancients
ſitting vpon it, their goods should be taken away, and himſelfe
should be iudged an alien from the multitude of the captiuitie.
5 † And al were gathered that were of the tribe of Iuda, and of
Beniamin within three dayes in Ieruſalem: this is the ninth moneth,
6 the twentith day of the moneth. † And al the multitude ſate
in the court of the temple trembling, for the preſent winter.
7 † And Eſdras ryſing vp ſayd to them: You haue done vnlawfully
taking to you in mariage ſtrang wiues, that you might adde to
8 the ſinnes of Iſrael. † And now geue confeſſion, & magnificence
9 to our Lord the God of our fathers: † and accompliſh his wil,
and depart from the nations of the land, and from your wiues
10 the ſtrangers. † And al the multitude cried, and they ſayd with a

lowde voice: As thou haſt ſayd, we wil doe. † But becauſe the 11
multitude is great, and winter time, and we can not ſtand in the
ayre without ſuccour: and this is a worke for vs not of one day,
nor of two, for we haue ſinned much in theſe thinges: † Let the 12
rulers of the multitude ſtand, and that dwel with vs, and as manie
as haue with them forreine wiues, † and at a time appointed let 13
the prieſtes out of euerie place, and the iudges aſſiſt, vntil they
appeaze the wrath of our Lord concerning this buſines. † And 14
Ionathas the ſonne of Ezeli, and Ozias of Thecam tooke vpon
them according to theſe wordes: and Boſoramus, and Leuis, and
Sabbathæus, wrought together with them. † And al that were 15
of the captiuitie ſtood according to al theſe thinges † And Eſdras 16
the prieſt choſe vnto him men the great princes of their fathers
according to their names: & they ſate together in the newmoone
of the tenth moneth to examine this buſines. † And 17
they determined of the men that had outlandish wiues, vntil the
newmoone of the firſt moneth. † And there were found of the 18
prieſtes entermingled that had outlandish wiues. † Of the ſonnes 19
of Ieſus the ſonne of Ioſedec, and his brethren: Maſeas, and
Eleazarus, and Ioribus, and Ioadeus, † and they put to their 20
handes to expel their wiues: and to offer a ramme to obtayne
pardon for their ignorance· † And the ſonnes of Semmeri: Maſeas 21
and Eſſes, Ieelech, and Azarias. † And of the children of Foſere: 22
Limoſias, Hiſmaenis, and Nathanee, Iuſſio, Reddus, and
Thalſas. † And of the Leuites: Ior abdus, and Semeis, and Colnis, 23
and Calitas, and Facteas, and Coluas, and Eliomas, † and of the 24
ſacred ſinging men, Eliaſib, Zaccarus. † And of the porters, Salumus, 25
and Tolbanes. † And of Iſrael: of the ſonnes of Foro, Ozi, 26
and Remias, and Geddias, & Melchias, and Michelus, Eleazarus,
and Iammebias, and Bannas. † And of the ſonnes of Iolaman: 27
Chamas, and Zacharias, and Iezuelus, and Ioddius, and Erimoth,
and Helias. † And of rhe ſonnes of Zathoim: Eliadas, and Liaſumus, 28
Zochias, and Larimoth, & Zabdis, and Thebedias. † And 29
of the ſonnes of Zebes: Ioannes, and Amanias, and Zabdias, and
Emeus. † And of the ſonnes of Banni: Olamus, & Maluchus, and 30
Ieddeus, and Iaſub, and Azabus, & Ierimoth. † And of the ſonnes 31
of Addin: Nathus, and Mooſias, & Caleus, and Raanas, Maaſeas,
Mathathias, and Beſeel, and Bonnus, and Manaſſes. † And of the 32
ſonnes of Nuae: Noneas, and Aſeas, and Melchias, and Sameas,
and Simon, Beniamin, and Malchus, and Marras. † And of the 33
ſonnes of Aſom: Carianeus, Mathathias, & Bannus, & Eliphalach,

34 and Manaſſes, and Semei. † And of the ſonnes of Banni: Iere-
mias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias,
and Ionas, and Marimoth, & Eliaſib, and Matheneus, and Eliaſis,
and Orizas, and Dielus, and Semedius, & Zambris, and Ioſephus.
35 † And of the ſonnes of Nobei: Idelus, and Mathathias, and Saba-
36 dus, and Zecheda, Zedmi, and Ieſſei, Baneas. † Al theſe maried
outlandish wiues, and did put them away with their children.
37 † And the Prieſtes and the Leuites, and they that were of Iſrael,
dwelt in Ieruſalem, and in the whole countrie in the newmoone
of the ſeuenth moneth. And the children of Iſrael were in their
38 habitations. † And al the multitude was gathered together into
39 the court, which is on the eaſt of the ſacred gate: † and they ſayd
to Eſdras the high prieſt, and reader, that he should bring the law
of Moyſes, which was deliuered of our Lord the God of Iſrael.
40 † And Eſdras the high prieſt brought the law to al the multitude
of them from man vnto woman, and to al the prieſtes to heare
41 the law in the newmoone of the ſeuenth moneth. † And he
read in the court, which is before the ſacred gate of the temple,
from breake of day vntil euening before men and wemen. And
42 they al gaue their minde to the law. † And Eſdras the prieſt, and
reader of the law ſtoode vpon a tribunal of wood, which was
43 made. † And by him ſtood Mathathias, and Samus, and Ananias,
44 Azarias, Vrias, Ezechias, and Balſamus on the right hand, † and
on the left Faldeus, Miſael, Malachias, Ambuſthas, Sabus, Naba-
45 dias, and Zacharias. † And Eſdras tooke the booke before al the
46 multitude: for he was chiefe in glorie in the ſight of al. † And
when he had ended the law, they ſtood al vpright: and Eſdras
bleſſed our Lord the moſt high God, the God of Sabaoth omni-
47 potent. † And al the people anſwered: Amen. And lifting vp
48 their handes falling on the ground, they adored our Lord. † Ieſus
and Banaeus, and Sarebias, and Iaddinus, and Accubus, and Sab-
bathæus, and Calithes, & Azarias, and Ioradus, and Ananias, and
49 Philias Leuites, † who taught the law of our Lord, and read the
ſame in the multitude, & euerie one preferred them that vnder-
50 ſtood the leſſon. † And Atharathes ſayd to Eſdras the high prieſt
and the reader, and to the Leuites, that taught the multitude,
51 † ſaying: This day is ſanctified to our Lord. And they al wept,
52 when they had heard the law. † And Eſdras ſayd, departing ther-
fore, eate ye al the fatteſt thinges, & drinke al moſt ſwete things,
53 and ſend giftes to them that haue not. † For this is the holy day
54 of our Lord, & be not ſad. For our Lord wil glorifie you. † And

the Leuites denounced openly to al, ſaying: This day is holie, be
not ſad. † And they went al to eate, and drinke, and make merie, 55
and to geue giftes to them that had not, that they might make
merie, for they were excedingly exalted with the wordes that
they were taught. † And they were al gathered in Ieruſalem to 56
celebrate the ioy, according to the teſtament of our Lord the
God of Iſrael.

THE FOVRTH BOOKE OF ESDRAS.

CHAP. I.

Eſdras is ſent to expoſtulate with the vngratful Iewes for neglecting Gods manie great benefites.

1. *Eſd.* 7. THE ſecond booke of Eſdras the prophet, the ſonne 1
v. 1. of Sarei, the ſonne of Azarei, the ſonne of Helcias,
the ſonne of Sadanias, the ſonne of Sadoch, the
ſonne of Achitob, † the ſonne of Achias, the ſonne 2
of Phinees, the ſonne of Heli, the ſonne of Amerias, the ſonne
of Aſiel, the ſonne of Marimoth, the ſonne of Arna, the ſonne
of Ozias, the ſonne of Borith, the ſonne of Abiſei, the ſonne of
Phinees, the ſonne of Eleazar, † the ſonne of Aaron of the tribe 3
of Leui; who was captiue in the countrie of the Medes, in the
reigne of Artaxerxes king of the Perſians. † And the word of 4
our Lord came to me, ſaying: † Goe, and tel my people their wicked 5
deedes, and their children the iniquities, that they haue done
againſt me, that they may tel their childrens children: † becauſe 6
the ſinnes of their parentes are increaſed in them, for they being
forgetful of me haue ſacrified to ſtrange goddes. † Did not I bring 7
them out of the land of Ægypt from the houſe of bondange?
But they haue prouoked me, & haue deſpiſed my counſels. † But 8
doe thou ſhake of the heare of thy head, and throw al euils vpon
them: becauſe they haue not obeyed my law. And it is a people
without diſcipline. † How long ſhal I beare with them, on 9
whom I haue beſtowed ſo great benefittes? † I haue ouerthrowen 10
Exod 14. manie kinges from them. I haue ſtroke Pharao with his
ſeruantes, and al his hoſte. † Al nations did I deſtroy before their 11
face, & in the Eaſt I diſſipated the peoples of two prouinces Tyre
and

12 and Sidon, and I ſlew al their aduerſaries. † But ſpeake thou to
13 them, ſaying: Thus ſayth our Lord: † I made you paſſe through
the ſea, and gaue you fenſed ſtreates from the beginning. I gaue
14 you Moyſes for your gouernour, and Aaron for the Prieſt: † I *Exo. 13.*
gaue you light by the piller of fire, & did manie meruelous things
15 among you: but you haue forgotten me, ſayth our Lord. † Thus
ſayth our Lord omnipotent: The quayle was a ſigne to you, I gaue *Exo. 16.*
16 you a campe for defenſe, and there you murmured: † And you
triumphed not in my name for the deſtruction of your enemies,
17 but yet vntil now you haue murmured. † Where are the benefites,
that I haue geuen you? Did you not crie out to me when you *Num. 14.*
18 were hungrie in the deſert, † ſaying: Why haſt thou brought vs
into this deſert to kil vs? it had bene better for vs to ſerue the Æ-
19 gyptians, then to dye in this deſert. † I was ſorie for your mournings, *Exod 16.*
& gaue you manna to eate. You did eate bread of Angels. *Num. 20.*
20 † When you thirſted did not I cleaue the rocke, & waters flowed *Sap. 16.*
in abundance? for the heates I couered you with the leaues of *v. 20.*
21 trees. † I deliuered vnto you fatte landes: The Chananeites, and *Iſa. 9.*
Pherezeites, and Philiſtheans I threw out from your face: what *v. 4.*
22 ſhal I yet doe to you, ſayth our Lord? † Thus ſayth our Lord omnipotent:
In the deſert when you were thirſtie in the riuer of the *Exo. 15.*
23 Amorrheites, and blaſpheming my name, † I gaue you not fire *v. 25.*
for blaſphemies, but caſting wood into the water, I made the
24 riuer ſwete. † What ſhal I doe to thee Iacob? Thou wouldeſt not *Exo. 32.*
obey ô Iuda. I wil transferre my ſelf to other nations, and wil
25 geue them my name, that they may keepe my ordinances. † Becauſe *Iſa. 1.*
you haue forſaken me, I alſo forſake you: when you aske *v. 15.*
26 mercie of me, I wil not haue mercie. † When you ſhal inuocate
me, I wil not heare you. For you haue defiled your handes with
27 bloud, and your fete are quicke to commit murders. † Not as
though you haue forſaken me, but yourſelues, ſayth our Lord.
28 † Thus ſaith our Lord omnipotent, haue not I deſired you, as a
father his ſonnes, and a mother her daughters, and as a nurce
29 her litle ones, † that you would be my people, and I your God,
30 and to me for children, and I to you for a father? † So haue I
gathered you, as the henne her chickenes vnder her winges. But
now what ſhal I doe to you? I wil throw you from my face. *Mat. 23.*
31 † When you ſhal bring me oblation, I wil turne away my face *v. 37.*
from you. For I haue refuſed your feſtiual dayes, & newmoones, *Iſa. 66.*
32 and circumciſions. † I ſent my ſeruantes the prophetes to you, *v. 5.*
whom being taken you ſlew, and mangled their bodies, whoſe

bloud I wil require, ſayth our Lord. † Thus ſayth our Lord omni- 33
potent, your houſe is made deſolate, I wil throw you away, as
the winde doth ſtubble, † and your children ſhal not haue iſſue: 34
becauſe they haue neglected my commandment, and haue done
that which is euil before me. † I wil deliuer your houſes to a 35
people comming, who not hearing me do beleue: to whom I
haue not ſhewed ſignes, they wil do the thinges that I haue com-
manded. † The prophetes they haue not ſene, and they wil be 36
mindful of their iniquities. † I cal to witnes the grace of the 37
people comming, whoſe litle ones reioyce with ioy, not ſeing me
with their carnal eyes, but in ſpirit beleuing the thinges that I
haue ſayd. † And now brother behold what glorie: and ſee 38
people comming from the eaſt, † to whom I wil geue the con- 39
duction of Abraham, Iſaac, and Iacob, and of Oſee, and Amos,
and of Ioel, and Abdias, and Ionas, and Michæas, † and Naum 40
Malach. 3. and Habacuc, of Sophonias, Aggæus, Zacharias, and Malachias,
v. 1. who alſo is called the Angel of our Lord.

CHAP. II.

The Synagogue expoſtulateth with her childrẽ for their ingratitude; 10. ſhewing that they ſhal be forſaken, and the gentiles called.

THVS ſaith our Lord: I brought this people out of bondage, 1
to whom I gaue commandment by my ſeruantes the Pro-
phetes, whom they would not heare, but made my counſel fru-
ſtrate. † Their mother that bare them, ſayth to them: Goe chil- 2
dren, becauſe I am a wydow and forſaken. † I brought you vp 3
with ioy, & haue loſt you with mourning & ſorow, becauſe you
haue ſinned before our Lord your God, & haue done that which
is euil before him. † But now what ſhal I doe to you? I am a wy- 4
dow and deſolate, goe my children, & aſke mercie of our Lord.
† And I cal thee ô father a witnes vpon the mother of the chil- 5
dren, that would not keepe my teſtament, † that thou geue them 6
confuſion, & their mother into ſpoile, that there be no genera-
tion of them. † Let their names be diſperſed into the Gentiles, let 7
them be deſtroyed out of the land: becauſe they haue deſpiſed my
ſacrament. † Woe be to thee Aſſur, which hideſt the wicked with 8
Gen. 19. thee. Thou naughtie nation, remember what I did to Sodom &
v. 2. Gomorrha: † whoſe land lieth in cloddes of pitch, & heapes of 9
aſhes: ſo wil I make them, that haue not heard me, ſaith our Lord
omnipotent. † Thus ſaith our Lord to Eſdras: Tel my people, that 10
I wil geue them the kingdom of Ieruſalem, which I ment to geue
to Iſrael

11 to Iſrael. † And I wil take to me the glorie of them, and wil geue
12 them eternal tabernacles, which I had prepared for them. † The
wood of life ſhal be to them for an odour of oyntment, and they
13 ſhal not labour, nor be wearied. † Goe & you ſhal receiue. Aske
for your ſelues a few dayes, that they may abide. Now the kingdom
14 is prepared for you, watch ye. † Cal thou heauen and earth
to witnes: for I haue deſtroyed euil, and haue created good, becauſe
15 I liue ſayth our Lord. † Mother embrace thy children,
bring them vp with ioy. As a doue confirme their feete: becauſe
16 I haue choſen thee, ſayth our Lord. † And I wil raiſe againe the
dead out of their places, and out of the monumentes I wil bring
17 them forth, becauſe I haue knowen my name in Iſrael. † Feare
not ô mother of the children, becauſe I haue choſen thee, ſaith
18 our Lord. † I wil ſend thee ayde, my ſeruantes I ſaie, and Ieremie,
at whoſe counſel I haue ſanctified, and prepared for thee
19 twelue trees loden with diuerſe fruites, † and as manie fountaines
flowing milke and honie: and ſeuen huge mountaines, *Exod.* 15.
hauing the roſe and the lilie, in the which I wil fil thy children *v.* 27.
20 with ioy. † Iuſtifie thou the widow, iudge for the pupil, geue
21 to the needie, defend the orphane, cloth the naked, † cure the
broken & feeble, mocke not the lame, defend the maimed, and
22 admitte the blind to the viſion of my glorie. † The old man & the
23 yong keepe with in thy walles: where thou ſhalt finde the dead,
committe them to the graue ſigning it, & I wil geue thee the firſt *Tobie.* 1.
24 ſeate in my reſurrection. † Pauſe and reſt my people, becauſe *v.* 12.
25 thy reſt ſhal come. † As a good nurce nouriſh thy children,
26 confirme their feete. † The ſeruantes that I haue geuen thee,
none of them ſhal periſh. For I wil require them of thy
27 number. † Be not wearied. For when the day of affliction and
diſtreſſe ſhal come, others ſhal weepe, and be ſad, but thou ſhalt
28 be merie and plenteous. † The gentiles ſhal enuie, and ſhal be
29 able to doe nothing againſt thee, ſayth our Lord. † My handes
30 ſhal couer thee, that thy children ſee not hel. † Be pleaſant
thou mother with thy children, becauſe I wil deliuer thee ſayth
31 our Lord. † Remember thy children that ſleepe, for I wil bring
them out of the ſides of the earth, & wil doe mercie with them:
32 becauſe I am merciful, ſayth our Lord omnipotent. † Embrace
thy children til I come, & ſhew them mercie: becauſe my fountaines
33 runne ouer, and my grace ſhal not faile. † I Eſdras receiued
commandment of our Lord, in mount Oreb; that I ſhould goe
to Iſrael: to whom when I came, they refuſed me, and reiected
the

commandement of our Lord. † And therfore, I ſay vnto you 34
gentiles, which heare, and vnderſtand, Looke for your paſtor, he
wil geue you the reſt of eternitie : becauſe he is at hand, that
shal come in the end of the world. † Be ye readie for the rewardes 35
of the kingdom , becauſe perpetual light shal shine to you for
time euerlaſting. † Flee from the shadow of this world : receiue 36
ye the pleaſantnes of your glorie. I openly cal to witnes my
ſauiour. † Receiue the commended gift and be pleaſant, geuing 37
thankes to him that called you to the heauenlie kingdomes.
† Ariſe, & ſtand & ſee the number of them that are ſigned in the 38
feaſt of our Lord. † They that haue transferred them ſelues from 39
the shadow of the world, haue receiued glorious garmentes of
our Lord. † Receiue ô Sion thy number , and shut vp thyne 40
made white, which haue accompliſhed the law of our Lord.
† The number of thy children, which thou didſt wish is ful. Deſire 41
the powre of our Lord that thy people may be ſanctified, which
was called from the beginning. † I Eſdras ſaw in mount Sion a 42
Apol. 7. v. 9. great multitude, which I could not number, and they did al
prayſe our Lord with ſonges. † And in the middes of them was 43
a young man high of ſtature, appearing aboue ouer them al, & he
put crownes vpon euerie one of their heades, and he was more
exalted. And I was aſtonied at the miracle. † Then asked I an 44
Angel, and ſayd : Who are theſe Lord ? † Who anſwering ſayd to 45
me : Theſe are they that haue laid of the mortal garment, and
taken an immortal, and haue confeſſed the name of God. Now
they are crowned, and receiue palmes. † And I ſayd to the Angel: 46
That yongman what is he, which putteth the crownes vpon
them, and geueth palmes into their handes? † And anſwering he 47
ſayd to me: The ſame is the Sonne of God, whom they did con-
feſſe in the world: & I begane to magnifie them, that ſtood ſtron-
gly for the name of our Lord. † Then ſayd the Angel to me: Goe, 48
tel my people , what maner of meruelous thinges and how
great , thou haſt ſene of the Lord God.

CHAP. III.

The workes of God are wonderful from the beginning, 7. and men vngratful 13. In Abraham God choſe to himſelf a peculiar people : who neuertheles were froward, and obſtinate. 23. He alſo choſe Dauid, but ſtil the people were ſinful: 28. the Babylonians alſo, by whom they are afflicted, are no leſſe but rather greater ſinners.

IN

1 IN the thirteth yeare of the ruine of the citie I was in Babylon,
and was trubled lying in my chamber, and my cogitations
2 came vp ouer my hart: †becauſe I ſaw the deſolation of Sion, and
3 the abundance of them that dwelt in Babylon. † And my ſpirit
was toſſed excedingly, and I began to ſpeake to the higheſt timorous
4 wordes, † and ſayd: O Lord dominatour thou ſpakeſt *Gen. 1.*
from the beginning, when thou didſt plant the earth, and that
5 alone, and didſt rule ouer the people, † and gaueſt Adam a dead *Gen. 2.*
bodie: but that alſo was the worke of thy handes, & didſt breath *v. 7.*
into him the ſpirit of life, and he was made to liue before thee:
6 †and thou broughſt him into paradiſe, which thy right hand had
7 planted, before the earth came. † And him thou didſt command
to loue thy way, and he tranſgreſſed it, & forthwith thou
didſt inſtitute death in him, and in his poſteritie, and there were
borne nations, and tribes, and peoples, and kinreds, wherof there
8 is no number. † And euerie nation walked in their owne wil, &
they did meruelous thinges before thee, and deſpiſed thy preceptes.
9 † And agane in time thou broughſt in the floud vpon *Gen. 7.*
10 inhabitantes of the world, and didſt deſtroy them. † And there
was made in euery one of them, as vnto Adam to dye, ſo to them
11 the floud, †But thou didſt leaue one of them, Noe with his houſe
12 and of him were al the iuſt. † And it came to paſſe, when they
began to be multiplied, that dwelt vpon the earth, & multiplied
children and peoples and manie nations: and they begane againe
13 to doe impietie more then the former. † And it came to paſſe
when they did iniquitie before thee, thou didſt chooſe thee a
14 man of them whoſe name was Abraham. † And thou didſt loue *Gen. 12.*
15 him and to him onlie thou didſt ſhew thy wil. † And thou didſt
diſpoſe vnto him an euerlaſting teſtament, and toldſt him that
thou wouldſt neuer forſake his ſeede. And thou gaueſt him
16 Iſaac, and to Iſaac thou gaueſt Iacob and Eſau. † And Iacob thou
didſt ſeuer to thy ſelfe, but Eſau thou didſt ſeparate. And Iacob
17 grewe to a great multitude. † And it came to paſſe when *Exo. 19.*
thou didſt bring forth his ſede out of Ægypt, thou broughſt it
18 vpon mount Sinai. † And thou didſt bowe the heauens, and
faſten the earth, and didſt ſhake the world, and madeſt the depthes
19 to tremble, and trubledſt the world, † and thy glorie
paſſed foure gates of fire, and of earthquake, and winde, and
froſt, that thou mightſt geue a law to the ſeede of Iacob, and to
20 the generation of Iſrael diligence. † And thou didſt not take
away from them a malignant hart, that thy law might bring

forth fruite in them. † For Adam the firſt bearing a vicious 21
hart tranſgreſſed and was ouercome, yea and al that were borne
of him. † And it was made a permanent infirmitie, and the law 22
with the hart of the people, with the wickednes of the roote,
and that which is good departed, and the wicked remayned.
† And the times paſſed, & the yeares were ended: and thou didſt 23
raiſe vp vnto thee a ſeruant named Dauid, † and ſpakeſt vnto 24
him to build a citie of thy name, and to offer vnto thee in it frankenceſe,
and oblations. † And this was done manie yeares, and 25
they that inhabited the citie forſooke thee, † in al things as Adam 26
and al his generations. For they alſo vſed a wicked hart. † And
thou didſt deliuer thy citie into the hands of thyne enimies. † Why, 27
Iere. 12. doe they better thinges, that inhabite Babylon? And for this ſhal 28
ſhe rule ouer Sion? † It came to paſſe when I was come hither, 29
and had ſene the impieties that can not be numbred: and my ſoul
ſaw manie offending this thirteth yeare, & my hart was aſtonied:
† becauſe I ſaw how thou beareſt with their ſinne, and didſt 30
ſpare them that did impiouſly, and didſt deſtroy thine owne
people, and preſerue thine enimies, and didſt not ſignifie it. † I 31
nothing remember how this way ſhould be forſaken: doth Babylon
better thinges then Sion? † Or hath anie nation knowen 32
thee beſide Iſrael: or what tribes haue beleued thy teſtamentes
as Iacob? † Whoſe reward hath not appeared, nor their labour 33
fructified. For paſſing through I paſſed among the nations, and I
ſaw them abound, and not mindeful of thy commandmentes.
† Now therfore wey our iniquities in a ballance, and theirs that 34
dwel in the world: & thy name ſhal not be found, but in Iſrael.
† Or when haue not they ſinned in thy ſight, that inhabite the 35
earth? or what nation hath ſo obſerued thy commandmentes?
† Theſe certes by their names thou ſhalt finde to haue kept thy 36
commandmentes, but the nations thou ſhalt not finde.

CHAP. IIII.

Mans witte and reaſon is not able to vnderſtand the counſel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and thinges to come.

AND the Angel anſwered me, that was ſent to me, whoſe 1
name was Vriel, † and ſayd to me: Thy hart exceding hath 2
exceded in this world, & thou thinkeſt to comprehend the way
of the Higheſt. † And I ſayd: It is ſo my Lord. And he anſwered 3
me, & ſayd: I am ſent to ſhew thee three wayes, & to propoſe to

4 thee three ſimilitudes. † Of the which if thou ſhalt declare to me
one of them, I alſo wil ſhew thee the way which thou deſireſt
5 to ſee, and wil teach thee whence a wicked hart is. † And I ſayd,
Speake my Lord. And he ſayd to me: Goe, wey me the weight of
the fire, or meaſure me the blaſt of the winde, or cal me backe
6 the day that is paſt. † And I anſwered, and ſayd: what man borne
7 can doe it, that thou askeſt me of theſe thinges? † And he ſayd
to me: If I ſhould aske thee, ſaying: How great habitations are
there in the hart of the ſea, or how great vaines be there in the
beginning of the depth, or how great vaines be there aboue the
8 firmament, and what are the iſſues of paradiſe: † thou wouldeſt
perhaps ſay to me: I haue not deſcended into the depth, nor into
9 hel as yet, neither haue I aſcended at anie time into heauen. † But
now I haue not asked thee, ſauing of the fire, and the winde, and
the day by the which thou haſt paſſed, and from the which thou
canſt not be ſeparated: and thou haſt not anſwered me of them.
10 † And he ſayd to me: Thou canſt not know the thinges that are
11 thine which grow together with thee: † and how can thy veſſel
comprehend the way of the Higheſt, and now the world being
outwardly corrupted, vnderſtand the corruption euident in my
12 ſight: † I ſayd to him: Better were it for vs not to be, then yet
liuing to liue in impieties, and to ſuffer, and not to vnderſtand for
13 what thing. † And he anſwered me, & ſaid: Going forth I went *Iud. 9.*
forward to a wood of trees in the filde, and they deuiſed a deuiſe, *2. Par. 25.*
14 † and ſayd: Come and let vs goe, and make warre againſt the ſea,
that it may retyre backe before vs, and we may make vs other
15 woodes. † And in like maner the waues of the ſea they alſo deuiſed
a deuiſe, and ſayd: Come let vs goe vp, let vs ouerthrow the
woodes of the filde, that there alſo we may conſummate an other
16 countrie for our ſelues. † And the woodes deuiſe was made
17 vaine, for fire came, and conſumed it. † Likewiſe alſo the deuiſe
18 of the waues of the ſea. For the ſand ſtood, & ſtayed them. † For
if thou wert iudge of theſe, whom wouldeſt thou begin to iuſtifie,
19 or whom to condemne? † And I anſwered, and ſayd: Verely
they deuiſed a vayne deuiſe. For the earth is geuen to the
20 wood, and a place to the ſea to carie her waues. † And he anſwered
me, and ſayd: Thou haſt iudged wel, and why haſt thou
21 not iudged for thy ſelf? † For as the earth is geuen to the wood,
and the ſea for the waues therof: ſo they that inhabite vpon the
earth, can vnderſtand onlie the thinges that are vpon the earth:
and they vpon the heauens, the thinges that are aboue the height

of the heauens. † And I anſwered, and ſayd: I beſech thee Lord, 22
that ſenſe may be geuen me to vnderſtand. † For I meant not to 23
aske of thy ſuperiour thinges, but of thoſe that paſſe by vs dayly.
For what cauſe Iſrael is geuen into reproche to the gentiles,
the people whom thou haſt loued, is geuen to impious tribes,
& the law of our fathers is brought to deſtruction, & the written
ordinances are no where: † and we haue paſſed out of the world, 24
as locuſtes, and our life is aſtoniſhment and dreade, and we are
not worthie to obtaine mercie. † But what wil he doe to his 25
name that is inuocated vpon vs? and of theſe thinges I did aske.
† And he anſwered me, and ſayd: If thou ſearch very much, thou 26
ſhalt often meruail: becauſe the world haſtening haſteneth to
paſſe, † and can not comprehend the thinges which in times to 27
come are promiſed to the iuſt: becauſe this world is ful of iniuſtice
and infirmities. † But concerning the thinges that thou demandeſt 28
I wil tel thee: for the euil is ſowed, and the deſtruction
therof is not yet come. † If then that which is ſowen be 29
not turned vp, and the place depart where the euil is ſowen, that
ſhal not come where the good is ſowen. † Becauſe the grayne 30
of il ſeede hath bene ſowen in the hart of Adam from the beginning:
and how much impietie hath it ingendered vntil now, and
doth ingender vntil the floore come? † And eſteme with thy ſelf 31
the graine of the il ſeede, how much fruite of impietie it hath
ingendred: † When the eares ſhal be cut, which are innumerable, 32
what a great floore wil they begin to make? † And I anſwered, 33
and ſayd: How, and when ſhal theſe things be? why are
our yeares few and euil? † And he anſwered me, and ſayd to me, 34
Haſten not aboue the Higheſt. For thou doeſt haſten in vaine to
be aboue him, for thy exceſſe is much. † Did not the ſoules of the 35
iuſt in their cellars, aske of theſe things, ſaying: How hope I ſo,
and when ſhal the fruite come of the floore of our reward?
† And Ieremiel the Archangel anſwered to thoſe things, and 36
ſayd: When the number of the ſedes in you ſhal be filled, becauſe
he hath weyed the world in a balance, † and with a meaſure hath 37
he meaſured the times, and in number he hath numbered the
times, and hath not moued, nor ſtirred them, vntil the foreſayd
meaſure be filled. † And I anſwered, and ſayd: O Lord Dominatour, 38
we alſo are al ful of impietie. † And leſt perhaps for vs the 39
floores of the iuſt be not filled, for the ſinnes of the inhabitantes
vpon the earth. † And he anſwered me, and ſayd: Goe, and aske a 40
woman with childe, if when ſhe hath accompliſhed her nine

41 monethes, her wombe can yet hold the infant within it? † And I
ſayd it can not Lord. And he ſayd to me, in hel the cellars of the
42 ſoules are like to the matrice. † For as ſhe that is: In trauail maketh
haſt, to eſcape the neceſſitie of trauailing: ſo this alſo haſteneth
43 to render thoſe thinges which are commended to it. † From
the beginning it ſhal be ſhewed thee touching thoſe thinges,
44 which thou doeſt couet to ſee. † And I anſwered, and ſayd: If I
haue found grace before thine eyes, & if it be poſſible, and if I by
45 fitte, † ſhew mee if there be more to come then is paſſed, or moe
46 things haue paſſed, then are to come. † What paſſed, I know: but
47 what is to come, I know not. † And he ſayd to me: Stand vpon
the right ſide, and I wil ſhew thee the interpretation of the ſimilitude.
28 † And I ſtood, and ſaw: and behold a burning fornace
paſſed before me, & it came to paſſe when the flame paſſed, I ſaw:
49 and behold the ſmoke ouercame. † After theſe thinges there
paſſed before me a clowd ful of water, and with violence caſting
in much raine: and when the violence of raine was caſt, the
50 droppes therin ouercame. † And he ſayd to me: Thinke with
thyſelf, as the raine increaſeth more then the droppes, and the
fire then the ſmoke: ſo did the meaſure that paſſed, more a
51 bound. But the droppes, and the ſmoke ouercame: † and I
prayed, & ſayd, ſhal I liue thinkeſt thou vntil theſe dayes? or what
52 ſhal be in thoſe dayes? † He anſwered me, and ſayd: Of the ſignes
wherof thou askeſt me, in part I can tel thee, howbeit of thy life
I was not ſent to tel thee, neither doe I know.

CHAP. V.

Diuers ſignes of thinges to come are ſhewed to Eſdras by an Angel: 16. for the comforth of the people in captiuitie.

1 BVT concerning ſignes: behold the dayes ſhal come, wherin
they that inhabite the earth ſhal be taken in a great number:
and the way of truth ſhal be hid: and the countrie ſhal be barren
2 from fayth. † And iniuſtice ſhal be multiplied aboue that *Math. 24.*
which thy ſelf ſeeſt, & aboue that which thou haſt heard in time
3 paſt. † And they ſhal put their foote into the countrie which now
4 thou ſeeſt to reigne, and they ſhal ſee it deſolate. † And if the
Higheſt geue thee life, thou ſhalt ſee after the third trumpet, and
the ſunne ſhal ſodenly ſhine agayne in the night, and the moone
5 thriſe in a day, † and out of wood bloud ſhal diſtil, and the ſtone
6 ſhal geue his voice, and the peoples ſhal be moued: † and he
reigne, whom they hope not that inhabite vpon the earth, and

foules shal make their flight away. † & the ſea of Sodom shal caſt 7
the fishes, and shal make a noiſe in the night, which manie knew
not, and al shal heare the voice therof, † and there shal be made 8
a confuſion in manie places, and the fire shal often be ſent backe,
and the ſauage beaſtes shal goe to other places, and wemen in
their monethlie flowers shal bring forth monſters, † and in 9
ſwete waters shal ſalt waters be found, and al frendes shal ouer-
throw one an other: and then shal witte be hid, and vnderſtan-
ding shal be ſeparated into his cellar: † and it shal be ſought of 10
manie, and shal not be found: and iniuſtice shal be multiplied,
and incontinencie vpon the earth. † And one countrie shal 11
aske her neighbour, and shal ſay: Hath iuſtice doing iuſt paſſed
through thee? and she shal denie it. † And it shal be in that time, 12
men shal hope, and shal not obtaine: they shal labour, and their
wayes shal not haue ſucceſſe. † Theſe ſignes I am permitted to 13
tel thee: and if thou pray againe and weepe, as alſo now, and faſt
ſeuen dayes, thou shalt heare againe greater thinges then theſe.
† And I awaked, and my bodie did shiuer excedingly: and my 14
ſoule laboured, that it fainted: † and the Angel that came, 15
that ſpake in me, held me, and ſtrengthened me, and ſette me
vpon my feete. † And it came to paſſe in the ſecond night, and 16
Salathiel the prince of the people came to me, and ſayd to me:
Where waſt thou? and why is thy countenance heauie? † Konw- 17
eſt thou not that Iſrael is committed to thee in the countrie of
their tranſmigration? † Riſe vp therfore, and taſte bread, and 18
forſake vs not, as the paſtour his flocke in the hand of wicked
wolues. † And I ſayd to him: Goe from me, & approch not vnto 19
me. And he heard, as I ſayd: and he departed from me. † And I 20
faſted ſeuen dayes howling & weeping, as Vriel the Angel com-
manded me. † And it came to paſſe after ſeuen dayes, and againe 21
cogitations of my hart moleſted me very much, † and my ſoule 22
reſumed the ſpirit of vnderſtanding: & agayne I began to ſpeake
wordes before the Higheſt: † and I ſayd: Lord Dominatour of 23
euerie wood of the earth, & al the trees therof, thou haſt choſen
one vineyard: † & of euerie land of the world thou haſt choſen 24
thee one ditch: & of al the flowers of the world thou haſt choſen
thee one lilie: † and of al depthes of the ſea, thou haſt filled thee 25
one riuer: and of al the builded cities, thou haſt ſanctified vnto
theyſelf Sion: † and of al created ſoules, thou haſt named thee 26
one doue: and of al beaſtes that were made, thou haſt prouided
thee one shepe: † and of al multiplied peoples, thou haſt purcha- 27

ſed thee one people: and a law approued of al thou haſt geuen
28 to this people, whom thou didſt deſire. † And now Lord, why
haſt thou deliuered one vnto manie? And thou haſt prepared
vpon one roote others, and haſt diſperſed thy onlie one in manie:
29 † and they haue troden vpon it, which gaineſayd thy couenants,
30 and which beleued not thy teſtamentes. † And if hating thou
31 hateſt thy people, it ought to be chaſtiſed with thy handes. † And
it came to paſſe, when I had ſpoken the wordes, and the Angel
32 was ſent to me, that came to me before the night paſt, † and he
ſayd to me: Heare me, and I wil inſtruct thee: and harken to me,
33 and I wil adde before thee. † And I ſayd: Speake my Lord. And he
ſayd to me: Thou art become excedingly in exceſſe of minde for
34 Iſrael: haſt thou loued it more then him that made it? † And I
ſayd to him: No Lord, but for ſorow I haue ſpoken, for my
veynes torment me euerie houre, to apprehend the pathe of the
35 Higheſt, and to ſearch part of his iudgement. † And he ſayd to
me: Thou canſt not. And I ſayd: Why Lord? To what was I
borne, or why was not my mothers wombe my graue, that I
might not ſee the labour of Iacob, & the wearines of the ſtocke
36 of Iſrael? † And he ſayd to me: Number me the thinges that are
not yet come, and gather me the diſperſed droppes, and make me
37 the withered flowers grene againe, † and open me the ſhut cellars,
& bring me forth the blaſtes incloſed in them, ſhew me the
image of a voice: and then wil I ſhew thee the labour that thou
38 deſireſt to ſee. † And I ſayd: Lord Dominatour, for who is there
that can know theſe thinges, but he that hath not his habitation
39 with men? † And I am vnwiſe, and how can I ſpeake of theſe
40 thinges, which thou haſt asked me? † And he ſayd to me: As thou
canſt not doe one of theſe thinges, which haue bene ſayd: ſo canſt
thou not finde my iudgement, or in the end the charitie, which I
41 haue promiſed to the people. † And I ſayd: But behold Lord thou
art nigh to them that are nere the end: and what ſhal they doe
42 that haue bene before me, or we, or they after vs? † And he ſayd
to me: I wil reſemble my iudgement to a crowne. As there ſhal
not be ſlacknes of the laſt, ſo neither ſwiftnes of the former.
43 † And I anſwered, and ſayd: Couldſt thou not make them that
haue bene, and that are, and that ſhal be, at once, that thou mayſt
44 ſhew thy iudgement the quicker? † And he anſwered me, and
ſayd: The creature can not haſten aboue the Creatour, nor the
45 world ſuſtayne them that are to be created in it, at once. † And
I ſayd: As thou didſt ſay to thy ſeruant, that quickening thou didſt

quicken

quicken the creature created by thee at once, and the creature ſuſteined
it: it may now alſo beare them preſent at once. † And he 46
ſayd to me: Aske the matrice of a woman, & thou shalt ſay to it:
And if thou bring forth children, why by times? Aske it therfore,
that it geue ten at once. † And I ſayd, it can not verily: but according 47
to time. † And he ſayd to me: And I haue geuen a matrice to 48
the earth for them, that are ſowen vpon it by time. † For as the infant 49
bringeth not forth the thinges that perteyne to the aged, ſo
haue I diſpoſed the world created of me. † And I asked, and ſayd: 50
Wheras thou haſt now geuen me a way, I wil ſpeake before thee:
for our mother, of whom thou toldeſt me, yet she is yong: now
draweth nigh to old age. † And he anſwered me, and ſayd: Aske 51
her that beareth children, and she wil tel thee. † For thou shalt 52
ſay to her: Why are not they whom thou haſt brought forth,
now like to them that were before thee, but leſſe of ſtature?
† And she alſo wil ſay vnto thee: They that are borne in the 53
youth of ſtreingth are of one ſort, and they of an other, that are
borne about the time of old age, when the matrice fayleth.
† Conſider therfore thou alſo, that you are of leſſe ſtature, then 54
they that were before you: † and they that are after you, of leſſer 55
then you, as it were creatures now waxing old, and paſt the
ſtrength of youth. † And I ſayd: I beſech thee Lord, if I haue 56
found grace before thine eyes, shew vnto thy ſeruant, by whom
thou doeſt viſite thy creature.

CHAP. VI.

God knowing al thinges before they were made, created them 54. for man: and conſidereth the endes of al.

AND he ſayd to me: In the beginning of the earthlie world, 1
Prouer. 8. and before the endes of the world ſtood, and before the
congregation of the windes did blow, † and before the voyces 2
of thunders ſounded, & before the flashinges of lightenings shined,
and before the fundations of paradiſe were confirmed,
† and before beautiful flowers were ſene, and before the moued 3
powers were eſtabliſhed, and before the innumerable hoſtes of
Angels were gathered, † and before the heightes of the ayre were 4
aduanced, and before the meaſures of the firmamentes were named,
and before the chymneies were hote in Sion, † and before 5
the preſent yeares were ſearched out, and before their inuentions
that now ſinne, were put away, and they ſigned that made fayth
their treaſure: † then I thought, and they were made by me only, 6

and not by any other: and the end by me, and not by any other.
7 † And I anſwered, and ſayd: What ſeparation of times shal there
be? and when shal the end of the former be, and the begynning
8 of that which foloweth? † And he ſayd to me, from Abraham
vnto Iſaac, when Iacob and Eſau were borne of him, the hand
9 of Iacob held from the bigynning the heele of Eſau, † for the
end of this world is Eſau, and the begynniug of the next Iacob.
10 † The hand of a man betwen the heele and the hand. Aske no
11 other thing Eſdras. † And I anſwered, and ſayd: O Lord domi-
12 natour, if I haue found grace before thyne eyes, † I pray thee
shew thy ſeruant the end of thy ſignes, wherof thou didſt shew
13 me part the night before. † And he anſwered, and ſayd to me:
14 Ariſe vpon thy feete, and heare a voice moſt ful of ſound. † And
it shal be as it were a commotion, neither shal the place be moued
15 wherin thou ſtandeſt. † Therfore when it ſpeaketh be not thou
afrayd, becauſe of the end is the word, and the fundation of the
16 earth vnderſtood, † for concerning them the word trembleth
and is moued, for it knoweth that their end muſt be changed.
17 † And it came to paſſe, when I had heard, I roſe vpon my feete,
and I heard: and behold a voice ſpeaking, and the ſound therof
18 as the ſound of manie waters: † and it ſayd: Behold the dayes
come, and the time shal be when I wil begyne to approch, that
19 I may viſite the inhabitantes vpon the earth. † And when I wil
begin to enquire of them that vniuſtly haue hurt with their in-
iuſtice, and when the humilitie of Sion shal be accompliſhed.
20 † And when the world shal be ouerſigned that shal beginne to
paſſe, I wil doe theſe ſignes: Bookes shal be opened before the
21 face of the firmament, and al shal ſee together, † and infantes
of one yeare shal ſpeake with their voices, & wemen with child
shal bring forth vntimely infantes not ripe of three or foure mo-
22 nethes, and shal liue, and shal be rayſed vp. † And ſodenly
shal appeare ſowen places not ſowen, & ful cellers shal ſodenly
23 be found emptie: † and a trumpet shal ſound; which when al
24 shal heare, they wil ſodenly be afrayd. † And it shal be in that
time, freindes as enimies shal ouerthrow freindes, and the earth
shal be afrayd with them: & the vaynes of fountaynes shal ſtand,
25 and shal not runne in three howres: † and it shal be, euerie one
that shal be leaſt of al theſe, of whom I haue foretold thee, he
shal be ſaued, and shal ſee my ſaluation, & the end of your world.
26 † And the men that are receiued, shal ſee, they that taſted not
death from their natiuitie, and the hart of the inhabitantes shal

be turned into an other ſenſe. † For euil shal be put out, and de- 27
ceite shal be extinguiſhed, † but fayth shal florish, and cor- 28
ruption shal be ouercome, and truth shal be shewed, which was
without fruite ſo manie dayes. † And it came to paſſe, when he 29
ſpake to me, & I loe by litle & litle looked on him before whom
I ſtood, † and he ſayd to me theſe wotdes: I am come to shew 30
thee the time of the night to come. † If therfore thou pray 31
agayne, and faſt agayne ſeuen dayes, agayne I wil tel thee greater
thinges by the day which I haue heard. † For thy voice is heard 32
before the Higheſt. For the ſtrong hath ſene thy direction, and
hath fore ſene the ehaſtitie which thon haſt had from thy youth:
† and for this cauſe he hath ſent me to shew thee al theſe thinges, 33
and to ſay to thee, haue confidence, and feare not, † and haſten 34
not with the former times to thinke vayne thinges, that thou
haſten not from the laſt times. † And it came to paſſe after theſe 35
thinges, and I wept againe, and in like maner I faſted ſeuen dayes,
to accomplish the three weekes, that were told me. † And it came 36
to paſſe in the eight night, and my hart was trubled againe in me,
and I began to ſpeake before the Higheſt. † For my ſpirit was in- 37
flamed excedingly, and my ſoul was diſtreſſed. † And I ſayd: O 38
Lord, ſpeaking thou didſt ſpeake from the beginning of creature
from the firſt day, ſaying: Let heauen be made and earth: and thy
word was a perfect worke. † And then there was ſpirit, and 39
darkneſſe was caried about, and ſilence, the ſound of the voyce
of man was not yet from thee. † Then thou didſt command the 40
lighſome light to be brought forth of thy treaſures, wherby thy
worke might appeare. † And in the ſecond day thou didſt create 41
the ſpirit of the firmament, and commandeſt it to diuide, and
to make a diuiſion betwen the waters, that a certayn part should
depart vpward, and part should remaine beneth. † And in the 42
third day thou didſt command the waters to be gathered toge-
ther in the ſeueneth part of the earth: but ſixe partes thou didſt
drie and preſerue, that of them might be ſeruing before thee
thinges ſowen of God, and tilled. † For thy word proceded, and 43
the worke forthwith was made. † For ſodenly came forth fruite 44
of multitude infinite, and diuerſe taſtes of concupiſcence, and
flowers of vnchangeable colour, and odours of vnſearcheable
ſmel, and in the third day theſe thinges were made. † And in the 45
fourth day thou didſt command to be made the brightneſſe of
the ſunne, the light of the moone, the diſpoſition of the ſtarres:
† and didſt command them that they should ſerue man, that 46

should

47 ſhould be made. † And in the fifth day: thou ſaydſt to the ſeuenth
part, where the water was gathered together, that it
ſhould bring forth beaſtes, and foules, and fiſhes: and ſo was it
48 done, † the dumme water and without life, the thinges that by
Gods appointement were commanded, made beaſtes, that therby
49 the nations may declare thy meruelous workes. † And then thou
didſt preſerue two ſoules: the name of one thou didſt cal Henoch,
50 and the name of the ſecond thou didſt cal Leuiathan, † and
thou didſt ſeparate them from eche other. For the ſeuenth part,
where the water was gathered together, could not hold them.
51 † And thou gaueſt to Henoch one part, which was dried the
third day, to dwelt therin, where are a thouſand mountaynes.
52 † But to Leuiathan thou gaueſt the ſeuenth part being moyſt, and
53 kepſt it, that it might be to deuoure whom thou wilt, and when
thou wilt. † And in the ſixt day thou didſt command the earth,
to create before thee cattel, and beaſtes, and creeping creatures:
54 † and ouer theſe Adam, whom thou madeſt ruler ouer al the
workes, which thou didſt make, & out of him are al we brought
55 forth, and the people whom thou haſt choſen. † And al theſe
thinges I haue ſayd before thee ô Lord, becauſe thou didſt create
56 the world for vs. † But the reſidue of the nations borne of Adam
thou ſaydſt that they were nothing, and that they were like to
ſpittle, and as it were the droping out of a veſſel thou didſt liken
57 the abundance of them. † And now Lord, behold theſe nations
which are reputed for nothing, haue begune to rule ouer vs, and
58 to deuoure vs: † but we thy people whom thou didſt cal thy firſt
59 onlie begotten emulatour, are deliuered into their handes: † and
if the world was created for vs, why doe not we poſſeſſe inheritance
with the world? how long theſe thinges?

CHAP. VII.

Without tribulations no man can attayne immortal life: 17. which the iuſt ſhal inherite: and the wicked ſhal periſh. 28. Chriſt wil come, and dye for mankind. 36. Prayers of the iuſt ſhal profite til the end of this word, but not after the general iudgement. 48. Al ſinned in Adam. 52. and haue added more ſinnes, 57. but it is in mans powre, 62. by Gods grace, to liue eternally.

1 AND it came to paſſe when I had ended to ſpeake theſe
wordes, the Angel was ſent to me, which had bene ſent to
2 me the firſt nights, † and he ſayd to me: Ariſe Eſdras, and heare
3 the wordes which I am come to ſpeake to thee. † And I ſayd:
Speake my God. And he ſayd to me: The ſea is ſet in a large place,

quicken the creature created by thee at once, and the creature ſuſteined
it: it may now alſo beare them preſent at once. † And he 46
ſayd to me: Aske the matrice of a woman, & thou shalt ſay to it:
And if thou bring forth children, why by times? Aske it therfore,
that it geue ten at once. † And I ſayd, it can not verily: but according 47
to time. † And he ſayd to me: And I haue geuen a matrice to 48
the earth for them, that are ſowen vpon it by time. † For as the infant 49
bringeth not forth the thinges that perteyne to the aged, ſo
haue I diſpoſed the world created of me. † And I asked, and ſayd: 50
Wheras thou haſt now geuen me a way, I wil ſpeake before thee:
for our mother, of whom thou toldeſt me, yet she is yong: now
draweth nigh to old age. † And he anſwered me, and ſayd: Aske 51
her that beareth children, and she wil tel thee. † For thou shalt 52
ſay to her: Why are not they whom thou haſt brought forth,
now like to them that were before thee, but leſſe of ſtature?
† And she alſo wil ſay vnto thee: They that are borne in the 53
youth of ſtreingth are of one ſort, and they of an other, that are
borne about the time of old age, when the matrice fayleth.
† Conſider therfore thou alſo, that you are of leſſe ſtature, then 54
they that were before you: † and they that are after you, of leſſer 55
then you, as it were creatures now waxing old, and paſt the
ſtrength of youth. † And I ſayd: I beſech thee Lord, if I haue 56
found grace before thine eyes, shew vnto thy ſeruant, by whom
thou doeſt viſite thy creature.

CHAP. VI.

God knowing al thinges before they were made, created them 54. for man: and conſidereth the endes of al.

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and before the endes of the world ſtood, and before the
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powers were eſtablished, and before the innumerable hoſtes of
Angels were gathered, † and before the heightes of the ayre were 4
aduanced, and before the meaſures of the firmamentes were named,
and before the chymneies were hote in Sion, † and before 5
the preſent yeares were ſearched out, and before their inuentions
that now ſinne, were put away, and they ſigned that made fayth
their treaſure: † then I thought, and they were made by me only, 6
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and not by any other: and the end by me, and not by any other.
7 † And I anſwered, and ſayd: What ſeparation of times ſhal there
be? and when ſhal the end of the former be, and the begynning
8 of that which foloweth? † And he ſayd to me, from Abraham
vnto Iſaac, when Iacob and Eſau were borne of him, the hand
9 of Iacob held from the bigynning the heele of Eſau, † for the
end of this world is Eſau, and the begynniug of the next Iacob.
10 † The hand of a man betwen the heele and the hand. Aske no
11 other thing Eſdras. † And I anſwered, and ſayd: O Lord domi-
12 natour, if I haue found grace before thyne eyes, † I pray thee
ſhew thy ſeruant the end of thy ſignes, wherof thou didſt ſhew
13 me part the night before. † And he anſwered, and ſayd to me:
14 Ariſe vpon thy feete, and heare a voice moſt ful of ſound. † And
it ſhal be as it were a commotion, neither ſhal the place be moued
15 wherin thou ſtandeſt. † Therfore when it ſpeaketh be not thou
afrayd, becauſe of the end is the word, and the fundation of the
16 earth vnderſtood, † for concerning them the word trembleth
and is moued, for it knoweth that their end muſt be changed.
17 † And it came to paſſe, when I had heard, I roſe vpon my feete,
and I heard: and behold a voice ſpeaking, and the ſound therof
18 as the ſound of manie waters: † and it ſayd: Behold the dayes
come, and the time ſhal be when I wil begyne to approch, that
19 I may viſite the inhabitantes vpon the earth. † And when I wil
begin to enquire of them that vniuſtly haue hurt with their in-
iuſtice, and when the humilitie of Sion ſhal be accompliſhed.
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21 face of the firmament, and al ſhal ſee together, † and infantes
of one yeare ſhal ſpeake with their voices, & women with child
ſhal bring forth vntimely infantes not ripe of three or foure mo-
22 nethes, and ſhal liue, and ſhal be rayſed vp. † And ſodenly
ſhal appeare ſowen places not ſowen, & ful cellers ſhal ſodenly
23 be found emptie: † and a trumpet ſhal ſound; which when al
24 ſhal heare, they wil ſodenly be afrayd. † And it ſhal be in that
time, freindes as enimies ſhal ouerthrow freindes, and the earth
ſhal be afrayd with them: & the vaynes of fountaynes ſhal ſtand,
25 and ſhal not runne in three howres: † and it ſhal be, euerie one
that ſhal be leaſt of al theſe, of whom I haue foretold thee, he
ſhal be ſaued, and ſhal ſee my ſaluation, & the end of your world.
26 † And the men that are receiued, ſhal ſee, they that taſted not
death from their natiuitie, and the hart of the inhabitantes ſhal

be turned into an other ſenſe. † For euil ſhal be put out, and de- 27
ceite ſhal be extinguiſhed, † but fayth ſhal floriſh, and cor- 28
ruption ſhal be ouercome, and truth ſhal be ſhewed, which was
without fruite ſo manie dayes. † And it came to paſſe, when he 29
ſpake to me, & I loe by litle & litle looked on him before whom
I ſtood, † and he ſayd to me theſe wordes: I am come to ſhew 30
thee the time of the night to come. † If therfore thou pray 31
agayne, and faſt agayne ſeuen dayes, agayne I wil tel thee greater
thinges by the day which I haue heard. † For thy voice is heard 32
before the Higheſt. For the ſtrong hath ſene thy direction, and
hath fore ſene the chaſtitie which thou haſt had from thy youth:
†and for this cauſe he hath ſent me to ſhew thee al theſe thinges, 33
and to ſay to thee, haue confidence, and feare not, † and haſten 34
not with the former times to thinke vayne thinges, that thou
haſten not from the laſt times. † And it came to paſſe after theſe 35
thinges, and I wept againe, and in like maner I faſted ſeuen dayes,
to accompliſh the three weekes, that were told me. † And it came 36
to paſſe in the eight night, and my hart was trubled againe in me,
and I began to ſpeake before the Higheſt. † For my ſpirit was in- 37
flamed excedingly, and my ſoul was diſtreſſed. † And I ſayd: O 38
Lord, ſpeaking thou didſt ſpeake from the beginning of creature
from the firſt day, ſaying: Let heauen be made and earth: and thy
word was a perfect worke. † And then there was ſpirit, and 39
darkneſſe was caried about, and ſilence, the ſound of the voyce
of man was not yet from thee. † Then thou didſt command the 40
lighſome light to be brought forth of thy treaſures, wherby thy
worke might appeare. † And in the ſecond day thou didſt create 41
the ſpirit of the firmament, and commandeſt it to diuide, and
to make a diuiſion betwen the waters, that a certayn part ſhould
depart vpward, and part ſhould remaine beneth. † And in the 42
third day thou didſt command the waters to be gathered toge-
ther in the ſeueneth part of the earth: but ſixe partes thou didſt
drie and preſerue, that of them might be ſeruing before thee
thinges ſowen of God, and tilled. † For thy word proceded, and 43
the worke forthwith was made. † For ſodenly came forth fruite 44
of multitude infinite, and diuerſe taſtes of concupiſcence, and
flowers of vnchangeable colour, and odours of vnſearcheable
ſmel, and in the third day theſe thinges were made. † And in the 45
fourth day thou didſt command to be made the brightneſſe of
the ſunne, the light of the moone, the diſpoſition of the ſtarres:
† and didſt command them that they ſhould ſerue man, that 46
ſhould

47 ſhould be made. † And in the fifth day: thou ſaydſt to the ſeuenth
part, where the water was gathered together, that it
ſhould bring forth beaſtes, and foules, and fiſhes: and ſo was it
48 done, † the dumme water and without life, the thinges that by
Gods appointement were commanded, made beaſtes, that therby
49 the nations may declare thy meruelous workes. † And then thou
didſt preſerue two ſoules: the name of one thou didſt cal Henoch,
50 and the name of the ſecond thou didſt cal Leuiathan, † and
thou didſt ſeparate them from eche other. For the ſeuenth part,
where the water was gathered together, could not hold them.
51 † And thou gaueſt to Henoch one part, which was dried the
third day, to dwelt therin, where are a thouſand mountaynes.
52 † But to Leuiathan thou gaueſt the ſeuenth part being moyſt, and
53 kepſt it, that it might be to deuoure whom thou wilt, and when
thou wilt. † And in the ſixt day thou didſt command the earth,
to create before thee cattel, and beaſtes, and creeping creatures:
54 † and ouer theſe Adam, whom thou madeſt ruler ouer al the
workes, which thou didſt make, & out of him are al we brought
55 forth, and the people whom thou haſt choſen. † And al theſe
thinges I haue ſayd before thee ô Lord, becauſe thou didſt create
56 the world for vs. † But the reſidue of the nations borne of Adam
thou ſaydſt that they were nothing, and that they were like to
ſpittle, and as it were the droping out of a veſſel thou didſt liken
57 the abundance of them. † And now Lord, behold theſe nations
which are reputed for nothing, haue begune to rule ouer vs, and
58 to deuoure vs: † but we thy people whom thou didſt cal thy firſt
59 onlie begotten emulatour, are deliuered into their handes: † and
if the world was created for vs, why doe not we poſſeſſe inheritance
with the world? how long theſe thinges?

CHAP. VII.

Without tribulations no man can attayne immortal life: 17. which the iuſt ſhal inherite: and the wicked ſhal periſh. 28. Chriſt wil come, and dye for mankind. 36. Prayers of the iuſt ſhal profite til the end of this word, but not after the general iudgement. 48. Al ſinned in Adam. 52. and haue added more ſinnes, 57. but it is in mans powre, 62. by Gods grace, to liue eternally.

1 AND it came to paſſe when I had ended to ſpeake theſe
wordes, the Angel was ſent to me, which had bene ſent to
2 me the firſt nights, † and he ſayd to me: Ariſe Eſdras, and heare
3 the wordes which I am come to ſpeake to thee. † And I ſayd:
Speake my God. And he ſayd to me: The ſea is ſet in a large place,

that it might be deepe and wide: † but the entrance to it ſhal be 4
ſet in a ſtraict place, that it might be like to riuers. † For who 5
witting wil enter into the ſea, and ſee it, or rule ouer it: if he
paſſe not the ſtreite, how ſhal he come into the bredth? † Alſo 6
an other thing: A citie is built, and ſet in a plaine place, and it is
ful of al goodes. † The entrance therof narrow, and ſet in a ſtepe 7
place, ſo that on the right hand there was fire, & on the left depe
water: † and there is one onlie pathe ſet betwen them, that is, 8
betwen the fire and the water, ſo that the pathe can not conteyne,
but onlie a mans ſteppe. † And if the citie ſhal be geuen a 9
man for inheritance, if he neuer paſſe through the peril ſet before
it, how ſhal he receiue his inheritance? † And I ſayd: So 10
Lord. And he ſayd to me, So it is: Iſrael alſo a part. † For I made 11
the world for them: and when Adam tranſgreſſed my conſtitution,
that was iudged which was done. † And the entrance of 12
this world were made ſtreite, and ſorowful, & paynful, and few
and euil, and ful of dangers, & ſtuffed very much with labour.
† For the entrances of the greater world are large and ſecure, and 13
making fruite of immortalitie. † If then they that liue entring 14
in enter into theſe ſtreite and vayne thinges: they can not receiue
the thinges that are layd vp. † Now therfore why art thou 15
trubled, wheras thou art corruptible? and why art thou moued,
wheras thou art mortal? † And why haſt thou not taken in thy 16
Deut. 8. hart that which is to come, but that which is preſent? † I anſwered,
and ſayd: Lord dominatour: behold thou haſt diſpoſed by 17
thy law that the iuſt ſhal inherite theſe thinges, and the impious
ſhal periſh. † But the iuſt ſhal ſuffer the ſtreites, hoping for the 18
wyde places, for they that haue done impiouſly, haue both ſuffered
the ſtreites, and ſhal not ſee the wide places. † And he ſayd 19
to me: There is no iudge aboue God, nor that vnderſtandeth
aboue the Higheſt. † For manie preſent doe periſh, becauſe the 20
law of God which was ſet before, is neglected. † For God commanding 21
commanded them that came, when they came, what
doing they ſhould liue, and what obſeruing they ſhould not be
puniſhed. † But they were not perſwaded, and gayneſayd him,
and made to them ſelues a cogitation of vanitie, † and propoſed 23
to them ſelues deceites of ſinnes, & they ſayd to the Higheſt that
he was not, and they knew not his wayes, † and diſpiſed his law, 24
and denyed his couenaunces, and had not fidelitie in his ordinances,
and did not accompliſh his workes. † For this cauſe Eſdras, 25
the emptie to the emptie, and the ful to the ful. † Behold the 26

time

time ſhal come, and it ſhal be when the ſignes ſhal come, which
I haue foretold thee, and the bride ſhal appeare, and appearing
27 ſhe ſhal be ſhewed that now is hid with the earth: † and euerie
one that is deliuered from the foreſaid euils, he ſhal ſee my meruelous
28 thinges. † For my ſonne IESVS ſhal be reueled with them
that are with him, and they ſhal be merie that are leaſt in the
29 foure hundred yeares. † And it ſhal be after theſe yeares, and my
30 ſonne CHRIST ſhal dye: and al men that haue breath, † and the
world ſhal be turned into the old ſilence ſeuen dayes, as in the
31 former iudgementes, ſo that none ſhal be leaſt. † And it ſhal be
after ſeuen dayes, and the world ſhal be rayſed vp that yet waketh
32 not, and ſhal dye corrupted: † and the earth ſhal render
the thinges that ſleepe in it, & the duſt them that dwel in it with
ſilence, and the cellars ſhal render the ſoules that are commended
33 to them. † And the Higheſt ſhal be reueled vpon the ſeate
of iudgement, and miſeries ſhal paſſe, and long ſufferance ſhal be
34 gathered together. † And iudgement onlie ſhal remayne, truth
35 ſhal ſtand, and fayth ſhal waxe ſtrong, † and the worke ſhal
folow, and the reward ſhal be ſhewed, and iuſtice ſhal awake,
and iniuſtice ſhal not haue dominion. † And I ſayd: Firſt Abraham *Gen.* 18.
36 prayed for the Sodomites, and Moyſes for the fathers *Exod.* 32.
37 that ſinned in the deſert. † And they that were after him for Iſrael
38 in the dayes of Achaz, and of Samuel, † and Dauid for 2. *Reg* 24.
the deſtruction, and Salomon for them that came vnto the ſanctification. *v.* 17.
39 † And Elias for them that receiued raine, and for the 2. *Paral.* 6.
40 dead that he might liue, † and Ezechias for the people in the *v.* 13.
41 dayes of Sennacherib, and manie for manie. † If therfore now 3. *Reg.* 17.
when corruptible did increaſe, and iniuſtice was multiplied, & 18.
and the iuſt prayed for the impious: why now alſo ſhal it not be 4. *Reg.* 19.
42 ſo? † And he anſwered me and ſayd: This preſent world is not *v.* 15.
the end, much glorie remaineth in it: for this cauſe they prayed
43 for the impotent. † For the day of iudgement ſhal be the end
of this time, and the beginning of the immortalitie to come,
44 wherein corruption is paſt: † intemperance is diſſolued, incredulitie
45 is cut of: and iuſtice hath increaſed, truth is ſprong. † For
then no man can ſaue him that hath periſhed, nor drowne him
46 that hath ouercome. And I anſwered, † and ſayd: This is my
word the firſt and the laſt, that it had bene better not to geue the
earth to Adam, or when he had now geuen it, to reſtraine him
47 that he ſhould not ſinne. † For what doth it profit men preſently
to liue in ſorow, and being dead to hope for puniſhment?

Rom. 5. †O what haſt thou done Adam? For if thou didſt ſinne,it was not 48
v. 2. made thy fal only, but ours alſo which came of thee. † For what 49
doth it profit vs if immortal time be promiſed to vs: but we haue
done mortal workes? † And that euerlaſting hope is foretold vs: 50
but we moſt wicked are become vayne? † And that habitations 51
of health and ſecuritie are reſerued for vs, but we haue conuerſt
naughtely? † And that the glorie of the Higheſt is reſerued to 52
protect them that haue ſlowly conuerſt: but we haue walked in
moſt wicked wayes. † And that paradiſe ſhal be ſhewed, whoſe 53
fruite continueth incorrupted, wherin is ſecuritie and remedie:
† but we ſhal not enter in: for we haue conuerſt in vnlawful 54
places. † And their faces which haue had abſtinence, ſhal ſhyne 55
aboue the ſtarres: but our faces blacke aboue darkenes. † For 56
we did not thinke liuing when we did iniquitie,that we ſhal beginne
after death to ſuffer. † And he anſwered, and ſayd: This is 57
the cogitation of the battel which man ſhal fight, who is borne
vpon the earth, † that if he ſhal be ouercome, he ſuffer that 58
which thou haſt ſayd: but if he ouercome he ſhal receiue that
Deut. 30. which I ſay: † for this is the life which Moyſes ſpake of when 59
v. 19. he liued, to the people, ſaying: Chooſe vnto thee life, that thou
mayſt liue. † But they beleued him not, no nor the Prophetes 60
after him, no nor me which haue ſpoken to them. † Becauſe 61
there ſhould not be ſorow vnto their perdition, as there ſhal be
ioy vpon them,to whom ſaluation is perſwaded.† And I anſwered,
and ſayd: I know Lord,that the Higheſt is called merciful in 62
that, that he hath mercie on them which are not yet come into
the world,† and that he hath mercie on them which conuerſe in 63
his law: † and he is long ſuffering,becauſe he ſheweth long ſufferance 64
to them that haue ſinned, as it were with their owne
workes: † and he is bountiful, becauſe he wil geue according 65
to exigentes: † and of great mercie,becauſe he multiplieth more 66
mercies to them that are preſent, and that are paſt, and that are
to come. † For if he ſhal not multiplie his mercies, the world 67
ſhal not be made aliue with them that did inherite it. † And he 68
geueth: for if he ſhal not geue of his bountie,that they may be
releeued which haue done iniquitie, the tenth thouſand part of
men can not be quickned from their iniquities. † And the iudge 69
if he ſhal not forgeue them that are cured with his word, and
wype away a multitnde of contentions: there ſhould not perhaps
be leaſt in an innumerable multitude, but very few.

CHAP. VIII.

God is merciful in this world, yet fewe are ſaued. 6. Gods workes, and diſpoſition of his creatures are meruelous. 15 Eſdras prayeth for the people of Iſrael: 37. and ſaluation is promiſed to the iuſt, and puniſhment threatned to the wicked.

1 AND he anſwered me, & ſayd; This world the Higheſt made
2 for manie; but that to come for few. † And I wil ſpeake
a ſimilitude Eſdras before thee. For as thou ſhalt aske the earth,
and it wil tel thee, that it wil geue much more earth wherof
earthen worke may be made, but a litle duſt wherof gold is
3 made: ſo alſo is the act of this preſent world. † Manie in deede
4 are created, but few ſhal be ſaued. † And I anſwered, and ſayd: *Mat. 20. v. 16.*
Then ô ſoul ſwallow vp the ſenſe, and deuoure that which is
5 wiſe. † For thou art agred to obey, and willing to prophecie.
6 For there is no ſpace geuen thee but only to liue. † O Lord if
thou wilt not permitte thy ſeruant, that we pray before thee, and
thou geue vs ſeede to the hart, and tillage to the vnderſtanding,
wherof may the fruite be made, wherby euerie corrupt perſon
7 may liue, that ſhal beare the place of a man? † For thou art alone,
and we are one workmanſhippe of thy handes, as thou haſt
8 ſpoken: † and as now the bodie made in the matrice, and thou
doeſt geue the mẽbers, thy creature is preſerued in fire & water:
and nine monethes thy workemanſhip doth ſuffer thy creature
9 that is created in it: † and it ſelf that keepeth, and that which
is kept, both ſhal be preſerued: and the matrice being preſerued
rendreth agayne at ſome time the thinges that are growen in it.
10 † For thou haſt commanded of the members, that is the breſtes
11 to geue milke vnto the fruite of the breſtes, † that the thing
which is made, may be nouriſhed til a certayne time, and afterward
12 thou mayſt diſpoſe him to thy mercie. † For thou haſt
brought him vp in thy iuſtice, and haſt inſtructed him in thy law,
13 and haſt corrected him in thy vnderſtanding: † and thou ſhalt
mortifie him, as thy creature: and ſhalt geue him life, as thy
14 worke. † If then thou wilt deſtroy him that is made with ſo
great labours: it is eaſie by thy commandment to be ordayned,
15 that alſo which was made, might be preſerued. † And now
Lord I wil ſpeake, of euerie man thou rather knoweſt: but concerning
16 thy people, for which I am ſorowful: † and concerning
thine inheritance, for which I mourne, and for Iſrael for whom
I am penſiue, and concerning Iacob, for whom I am ſorowful.

† Therfore wil I begin to pray before thee for me, & for them : 17
becauſe I ſee our defaultes that inhabite the earth. † But I haue 18
heard of the celeritie of the iudge that ſhal be. † Therfore heare 19
my voyce, and vnderſtand my word, and I wil ſpeake before thee.
† The beginning of the wordes of Eſdras before he was aſſumpted : 20
and I ſayd : Lord which inhabiteſt the world, whoſe eyes
are eleuated vnto thinges on high and in the ayre : † and whoſe 21
throne is ineſtimable, and glorie incomprehenſible : by whom
ſtandeth an hoſt of Angels with trembling, † whoſe keping 22
is turned in wynde and fire, thou whoſe word is true, and ſayings
permanent : † whoſe commandment is ſtrong, and diſpoſition 23
terrible : whoſe looke dryeth vp the depthes, and indignation
maketh the mountaynes to melt, and truth doth teſtifie. † Heare 24
the prayer of thy ſeruant, & with thine eares receiue the petition
of thy creature. † For whiles I liue, I wil ſpeake : and whiles I vnderſtand, 25
I wil anſwere : † Neither doe thou reſpect the ſinnes of 26
thy people, but them that ſerue thee in truth. † Neither doe thou 27
attend the impious endeuours of the nations, but them that with
ſorowes haue kept thy teſtimonies. † Neither thinke thou of 28
them that in thy ſight haue conuerſt falſly, but remember them
that according to thy wil haue knowen thy feare. † Neither be 29
thou willing to deſtroy thẽ that haue had the maners of beaſtes :
but reſpect them that haue taught thy law gloriouſly. † Neither 30
haue indignation towards them, which are iudged worſe then beaſtes :
but loue them that alwayes haue confidence in thy iuſtice,
and glorie. † Becauſe we and our fathers languish with ſuch 31
diſeaſes : but thou for ſinners ſhalt be called merciful. † For if 32
thou ſhalt be deſirous to haue mercie on vs, then thou ſhalt be
called merciful, to vs hauing no workes of iuſtice. † For the iuſt 33
which haue manie workes layd vp, of their owne workes ſhal
receiue reward. † For what is man, that thou art angrie with 34
him : or the corruptible kinde, that thou art ſo bitter touching
2. *Reg.* 8. it ? † For in truth there is no man of them that be borne, which 35
v. 46. hath not done impiouſly, and of them that confeſſe, which haue
2. *Paral* 6. not ſinned. † For in this ſhal thy iuſtice be declared, and thy 36
v. 36. goodnes, ô Lord, when thou ſhalt haue mercie on them, that
haue no ſubſtance of good workes. † And he anſwered me, 37
and ſayd : Thou haſt ſpoken ſomethinges rightly : and according
to thy wordes, ſo alſo ſhal it be done, † becauſe I wil not in 38
dede thinke vpon the worke of them that haue ſinned before
death, before the iudgement, before perdition : † but I wil 39

reioyce vpon the creature of the iuſt, and I wil remember their
40 pilgrimage alſo, and ſaluation, and receiuing of reward. † Therfore
41 as I haue ſpoken, ſo alſo it is. † For as the huſbandman Mat. 13. & 20.
ſoweth vpon the ground manie ſeedes, and planteth manie
plantes, but not al which were ſowen in time, are preſerued,
nor yet al that were planted, ſhal take roote: ſo they alſo that are
42 ſowen in the world, ſhal not al be ſaued. † And I anſwered, and
43 ſayd: If I haue found grace, let me ſpeake. † As the ſeede of the
huſbandman, if it come not vp, or receiue not the rayne in time, if
44 it be corupted with much rayne, periſheth: † ſo likewiſe alſo
man who made with thy handes, and thou named his image:
becauſe thou art likened to him, for whom thou haſt made al
thinges, and haſt likened him to the ſeede of the huſbandman.
45 † Be not angrie vpon vs, but ſpare thy people, and haue mercie
46 on thy inheritance. And thou haſt mercie on thy creature. † And
he anſwered me, and ſayd: The thinges that are preſent to them
47 that are preſent, and that ſhal be, to them that ſhal be. † For thou
lackeſt much to be able to loue my creature aboue me: and to
thee often times, euen to thyſelfe I haue approched, but to the
48 vniuſt neuer. † But in this alſo thou art meruelous before the
49 Higheſt, † becauſe thou haſt humbled thyſelf as becometh thee:
& haſt not iudged thyſelf, that among the iuſt thou maiſt be very
50 much glorified. † For which cauſe manie miſeries, and miſerable
thinges ſhal be done to them that inhabite the world in the later
51 dayes: becauſe they haue walked in much pride. † But thou for
thyſelfe vnderſtand, & for them that are like vnto thee ſeke glorie.
52 † For to you paradiſe is open, the tree of life is planted, time
to come is prepared, abundance is prepared, a citie is builded, reſt
53 is approued, goodnes is perfited, & perfit wiſdome. † The roote of
euil is ſigned from you: infirmitie, and mothe is hid from you: &
54 corruption is fled into hel in obliuion. † Sorowes are paſt, & the
55 treaſure of immortalitie is ſhewed in the end. † Adde not therfore
56 inquiring of the multitude of them that periſh. † For they
alſo receiuing libertie, haue deſpiſed the Higheſt, and contemned
57 his lawe, and forſaken his wayes. † Yea and moreouer they
58 haue troden downe his iuſt ones, † and haue ſayd in their hart, Pſal. 13.
59 that there is no God: and that, knowing that they dye. † For as & 52.
the thinges aforeſayd ſhal receiue you: ſo thirſt and torment,
which are prepared ſhal take them: for he would not man
60 to be deſtroyed. † But they them ſelues alſo which are created,
haue defyled his name which made them: & haue bene vnkinde

to him that prepared life. † Wherfore my iudgement now approcheth. 61
† Which thinges I haue not ſhewed to al, but to thee, & 62
to few like vnto thee. And I anſwered, and ſayd: † Behold now 63
Lord thou haſt ſhewed me a multitude of ſignes, which thou
wilt beginne to doe in the latter times: but thou haſt not ſhewed
me at what time.

CHAP. IX.

Certaine ſignes ſhal goe before the day of iudgement. 14. More ſhal periſh then be ſaued. 25. Prayer with other good workes, are meanes to ſaluation.

AND he anſwered me, and ſayd; Meaſuring meaſure thou 1
the time in it ſelfe: and it ſhal be when thou ſeeſt, after a
certaine part of the ſignes which are ſpoken of before ſhal paſſe;
† then ſhalt thou vnderſtand, that the ſame is the time wherin 2
the Higheſt wil beginne to viſite the world that was made by
him. † And when there ſhal be ſene in the world mouing of 3
places, and truble of peoples, † then ſhalt thou vnderſtand, 4
that of theſe ſpake the Higheſt from the dayes that were
before thee, from the beginning. † For as al that is made in 5
the world hath a beginning, and alſo a conſummation, and the
conſummation is manifeſt: † ſo alſo the times of the Higheſt 6
haue the beginning manifeſt in wonders and powers, and the
conſummations in worke and in ſignes. † And it ſhal be, euery 7
one that ſhal be ſaued, and that can eſcape by his workes, and by
fayth, in which you haue beleeued, † ſhal be leaft out of the foreſayd 8
dangers, and ſhal ſee my ſaluation in my land, and in my
coſtes, becauſe I haue ſanctified my ſelfe from the world. † And 9
then ſhal they be in miſerie, that now haue abuſed my wayes:
and they that haue reiected them in contempt, ſhal abide in torments.
† For they that knew not me, hauing obtained benefits 10
when they liued: † and they that loathed my law, when they yet 11
had libertie, † and when as yet place of penance was open to 12
them vnderſtoode not, but deſpiſed: they muſt after death in torment
know it. † Thou therfore be not yet curious, how the impious 13
ſhal be tormented: but inquire how the iuſt ſhal be ſaued,
and whoſe the world is, and for whom the world is, and when. 14
† And I anſwered, and ſayd: † I haue ſpoken hertofore, and now 15
Mat. 10. I ſay, and hereafter wil ſay: that they are moe which periſh then
that ſhal be ſaued: † as a floud is multiplied aboue, more then 16
a droppe. † And he anſvvered me, and ſayd: Like as the field ſo 17
alſo the ſedes: and as the flovvers, ſuch alſo the colours: and as
the

the workeman, ſuch alſo the worke: and ſuch as the huſ-
bandman, ſuch is the husbandrie: becauſe it was the time of
18 the world. † And now when I was preparing for them, for theſe
that now are before the world was made, wherin they should
19 dwel: and no man gaynſayd me. † For then euery man, and now
the creator in this world prepared, and harueſt not fayling, and
20 law vnſearchable their manners are corrupted. † And I conſide-
red the world, and behold there was danger becauſe of the co-
21 gitations that came in it. † And I ſaw, and ſpared it very much:
and I kept vnto my ſelfe a grape kernel of a cluſter, and a plant
22 of a great trybe. † Let the multitude therfore perish, which
was borne without cauſe, and let my kernel be kept, & my plant:
23 becauſe I finished it with much labour. † And thou if thou adde
24 yet ſeuen other dayes, but thou shalt not faſt in them, † thou
shalt goe into a field of flowers, where no houſe is built: & thou
shalt eate only of the flowers of the field, and fleſh thou shalt
25 not taſt, and wine thou shalt not drinke, but only flowers. † Pray
to the Higheſt without intermiſſion, and I wil come, and wil
26 ſpeake with thee. † And I went forth, as he ſayd to me, into a
field which is called Ardath, and I ſate there among the flowers.
And I did eate of the herbes of the field, and the meate of them
27 made me ful. † And it came to paſſe after ſeuen dayes, and I ſate
downe vpon the graſſe, and my hart was trubled agayne as be-
28 fore. † And my mouth was opened, and I beganne to ſpeake
29 before the Higheſt, and ſayd: † O Lord thou shewing thy ſelfe
to vs, waſt shewed to our fathers in the deſert, which is not tro- *Exod. 19.*
den, and vnfruitful, when they came out of Ægypt: and ſaying *& 24.*
30 thou ſaydſt: † Thou Iſrael heare me, and ſede of Iacob attend to *Deut. 4.*
31 my wordes. † For behold, I ſow my lawe in you, and it shal bring
32 forth fruite in you, and you shal be glorified in it for euer. † For
our fathers receiuing the law obſerued it not, and kept not my
ordinances, and the fruite of the law did not appeare: for it
33 could not, becauſe it was thine. † For they that receiued it, pe-
34 rished, not keeping that which had bene ſowen in them. † And *Exod. 32.*
behold it is the cuſtome, that when the earth hath receiued ſede,
or the ſea a shippe, or ſome veſſel meate or drinke: when that
shal be deſtroyed wherin it was ſowne, or into the which it was
35 caſt: † that which was ſowne, or caſt in, or the thinges that were
receiued, are deſtroyed withal, and the thinges receiued now
36 tarye not with vs: but it is not ſo done to vs. † We in dede that
receiued the law, ſinning haue perished, and our hart that re-

Esai. 48.

ceiued it: † For the law hath not periſhed, but hath remayned 37
in his labour. † And when I ſpake theſe thinges in my hart, I looked 38
backe with myne eyes, and ſaw a woman on the right ſide,
and behold ſhe mourned, and wept with a lowd voice, and was
ſorrowful in mynde exceedingly, and her garments rent, and
aſhes vpon her heade. † And I left the cogitations, wherin I 39
was thinking, and I turned to her and ſayd to her: † Why weepeſt 40
thou? and why art thou ſorie in mynde. And ſhe ſayd to me:
† Suffer me my Lord, that I may lament myſelfe, & adde ſorrow: 41
becauſe I am of a very penſiue mynde, and am humbled exceedingly.
† And I ſayd to her, What ayleth thee: tel me. And ſhe 42
ſayd to me: † I thy ſeruant haue beene barren, and haue not 43
borne childe, hauing a huſband thirty yeares. † For I euery 44
howre, and euerie day, and theſe thirty yeares do beſeche the
Higheſt night and day. † And it came to paſſe, after thirtie 45
yeares God heard me thy handmayd, and ſaw my humilitie, and
attended to my tribulation, and gaue me a ſonne: and I was very
ioyful vpon him, and my huſband, and al my citizens, and we
did glorifie the Srrong exceedingly. † And I nouriſhed him with 46
much labour. † And it came to paſſe when he was growen, and 47
came to take a wife, I made a feaſt day.

CHAP. X.

The ſtate of Ieruſalem is prefigured by a woman mourning, 25. and afterwardes reioycing.

AND it came to paſſe, when my ſonne was entred into his 1
inner chamber, he fel downe, and dyed: † and we al ouer- 2
threwe the lights, and al my citizens roſe vp to comfort me, and
I was quiet vntil the other day at night. † And it came to paſſe, 3
when al were quiet to comfort me, that I might be quiet: and I
aroſe in the night, and fled: and came as thou ſeeſt into this field.
† And I meane nowe not to returne into the citie, but to ſtay 4
here: and neither to eate, nor drinke, but without intermiſſion
to mourne, and to faſt vntil I dye. † And I left the talke wherin I 5
was, and with anger anſwered her, & ſayd: † Thou foole aboue 6
al wemen, ſeeſt thou not our mourning, & what thinges chance
to vs? † Becauſe Sion our mother is ſorroweful with al ſorrowe, 7
and humbled, and mourneth moſt bitterly. † And now 8
wheras we al mourne, and are ſadde: wheras we ate ſorrowful,
and art thou ſorrowful for one ſonne? † For aſke the earth, 8
and it wil tel thee: that it is ſhe, that ought to lament the fal
of ſo

10 of ſo manie thinges that ſpring vpon it. † And of her were al
borne from the beginning, and others shal come: and behold,
almoſt al walke into perdition, and the multitude of them com-
11 meth to deſtruction. † And who then ought to mourne more, but
she that hath loſt ſo great a multitude, rather then thou which
12 art ſorie for one? † And if thou ſay vnto me, that my mour-
ning is not lyke the earthes: becauſe I haue loſt the fruite of my
wombe, which I bare with ſorrowes, and brought forth with
13 paynes: † but the earth according to the maner of the earth,
and the preſent multitude in it hath departed as it came: and I
14 ſaye to thee, † as thou haſt brought forth with payne, ſo the
earth alſo geueth her fruite for man from the beginning to him
15 that made her. † Now therfore kepe in with thy ſorrowe, and
16 beare ſtoutly the chances that haue befallen thee. † For if thou
iuſtifie the end of God, thou shalt in time both receiue his coun-
17 ſel, and alſo in ſuch thinges thou shalt be prayſed. † Goe in ther-
18 fore into the citie to thy husband. And she ſayd to me: † I wil
not doe it, neither wil I enter into the citie, but here wil I dye.
19 † And I added yet to ſpeake to her, & ſayd: † Doe not this word,
20 but conſent to him that counſeleth thee. For how manie are the
chances of Sion? Take comfort for the ſorrowe of Ieruſalem.
21 † For thou ſeeſt that our ſanctification is made deſert, and our
22 altar is throwen downe, and our temple is deſtroyed, † and our
pſalter is humbled, and hymne is ſilent, and our exultation is
diſſolued, and the light of our candleſticke is extinguished, and
the arke of our teſtament is taken for ſpoyle, & our holie thinges
are contaminated, and the name that is inuocated vpon vs, is al-
moſt prophaned: and our children haue ſuffred contumelie, and
our Prieſtes are burnt, & our Leuites are gone into captiuitie, &
our virgins are defloured, and our wiues haue ſuffered rape, and
our iuſt men are violently taken, and our litle ones are loſt, and
our yong men are in bondage, and our valiants are made impo-
23 tent: † and that which is greateſt of al, the ſeale of Sion, becauſe
she is vnſealed of her glorie: For she is alſo deliuered into the
24 handes of them that hate vs. † Thou therfore shake of thy great
heauines, and lay away from thee the multitude of ſorrowes,
that the Strong may be propicious to thee agayne, and the
25 Higheſt wil geue thee reſt, reſt from thy labours. † And it came
to paſſe, when I ſpake to her, her face did shine ſuddenly, and
her shape, and her viſage was made gliſtering, ſo that I was
afrayde exceedingly at her, & thought what this thing should be.

† And Behold, ſuddenly ſhe put forth a great ſound of a 26
voyce ful of feare, that the earth was moued at the womans
ſound. And I ſaw: † and behold, the woman did no more ap- 27
peare vnto me, but a citie was built, & a place was ſhewed of great
fundations: and I was afrayd, & crying with a loude voyce I ſayd:
† Where is Vriel the Angel, that from the beginning came to me? 28
for he made me cõme in multitude in exceſſe of this minde, and
my end is made into corruption, & my prayer into reproch. † And 29
when I was ſpeaking theſe thinges, behold he came to me, and
ſawe me. † And behold I was layd as dead, & my vnderſtanding 30
was alienated, and he held my right hand, and ſtrengthned me, &
ſet me vpon my feete, & ſayd to me: † What ayleth thee? and why 31
is thy vnderſtanding, and the ſenſe of thy hart trubled, & why art
thou trubled? And I ſayd: † Becauſe thou haſt forſaken me, and I 32
in dede haue done according to thy wordes, & went out into the
field: & behold, I haue ſeene, & doe ſee that which I cannot vtter.
And he ſayd to me: † Stand like a man, & I wil moue thee. And I 33
ſayd: † Speake thou my Lord in me, forſake me not, that I die not 34
in vaine: † becauſe I haue ſeene thinges that I knew not, & I doe 35
heare thinges that I know not. † Or is my ſenſe deceiued, & doth 36
my ſoule dreame? † Now therfore I beſech thee, that thou ſhew 37
vnto thy ſeruant concerning this trance. And he anſwered me, &
ſayd: † Heare me, and I wil teach thee, and wil tel thee of what 38
thinges thou art afrayd: becauſe the Higheſt hath reuealed vnto
thee manie myſteries. † He hath ſeene thy right way, that 39
without intermiſsion thou was ſorrowful for thy people, and
didſt mourne exceedingly for Sion. † This therfore is the vn- 40
derſtanding of the viſion which appeared to thee a litle before.
† The woman whom thou ſaweſt mourning, thou beganſt to 41
comfort her. † And now thou ſeeſt not the forme of the wo- 42
man, but there appeared to thee a citie to be built. † And be- 43
cauſe ſhe tolde thee of the fal of her ſonne, this is the interpre-
tation. † This woman which thou ſaweſt, ſhe is Sion, and 44
wheras ſhe told thee of her, whom now alſo thou ſhalt ſee, as
a citie builded. † And wheras ſhe told thee, that ſhe was barren 45
thirtie yeares: for the which there were thirtie yeares, when
there was not yet oblation offered in it. † And it came to paſſe 46
after thirtie yeares, Salomon built the citie, and offered obla-
tions: then it was, when the barren bare a childe. † And that 47
which ſhe ſayd vnto thee, that ſhe nouriſhed him with labour,
this was the habitation in Ieruſalem. † And wheras ſhe ſayd 48

to thee, that my ſonne comming into the bryde chamber dyed,
and that a fal chanced vnto him, this was the ruine of Ieruſalem
49 that is made. † And behold, thou haſt ſeene the ſimilitude of
her: and becauſe ſhe lamented her ſonne, thou beganſt to comfort
her: and of theſe thinges that haue chanced, theſe were to be
50 opened to thee. † And now the Higheſt ſeeth that thou waſt
ſorie from the hart: and becauſe with thy whole hart thou ſuffereſt
for her, he hath ſhewed thee the clearnes of her glorie, and
51 the fayrenes of her beautie. † For therfore did he ſay to thee,
52 that thou ſhouleſt tarie in a field where houſe is not built. † For
I knew that the Higheſt beganne to ſhew thee theſe thinges:
53 † therfore I ſayd vnto thee, that thou ſhouldeſt goe into a field,
54 where is no fundation of building. † For the worke of mans
building could not be borne in the place, where the citie of the
55 Higheſt began to be ſhewed. † Thou therfore feare not, neither
let thy hart dread: but goe in, and ſee the beautie, and greatnes of
the building, as much as the ſight of thyne eyes is capable to ſee:
56 † & afterward thou ſhalt heare as much, as the hearing of thyne
57 eares is capable to heare. † For thou art bleſſed aboue manie, and
58 art called with the Higheſt as few. † And to morrow night thou
59 ſhalt tarie here: † and the Higheſt wil ſhew thee thoſe viſions of
the thinges on high, which the Higheſt wil doe to them that inhabite
60 vpon the earth in the later dayes. † And I ſlept that night,
and the other next, as he had ſayd to me.

CHAP. XI.

An eagle appeareth to Eſdras coming forth of the ſea, with three heades, and twelue winges: ſometimes one reigning in the world, ſometimes an other, but euerie one vaniſheth away. 36. A lion alſo appeareth coming forth of the woo[illegible] to ſuppreſſe the eagle.

1 AND I ſawe a dreame, & behold an eagle came vp out of the
ſea: which had twelue winges of fethers, and three heades.
2 † And I ſaw, and behold ſhe ſpred her winges into al the earth,
and al the windes of heauen blew vpon her, and were gathered
3 together. † And I ſaw, and of her fethers ſprang contrarie fethers,
4 and they became litle winges, and ſmale. † For her heades
were at reſt, and the midle head was greater then the other heades,
5 but ſhe reſted with them. † And I ſaw, and behold the eagle
flew with her winges, and reigned ouer the earth, and ouer them
6 that dwel in it. † And I ſaw, that al thinges vnder heauen were
ſubiect to her, and no man gayneſayd her, no not one of the

creature

creature that is vpon the earth. † And I ſaw, and behold the eagle 7
roſe vp vpon her talons, and made a voice with her winges,
ſaying: † Watch not al together, ſleepe euerie one in his place, & 8
watch according to time. † But let the heades be preſerued to 9
the laſt. † And I ſaw, and behold the voice came not out of her 10
heades, but from the middes of her bodie. † And I numbered 11
her contrarie winges, and behold they were eight. † And I ſaw, 12
and behold on the right ſide roſe one wing, and reigned ouer al
the earth. † And it came to paſſe, when it reigned, an end came 13
to it, and the place therof appeared not: and the next roſe vp, &
reigned, that held much time. † And it came to paſſe, when it 14
reigned, & the end of it alſo came, that it appeared not as the former. 15
† And behold, a voice was ſent forth to it, ſaying: † Heare 16
thou that haſt held the earth of long time. Thus I tel thee before
thou beginne not to appeare. † None after thee ſhal hold thy 17
time, no nor the halfe therof. † And the third lifted vp it ſelfe, 18
and held the principalitie as alſo the former: and that alſo appeared
not. † And ſo it chanced to al the other by one & by one 19
to haue the principalitie, & agayne to appeare nowhere. † And
I ſaw, and behold in time the reſt of the winges were ſent vp on 20
the right ſide, that they alſo might hold the principalitie: and of
them there were that held it, but yet forthwith they appeared
not. † For ſome alſo of them ſtoode vp, but they held not 21
the principalitie. † And I ſaw after theſe thinges, and behold the 22
twelue winges, and two litle winges appeared not: † and nothing 23
remayned in the bodie of the eagle but two heades reſting, and
ſix litle winges. † And I ſaw, and behold from the ſix litle winges 24
two were diuided, and they remayned vnder the head, that is
on the right ſide. For foure taried in their place. † And I ſaw, and 25
behold the vnderwinges thought to ſet vp them ſelues, and to
hold the principalities. † And I ſaw, and behold one was ſet vp, 26
but forthwith it appeared not. † And they that were ſecond did 27
ſooner vanish away then the former. † And I ſaw, and behold 28
the two that remayned, thought with them ſelues that they alſo
would reigne: † and when they were thincking thereon, behold 29
one of the reſting heades, which was the midde one awaked, for
this was greater then the other two heades. † And I ſaw that 30
the two heades were complete with themſelues. † And behold 31
the head with them that were with him turned, and did eate the
two vnderwinges that thought to reigne. † And this head terrified 32
al the earth, & ruled in it ouer them that inhabite the earth

with much labour, and he that held the dominion of the whole
33 world aboue al the winges that were. † And I ſaw after theſe
thinges, and behold the midle head ſodenly appeared not, as did
34 the winges. † And there remained two heads, which reigned alſo
themſelues ouer the earth, and ouer them that dwelt therein.
35 † And I ſaw, and behold the head on the right ſide deuoured
36 that which was on the left. † And I heard a voice ſaying to me,
37 Looke againſt thee, and conſider what thou ſeeſt. † And I ſaw,
& behold as a lion rayſed out of the wood roaring: and I ſaw that
he ſent out a mans voyce to the eagle. And he ſpake ſaying.
38 † Heare thou, and I wil ſpeake to thee, and the Higheſt wil ſay
39 to thee: † Is it not thou that hast ouercome of the foure beaſtes,
which I made to reigne in my world, and that by them the
40 end of their times might come? † And the fourth coming ouercame
al the beaſtes that were paſt, and by might held the world
with much feare, and al the world with moſt wicked laboure,
and he inhabited the whole earth ſo long time with deceipte.
41 † And thou haſt iudged the earth not with truth. † For thou haſt
42 afflicted the meeke, and haſt trubled them that were quiet, and
haſt loued lyers, & haſt deſtroyed their habitations that did fructifie,
and haſt ouerthrowen their walles that did not hurt thee.
43 † And thy contumelie is aſcended euen to the Higheſt, and thy
44 pride to the Strong. † And the Higheſt hath looked vpon the
proud times: and behold they are ended, and the abominations
45 therof are accomplished. † Therfore thou eagle appeare no
more, and thy horrible winges, & thy litle winges moſt wicked,
and thy heades malignant, and thy talons moſt wicked, and al thy
46 bodie vayne, † that al the earth may be refreshed, and may returne
deliuered from thy violence, and may hope for his iudgement,
and mercie that made it.

CHAP. XII.

The eagle vanisheth away, 5. Eſdras prayeth, 10. and the former viſions are declared to him.

1 AND it came to paſſe, whiles the lyon ſpake theſe wordes to
2 the eagle: I ſaw, † and behold the head that had ouercome,
and thoſe foure winges appeared not which paſſed to him, and
were ſet vp to reigne: and their reigne was ſmal, and ful of tumult.
3 † And I ſaw, and behold they appeared not, and al the
bodie of the eagle was burnt, & the earth was afrayd excedinly,
and I by the tumult and traunce of minde, and for great feare
4 awaked, and ſayd to my ſpirit: † Behold thou haſt geuen me this,

in that, that thou ſearcheſt the wayes of the Higheſt. † Behold 5
yet I am wearie in minde, and in my ſpirit I am very feeble, and
there is not ſo much as a litle ſtrength in me for the great feare,
that I was afrayd of this night. † Now therfore I wil pray the 6
Higheſt, that he ſtrengthen me euen to the end. † And I ſayd: 7
Lord Dominatour, if I haue found grace before thine eyes, and if
I am iuſtified before thee aboue manie, and if in deede my prayer
be aſcended before thy face, † ſtrengthen me, and ſhew vnto me 8
thy ſeruant the interpretation, and diſtinction of this horrible
viſion, that thou mayſt comfort my ſoule moſt fully. † For thou 9
haſt counted me worthie to ſhew vnto me the later times. And
he ſayd to me: † This is the interpretation of this viſion. † The 10
eagle which thou ſaweſt coming vp from the ſea, this is the 11
Dan. 7. v. 7. kingdom which was ſene in a viſion to Daniel thy brother. † But 12
it was not interpreted to him, therfore I do now interprete it to
thee. † Behold the dayes come, and there ſhal riſe a kingdom 13
vpon the earth, and the feare ſhal be more terrible then of al the
kingdomes that were before it. † And there ſhal twelue kinges 14
reigne it it, one after an other. † For the ſecond ſhal beginne to 15
reigne, and he ſhal continew more time then the reſt of the
twelue. † This is the interpretation of the twelue winges which 16
thou ſaweſt. † And the voice that ſpake which thou heardſt not 17
coming forth of her heads, but from the middes of her bodie,
† this is the interpretation, that after the time of that kingdom 18
ſhal riſe no ſmal contentions, and it ſhal be in danger to fal: and it
ſhal not fal then, but ſhal be conſtituted againe according to the
beginning therof. † And wheras thou ſaweſt eight vnderwings 19
cleauing to the wings therof, † this is the interpretation, eight 20
kinges ſhal ariſe in it, whoſe times ſhal be light, and yeares ſwift,
and two of them ſhal periſh. † But when the middeſt time 21
approcheth, foure ſhal be kept til a time, when the time therof
ſhal beginne to approch to be ended, yet two ſhal be kept to the 22
end. † And wheras thou ſaweſt three heads reſting, † this is the 23
interpretation: in her laſt dayes the Higheſt wil rayſe vp three
kingdoms, and wil cal backe manie thinges into them, and they
ſhal rule ouer the earth, † and them that dwel in it, with much 24
labour aboue al them that vvere before them. For this cauſe
they are called the heads of the eagle. † For theſe ſhal be they that 25
ſhal recapitulate her impieties, and that ſhal accompliſh her laſt
thinges. † And wheras thou ſaweſt a greater head not appearing, 26
this is the interpretation therof: that one of them ſhal dye vpon

his bed,

27 his bed, and yet with torments. † For the two that ſhal remayne,
28 the ſword ſhal eate them. † For the ſword of one ſhal deuoure
him that is with him: but yet this alſo at the laſt ſhal fal by the
29 ſword. † And wheras thou ſaweſt two vnderwings paſſing ouer
30 the head that is on the right ſide, † this is the interpretation: theſe
are they whom the Higheſt hath kept to their end, this is a ſmal
31 kingdom, and ful of truble. † As thou ſaweſt the lyon alſo,
whom thou ſaweſt awaking out of the wood, and roaring, and
ſpeaking to the eagle, and rebuking her, and her iniuſtices by al
32 his wordes as thou haſt heard.: † this is the wynde which the
Higheſt hath kept vnto the end for them, and their impieties:
and he ſhal rebuke them, and ſhal caſt in their ſpoyles before
33 them. † For he ſhal ſette them in iudgment aliue: and it ſhal be,
34 when he hath reproued them, then ſhal he chaſtiſe them. † For
the reſt of my people he ſhal deliuer with miſerie, them that are
ſaued vpon my borders, and he ſhal make them ioyful til the end
ſhal come, the day of iudgment, wherof I haue ſpoken to thee
35 from the beginning. † This is the dreame which thou ſaweſt,
36 and theſe be the interpretations. † Thou therfore only haſt bene
37 worthie to know this ſecrete of the Higheſt. † Write therfore
in a booke al theſe thinges which thou haſt ſene, and put them
38 in a hidden place: † and thou ſhalt teach them the wiſe men of
thy people, whoſe harts thou knoweſt able to take, and to kepe
39 theſe ſecretes. † But doe thou ſtay here yet other ſeuen dayes,
that there may be ſhewed thee whatſoeuer ſhal ſeme good to the
40 Higheſt to ſhew thee. † And he departed from me. And it came
to paſſe, when al the people had heard that the ſeuen dayes were
paſt, and I had not returned into the citie, and al gathered them
ſelues together from the leaſt vnto the greateſt: & came to me, &
41 ſpake to me ſaying: † What haue we ſinned to thee, or what haue
we done vniuſtly againſt thee, that leauing vs thou haſt ſitten in
42 this place? † For thou alone art remayning to vs of al peoples, as
a cluſter of grapes of the vineyard, and as a candle in a darke
43 place, and as an hauen and ſhippe ſaued from the tempeſt. † Or
44 are not the euiles that chance, ſufficient for vs? † If then thou
ſhalt forſake vs, how much better had it ben to vs, if we alſo had
45 bene burnt with the burning of Sion? † For we are not better
then they that dyed there. And they wept with a lowd voice.
46 And I anſwered them, and ſayd: † Be of good chere Iſrael, and
47 be not ſorowful thou houſe of Iacob. † For there is remebrance
of you before the Higheſt, and the Strong hath not forgotten

you in tentation. † For I haue not forſaken you, neither did I 48
depart from you: but I came into this place, to pray for the deſolation
of Sion, and to ſeeke mercie for the low eſtate of your
ſanctification. † And now goe euery one of you into his houſe, 49
and I wil come to you after theſe dayes. † And the people departed, 50
as I ſayd to them, into the citie: † but I ſate in the fielde 51
ſeuen dayes, as he commanded me: and I did eate of the
flowers of the field only, of the herbes was my meate made in
thoſe dayes.

CHAP. XIII.

A viſion of a winde (as it firſt ſemed, but) in dede, v. 3. of a man: 5. ſtrong againſt the enimies: 21. with the interpretation.

AND it came to paſſe after ſeuen dayes, and I dreamed a 1
dreame in the night. † And behold there roſe a winde from 2
the ſea, that trubled al the waues therof. † And I ſaw, and behold 3
that man grew ſtrong with thouſandes of heauen: and when he
turned his countenance to conſider, al thinges trembled that
were ſene vnder him: † and wherſoeuer voyce proceded out of 4
his mouth, al that heard his voices begaue to burne, as the earth
is quiet when it feeleth the fire. † And I ſaw after theſe, and behold 5
a multitude of men was gathered together, of whom there
was no number, from the foure windes of heauen, to fight
againſt the man that was come vp out of the ſea. † And I ſaw, and 6
behold he had grauen to himſelf a great mountaine, & he flew
vpon it. † And I ſought to ſee the countrie, or the place whence 7
the mountaine was grauen, & I could not. † And after theſe thinges 8
I ſaw, and behold al that were gathered to him, to ouerthrowe
him, feared exceedingly, yet they were bold to fieght.
† And behold as he ſawe the violence of the multitude that 9
came, he lifted not vp his hand, nor held ſword, nor anie warlyke
inſtrument but only as I ſaw, † that he ſentforth out of his mouth 10
as it were a blaſte of fire, and from his lippes a ſpirit of flame, &
from his tongue he ſentforth ſparkles & tempeſts, and al thinges
were mingled together with this blaſt of fire, & ſpirit of flame, &
multitude of tempeſts. † And it fel with violence vpon the multitude, 11
that was prepared to fight, and burned them al, that ſuddenly
there was nothing ſene of an innumerable multitude,
but only duſt, & the ſauour of ſmoke: and I ſaw, and was afrayd.
† And after theſe thinges I ſaw the man himſelf deſcending from 12
the mountaine, and calling to him an other peaceable multitude,

† and

13 † and there came to him the countenance of manie men ſome
reioycing, and ſome ſorrowing: and ſome bond, ſome bringing
of them that were offered. And I was ſicke for much feare, and
14 awaked, and ſayd. † Thou from the beginning haſt ſhewed thy
ſeruant theſe meruelous thinges, and haſt counted me worthie
15 that thou wouldeſt receiue my petition. † And now ſhew me
16 yet the interpretation of this dreame. † For as I thinke in my
iudgement, woe to them that were leaſt in thoſe dayes: & much
17 more woe to them that were not leaſt. † For they that were not
18 leaſt, were ſorrowful. † I vnderſtand now what thinges are
layde vp in the later dayes, and they ſhal happen to them, yea and
19 to them that are leaſt. † For therefore they came into great
20 dangers, and manie neceſſities, as theſe dreames do ſhew. † But
yet it is eaſier, aduenturing to come into it, then to paſſe, as a
cloud from the world, and now to ſee the thinges that happen
21 in the later time. And he anſwered me, and ſayd: † Both the interpretation
of the viſion I wil tel thee: and alſo concerning the
22 thinges that thou haſt ſpoken I wil open to thee. † Wheras thou
23 ſpeakeſt of them that were leaſt, this is the interpretation. † He
that taketh away danger at that time, he hath garded himſelf.
They that haue fallen into danger, theſe are they that haue workes,
24 and fayth in the Strongeſt. † Know therefore that they are
25 more bleſſed which are leaſt, then they that are dead. † Theſe are
the interpretations of the viſion, wheras thou ſaweſt a man
26 coming from the hart of the ſea, † the ſame is he whom the
Higheſt preſerueth much time, which by himſelf ſhal deliuer his
27 creature: and he ſhal diſpoſe them that are leaſt. † And wheras
thou ſaweſt proceede out of his mouth, as it were winde, and
28 fire, and tempeſt: † and wheras he held no ſworde, nor warlike
inſtrument: for his violence deſtroyed the multitude that came
29 to ouerthrow him: this is the interpretation. † Behold the
dayes come, when the Higheſt ſhal begin to deliuer them, that are
30 vpon the earth: † and he ſhal come in exceſſe of minde vpon
31 them that inhabit the earth. † And one ſhal thinke to ouerthrow *Mat. 24.*
an other: one citie an other citie, one place an other place, and *Luc. 21.*
32 nation againſt nation, and kingdom againſt kingdom. † And it
ſhal be, when theſe thinges ſhal come to paſſe, and the ſignes
ſhal happen, which I ſhewed thee before: and then ſhal my
33 ſonne be reueled, whom thou ſaweſt, as a man coming vp. † And
it ſhal be when al nations ſhal heare his voice: and euery one in
his countrie ſhal leaue their warre, that they haue toward each

other: † and an innumerable multitude shal be gathered in one, 34
as willing to come to ouerthrow him. † But he shal ſtand vpon 35
the top of mount Sion. † And Sion shal come, and it shal be 36
shewed to al prepared and builded, as thou ſaweſt the mountaine
to be grauen without handes. † And the ſame my ſonne 37
shal reproue the thinges that the gentils haue inuented, theſe
their impieties which came nere to the tempeſt, becauſe of their
euil cogitations, and torments wherewith they shal begin to be
tormented. † Which were likened to the flame, and he shal deſtroy 38
them without labour by the law that was likened to the
fyre. † And wheras thou ſaweſt him gathering vnto him an other 39
peaceable multitude. † Theſe are the ten tribes, which were 40
4. Reg. 17. made captiue out of their land in the dayes of Oſee the King,
whom Salmanaſar the King of the Aſſyrians led captiue: and he
tranſported them beyond the riuer, and they were tranſported
into an other land. † But they gaue themſelues this counſel, to 41
forſake the multitude of nations, and to goe forth into a farther
countrie, where mankind neuer inhabited. † Or there to obſerue 42
their ordinances, which they had not kept in their countrie.
† And they entred in by the narrow entrances of the riuer 43
Exod. 14. Euphrates. † For the Higheſt then wrought them ſignes, and 44
Ioſue. 3. ſtayed the vaines of the riuer til they paſſed. † For by that countrie 45
was a great way to goe, of one yeare and a half: for the countrie
is called Arſareth. † Then did they inhabite there til in the 46
later time: and now againe when they beginne to come, † againe 47
the Higheſt shal ſtay the vaines of the riuer, that they may paſſe:
for theſe thou ſaweſt a multitude with peace. † But they alſo that 48
were leaſt of the people, theſe are they that be within my border.
† It shal come to paſſe therefore, when he shal begine to deſtroy 49
the multitude of theſe nations, that are gathered, he shal
protect them that haue ouercome the people: † and then shal 50
he shew them very manie wonders. † And I ſayd: Lord dominatour, 51
shew me this, why I ſaw a man comming vp from the hart
of the ſea, and he ſayd to me: † As thou canſt not either ſearch 52
theſe thinges, or know what thinges are in the depth of the ſea:
ſo can not any man vpon the earth ſee my ſonne, or them that
are with him, but in the time of a day. † This is the interpretation 53
of the dreame which thou ſaweſt, and for the which thou
only art here illuminated. † For thou haſt leaſt thyne owne law, 54
and haſt bene occupied about my law, and haſt ſought it. † For 55
thou haſt diſpoſed thy lyfe in wiſdom, and thyne vnderſtanding
thou

56 thou haſt called mother: † and for this I haue ſhewed thee riches
with the Higheſt. For it ſhal be after other three dayes, I wil
ſpeake other thinges to thee, and I wil expound to thee weightie
57 and meruelous thinges. † And I went forth, and paſſed into the
fielde, much glorifying & praiſing the Higheſt for the meruelous
58 thinges that he did by time. † And becauſe he gouerneth it, and
the thinges that are brought in times, & I ſate there three dayes.

CHAP. XIIII.

God appeareth in a bush, 6. reuealing ſome thinges to be published, and ſome thinges to be hid. 10. As the world waxeth old, al thinges become worſe. 27. The people of Iſrael are vngratful. 32. Al ſhal be iudged in the Reſurrection according to their deedes.

1 AND it came to paſſe the third day, and I ſate vnder an oke.
2 † And behold a voice came forth againſt me out of a
buſh, and ſayd: Eſdras, Eſdras: and I ſayd: Loe here I am Lord.
3 And I aroſe vpon my feete. And he ſayd to me: † Reueling I was
reueled vpon the bush, and ſpake to Moyſes, when the people *Exod. 3.*
4 ſerued in Ægypt, † and I ſent him, and brought my people out
of Ægypt, and brought him vpon mount Sina, & held him with
5 me manie dayes. † And I told him manie meruelous thinges, &
ſhewed him the ſecrets of times, and the end: and I commanded
6 him, ſaying: † Theſe wordes thou ſhalt publish abroade, and
7 theſe thou ſhalt hyde. † And now to thee I ſay. † The ſignes which
8 I haue ſhewed, and the dreames which thou haſt ſene, and the
interpretations which thou haſt ſene, lay them vp in thy hart.
9 † For thou ſhalt be receiued of al, thou ſhalt be conuerted the reſidue with thy counſel, and with the like to thee, til the times be
10 finished. † Becauſe the world hath loſt his youth, and the times
11 draw nere to waxe old. † For the world is diuided by twelue
12 partes, & the tenth part, & half of the tenth part are paſſed: † and
13 there remaineth hereafter the half of the tenth part. † Now therefore diſpoſe thy houſe, and correct thy people, & comfort the
14 humble of them, & forſake now corruption, † and put from thee
mortal cogitations, and caſt from thee humane burdens, and doe
from thee now infirme nature, & lay at one ſide cogitations moſt
trubleſome to thee, & make ſpeedie tranſmigration from theſe
15 times, † for the euiles which thou haſt ſene to haue chanced
16 now, worſe then theſe wil they doe againe: † for looke how *Mat. 24.*
much the world ſhal become weake by age, ſo much ſhal euiles *1. Ioan. 2.*
17 be multiplied vpon the inhabitants. † For truth hath remoued it
ſelf

ſelf farther of, and lying hath approched, for now the viſion
which thou ſaweſt, haſteneth to come. † And I anſwered, and 18
ſayd before thee ô Lord: † For behold I wil goe, as thou haſt 19
commanded me, & wil rebuke the people that now is. But them
that shal yet be borne, who shal admonish? † The world therfore 20
is ſet in darknes, and they that dwel in it without light. † Becauſe 21
thy law is burnt, therefore no man knoweth the workes that
haue bene done by thee, or that shal begin. † For if I haue found 22
grace with thee, ſend the Holie Ghoſt to me, & I wil write al that
hath bene done in the world from the beginning, the thinges
that were written in thy law, that men may finde the pathe: and
they that wil liue in the later times, may liue. † And he anſwered 23
me, and ſayd: Goe gather together the people, and thou shalt ſay
to them, that they ſeeke thee not for fourtie dayes. † And doe 24
thou prepare thee manie tables of boxe, & take with thee Sarea,
Dabria, Salemia, Echanus, and Aſiel, theſe fiue which are readie
to write ſweeftly. † And come hither, & I wil light in thy hart a 25
candle of vnderſtanding, which shal not be put out til the things
be finished, which thou shalt begine to write. † And then ſome 26
thinges thou shalt open to the perfect, ſome thou shalt de-
liuer ſecretly to the wyſe. For to morrow this houre thou shalt
begine to write. † And I went as he commanded me, & gathered 27
together al the people, and ſayd: † Heare Iſrael theſe wordes: 28
Gen. 47. † Our fathers were pilgrimes from the beginning in Ægypt, and 29
Deut 4. were deliuered from thence. † And they receiued the law of life, 30
Act 7. which they kept not, which you alſo after them haue tranſ-
greſſed: † and the land was geuen you by lotte, and the land of 31
Sion, and your fathers, and you haue done iniquitie, and haue not
kept the wayes which the Higheſt commanded you. † And 32
wheras he is a iuſt iudge, he hath taken from you in time that
which he had geuen. † And now you are here, and your brethren 33
are among you. † If then you wil rule ouer your ſenſe, & inſtruct 34
your hart, you shal be preſerued aliue, and after death shal ob-
taine mercie. † For the iudgement shal come after death, when 35
we shal returne to lyfe againe: and then the names of the iuſt
shal appeare, and the dedes of the impious shal be shewed. † Let 36
no man therfore come to me now, nor aske for me vntil fourtie
deyes. † And I tooke the fiue men, as he commanded me, and 37
we went forth into the field, and taried there. † And I was come 38
to the morrow, & behold a voice called me, ſaying: Eſdras open
Ezech. 3. thy mouth, and drinke that which I wil geue thee to drinke.

39 † And I opened my mouth, & behold a ful cuppe was brought
me, this was ful as it were with water: but the colour therof like
40 as fire. † And I tooke it, and dranke; and when I had drunken
of it, my hart was tormented with vnderſtanding, and wiſdome
41 grewe into my breſt. For my ſpirit was kept by memorie. † And
42 my mouth was opened, and was ſhut no more. † The Higheſt
gaue vnderſtanding vnto the fiue men, and they wrote exceſſes
43 of the night which were ſpoken, which they knewe not. † And
at night they did eate breade, but I ſpake by day, & by night held
44 not my peace. † And there were written in the fourtie dayes
45 two hundred foure bookes. † And it came to paſſe when they had
46 ended the fourtie daies, the Higheſt ſpake, ſaying: † The former
thinges which thou haſt written, ſet abrode, and let the worthie
and vnworthie reade: but the laſt ſeuentie bookes thou ſhalt
keepe, that thou mayeſt deliuer them to the wyſe of thy people.
47 † For in theſe is the vaine of vnderſtanding, and the fountaine
of wiſdome, and the ſtreame of knowledge. and I did ſoe.

CHAP. XV.

Eſdras is bid to denounce, that aſſuredly manie euiles wil come to the world. 9. God wil protect his people, the wicked ſhal be puniſhed, and lament their final miſeries, God reuenging for the good.

1 BEHOLD ſpeake into the eares of my people the wordes of
prophecie, which I ſhal put into thy mouth, ſayth our Lord:
2 † and ſee that they be written in paper, becauſe they be faithful
3 and true. † Be not afrayd of the cogitations againſt thee, neither
4 let the increduſities truble thee of them that ſpeake. † Becauſe
5 euerie incredulous perſon ſhal dye in his incredulitie. † Behold
I bring in, ſayth our Lord, vpon the whole earth euils, ſword,
6 and famine, and death, and deſtruction. † Becauſe iniquitie hath
fully polluted ouer al the earth, and their hurtful workes are
7 accompliſhed. † Therefore ſayth our Lord: † I wil not now
8 kepe ſilence of their impieties which they doe irreligiouſly, neither wil I beare with thoſe thinges, which they practiſe vniuſtly.
Behold the innocent & iuſt bloud crieth to me, & the ſoules of
9 the iuſt crie continually. † Reuenging I wil reuenge them, ſayth *Apoc 6 v.*
our Lord, and I wil take al innocent bloud out of them vnto me. *10. & 19.*
10 † Behold my people is led to ſlaughter as a flocke, I wil no more *v. 2.*
11 ſuffer it to dwel in the land of Ægypt. † But I wil bring them
forth in a mightie hand and valiant arme, and wil ſtrike with
12 plague as before, and wil corrupt al the land thereof. † Ægypt

ſhal mourne, and the fundations thereof beaten with plague,
and with the chaſtiſement which God wil bring vpon it. † The 13
husbandmen that til the ground ſhal mourne, becauſe their ſeedes
ſhal periſh by blaſting, and haile, and by a terible ſtarre. † Woe to 14
the world and them that dwel therein. † Becauſe the ſword is at 15
Mat. 24. Luc. 21. hand and the deſtruction of them, and nation ſhal riſe vp againſt
nation to fight, & ſword in their handes. † For there ſhal be inſtabilitie 16
to men, & growing one againſt an other they ſhal not care
for their king, & the princes of the way of their doinges, in their
might. † For a man ſhal deſire to go into the citie & can not. † Be- 17
cauſe of their prides the cities ſhal be trubled, the houſes raiſed, 18
the men ſhal feare. † Man ſhal not pitie his neighbour, to make 19
their houſes nothing worth in the ſword, to ſpoyle their goodes
for famine of bread, & much tribulation. † Behold, I cal together 20
ſayth God, al the kinges of the earth to feare me, that are from
the Orient, & from the South, from the Eaſt, & from Libanus, to
be turned vpon themſelues, and to render the thinges that they
haue geuen them. † As they doe vntil this day to myne elect, ſo 21
wil I doe, and render in their boſome. Thus ſayth our Lord God:
† My righthand ſhal not ſpare ſinners, neither ſhal the ſword 22
ceaſe vpon them that ſhede innocent bloud vpon the earth.
† Fire came forth from his wrath, and hath deuoured the fundations 23
of the earth, and ſinners as it were ſtraw ſet on fire.
† Woe to them that ſinne, and obſerue not my comandmentes, 24
ſayth our Lord. † I wil not ſpare them: depart ô children from the 25
powre. Defile not my ſanctification: † becauſe the Lord knoweth 26
al that ſinne againſt him; therefore hath he deliuered them into
death and into ſlaughter. † For now are euils come vpon the 27
world, and you ſhal tarrie in them. For God wil not deliuer you,
becauſe you haue ſinned againſt him. † Behold an horrible viſion, 28
and the face of it from the eaſt. † And the nations of dragons 29
of Arabians ſhal come forth in manie chariots, & as a winde
the number of them is caried vpon the earth, ſo that now al
doe feare and tremble, that ſhal heare them. † the Carmonians 30
madde for anger, and they ſhal goe forth as wild boares out of
the wood, & they ſhal come with great power, and ſhal ſtand in
fight with them, & they ſhal waſte the portion of the land of the
Aſſirians. † And after theſe thinges the dragons ſhal preuaile 31
mindful of their natiuitie, and conſpiring ſhal turne themſelues
in great force to purſue them. † Theſe ſhal be trubled and hold 32
their peace at their force, and ſhal turne their fete into flight.

† And

33 † And from the territorie of the Aſſirians the beſiegers ſhal beſeige
them, and ſhal conſume one of them, and there ſhal be
feare and trembling in their armie, and contention againſt their
34 kinges. † Behold cloudes from the eaſt, and from the north
vnto the ſouth, and their face very horrible, ful of wrath and
35 ſtorme. † And they ſhal beate one againſt an other, and they
ſhal beate downe manie ſtarres, and their ſtarre vpon the earth,
36 and bloud ſhal be from the ſword vnto the bellie. † And mans
dung vnto the camels litter, and there ſhal be much feare, and
37 trembling vpon the earth. † And they ſhal ſhake that ſhal ſee
that wrath, and tremble ſhal take them: and after theſe thinges
38 there ſhal manie ſhowers be moued: † from the ſouth, and
39 the north: and an other portion from the weaſt. † And the
windes from the eaſt ſhal preuaile vpon it, and ſhal ſhut it
vp, and the cloudes which he raiſed in wrath, and the ſtarre to
make terrour to the eaſt winde, and the weſt ſhal be deſtroyed.
40 † And there ſhal be exalted great and mightie cloudes ful of
wrath, and a ſtarre to terrifie al the earth, and the inhabitantes
therof, and they ſhal powre in vpon euerie high, and eminent
41 place a terrible ſtarre, † fire, and haile, and flying ſwordes, and
manie waters, ſo that al fildes alſo ſhal be filled, and al riuers
42 with the fulnes of manie waters. † And they ſhal throw downe
cities, and walles, and mountaines, and hilles, and the trees of
the woodes, and the graſſe of the medowes, and their corne.
43 † And they ſhal paſſe conſtant vnto Babylon, and ſhal raiſe her. *Apoc.* 18.
44 † They ſhal come together againſt her, and ſhal compaſſe her,
and ſhal power out the ſtarre, and al wrath vpon her, and the
duſt and ſmoke ſhal goe vp euen into heauen, and round about
45 ſhal lament her. † And they that ſhal remaine vnder her, ſhal
46 ſerue them that terified her. † And thou Aſia agreeing into the
47 hope of Babylon, and the glorie of her perſon, † woe be to thee
thou wretch, becauſe thou art like to her, and haſt adorned thy
daughters in fornication, to pleaſe & glorie in thy louers, which
48 haue deſired alwayes to fornicate with thee. † Thou haſt imitated
the odious in al her workes, and in her inuentions: therefore
49 ſayth God: † I wil ſend in euils vpon thee, widowhood, pouertie,
and famine, and ſword, and peſtilence, to deſtroy thy houſes
50 by violation, and death, and glorie of thy vertue. † As a flower
ſhal be withered, when the heate ſhal riſe that is ſent forth vpon
51 thee, † thou ſhalt be weakned as a litle poore ſoule plaged
and chaſtiſed of wemen, that the mightie and the louers may

not receiue thee. † Wil I be zealous againſt thee ſayth our Lord, 52
† vnles thou hadſt ſlayne myne elect at al times, exalting the 53
ſlaughter of the handes, and ſaying vpon their death, when
thou waſt drunken. † Adorne the beautie of thy countenance. 54
† The reward of thy fornication is in thy boſome, therefore 55
thou shalt receiue recompence. † As thou shalt doe to my elect, 56
ſayth our Lord, ſo shal God do to thee, and shal deliuer thee vnto
euil. † And thy children shal dye for famine: and thou shalt fal 57
by the ſword, and thy cities shal be deſtroyed, & al thyne shal fal
in the filde by the ſword. † And they that are in the mountaines, 58
shal perish, with famine, and shal eate their owne flesh, & drinke
kloud, for the famine of bread and thirſt of waters. † Vnhappie 59
by the ſeas shalt thou come, and againe thou shalt receiue euils.
† And in the paſſage they shal beate againſt the idle citie, and 60
shal deſtroy ſome portion of thy land, and shal deface part of thy
glorie, againe returning to Babylon ouerthrowen. † And being 61
throwen downe thou shalt be to them for ſtubble, and they shal
be to thee fire: † and deuoure thee, and thy cities, thy land, and 62
thy mountaynes, al thy woodes and fruitful trees they wil burne
with fire. † Thy children they shal lead captiue, & shal haue thy 63
goodes for a praye, and the glorie of thy face they shal deſtroy.

CHAP. XVI.

Al are admonished, that extreme calamities shal fal vpon this world, 36. the penitent returning to iuſtice shal eſcape, 55. & as al thinges were made by Gods omnipotent powre at his wil, ſo al thinges shal ſerue to the reward of the bleſſed, and punishment of the wicked.

VVOE to thee Babylon & Aſia, woe to thee Ægypt, and 1
Syria. † Gird yourſelues with ſackclothes and shirtes 2
of heare, & mourne for your children, & be ſorie: becauſe your
deſtruction is at hand. † The ſword is ſent in vpon you, and who 3
is he that can turne it away? † Fire is ſent in vpon you, and who 4
is he that can quench it? † Euiles are ſent in vpon you, and who 5
is he that can repel them? † Shal anie man repel the lion being 6
hungrie in the woode, or quench the fire in ſtubble, forthwith
when it beginneth to burne? † Shal anie man repel the arrow 7
shot of a ſtrong archer? † Our ſtrong Lord ſendeth in euiles, 8
and who is he that can repel them? † Fire came forth from his 9
wrath, and who is he that can quench it? † He wil lighten, who 10
shal not feare, he wil thunder, and who shal not be afrayde?
† Our Lord wil threaten, and who shal not vtterly be deſtroyed 11
before

12 before his face? † The earth hath trembled, and the fundations
thereof, the ſea toſſeth vp waues from the depth, and the floudes
of it shal be deſtroyed, and the fishes thereof at the face of our
13 Lord, and at the glorie of his powre: † becauſe his right hand is
ſtrong which bendeth the bow, his arrowes be sharpe that are
shot of him, they shal not miſſe, when they shal begine to be
14 shot into the endes of the earth. † Behold euiles are ſent, and
15 they shal not returne til they come vpon the earth. † The
fire is kindled and it shal not be quenched, til it conſume the
16 fundations of the earth. † For as the arrow shot of a ſtrong archer
returneth not, ſo shal not the euils returne backe, that shal
17 be ſent vpon the earth. † Woe is me, woe is me: who shal deliuer
18 me in thoſe dayes? † The beginning of ſorrowes and much
mourning, the beginning of famine and much deſtruction.
The beginning of warres and the poteſtates shal feare, the beginning
19 of euiles and al shal tremble. † In theſe what shal I doe,
20 when the euiles shal come? † Behold famine, and plague, and
tribulation, and diſtreſſe are ſent al as ſcourges for amendment,
21 † and in al theſe they wil not conuert themſelues from their iniquities,
neither wil they be alwayes mindful of the ſcourges.
22 † Behold, there shal be good cheape victuals vpon the earth, ſo
that they may thinke that peace is directly coming toward them,
and then shal euiles ſpring vpon the earth, ſword, famine, and
23 great confuſion. † For by famine manie that inhabit the earth
shal dye, and the ſword shal deſtroy the reſt that remained aliue
24 of the famine, † and the dead shal be caſt forth as dung, and
there shal be none to comfort them. For the earth shal be left
25 deſert, and the cities therof shal be throwen downe. † There shal
26 not be left a man to til the ground and to ſow it. † The trees
27 shal yeeld fruites, and who shal gather them? † The grape shal
become ripe, & who shal tread it? For there shal be great deſolation
28 to places. † For a man shal deſire to ſee a man, or to heare
29 his voyce. † For there shal be leaſt ten of a citie, and two of
the filde that haue hid themſelues in thicke woodes, and cliffes
30 of rockes. † As there are left in the oliuet, and on euerie tree,
31 three or foure oliues. † Or as in a vineyard when it is gathered
there are grapes left by them, that diligently ſearch the vineyard:
32 ſo shal there be left in thoſe dayes three or foure, by them
33 that ſearch their houſes in the ſword. † And the earth shal be
left deſolate, and the fildes thereof shal waxe old, & the wayes
thereof, and al the pathes thereof shal bringforth thornes,

becauſe no man ſhal paſſe by it. † Virgins ſhal mourne hauing 34
no bridegromes, wemen ſhal mourne hauing no huſbandes,
their daughters ſhal mourne hauing no helpe: † their bridegromes 35
ſhal be conſumed in battel, and their husbandes be deſtroyed
in famine. † But heare theſe thinges, and know them ye 36
ſeruantes of our Lord. † Behold the word of our Lord, receiue 37
it: beleue not the goddes of whom our Lord ſpeaketh.
† Behold the euiles approch, and ſlacke not. † As a woman 38
with childe when ſhee bringeth forth her child in the ninth 39
moneth, the houre of her deliuerance approching, two or three
howres before, paines come about her wombe, and the infants
coming out of her wombe, they wil not tarrie one moment.
† So the euiles ſhal not ſlacke to come forth vpon the earth, and 40
the world ſhal lament, and ſorowes ſhal hold it round about.
† Heare the word, my people: prepare yourſelues vnto the 41
fight, & in the euiles ſo be ye as ſtrangers of the earth. † He that 42
ſelleth as if he ſhould flee, and he that byeth as he that ſhould
loſe it. † He that playeth the marchant, as he that ſhould take no 43
fruite: and he that buildeth as he that ſhould not inhabite. † He
that ſoweth, as he that ſhal not reape: ſo he alſo that pruneth a 44
vinyeard, as if he ſhould not haue the vintage. † They that marie 45
ſo as if they ſhould not get children, & they that marie not, ſo as
it were widowes. † Wherſore they that labour, labour without 46
cauſe: † for foreners ſhal reape their fruites, & ſhal violently take 47
their goodes, and ouerthrow their houſes, and lead theire children
captiue, becauſe in captiuitie, and famine they beget their
children. † And they that play the marchantes by robrie, the longer 48
they adorne their cities and houſes, and their poſſeſſions and
perſons: † ſo much the more wil I be zealous toward them, 49
vpon their ſinnes, ſayth our Lord. † As a whore enuieth an honeſt 50
& very good woman: † ſo ſhal iuſtice hate impietie when 51
ſhe adorneth herſelfe, and accuſeth her to her face, when he ſhal
come that may defend him that ſearcheth out al vpon the earth.
† Therefore be not made like to her, nor to her workes. † For 52
yet a little whyle & iniquitie ſhal be taken away from the earth, 53
& iuſtice ſhal reigne ouer you. † Let not the ſinner ſay he hath not 54
ſinned: becauſe he ſhal burne coales of fire vpon his head, that
ſayth I haue not ſinned before our Lord God and his glorie.
Eccli. 23. † Behold our Lord ſhal know al the workes of men, and their inuentions, 55
Luc 16. & their cogitations, and their hartes. † For he ſayd: Let 56
Gen. 1. the earth be made, and it was made: let the heauen be made, & it

57 was made. † And by his worde the ſtarrs were made, & he knoweth
58 the number of the ſtarres. † Who ſearcheth the depth and the
treaſures therof: who hath meaſured the ſea, & capacitie therof.
59 † Who hath ſhut vp the ſea in the midеſt of waters, & hath hanged
60 the earth vpon the waters with his word. † Who hath ſpred
61 heauē as it were a vault, ouer the waters he hath foūded it. † Who
hath put fountaines of waters in the deſert, and lakes vpon the
toppes of mountaines, to ſendforth riuers from the high rocke
62 to watter the earth. † Who made man & put his hart in the midds
63 of the bodie, and gaue him ſpirit, life and vnderſtanding. † And
the inſpiration of God omnipotent that made al thinges, and
64 ſearcheth al hid thinges, in the ſecretes of the earth. † He knoweth
your inuention, and what you thinke in your hartes ſinning,
65 and willing to hide your ſinnes. † Wherfore our Lord in
ſearching hath ſearched al your workes, and he wil put you al to
66 open ſhame, † and you ſhal be confounded when your ſinnes
ſhal come forth before men, and the iniquities ſhal be they, that
67 ſhal ſtand accuſers in that day. † What wil you doe? or how
68 ſhal you hide your ſinnes before God and his Angels? † Behold
God is the Iudge, feare him. Ceaſe from your ſinnes, and now
forget your iniquities to doe them anie more, & God wil bring
69 you out, and deliuer you from al tribulation. † For behold the
heate of a great multitude is kindled ouer you, and they ſhal take
certaine of you by violence, & ſhal make the ſlaine to be meate
70 for idols. † And they that ſhal conſent vnto them, ſhal be to them
71 in deriſion, and in reproch, and in conculcation. † For there ſhal
be place againſt places, and againſt the next cities great inſurrection
72 vpon them that feare our Lord. † They ſhal be as it were
madde ſparing no bodie, to ſpoyle and waſte yet them that feare
73 our Lord. † becauſe they ſhal waſte and ſpoyle the goodes, and
74 ſhal caſt them out of their houſes. † Then ſhal appeare the
75 probation of mine elect, as gold that is proued by the fire. † Heare
my beloued, ſayth our Lord: Behold the dayes of tribulation
76 are come: and out of them I wil deliuer you. † Doe not feare,
77 nor ſtagger, becauſe God is your guide. † And he that kepeth
my commandmentes, and precepts, ſayth our Lord God: Let
not your ſinnes ouerway you, nor your iniquities be aduanced
78 ouer you. † Woe to them that are entangled with their ſinnes,
and are couered with their iniquities, as a filde is entangled with
the wood, & the path therof couered with thornes, by which no
man paſſeth, & it is cloſed out, & caſt to be deuoured of the fire.

Pſal. 146. v. 4.
Iob. 38.

FINIS.

A table of the Epiſtles, taken forth of the old Teſtament, vpon certayne feſtiual dayes.

The other feaſtes, and al the ſundayes haue their Epiſtles in the new Teſtament. As is there noted.

In the feaſt of our Bleſſed Ladies Conception. *Prou.* 8. *v.* 22. *to the v.* 36.
S. Iohn Euangeliſt. Eccli. 15. *v.* 1. *to v.* 7.
The Epiphanie. *Iſaiæ*, 60. *v.* 1. *to v.* 7.
Candlemaſſe day, *Malach.* 3. *v.* 1. *to v.* 5.
S. Thomas Aquinas. *Sap.* 7. v. 7. to. v. 15.
The Annunciation of our B. Ladie, *Iſaia.* 7. *v.* 11. *to v.* 16.
S. Marke. *Ezechiel.* 1. *v.* 5. *to v.* 14.
S. Philippe and S. Iames. *Sap.* 5. v. 1. to. v. 6.
S Iohn ante portam Latinam, *the ſame.*
The Natiuitie of S. Iohn Baptiſt. *Iſa.* 49. *v.* 1. *to. v.* 6. *&* *v.* 23.
Viſitation of our B. Ladie. *Cant.* 2. *v.* 8. *to v.* 15.
The octaue of S. Peter and S. Paul. *Eccli.* 44. *v.* 10. *to. v.* 16.
S. Marie Magdalen. *Cant.* 3. *v.* 2. *to.* 6. *& ca.* 8. *v.* 6. *to.* 8.
S. Anne, *Prouerb.* 31. *v.* 10. *to the end of the chap.*
The Aſſumption of our B. Ladie. *Eccli.* 24. *v.* 11. *to.* 21.
Decollation of S. Iohn Baptiſt. *Iere.* 1. *v.* 17. *to the end.*
The Natiuitie of our B. Ladie. *Prouerb.* 8. *v.* 22. *to.* 36.
S. Mathew. *Ezech.* 1. *v.* 10. *to.* 15.
S. Martin. Eccli. 44. *v.* 25. *& ca.* 45. *v.* 1. *to. v.* 9.
S. Cecilie. *Eccli.* 51. *v.* 13. *to.* 18.
S. Catherin. *Eccli.* 51. *v.* 1. *to.* 13.
In the Anniuerſarie of the dead. 2. Mach. 12. v. 42. *to the end of the chapter.*

Deo Gratias.

AN HISTORICAL TABLE OF THE TIMES, SPECIAL PERSONS, MOST NOTABLE THINGES, AND CANONICAL BOOKES OF THE OLD TESTAMENT.

Anni mundi.	Patriarches.	Eſpecial pointes of the ſacred hiſtorie of Gods Church euer viſible.	Schiſmes and infidelitie.	Canonical Scriptures.
a The firſt yeare & firſt weeke.	Adam the firſt man, of whom al mankind is propagated.	*a* Creation of heauen and earth, and al thinges therin, in ſix dayes. *Gen.* 1. Man laſt created was made lord of al corporal creatures of this lower world, & placed in paradiſe. *Gen.* 2. For tranſgreſſing Gods cōmandment Adam and Eue were caſt out of paradiſe. But by Gods grace repenting had promiſe of a Redemer. *Gen.* 3. Cain the firſt borne became a husbandman, Abel next borne, a ſhepheard. *Gen.* 4.		Geneſis conteyneth the hiſtorie of the viſible Church, from the beginning of the world to the death of Ioſeph in the yeare of the world. 2340.
b 130.	Seth borne.	God reſpecting Abels ſacrifice, and not Cains, Cain killed Abel. *Gen.* 4. Seths children and other faythful were called the ſonnes of god to diſtinguiſh the true Church from the wicked citie begune by Cain. *Gen.* 6.	Cain went forth from the face of our Lord; begane a new city oppoſite to the Citie of God. *Gen.* 4. *v.* 16.	
c. 235.	Enos borne.	In the dayes of Enos begane publique prayers of manie aſſembling together (beſides Sacrifice, which was before) *Gen.* 4. *v.* 26.	His generations in the right line to Lamech, who ſlew him, are theſe, without notice of time when they	
d 325.	Cainan			
e 395.	Malaleel			
f 460.	Iared,			

Anni mundi.	Patriarches.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
g 622. h 687. i 874.	Enoch, Mathuſala. Lamech.	Enoch a Prophet pleaſed God in al his wayes. None borne in the earth like to Enoch. *Eccli.* 49. *v.* 16.	were borne or dyed: Enoch, Irad, Mauiael, Mathuſael, Lamech. *Gen.* 4. *v.* 17.	
k 930.		*k* Adam dyed at the age of 930. yeares. Gen. 5. v. 5. To whom Seth ſucceded chief Patriarch. And ſo in the reſt.		
l 987.		*l* Enoch in the yeare of his age 365. was ſene no more: becauſe God tooke him. *Gen.* 5. *v.* 24. *Enoch was tranſlated that he ſhould not ſee death. Heb.* 11. *v.* 5.	Somedeclining from God, and matchig in mariage with Cains race begate thoſe monſtruous men huge of ſtature, moſt wicked & cruel called giantes. *Gen.* 6. *v.* 4.	
m 1042.		*m* Seth dyed in the yeare of his age. 912.		
n 1056.	Noe bor.			
o 1140.		*o* Enos dyed anno ætatis; 905.		
p 1265.		*p* Cainan dyed, an. æt. 980.		
q 1290.		*q* Malaleeldyed, an. æt. 895.		
r 1422.		*r* Iared dyed, an. æt. 962.		
ſ 1536.		*ſ* Noe the preacher of iuſtice, forewarned al men that except they repented, God would deſtroy them with a floud.		
t 1556.	Sem bor. *And the next two yeares* Cham, & Iaphet.	And by Gods commandement built an Arke (or ſhippe) wherin himſelf, & his familie, with other liuing creatures, were preſerued from drowning.		
v 1651.		*v* Lamech dyed (before his father) in the yeare of his age, 777.		
w 1656.		*w* Mathuſala dyed, an. æt 969. immediatly before the		

Anni mundi.	Patriarches.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
		floud, as ſemeth moſt probable.		
x 1656.		*x* The ſame yeare of the world, 1656. the 17. day of the ſecond moneth Noe with his three ſonnes his wife, and their wiues, in al eight perſons, and ſeuen payres of euerie kinde of cleane liuing creatures, and two payres of vncleane entered into the Arke. And preſently it rayned fourtie dayes and nightes together. Wherby al liuing creatures on the earth out of the arke were drowned. *Gen.* 7.	Al Cains race, with other wicked infideles were vtterly deſtroyed, by the floud. *Gen.* 7.	

THE END OF THE FIRST AGE, AND BEGINNING OF THE SECOND.

Anni mundi.	Patriarches.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
y 1658.	Arphaxad borne *the ſonne of Sem.*	The whole earth being couered with water, Noe with his familie, and other liuing creatures remained in the arke twelue monethes and ten dayes (*a iuſt yeare of the ſunne*) then coming forth built an altar and offered ſacrifice. Which God accepting bleſſed them for new increaſe. *Gen.* 8. *&* 9.		
z 1693.	Cainan.*			* *Not affirming but ſuppoſing that Cainan was the ſonne of Arphaxad, we place him here: and Sale* 30. *yeares after.*
a 1723.	Sale,			
b 1753.	Heber,			
c 1787.	Phaleg.	*c* Heber conſented not to the building of Babel. And therſore his familie kept ſtil their former language, which thenceforth for diſtinction ſake, was called	Nemrod the ſonne of Chus, and nephew to Cham, about three ſcore yeares after the	
d 1817.	Reu.			
e 1850.	Sarug.			
f 1879.	Nachor,			
g 1908.	Thare,			

Anni mundi.	Patriarches.	The ſacred Hiſtorie.	Schiſmes and infidelitie.
h 1979.	Abraham borne.	the Hebrew tongue. He liued to ſee Abrahams father. And Noe, Sem, Arphaxad, Phaleg, and other moſt godlie men liued ſome part of Abrahams time, who was neuer corrupted in fayth, nor religion.	floud, by force and ſutteltie drawing manie folowers, begane a new ſect of infidels. And afterwardes was the principal auctor of building the towre of Babel. Where the tongues of the builders were confounded, & ſo they were ſeparated into manie nations, about 130. yeares after the floud. *Gen.* 10. *v.* 25. After Nemrod his ſonne Belus reigned in Babylon, about the yeare of the world. 1871. which was 215. yeares after the floud. And after him his ſonne Ninus beginning to reigne about the yeare 1936. ſet vp idolatrie, cauſing his father to be honored as the great God, called *Belus Iuppiter*: & his grandfather Nemrod, otherwiſe called *Saturnus*, or *Sator deorum*, the father of goddes.
i 2054.		*i* By Gods commandment, Abraham at the age 75. yeares hauing bene much perſecuted for religiō, went forth of his countrie Chaldea. Wherupon his father Thare went as farre as Haran, in the confines of Meſoporamia. And Lot went further with him into Chanaan. Which countrie God then promiſed to geue him. and to multiplie his ſeede, and therin to bleſſe al nations. *Gen.* 11. v. 31. & 12. v. 1. & 7.	

THE END OF THE SECOND AGE, AND BEGINNING OF THE THIRD.

k 2055.		*k* By occaſion of famine in Chanaan, Abraham went into Ægypt with his wife, and Lot. *Gen.* 12. *v.* 10.	
l 2056.		*l* They returned into Chanaan, became very rich: and God renewed his great promiſes to Abraham. *Gen.* 13. *m* Lot [amongſt others] be-	

Anni mundi.	Patriarches.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
		ing taken captiue, Abraham with three hundred and eightene men reſcued them al. Wherupon Melchiſedech offered ſacrifice in bread & wine: bleſſed Abraham, & receiued tithes of him. *Gen.* 14.		
n 2064.		*n* Sara long barren perſwaded Abraham to take her handmaid Agar to wife.		
o 2065.			*o* Agar conceiued & brought forth a ſonne, who was named Iſmael. *Gen.* 16.	
p 2078.		*p* Circumciſion was inſtituted, that Abraham, and his ſonnes, & al the men of his familie might be diſtinguiſhed from others. *Gen.* 17. Sodom and Gomorrha with other cities were burnt with brimſtone. From whence Lot was deliuered by Angeles. *Gen.* 19.		
q 2079.	Iſaac, borne.	*q* Sara conceiued and bare a ſonne called Iſaac, *Gen.* 21.		
r 2104.		*r* Abraham by Gods commandement was readie to offer Iſaac in ſacrifice, but was ſtayed by an Angel. And former promiſes were renewed. *Gen.* 22.	Iſmael attempting to corrupt Iſaac in maners (which S. Paul calleth perſecution. Gal. 4.) was caſt out of Abrahãs houſe together with his mother. *Gen,* 21. *v.* 29. And neuertheles had twelue ſonnes, al dukes before Iſaac had anie	
ſ 2116.		*ſ* After the death of Sara, Abraham maried Cetura, by whom he had ſix ſonnes. *Gen.* 25.		
t 2119.		*t* Iſaac maried Rebecca the daughter of Bathuel, ſonne of Nachor Abrahams brother. *Gen.* 24.		
v 2139.	Iacob & *Eſau.* borne.			
w 2154.		*w* Abraham dyed at the age		

Anni mundi.	Patriarches.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
		of 175. yeares. *Gen.* 25.	iſſue, *Which S. Paul noteth.* 1. *Cor.* 15. *v.* 46, *Firſt that is natural, afterward that which is ſpiritual.*	
x 2216.		x Iſaac bleſſed Iacob thincking him to be Eſau. *Gen* 27.		
y 2217. z 2224. a 2225. b 2226. c 2227. d 2230.	Ruben. Simeon. Leui Iudas. Dan. [li. Nephtha Gad. Aſer. Iſſachar. Zabulon. Ioſeph:b.	y Iacob going into Meſopotamia to flye the danger of his brothers threates, ſaw in ſleepe a ladder reaching from the earth to heauen. *Ge.* 28. And being there he ſerued his vncle Laban ſeuen yeares for his younger daughter Rachael, receiued Lia the elder; and ſerued other ſeuen for Rachael. And ſix more for certaine fruict of the flockes. *Gen.* 29. & 30.	Eſau alſo had much iſſue, and proſpered in the world. But his progenie, as alſo Iſmaels, & al Abrahams of ſpring by his laſt wife Cetura were excluded from the promiſed enheritance, & other bleſſinges. *Gen.* 25. v. 5. & 6. & *ch.* 28. v. 4. & 14.	
e 2236.		e Iacob returning from Meſopotamia wreſtled with an Angel, & was called Iſrael. *Gen.* 32. & 35. *v.* 10.		
f 2246.	Beniamin. bor.	f Rachael dyed, and was buried in Bethleem. *Gen.* 35. v. 18. & 19.		
g 2247.		g Ioſeph was ſold, and caried into Ægypt; & ſhortly after caſt into priſon, where he interpreted the dreames of two Eunuches. *Gen.* 37. 39. & 40.	Apis king of Argiues, of Iupiters race, going into Ægypt, taught the people to plant vines, and make wine, to plow with oxen, and to ſow & reape corne, was made their king and after his death honored in the forme of	
h 2259.		h Iſaac dyed, at the age of 180. yeares.		
i 2260.		i Ioſeph interpreting king Pharao his dreames, and geuing wiſe counſel to prouide for the ſcarſitie to come, was made ruler of Ægypt. He then maried, &		

Anni. mũdi.	The line of Leui.	The line of Iudas.	The ſacred hiſtorie.	Schiſmes and infidelitie.	Scriptures.
	Caath.	Phares.	had two ſonnes Manaſſes, and Ephraim in the ſeuen yeares of plentie. *Gen.* 41. *k* Iacob ſent his tenne ſõnes into Ægypt to bye corne. Where they were threatned as ſuſpected ſpies, and one was kept in priſon, til they ſhould bring their brother Beniamin. *Gen.* 42.	an oxe, for their great god. *S. Aug. li.* 18. *c.* 5. *de ciuit.* As people increaſed, ſo idolatrie was multiplied, and innumerable goddes feaned and ſerued with ſuperſticious rites in al heathen nations. Amongſt which firſt the Aſſirians, and at laſt the Romanes held the principality, others in reſpect of them were of leſſe powre, or of ſhorter time, & as it were dependentes of them: as S. Auguſtin obſerueth. *li.* 18. *c.* 2. *de ciuit.*	Iob either of the progenie of Nachor, or as ſemeth more probable of Eſau, liued the ſame time; in which the children of Iſrael were preſſed with ſeruitude in Ægypt. Himſelfe writte the hiſtorie of his affliction in the Arabian tongue which Moyſes tranſlated into Hebrew.
l 2269.			*l* They returning into Ægypt with Beniamin in their companie, Ioſeph firſt terrified them, afterwards manifeſted himſelf vnto them. And ſending for his father and whole kinred, they al went into Ægypt. *Gen.* 43. 44. 45. & 46.		
m 2286.	Amrã.	Eſron.	*m* Iacob bleſſed and adopted the two ſonnes of Ioſeph, preferring Ephraim the younger before Manaſſes. *Gen.* 48. prophecied of al his twelue ſonnes; and in Iudas of Chriſt. *Gen.* 49. *v.* 10. And then dyed. *n* Ioſeph buried his father in Chanaan, and nouriſhed his bretheren with their families, as their patron & ſuperior. *Gen.* 50. *v.* 18.		
o 2340.			*o* He dyed at the age of 110. yeares. Gen. 50.		
			After his death the Superioritie of the children of Iſrael deſcended not to his	About this time was Atlas the great Aſtrono-	The booke of Exodus conteyneth

Anni mūdi.	The line of Leui.	The line of Iudas.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
*p*2401. *q*2404.	Aaron borne. Moyſes borne.	Aram.	ſonnes, but to his bretheren and reſted in Leui the third brother liuing longeſt of al the twelue, to the age of 137. yeares. Exodi.6.v.16. whoſe genealogie is there declared to ſhew the deſcent of Aaron and Moyſes.	mer brother of Prometheus, grandfather to Mercurius the elder, whoſe nephew Mercurius, otherwiſe called Triſmegiſtus, the maſter of moral philoſophie, muſt nedes be a good while after Moyſes. *S. Aug. li. 18. c. 39. de ciuit.* Alſo Cecrops the firſt king and builder of Athens, was in Moyſes time, after him Cadmus built Thebes, and the firſt that brought letters into Grece, more ancient then manie Panimes goddes *S. Aug. li. 18. c. 8. &c.*	the affliction and deliuerie of the children of Iſrael, & precepts of Gods law.
			r Moyſes an infant of three monethes was put in a basket on the water, & taken thence by Pharaos daughter, nurced by his owne mother, and brought vp in Pharaos court. *Exod. 2.*		
*ſ*2244.			*ſ* At the age of fourty yeares he went to his bretheren to comfort them. Where killing an Ægyptian that oppreſſed an Iſraelite, he was forced to flee into Madian *Exod. 2.*		
*t*2484.		Aminadab.	*t* After other fourtie yeares God appeared to Moyſes in a buſh burning & not waſting. Sent him into Ægypt with powre to worke miracles, & to bring the children of Iſrael out of that bondage.		
			v Pharao and the Ægyptians reſiſting were plaged with tenne ſundrie afflictions. At laſt the Iſraelites were deliuered, and Pharao with al his armie drowned. *Exo. 3. to. 15.*		

THE END OF THE THIRD AGE.

THE BEGINNING OF THE FOVRTH AGE.

Anni. mũdi.	High-prieſts.	The line of Iudas.	The ſacred hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			w The law was geuen in Mount Sina the fifteth day after their going out of Ægypt. *Exod.* 19. 20.	In the abſence of Moyſes the people forcing Aaron to conſent, made & adored a golden calfe for God. *Exod.* 32.	
2485.			*x* The tabernacle, with al thinges perteyning therto, was prepared in the firſt yeare, and erected the firſt day of the ſecond yeare of their abode in the deſert. *Exod.* 40.		Leuiticus conteyneth the Rites of Sacrifices, Prieſtes, Feaſtes, Faſtes, and Vowes.
	Aaron.		*y* In the ſame ſecond yeare Aaron was conſecrated Highprieſt, and his ſonnes Prieſtes, for an ordinarie ſucceſſion: Moyſes remayning Superior extraordinarie during his life. *Leuit.* 8.	Nadab & Abiu offered ſtrange fire in ſacrifice and were burnt to death. *Leuit.* 10.	Numeri, ſo called becauſe in it are numbered the men of twelue tribes able to beare armes, alſo the Leuites deputed to Gods ſeruice about the tabernacle, and the manſions of the people in the deſert with other thinges happening in the 40. yeares of their abode there
			z Balaam a ſorcerer hyred by Balac king of Moab to curſe the Iſraelites, was forced by Gods powre to prophecy good things of them. *Num.* 22. 23. 24.	Chore, Dathan, & Abiron with manie others murmuring & rebellĩg againſt Moyſes & Aaron were partly ſwalowed aliue into the earth others burnt with fire from heauen. *Num.* 16.	
			a Moyſes and Aaron doubting that God would not geue water out of a rock to the murmuring people, were foretold that they ſhould dye in the deſert, and not enter into the promiſed land. *Num.* 20.		
2523.	Eleazar		*b* Aaron dyed in the mount Hor, and his ſonne Eleazar was made Highprieſt. *Num.* 20.		
2524.			*c* Moyſes repeted the law,		

Anni mūdi.	High-prieſts.	The line of Iudas.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			commending it earneſtly to the people. Then dyed, and was ſecretly buried by Angels in the valley of Moab. *Deut.* 34. To whom Ioſue ſucceded in temporal gouernment his ſpiritual remayning in the Highprieſt *Nu.* 27. *v.* 20. *d* Al the children of Iſrael that came forth of Ægypt aboue the age of twentie yeares dyed in the deſert except two, Ioſue & Caleb. *Num.* 26. *v.* 64. 65. *e* Preſently after Moyſes death Ioſue brought the people ouer Iordan into Chanaan *Ioſue.* 3. And in the ſpace of ſeuen yeares conquered the land. *Ioſue.* 6. *&c.*	Al nations generally beſides the Iewes, ſeruing many falſe goddes, thoſe thought themſelues moſt religious that were moſt ſuperſticious, & ſtudious of art Magike, Nigromancy & the like. And euerie countrie yea almoſt euerie towne & village had their peculiar imagined goddes, as S. Athanaſius diſcourſeth, *Orat. contra idola.*	Deuteronomie is an abridgement and repetition of the law, conteyned more largely in the former bookes. The booke of Ioſue, is the firſt of thoſe which are properly called Hiſtorical, declaring how the Iſraelits conquered & poſſeſſed the land of Chanaan, it conteyneth the hiſtorie of 32. yeares.
f 2531.			*f* And diuided the ſame amongſt the tribes. *Ioſue.* 13.		
g 2533.		Naaſſon.	*g* The tribes of Ruben Gad and half Manaſſes hauing receiued enheritance on the other ſide of Iordan, *Num.* 32. *v.* 33. and now returning thither made an altar by the riuer ſide, which the other tribes ſuſpecting to be for ſacrifice, and ſo to make a ſchiſme, prepared to fight againſt them: but they anſwering that it was only for a monument; al were ſatisfied, *Ioſue* 22.	The Romanes otherwiſe moſt prudent accounted al inuenters of artes, conqueroures of countries, & al atchiuers of great explores at leaſt after their deathes to	
h 2556.			*h* Ioſue at the age of 110 .		

Anni mūdi.	High-prieſts.	The line of Iudas.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			yeares dyed. *Ioſue.* 24. v. 29. & had no proper ſucceſſor.	be goddes. And not only men, but alſo manie other thinges were held for goddes.	
i2556.	Phinees.		*i* Eleazarus the Highprieſt dyed the ſame yeare, *Ioſue.* 24. v. 33. And his ſonne Phinees ſucceded. *k* After the death of Ioſue the people were afflicted by forreine nations, God ſo permitting for their ſinnes, but repenting he raiſed vp certaine captaines, who were called Iudges, of diuers tribes without ordinarie ſucceſſion, to deliuer & defend the countrie from inuaſions. Theſe were in al fourtenne in the ſpace of nere 300 yeares.		The booke of Iudges ſheweth the ſtate of the people of God the ſpace of nere three hundred yeares after the death of Ioſue, when they had ſometimes temporal gouerners of diuers tribes, ſome times none.
l 2564.			*l* Othoniel the firſt Iudge, of the tribe of Iuda, deliuered the Iſraelites from moleſtation of the king of Syria. He gouerned (comprehending alſo the intermiſſion) fourtie yeares, *Iudic.* 3. v. 11.	Neither did it ſuffice their phancies to cōmend themſelues and their goodes to the protection of few goddes but diuers thinges: yea and the ſame thinges according to diuers ſtate to diuers goddes, and goddeſſes. As S. Auguſtin noteth. *li.* 4. *c.* 8.	
m2588.			*m* Aod of the tribe of Beniamin the ſecond Iudge, killed Eglon king of Moab, and ſo deliuered Iſrael, and ſlew tenne thouſand Moabites. *Iud.* 3. v. 20. 29. *n* Samgar a huſbandman the third Iudge, killing ſix hundred Philiſthimes with the culter of a plough defended Iſrael. *Iudic.* 3. v. 31. He with		

Anni mūdi.	High-prieſts.	The line of Iuda.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			Aod, and the times, wanting iudges, gouerned ſeuentie fiue yeares.	*de ciuit.* that they thought it not ſufficient to cōmend	
o 2663.	Abiſue.	Salmon.	*o* Barach by direction of Debora a propheteſſe, fighting againſt Siſara, chiefe captaine, of Iabin king of Aſor, Iahil a ſtout woman ſlew the ſame captaine, ſtriking a naile in his head, *Iud.* 4. They gouerned 38. yeares.	their landes & poſſeſſions to one god, or goddeſſe, but the fieldes to one, moūtaines to an other, little hilles to an other,	
p 2701.			*p* Gedeon confirmed by miracles that he was ſent of God ouertherw the Madianites, and deliuered Iſrael, gouerning fourtie yeares. *Iudic.* 6. 7. 8.	valleys, or medowes to an other. Likewiſe their corne not al to one, but the ſede newly	
q 2741.			*q* Abimelech the baſe ſonne of Gedeon vniuſtly vſurping auctoritie, killed his ſeuenty bretheren one only eſcaping, but within three yeares was hated of his folowers, and ſlaine by a woman. *Iud* 9.	ſowne to one, beginning to brewerd to an other, when it riſeth & beginneth to haue knottes to an other, when it	
r 2744.			*r* Thola defended the countrie from inuaſion of enimies three yeares. *Iud.* 10.	bladeth to an other, when the eare ſpringeth	
ſ 2767.	Bocci.		*ſ* Iair a potent noble man defended the people twentie two yeares. *Iud.* 10. *v.* 3.	to an other, when it is ripe readie to be	
t 2789.		Booz.	*t* Iepte firſt reiected but afterwards intreated by the ancientes of the people, fought for them and ouerthrew the enemies. And vpon an vndiſcrete vow offered his daughter in ſacrifice. *Iud.* 11.	reaped to an other. And ſo without end more and more vaine goddes were imagined by the diuels ſuggeſtion,	

Anni mūdi.	High-prieſts.	The line of Iudas.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			v He killed in ciuil warre fourtie two thouſand Ephraimites, and gouerned ſix yeares. *Iud.* 12.	who ſo deluding men brought them to eternal ruine.	
*w*2795.			*w* Abeſan a fortunate good man ruled in peace ſeuen yeares. *Iudic.* 12. v. 9.		
			About this time Booz of the tribe of Iuda maried Ruth a Moabite: by whom, the right line of Iudas deſcended by Phares to Dauid. *Ruth.* 4. v. 18. *&c.*	The people in this time of peace fel againe to idolatrie. For which God ſuffered the Philiſtimes to afflict them. *Iud.* 13.	The booke of Ruth amongſt other myſteries ſheweth the genealogie of Dauid, of whoſe ſede Chriſt was borne.
*x*2802.			*x* Ahialon gouerned likewiſe in peace tenne yeares. *Iud.* 12. *v.* 11.		
y 2812.		Obed.	*y* Abdon an other nobleman gouerned eight yeares. *Iud.* 12. v. 13.	The tribe of Dan, ſet vp idolatrie, *Iud.* 18.	
*z*2820.	Ozi.		*z* Samſon from his birth a Nazareite of admirable ſtreingth did manie heroical actes, killed manie Philiſtimes in his life, & more by his owne death. He gouerned twentie yeares. *Iud.* 13. v. 5. *&c. ch.* 16. *v.* 31.	A hainous crime being committed in the tribe of Beniamin and not puniſhed, the other Iſraelites made battle againſt them & being themſelues alſo great ſinners loſt manie men in two conflictes, but in the third the tribe of Beniamin was almoſt deſtroyed. *Iud.* 19. v. 20.	
*a*2840.	Hei, *otherwiſe Zaraias.*	Iſai, or *Ieſſe.*	*a* Heli of the ſtocke of Aaron by the line of Ithamar was Highprieſt and gouerned Iſrael fourtie yeares. 1. *Reg.* 4. v. 18.		
b 2880.			*b* Samuel (whoſe mother being long barren had preſented him an infant in the temple, according to her vow) was a Nazareite and a prophet from a child. 1.		The foure bookes of kings ſhew the ſtate of the Church from the

Anni mũdi.	High-prieſts.	Kinges of Iuda.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
	Maraioth.		*Reg.* 1. & 3. And after the death of Heli, gouerned the people of Iſrael before Saul twentie yeares. And with him twentie yeares more.	About the yeare of the world. 2830. Troy was taken and deſtroyed by the	firſt kinges of Gods people to their captiuitie.
*c*2900.	Achimelech or Amarias.	Dauid b.	*c* By the importunitie of the people to haue a king, God appointed Samuel to annoint Saul. 1. *Reg.* 10. who at firſt gouerned wel, but afterwards declining from God was depoſed, & Dauid annointed by the ſame prophet Samuel. 1. *Reg.* 16. Yet Saul was not actually depriued of the ſcepter ſo long as he liued. 1. *Reg.* 31.	Grecians. In which battel were Agamemnon, Vliſſes, Achilles, Neſtor, & many others not in dede ſo renowmed for anie vertues or factes of their owne, as Homer, Horace,	And the two bookes of Paralipomenon do repete briefly ſome thinges written before, partly adde thinges omitted in other bookes
*d*2920.	Abiathar, or Achitob.	Dauid king.	*d* Dauid king & prophet ruled his kingdom as a right patterne of al good kinges: made the booke of Pſalmes ful of al diuine knowlege, ptepared meanes for building the temple, ordained diuers ſortes of muſicians, and reigned fourtie yeares. 2. *Reg. totus.* 2. *Par.* 23 &c.	Virgil, Ouid, & others by poetical libertie & flatterie ſette them forth. But moſt follie appeareth in that the citie of Rome was afterwards commended to	The pſalmes written by Dauid, a ſummarie of al holie Scriptures.
e 2960.	Sadoc.	Salomon.	*e* Salomon excelling in wiſdom, proſpered in this world. 3. *Reg.* 3. &c.	thoſe goddes, which were taken in Troy,	
f 2964.			*f* He built the temple and adorned the ſame with al excellent furniture requiſite for Gods ſeruice: diſpoſing al in order, as Dauid had ordained.	not able to defend them ſelues from inuaſion and ſpoile. S. Aug. *li.* 1. *c.* 3. *ciuit.*	

THE END OF THE FOVRTH AGE.

THE BEGINNING OF THE FIFTH AGE.

Anni mūdi.	High-prieſts.	kinges of Iuda.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
g 2972.			*g* The temple being finiſhed in ſeuen yeares, was then dedicated moſt ſolemnly, with exceding deuotion of the king, and al the peo ple with abūdance of ſacrifices. And afterwardes the ſame king Salomon writte three ſapiential bookes. The Prouerbes, Eccleſiaſtes & the Cāticle of Canticles. But in his old age fel from God, and it is vncertaine whether he dyed penitent or no. He reigned fourtie yeares. 3. *Reg.* 11.	Ieroboam the firſt king of the tenne tribes made a wicked ſchiſme, ſetting vp two golden calues in Bethel and Dan: which moſt of the peo ple ſerued as their goddes. He reigned 22. yeares. 3. *Reg.* 12. After him were theſe kinges of diuerſe families of the ſame tenne tribes. Nadab ſonne of Ieroboam reigned two yeares 3. *Reg.* 14. Baſa of the tribe of Iſſachar reigned 24 yeares. 3. *Reg.* 15. Ela two yeares. 3. *Reg.* 16. Zambri but ſeuen dayes. 3. *Reg.* 16. *v.* 15. Amri 12. yeares wherof Thebni reigned in ciuil warre againſt him three yeares. *v.* 22. Achab	The Prouerbes. Eccleſiaſtes. Canticle of Canticles.
h 3000.	Achimaas.	Roboam.	*h* King Roboam leauing the aduiſe of ancientes and folowing young counſelers, offended the people: and his ſeruant Ieroboam was made king of tenne tribes: only Iuda & Beniamin remayning to him. He reigned ſeuentene yeares. 3. *Reg.* 14. *v.* 21.		
i 3017.		Abias.	*i* His ſonne Abias reigned wickedly three yeares. 3. *Reg.* 15. *v.* 2.		
k 3020.	Azarias	Aſa.	*k* Aſa a good king deſtroyed idolatrie, and reigned 41. yeares. 3. *Reg.* 15. *v.* 10.		
l 3061.	Iohanam.	Ioſaphat.	*l* Ioſaphat gouerned the kingdom wel 25. yeares, 3. Reg. 22. v. 42. & 43. ſauing that he ioyned affinitie with Achab king of Iſrael,		

Anni mūdi.	High-prieſts.	Kinges of Iuda.	The ſacred hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			and with Iezabel. 2. *Paral.* 18. v. 1.	maried Iezabel a Sidonian, and	EliasElizeus and diuers other Prophetes preached, & did manie miracles in the kingodm of Iuda and Iſrael, not writing any particular bookes.
m3086.	Ioiada.	Ioram.	*m* Ioram reigned wickedly eight yeares. 4. *Reg.* 8. v. 17. *&* 18. 2. *Paral.* 21. v. 5. *&* 6. The three next are omitted by S. Mathew.	ſerued Baal, reigning 21. yeares. 3. *Reg.* 10. *&c.* Ochozias reigned two yeares.	
n3094.		* Ochozias.	*n* By the euil counſel of his mother Athalia, Ochozias gouerned wickedly one yeare, & was ſlaine by Iehu together with Ioram king of Iſrael. 4. *Reg.* 8. v. 27. *&* ch. 9. v. 27. 2. *Paral.* 22. v. 3. *&* 9.	3. *Reg.* 22. v. 52. Ioram twelue yeares. 4. *Reg.* 3. Iehu killed Ioram and Iezabel, deſtroying the whole	
o3095.			*o* Quene Athalia murthering the children of her owne ſonne the late king, vſurped the kingdom ſix yeares. 4. Reg. 11. v. 1.	houſe of Achab reigned 8. yeares. 4. *Reg.* 9. *&* 10. Ioachaz reigned. 17. yeares.	
p 3101.	Zacharias. Sadoc. or Ioathan.	* Ioas. .	*p* The youngeſt ſonne of Ochozias called Ioas being ſaued from the ſlaughter, was made king by meanes of Ioiada Highprieſt, and Athalia ſlaine 4. Reg. 11. v. 4. He gouerned wel during the life of Ioiada. But afterwards fel to idolatrie, & cauſed Zacharias the Highprieſt and ſonne of Ioiada to be ſlaine. 2. *Paral.* 24. v. 22. And ſhortly after the ſameking was trecherouſly ſlaine when he had reigned 41. yeares. 4. *Reg.* 12. v. 20. *&* 2. *Paral.* 24. v. 25.	4. *Reg.* 13. Ioas reigned ſixtene yeares. 4. *Reg.* 13. v. 10. Ieroboam 41. yeares. 4. *Reg.* 14. v. 23. Zacharias reigned but ſix monethes. 4. *Reg.* 15. v. 8. Sellum but one moneth. 4. *Reg.* 15. v. 15. Manahemreigned 10. yeares.	
q 3142.	Sellum	* Amaſias.	*q* Amaſias beginning wel did ſome good thinges, 4.	4. *Reg.* 15. v. 17. Phaceia two	

Anni mūdi.	High-prieſts.	Kinges of Iuda.	The ſacred Historie.	Schiſmes and infidelitie.	Scriptures.
	Helcias		Reg. 14. v. 3. But after the ſpoile of the Idumeans he worshipped their idols. 2. *Paral.* 25. *v.* 14. And reigned 29. yeares. *ibidem.*	yeares. 4. *Reg* 15. *v.* 23. Phacee reigned 20. yeares. 4. *Reg.* 15. *v.* 27.	
r 3171.	Azarias	Ozias, or Azarias.	*r* Ozias ſometime reigned wel, 4. *Reg.* 15. *v.* 3. but afterwards preſuming to offer incenſe on the altar was repelled by the Highprieſt, & preſently ſtrooken with leproſie, and caſt out of the temple and citie. He liued after that he was king. 52. yeares. 2. *Par.* 26. *v.* 16.	Oſee reigned nine yeares. 4. *Reg.* 17. The kingdom of Iſrael hauing ſtood aboue two hundred and fiftie yeares was ſubdued by the Aſſitians	In the dayes of king Ozias was Iſaias the Prophet. Likewiſe Oſee: Ioel: Amos: Abdias: and Ionas.
ſ 3223.	Vrias.	Ioathan.	*ſ* Ioathan a godlie king gouerned a great part of his fathers time, and after his death ſixtene yeares. 4. *Reg.* 15. 2. *Par.* 27.	& much people caried captiue into Aſſyria. 4. *Reg.* 17. *v.* 6. The Grecians	Micheas prophecied in the reigne of Ioathan: the former prophetes yet liuing.
t 3239.		Achaz.	*t* Achaz a wicked king, after manie benefits receiued from God, fel to idolatrie, reigning ſixtene yeares, deſtroyed holie thinges, shut vp the temple, and peruerted manie of the people, 4. *Reg.* 16. 2. *Paral.* 28.	euerie fourth yeare ſet forth enterludes in honour of Iupiter Olimpius, wherof begane the count of Olimpias, about	
v 3255.		Ezechias.	*v* Ezechias a moſt godlie king aduanced true religiō, which was much decayed. He recouered health being mortally ſicke, which was confirmed by miracle in the ſunne returning backe: and made a Canticle of praiſe with thankes to God, and reigned 29. yeares. 4. *Reg.* 18.	the yeare of the world 3247. And after ſix Olimpiades, that is, 24. yeares. Rome was built. New inhabitantes being ſent from Aſſi-	Nahum and Habacuc prophecied after the captiuitie of the tenne tribes.

Anni mūdi.	High-prieſts.	Kinges of Iuda.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			2. *Paral.* 29. 30. 31. 32.	ria into Iurie, mixed their paganiſme with the Iſraelites religion, made manie wicked, and deteſtable Sectes. 4. *Reg.* 17. *v.* 29.	About this time happened the hiſtorie of Tobie, who liued in al 102. yeares. *Tob.* 14. *v.* 2.
w3284.		Manaſſes	w Manaſſes for his great ſinnes was caried captiue into Babylon, where he repented and was reſtored to his kingdom: he reigned & liued in captiuitie 55. yeares. 4. *Reg.* 21. 2. *Par.* 33.		
x3339.		Amon.	x Amon reigned euil two yeares. 4. *Reg.* 21. 2. *Par.* 33.		Sophonias prophecied in the reigne of Ioſias king of Iuda.
y3341.		Ioſias.	y Ioſias a very good king purged the Church of idolatrie, repayred the temple, celebrated a moſt ſolemne Paſch, was ſlaine in battel by the king of Ægypt, (which al the people much lamented, eſpecially Ieremie the prophet) when he had reigned 31. yeares. 4. *Reg.* 22. 23. 2. *Par.* 34 35.	In the time of Numa the ſecond king of the Romanes; Pithagoras taught tranſmigratió of ſoules from one bodie to an other.	Ieremie alſo begane to prophecie beig a child in the dayes of Ioſias, & continued in the captiuity of the two tribes. Baruch was his Scribe and alſo a Prophet.
z3372.	Zaraias	Ioachaz, or *Iechonias*.	z Ioachaz otherwiſe called Iechonias, reigning but three monethes was caried into Ægypt (where afterwards he dyed 4. *Reg.* 23. *v.* 34.) and Eliakim, otherwiſe called Ioakim, his brother was made king: Who in the third yeare of his reigne was caried into Babylon. 4. *Reg.* 23. *v.* 34. 2. *Par.* 36. *v.* 4. 5. and with him Daniel, and the other three children. *Dan.* 1. Shortly after which time happened the hiſtorie of Suſanna. *Dan.* 13.		Daniel begane to prophecie alſo verie young in Babylon, and continued after

Anni. mūdi.	High-priests.	Kinges of Iuda.	The ſacred hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			And the ſame Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. 4. *Reg.* 24. *v.* 1. 2. *Par.* 36. *v.* 4. *&* 5.		the relaxation from captiuitie.
a 3383.		Ioachin, *otherwiſe* Iechonias.	*a* Ioachin called alſo Iechonias, ſonne of the former Iechonias, or Ioachaz, reigned but three monethes & was caried into Babylon & with him Ezechiel the Prophet and others. And his vncle Matthanias, otherwiſe named Sedecias was made king who reigned eleuen yeares. 4. *Reg.* 24. 2. *Paral.* 36.	A certaine captaine picking a quarel apprehended Ieremie and by conſent of principal men, caſt him into a dungeon the king not knowing therof. 4. *Reg.* 25. *Iere.* 37. 38.	Ezechiel prophecied alſo in the captiuitie, in the countrie nere to Babylon.
b 3394.	Ioſedech.		*b* In the eleuenth yeare of Sedecias when king Iechonias the younger was priſoner in Babylon, Ieruſalem was taken, the Temple deſtroyed, and the people caried captiue into Babylon. 4 *Reg.* 25. 2. *Paral.* 36. In the meane time Daniel was in ſingular great eſtimatiō both with the faithful people, and Paganes, and was aduanced to auctoritie as alſo by his meanes the other children, for which they were enuied and perſecuted but were miraculouſly protected. *Dan.* 1. *ad* 7. *&* 13. 14.	Iſmael killed Godolias the gouernour, and others. 4. *Reg.* 25. *Iere.* 41. Manie Iewes fled into Ægypt and fel to idolatrie, reſiſting & contemning Ieremies admonitions to the contrarie. *Iere.* 42. 43. 44.	

THE END OF THE FIFTH AGE.

THE BEGINNING OF THE SIXTH AGE.

Anni mūdi.	High-prieſts.	The line of Dauid.	The ſacred hiſtorie.	Schiſmes and infidelitie.	Scriptures.
c 3418.	Ieſus ſonne of Ioſedech.	*From the captiuitie, the Iewes had no kinges: but the line of Dauid continued in theſe perſons from Iechonias to Chriſt.*	*c* In the captiuitie by diligence of the prophetes, manie Iewes had great zele in true religion. And about the 24. yeare of the captiuitie Aſſuerus otherwiſe called Aſtiages, made Eſther Quene, and wicked Aman ſeeking to deſtroy al the Iewes in thoſe partes, was himſelf hanged on the gallowes which he had prepared for Mardocheus. *Eſther.* 7. *&c.*	When the Monarchie came to the Chaldees by the powre of Nabuchodonoſor king of Babylon, there was greateſt confuſion of manie goddes, and of al kindes of idolatrie.	The hiſtorie of Eſther Mardocheus and Aman written in the booke of Eſther in the captiuitie.
		Salathiel.			
d 3420.			*d* Euilmerodach deliuered Iechonias (or Ioachin) from priſon, and enterteyned him as a prince. 4. *Reg.* 25. *v.* 27.		
e 3464.		Zorobabel.	*e* Baltazar being ſlaine, Darius king of Medes & Perſians poſſeſſed Babylon: & Cyrus ſucceding Darius, releaſed the Iewes from captiuitie, and gaue licence to Zorobabel, & Ieſus to reduce the people into Iurie. 2. *Paral.* 36. *v.* 22. 1. *Eſd.* 1.	And great diſſention among the more lerned Grecians. For the Pithagorians put their chief happines, or *Summum bonum*, in the immortalitie of the ſoule. The Stoiks in moral vertues. The Achademikes cōceiued much	
f 3465.			*f* The Iewes being returned into Ieruſalem ſette vp an altar and offered ſacrifice. 1. *Eſd.* 3. *v.* 2.		Eſdras write the relexation of the Iewes from captiuitie. And Nehemias the reparation of Ieruſalem.
g 3466.			*g* The next yeare they begane to build the temple. 1. *Eſd.* 3. *v.* 8.		
h 3469.	Ioachin.	Abiud.	*h* Artaxerxes (otherwiſe called Cambyſes, alſo Aſſuerus) forbade to perfect the		

Anni mũdi.	High-priests.	The line of Dauid.	The sacred Historie.	Schiſmes and infidelitie.	Scriptures.
			temple. And Ieſus the Highprieſt returned into Babylon. 1. *Eſd.* 4. *v.* 7.	of pure ſpirites, as Angels, but could affirme	
i 3470.			*i* Daniel vnderſtood by viſion that Chriſt should come within ſeuentie wekes which make 490. yeares from the perfecting of the temple, & the walles of Ieruſalem. *Dan.* 9. *v.* 25.	nothing. The Peripatetikes placed the conſummation of al, in the aggregation of ſpiritual, corporal,	
k 3490.	Eliaſib.		*k* Aggeus & Zacharias the prophets exhorted to build the temple. 1. *Eſd.* 5.	and worldlie proſperitie. The ſchiſmati-	Aggeus. Zacharias.
l 3500.			*l* Iudith killed Holofernes, either about this time, or in the dayes of Manaſſes before the captiuitie. *Præfat. Iudith.*	cal Samaritanes opposed againſt the building of the temple. 1. *Eſd.* 4.	Iudith, either here, or before the captiuitie.
m 3502.		Eliacim.	*m* The temple being perfected Malachias (*who is ſuppoſed to be Eſdras*) exhorted to offer ſacrifice with ſinceritie. *Mal.* 1. & 2.	The Saduces acknowleging only the fiue bookes of Moyſes reiected al	Malachias.
n 3508.			*n* And Nehemias brought the kings Edict for the reparation of Ieruſalem. 2. *Eſd.* 2.	other Scriptures, and denied the reſurrection.	
o 3509.			*o* Eſdras, Nehemias and others labored in repayring Ieruſalem, but were often interrupted. 2. *Eſd.* 3.	The Scribes expounded holie Scriptures ſophiſtically.	
p 3530.	Ioiada.	Azor.	*p* About this time the citie was wel repayred with three walles. 2. *Eſd.* 3. & 7. And ſo by the iudgemẽt of ſome expoſiters, the count of ſeuentie wekes begane,	The Phariſes were preciſe in the letter corrupting the ſenſe, making large hemmes	

Anni mũdi.	High-prieſts.	The line of Dauid.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			according to the prophecie of Daniel. *ch.9.v.26.*	of their garments, often washing themſelues, and the like.	
q 3594.	Ionathan. Iaddus.	Sadoc.	*q* Nehemias returning from Perſia (or Chaldea) into Iurie found thicke water, for the fire, which Ieremie had hid in a deepe caue. 2. *Mach.* 1. *v.*20. & 23.		
r 3644.			*r* Alexander the great honored Iaddus the Highprieſt. *Ioſeph. li.* 11. *c.* 8. *Antiq.*		
*ſ*3689.	Onias. Simon. *Priſcus.*	Achim.	*ſ*Onias a moſt zelous godlie Highprieſt. 2. *Mach.* 4. was perſecuted by Simon a churchwarden, ſlaine by Andronicus a courtly minion, *v.* 34. And after his death prayed for al the people. *ch.* 15. *v.* 12.		
t 3700.	Eleazarus.		*t* Ieſus the ſonne of Sirach writte the booke of Eccleſiaſticus in the time of this Simon Highprieſt, as ſemeth *ch.* 50. *v.* 24. & 25.	Sanaballat a Grecian obtayned licence for his ſonne in law Manaſſes, the Apoſtata highprieſt, to build a temple in Garizim. *Ioſeph. li.* 11. *c.*8. *Antiq.*	Eccleſiaſticus conteyneth manie moral precepts, and is a ſtorehouſe of vertues: and holie myſteries.
*v*3720.	*Manaſſes an Apoſtata.*	Eliud.	*v* The ſeuentie two Interpreters being ſent by Eleazarus Highprieſt to Ptolomeus Philadelphus king of Ægypt tranſlated the Hebrew Scriptures into Greke		
*w*3750.	Onias. Simon.		*w* An other Ieſus (Nephew of the former) tranſlated Eccleſiaſticus into Greke. *Prolog. Eccli:*	Ananias an other falſe pretender built an other ſchiſmatical temple in Ægypt.	
x 3810.	Onias.	Eleazar.	*x* Philo the elder writte the booke of wiſdom in Greke. *S. Icrom in pref.*	In the time of Onias the ſe-	The booke of wiſdom is alſo reple-

Anni műdi.	High-priests.	The line of Dauid.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
y 3825.	Mathathias.		*y* Antiochus Epiphanes perſecuted the Church moſt cruelly, like as Antichriſt wil doe nere the end of the world. 1. *Mach.* 1. *v.* 11. & 2. *Mach.* 5. 6 7.	cond, his brother Iaſon obtayned for money to be highprieſt.	niſhed with much doctrine of vertue, and of diuine myſteries.
z 3846.		Mathan.	*z* In defence of the Church Mathathias and his ſonnes with others made warres, killed, and ouerthrew al their enemies, aduanced religion, clenſed the tẽple, & deliuered the people from perſecution. 1. *Mach.* 2. &c. 2. *Mach.* 8. & *ſeq.*	Antiochus ſet vp the abomination of deſolation wherof Daniel propheſied. *ch.* 9.	The bookes of Machabees conteine the hiſtorie of the Iewes from Alexander the great to the time of Ioannes Hyrcanus highprieſt, aboue two hũdred yeares.
a 3847.	Iudas. *Machabeus.*				
b 3853.	Ionathas.				
c 3869.	Simon.			After Iaſon folowed more vſurpers of the Highprieſthood.	
d 3878.	Ioãnes. *Hyrcanus.*	Iacob.	*d* After the warres, the Iewes in Ieruſalem writte to the Iewes in Ægypt, exhorting them to kepe the feaſtes, and other rites, as they were obſerued in Iurie 2. *Mach.* 1. & 2.	Menelaus. Liſimachus. Alcimus.	
	Ariſtobulus.				
e 3847.	Alexander.		*e* Pompeius the great taking Ieruſalem ſubdued the Iewes to the Romanes. He entered into the holy place, called *Sancta Sanctorum*, there prophaned holie thinges, caried away Ariſtobulus (who had bene Highprieſt) priſoner, & confirmed Hyrcanus in his place. After whom Caſſius alſo ſpoyled the temple. *S. Aug. li.* 18. *c.* 45. *de ciuit.*		
	Hyrcanus.	Ioſeph *the huſband of the moſt B Virgin. Marie.*			
f 4000.			*f* S. Iohn Baptiſt was borne of Elizabeth, who had bene long barren.		

Anni mũdi.	High-prieſts.	The line of Dauid.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
	Antigonus Anaelus.	IESVS CHRIST.	And ſix monethes after, Chriſt out SAVIOVR was borne, of the B. Virgin Marie, in Bethleem; circumciſed, adored by the Sages, and preſented in the Temple. When king Herod reigned in Iudea.	Herodians held opinion that Herod was Chriſt, the Meſſias, whom the Iewes had long expected.	
g4001.	Ariſtobulus.		g Ioſeph fled with the child & his mother into Ægypt, and Herod murthered the innocent infantes.	*But Chriſt the Sonne of God coming into this world cut of al theſe, & other old ſectes. And from time to time cutteth of al hæreſies, that riſe againſt his Church.*	
h4006.	Ioſue. Simon. Mathias		h Returning from Ægypt they dwelt in Nazareth.		
i 4012.	Ioſephus. Iozarus. Eleazar Ioſue.		i Chriſt at the age of twelue yeares remayning in Ieruſalem vnknowen to his parentes was found the third day in the temple amongſt the Doctors.		
k4030.	Annas Iſmael. Eleazar Simon.		k S. Iohn Baptiſt preached and baptized in Iordan. Of whom Chriſt amongſt others, was baptized, and faſted in the deſert fourtie dayes.		The firſt holie Scripture of the new Teſtament was S. Mathewes Goſpel written about the yeare of Chriſt 41. And the laſt was S. Iohns Goſpel the yeare 99.
l 4034.	Caiphas.		l Chriſt crucified, redemed mankind; aroſe from death; aſcended to heauen; & ſending the Holie Ghoſt planted his perpetual viſible Church.		

The end of the ſixth age, and of the old Teſtament.

A PARTICVLAR TABLE OF THE MOST PRINCIPAL THINGES CONteyned as wel in the holie text, as in the Annotations of both the Tomes of the old Teſtament.

In vvhich, the letter A. directeth to the former volume; B. to the latter; and the numbers to the pages.

AARON of the tribe of Leui deſigned to aſſiſt his brother Moyſes *a* 163. called the prophet of Moyſes *a* 169. He yelded to make an idol *a* 243. was conſecrated Highprieſt *a* 275. In him & his ſeede the Prieſthood of the written law was eſtabliſhed. *a* 206. 275. 278. *b.* 438. 610. He once murmured againſt Moyſes *a* 348. He & Moyſes offended in doubting of Gods wil *a* 365. *b.* 196. He died in mount Hor *a* 366. And is particularly praiſed *b* 438.

Abel offered ſacrifice ſincerely, *a* 13. 15. 31. and was ſlaine by his brother. *ibidem.*

Abdias prophecied the captiuitie, and relaxation of the Iewes: and the Incarnation of Chriſt the Redemer of mankind *b* 840.

Abiathar the Highprieſt was depoſed *a* 692.

Abimelech killed his brethren and vſurped gouernment *a* 534.

Abram left his country Chaldea for religion, *a* 45. 51. *a* principal Patriarch *a* 50. He and his ſeede were ſtrangers in diuers countries foure hundred and thirtie yeares *a* 60. 187. His name changed to Abraham *a.* 63. 65. His faith and ſingular obedience, *a* 75. His many vertues. *a* 200. 203. He was neuer an idolater *a* 203. 515. He died at the age of 175. yeares *a* 83. His praiſes *b* 438.

Abſalom ambicious and ſedicious *a* 663. He periſhed in rebelliō *a* 670.

Abſtinence *a* 9. 39. 47. 280. 545. 934. *b* 613. 772. 994. ſee *Faſting.*

Accaronites durſt not keepe the Arke of God, *a* 582.

Accidents remaine without ſubiect in the holie Euchariſt, *a* 4.

Achans ſecret ſinne puniſhed in the multitude *a* 481.

Achitophel a wicked counſeler *a* 667. hanged himſelfe *a* 669.

Adam created in grace and knowlege, *a*, 5. tranſgreſſing loſt the ſame *a*, 10. repented and is ſaued *b* 356.

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Aggeus prophecied after the relaxation from captiuitie, exhorting to build the temple b. 865. 999.

Ahias prophecied the diuiſion of Salomons kingdome a. 731. and afterwards the vtter ruine of Ieroboams houſe a. 738.

Alcimus an Apoſtata deceiued the Aſſidians b 915. did much wickednes, and died miſerably b 922.

Alleluia a voice of praiſe to God a. 1009. b. 191. 217.

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Almes deedes a. 429. 969. 100. often commended in the ſapiential bookes b 288. 296. 297. 300. 302. alſo 784.

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Aman required diuine honour a. 1040. he fauoured traytors a. 1053. perſecuted the Iewes a. 1041. and him ſelfe was hanged a. 1046.

Ambition breedeth ſedition a 663. it deceiueth and ouerthroweth a. 670. 1045.

Ambition, abundance, and idlenes are the cauſe of much corruption b. 701.

Amos a heardeſman prophecied before the captiuitie of the tenne tribes b 829.

Amram nephew of Leui, and father of Moyſes and Aaron, lawfully maried his aunt a. 168. 299. 378.

Angels offer mens prayers to God, a. 214 1006. reſiſt the diuel a. 13. and wicked men a. 369. b. 913. eſpecially Antichriſt b 802. their miniſterie in the Church a 47. 161. 242. 249. 545. 546. 935. 1061. 1072. b 781. they protect men and places a. 147. 193 478. 519. 527. 924. 995. 996. 1007. 1029. b. 323. 670 798. 973. 992. they are exceding many b. 792. 992. they learne ſecretes one of an other b. 794.

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Antiochus his cruel edict b. 894. 1001. his repentance in ſicknes was not ſincere, nor fruictful b. 911 969. He died miſerably. b. 911. 968. 1002. he was a figure of Antichriſt b 970.

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Aod by eſpecial inſpiration killing Eglon is not to be imitated *a.* 522.

Apoſtaſie from faith firſt happened in Cain *a.* 16. after in Nemrod *a.* 45. 48. in Ieroboam *a* 734. and others.

Arke of Noe how great, *a* 25. it was a figure of the Church *a* 28.

Arke of the Teſtament much reuerenced *a.* 336. 360. 579. 583. 584. 647. 843. 876. 882 *b.* 147. 949. 996. It ouerthrewe Dagon *a.* 581.

Arphaxad king of the Medes vainly boaſted *a* 1012.

Aſhes a holy ceremonie *a* 12. 32. 1019. 1023. 1042. 1108. *b* 533. 559. 795. 844. 902. 904.

Aſſidians profeſſed a religious rule of liſe *b* 898. 915. 972. 977. 982. Threeſcore of them martyres *b.* 915.

Auarice a deteſtable ſinne eſpecially in Clergie men *a* 576. 585. *b* 530. 558. 562.

Aureola an eſpecial accidental glorie of Martyres, holy Doctors, & Virgins, *b* 802.

B

Baal the falſe god of the Moabites, Madianites, Sidonians, and other nations, *a* 370. worſhipped ſome times by Iewes was once ouerthrowne by Gedeon, *a* 528. againe his prophetes deſtroyed by Elias, *a* 747. Iehu alſo killed many worſhippers of Baal *a* 783. and king Ioas deſtroyed his temple *a* 906.

Babylon built *a* 45. was long potent and glorious, but at laſt deſtroyed, *b* 469. 518. 639. 642. &c. 713. 853.

Balaam the ſorcerer, firſt refuſed, afterwardes attempted to curſe Gods people, *a* 389. His aſſe ſpake *a* 370. He prophecied true and good thinges of Iſrael *a* 371. &c. he was ſlaine together with the Madianites *a* 386.

Baptiſme prefigured *a* 4. 32. 199. *b.* 197. 740. 994. It taketh away al ſinnes *a.* 193. *b.* 197.

S. Iohn Baptiſt precurſor of Chriſt *b.* 887.

Baruchs prophecie is Canonical Scripture *b.* 661.

Beda moſt modeſt in expounding holie Scripture. *a* 46.

Behemoth an elephant, or an other greater beaſt is ſubiect to Gods ordinance, *a* 1106.

Belus Iuppiter imagined by idolaters to be the greateſt god *a.* 42. *b.* 1076.

Beza corrupteth the Goſpel *a* 46. ſayth God created man to falle *a* 171. *b* 394.

Bleſſing of creatures operatiue *a.* 5. 47. 90. 93. It belongeth to the greater to bleſſe the leſſe *a.* 59. 485. 524. 721.

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Blinde leaders excuſe not their folowers *a* 572.

Braſen ſerpent erected *a.* 336. was afterwardes broken in peeces *a.* 799. how it healed thoſe that were hurt *b* 366.

Brothers are foure maner of wayes, *a.* 53. 570.

Burden of Babylon (& the like) ſigſignifieth doleful & cōminatorie prophecie of ruine *b* 469. &c. 854.

C

Caath the ſonne of Leui. father of Amram, and grandfather of Aaron and Moyſes *a* 167.

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Canon of the Church of Chriſt is an infallible rule declaring which are diuine Scriptures, *a* 989. and of more auctoritie then the Iewes Canon. *ibidem*.

Canticle of Canticles is a ſacred Colloquium, or Enterlude *b* 334. it perteyneth to three ſpouſes, *b*. 335.

Captiuitie of the tenne tribes in Aſſyria *a*. 798.

Captiuitie of the two tribes in Babylon had three beginninges *a*. 813. 932. *b*. 649 *Ierem*. 52. v. 28. 29. 30. and *b*. 771. *Dan*. 1. and the ſame captiuitie was releaſed by degrees at diuers times. *a*. 944. &c. 1. *Eſd*. 1. 2. 6. 2. *Eſd*. 2.

Catholique name deſigneth true Chriſtians, and the true Church. *a*. 22.

Catholiques are ſpiritual ſouldiars *a*. 1070. Al Catholiques participate of the prayers and other good workes of al the iuſt, *b* 223.

Ceremonies in the law of nature *a*. 32. 211 obſerued by Salomon, not expreſſed in the writtẽ law *a* 877. Preſcribed to Ezechiel to lye on one ſide a certaine time *b* 685. ceremonial lawes at large from the middes of *Exodus*, and the greateſt part of *Leuiticus*, continually vſed in diuine ſeruice *b* 959. ordayned for three eſpecial cauſes *a*. 264. 283.

Children of the Church are the ſpiritual ſeede of Abraham *a*. 53.

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Chriſt our Redemer promiſed *a*. 10. 12. 359. 364. 768. 963. *b* 244.

He was prefigured by Abel *a*. 13. by Noe *a*. 28. by Abraham *a*. 51. by Melchiſedech *a*. 55. and others innumerable, and forshewed by al the Prophetes. 449. His Incarnation & other myſteries folowing eſpecially in theſe places *a*. 31. 47. 197. 373. 703. 934. *b*. 16. 26. 45. 113. 158. 202. 203. 313. 325. 462. 463. 464. 494. 495. 506. 536. 542. 601. 603. 609. 667. 702. 790. 841. 850. 860. 871. 872. 874. 941. 990. 991. His genealogie from Phares (*the ſonne of Iudas*) to Dauid *a* 571. from Dauid to the captiuitie *a*. 939. from the captiuitie to Ioſeph, and conſequently to his B. mother of the ſame familie *b*. 1004. Chriſt being in Ægypt, the idoles loſt their power *b* 476. His Paſſion, and Reſurrection more particularly *a*. 13. 88. 362. 366. 553. 1060. *b*. 26. 46. 49. at large. 70. 256. 540. 568. 580. 656. 877. His Reſurrection the third day *b*. 816. He was ſould for thirtie pence *a*. 117. *b*. 880. Chriſt a Prieſt and a King *a*. 56. 397. *b*. 36. 204. He came in humilitie *b*. 511. He wil come in Maieſtie *b*. 888.

Chriſtians called fiſhes *a*. 4. and are of three ſtates *a* 709.

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Arke of Noe *a*. 28. by the tabernacle *a*,259. by the Iſraelites in the deſert *a*. 465. 467. by the coming of the Quene of Saba to Salomon *a*. 718. by Iudith, Eſther, & many other perſons and thinges *a*. 1051: *b*. 872. It is the proper inheritance of Chriſt *b*. 16. 166. 281. 870. 873. 882.

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The Church of Chriſt is vniuerſal conſiſting of al nations *a* 65. 206. 317. 576. 716. 728. *b* 42. 50. 90. 121. 161. 211. 537. *& in manie other places of Iſai & other prophetes*. It is more conſpicuous and more glorious, then the Church of the old teſtament *a* 205. 943. *b* 336. 432 485. 999.

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It is the onlie fold of Chriſts shepe *b*. 744.

Out of the Church is no ſaluation. *a*. 28. *b*. 536. 698 882.

Circumciſion inſtituted *a* 65. 198. renewed *a*. 477.

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Cleane and vncleane a ceremonial diſtinction before Moyſes law *a*. 26. more diſtinguiſhed by the law *a*. 281. 283. &c.

Clergie men muſt be orderly called to their function *a*. 274. &c. *b*. 588. and for their vertues, *b* 546. They ought not to ſerue for temporal reward *a* 502. (v. 7.) *b* 36. 737. 885. They ought aboue others to haue compaſſion on the poore *b*. 835. Their office is to water the whole world with true doctrine *a*. 709.

Commandments of God are poſſible to be kept *a* 458. 604. *b* 15. *and in manie Pſalmes (eſpecially the* 118. *) and in al the Sapiential bookes, and Prophetes. See Grace.*

Communion of Proteſtantes is no Sacrament, neither hath any miracle in it *a* 210. *See Euchariſt.*

Communities and al commonwealthes require vnity, obſeruation of lawes, and eminent vertue of the ſuperiors *b* 951.

Concubines in the old Teſtament were lawful wiues *a* 62. 534. 557. 664.

Concupiſcence without conſent is not ſinne *a* 12.

Confeſſion of ſinnes *a* 32. 333. *b* 400.

Confidence in God moſt neceſſarie *a* 106. 605. *b* 20. 53. *and in manie Pſalmes: item*. 478. 491. 493. 858. 900.

Conſcience guiltie of wickednes tormenteth the ſinner *a* 1046.

Conſideration directeth good workes *b* 319. 420.

Conſtancie in good ſhal reape reward *b* 381. In freindſhipe is moſt neceſſarie *b* 386.

Conſuls in Rome gouerned by entercours of dayes *b* 918.

Contempt of admonition aggrauateth ſinne *b* 807.

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Croſſe of Chriſt prefigured *a* 47. 145. 146. 195. 211. 279. 364. *b* 546. 687. 996.

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D.

Daies dedicated to Gods ſeruice *a* 7. *ſee Faſtes and Feaſtes*

Damnation after this life is extreme miſerie *b* 349. and remediles. *ibid.*

Daniels whole booke is Canonical *b* 769,

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Darknes & other priuations are to the beautie and profite of the vniuerſal ſtate of creatures *b* 780.

Dauid the youngeſt ſonne of Ieſſe was called from keeping ſhepe, and annointed to be king *a* 604. *b* 148. By playing on his harpe king ſaul was refreshed *a* 604. He killed Goliath *a* 608. He was ſingularly protected by God *a* 610, 612. *b* 38. 54. &c. He had amitie with Ionathas *a* 609. 611. 613. He would not drinke the water that was procured with danger *a* 683. His zele & deuotion great *a* 648. 848. 855. 865. *b* 55. 115. 441. He danced before the Arke *a* 647. He wiſely feaned him ſelf to be mad, *a* 617. *b* 69. Spared Sauls life *a* 621. 627. He was the ſecond time annointed king *a* 639. the third time, *a* 645. He ſometimes ſinned *a* 654. 684. 853. Manie of his iſſue ſlaine *a* 656. His poſteritie conſerued til Chriſt *a* 740. 849. 904. *b* 244. 408. 440. 442. 462. 464. 579. 880. 1004. He was in manie reſpectes a figure of Chriſt *a* 606. &c. *b* 18. 19. 59. He made al the Pſalmes *b* 3. 4. 19. 34. *Of him is vvritten al the ſecond booke of kinges, part of the firſt and third, & from the eleuenth chapter to the end of the firſt of Paralipomenon.*

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Deceipt

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Dedication of thinges to God a 787. 850.862.969. *See Altar, Temple &c.*

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Diueles were created in grace b 431. They require ſacrifice a 371.b 992. They tempt men, euen to the end of this life a 10. b 992. They delude their ſeruantes a 554.

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E

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Eleazar a valiant ſouldiar offered himſelf to preſent death. b 913.

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Eliu an arrogant diſputer a 1096. preferred his priuate ſpirite aboue al others, a 1097. peruerted the ſtate of the controuerſie, a 1099.1100. 1113.

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Eue was not borne, but built of Adams ribbe *a* 7. She was a figure of the B. virgin *a* 11.
Example in gouerners is of great importance, *b* 387. 848. Examples ought to moue *b* 628. 818.
Excommunication prefigured *a* 332.
Exequies for the dead *a* 77. 202. 637. 711. 931. 936. *b* 978.
Ezechias mortally ſicke recouered miraculouſly *a* 805. *b* 504.
Ezechiel a Prieſt a Prophet, and a Martyr *b* 674. He prophecied in Chaldea, *b* 998. the beginning and end of his prophecie is very hard. 674. 711. He is often called *the ſonne of man b* 677. His laſt viſion perteyneth in ſome part to the Iewes, but more principally to the Church of Chriſt, *b* 749. 763. It can not be expoũded of the Iewes, and their Temple, *b* 753. 765. 767.

F.

Faith is aboue reaſon *a* 775. without faith none can be ſaued *b* 289. 348.
Faith is the groũd of al true vertues *a* 60. *b* 411. there is no true faith but the Catholique faith of the whole Church, *b* 536. Faith alone doth not iuſtifie, *a* 61. 900. *b*. 70. Faith and good workes gaine heauen, a 393. 410. *b* 34. 338.
Faſtes inſtituted and obſerued *a* 382. 706. 899. 934. 957. 1006. 1029. 1045. *b* 534. 615. 795. 825. 827. 874. 895. 994 It is an act of religion *b* 514 great effectes therof, *ibidem*.
Fathers and the holie Doctors doe build, & adorne the Church *b* 537.
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Feare of God is the firſt degree of wiſdom *b* 269. It is the ſeede of al other vertues, and of eternal glorie, *b* 375.
Feare of Superiors becauſe they are Gods miniſters is neceſſarie *a* 594. *b* 412.
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Feaſtes inſtituted and obſerued, *a* 7. 225. 307. 380. 430. 707. 934. 1050. 1059. *b* 153. 947. 972. 994.
Fire ſent miraculouſly *a* 15. 279. 528. 748. 761. 855. *b* 948.
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Fortitude contemneth imagined feare *b* 301. Fortitude required in Iudges *b* 383.
Free conſent is required in euerie couenant, *a* 214. and in mans iuſtification *b* 323.
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G

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od is one in ſubſtance a 30. 47. 160. 196. 702. 934. b 41. 182. 362. 988. Knowne by his workes a 162. 178. 464. 1105. b 435. 436. 508. Onlie God knoweth al thinges a 1103 b 251.
God calleth the whole world his *Beautie*, and his peculiar people his *Corde*. b 879. He would haue al to be ſaued b 706. 714. 735. 816. 822. 835. 847. His threates are conditional b 579. 844. He rewardeth al that kepe his law, and punisheth the tranſgreſſors a 216. 401. 451. 1101. b 21. 22. 830. 831.
Gods eſpecial protection in diſtreſſes. a 804. 924. 1019. 1044. 1051. 1090. 1107. b 27. 30. 37. 51. 56. 57. 61. 67. 255. 262. 487. 512.
God figheth for his ſeruantes three wayes. a 512.
God tempteth not to euil a 76. He is neuer the cauſe of ſinne a 153. 535. 666. 684. 758. 1024. 1061. b 23. 192. 541. 612. 822. His permiſſion is ſometimes called his fact b 653. 654. He made man right a 5. b 327. 550. He is ielous a 216. 1018. b 726. He ſpeaketh by his Prieſtes, Prophetes, and Preachers a 194. b 861.
God vſeth his creatures to ſupernatural effectes a 163. 764. 998. 1005. And ſuſpendeth their natural operation at his wil. b 781.
Gods foreknowlege what wil happen, or may happen, doth not preiudice mans freewil b 349.
Gog and Magog ſignifie Antichriſt, and his adherentes b 746.
Goliath prouoking the Iſraelites, was ſlaine by Dauid a 605. 608.
Goſpel is kowen by the Church a 989.

Grace is neceſſarie, otherwiſe none can merite *a* 245. *b* 65. 217. 293. 405. 512. 513. 520. 549. 667. 995. It requireth mans cooperation, *a* 401. 422. 463. 603. 704. 892. *b* 33. 43. 217. 323. 394. 408. 528. 536. 603. 811. 869. 995.

Grace is alſo neceſſarie to perſeuere *a* 422. *b* 129. 293. 397. 679.

Grace ſufficient is geuen to euery one, effectual of Gods eſpecial mercie to ſome, *b* 678.

Al grace is from the fulnes of Chriſt *b* 538. 881. It enableth man to kepe the commandments *a* 458. 704. *b* 584. 742. 865.

Gradual Pſalmes are prayers and prophecies *b* 234.

Gratitude acknowlegeth benefites receiued, *b* 447.

H

Habacuc prophecied before the captiuitie of Iuda *b* 857.

An other Habacuc being caried by an Angel from Iurie into Babylon, brought meate to Daniel in the lions denne *b* 809. 858.

Happines in this life conſiſteth in fleeing ſinne, and ſeruing God *b* 15. 16. 267. 317.

Happines eternal is in ſeeing God *a* 247. *b* 38. 317.

Hardnes of hart *a* 164. 171. 201.

Hayle did not extinguiſh the fire *a* 180. *b* 367.

Head of the Church in the Law of nature was by ſuceſſion of Patriarches *a* 35. 50. 206. In the written Law by ſucceſſion of Highprieſtes *a* 277. 327. 713. 939. *b* 1004. See *the hiſtorical table*.

One head is neceſſarie of euerie communitie *a* 350. *b* 284. 920.

Heauen not open to men before Chriſt, *a* 31. 118. 202. 293. 396. 407. 515. 711.

Heber conſented not to build Babel *a* 45.

Hebrew was the only tongue of al men before Babel. *ibidem*.

Hebrew Bibles now extant are not more certaine then the Latin: *a Prefat.* *b* 260.

Hel often ſignifieth the place of ſoules called *Limbus*, not graue, *a* 118. 130. 131. 1081. 1085. *b* 37. 393. 877.

Heli was puniſhed for not correcting his ſonnes *a* 584.

Heliodorus a ſacrilegious commiſſioner was ſeuerely beaten by Angels. *b* 952. 953.

Hereſie and idolatrie breede manie ſectes *a* 49. 798. *b* 202. 421. It is deſcribed by the reſemblance of a wicked woman *b* 410.

Heretikes and falſeprophetes are knowen by going forth from the Church *a* 18. They are proud, *a* 45. *b* 272. 588. They ſeke to deſtroy *a* 695. *b* 461. 955. They peruert the truth by wrangling *b.* 605. 691. 693. 694. 837. They teach manie abſurdities *a* 1071. They fooliſhly compare their errors with Catholique Religion, *a* 801. They allure moſt by temporal and carnal motiues *a* 374. 386.

Heretical ſeruice, & ſermons not to be heard *a* 356. 359. *See Schiſme.*

Herod the firſt ſtranger king of the Iewes *b* 1003.

Hiſtories haue a myſtical ſenſe *a* 571.943.945.956.1000.1002.1005.

The Holie Ghoſt was ſent the fiftith day after Paſch *a* 219 *b* 828.

The ſeuen giftes of the Holie Ghoſt are moſt eminent in Chriſt *b* 467.

Holie thinges, *a* 616. 706. 770. 874. *See places.*

Holofernes preſuming in ſtrength of his armie, *a* 1019. was ſlaine by Iudith *a* 1029.

Honour is due to Kinges, though they be wicked *a* 1046.

Hoſpitalitie is meritorious *a* 69.

Houres of the Churches ſeruice *b* 231. diſliked by Heretikes, but defended by the Scriptures, and holie Fathers *b* 232.

Humilitie moſt neceſſarie in greateſt auctoritie *b* 419.

Hyperbola is a frequent figure in holie Scriptures *a* 53. 417. 871. 1069. *b* 582. 593. 629. 654. 732. 929.

Hypochriſie is often ioyned with crueltie. *b.* 624.

I

Iacob the Patriarch was a plaine ſincere man *a* 84. repleniſhed with manie vertues *a* 106. He lawfully bought the firſtbirthright, *a* 85. was content with meane eſtate *a* 94. His propheſies and bleſſinges *a* 149. He was bleſſed in Abraham *b* 438.

Idoles, and Images at large *a* 217. 314. 465. Diuers ſortes of idoles, *b* 209. 360. 361. 365. 565. 630. 671. They can not helpe themſelues nor others *a* 464. *b* 209. 514. 634. 639. 686.

Iechonias king of Iuda was preſerued in Babylon *a* 817. *b* 586. 997.

Iehoua is none of the right names of God *a* 168.

Iephte ſinned in vowing raſhly: not in performing his vow. *a* 542.

Ieremie a Prieſt, Prophet, Virgin & Martyr. *b.* 548. 575. prophecied in Ieruſalem and Ægypt. *b.* 998. He hidde himſelfe from his perſecuters. *b.* 615. which God approoued. *b.* 616. He hidde holie fire, the Arke, and Altar of incenſe. *b.* 949.

Iericho walles fel miraculouſly *a* 480.

Ieroboam rebelled againſt Salomon *a* 731. He lawfully poſſeſſed the kingdom of tenne tribes. *ibidem* But moſt wickedly raiſed ſchiſme and idolatrie *a* 734.

Ieruſalem hath foure ſignifications. *a.* 4. It was firſt called Iebus *a.* 497. 503. 557. Afterward Ieruſalem. *ibid.* and was the choſen Citie of God. *a.* 609. 645. 730. &c. *b* 101. 117. 124. &c. Often impugned and protected, *a.* 684. 787. 790. 802. &c. *b.* 149. 236. 238. 249. At laſt deſtroyed by the Chaldees. *a.* 815. 933. *b.* 563. 596. 599, 647. 703. Yet not al the people deſtroyed. *a.* 815. *b.* 565. 655. Reedified. *a.* 965. &c. It was moſt wicked in the time of Chriſt. *b.* 454. Laſtly deſtroyed, by the Romaines. *b.* 489. 545.

Ieſus the ſonne of Sirach writte the booke of Eccleſiaſticus. An other Ieſus his nephewe, tranſlated it into Greke *b* 343. 373.

Iethro prefigured the wiſdom of Chriſtian Gentiles. *a.* 213.

Iewes the peculiar people of God. *a.* 43. 161. 194. 462. *b.* 140. 142. 191. 699. 822. 884. They murmured tenne times more notoriouſly. *b.* 148. 607. and very often, *b.* 833. 888. Their reiection *a.* 146. 453. 575. *b.* 69. 119. 455. 489. 527. 543. 544. 560. Made contemptible, *b.* 544. 627. 740. 836. 873. 880. 885. They perſecuted Chriſt. *b.* 346. and his Church *b.* 880. Their ruine deſcribed by a metaphor of proud wemen *b.* 457. They ſhal be conuerted in the end of the world. *a.* 408. 540. *b.* 340. 702. 813. 834. 849. 878. 996.

Iezabel moſt wicked, *a* 754. periſhed miſerably. *a* 781.

Ilandes among other nations ſhal be conuerted to Chriſt. *b* 483. 508. 537.

Images of falſe gods are Idoles. *a.* 103. 245. 412. 553. 556. 906. *b.* 195. 364. 776.

Image of a dead man honoured with diuine honour was the beginning of Idolatrie *b.* 364.

Images of Cherubimes *a.* 229. 254. 711. *b.* 813.

Image, or ſtatua of a man. *a.* 612.

Images of palmetrees, and other thinges *a.* 700. 720. 935.

Imprecations are oftentimes zelous and lawful deſires *b.* 265. or prophecies. *b.* 127. 823.

Incenſe vſed amongſt eſpecial ceremonies. *a* 239. 259. 294. 337. *b* 254.

Indulgences *a.* 1070.

Induration of hart *a.* 170. 171. &c. 404. 582.

Infidelitie, or ſpiritual fornication obſcureth the vnderſtanding. *b.* 814.

Ingratitude aggrauateth other ſinnes. *b.* 819. it was great in the Iewes. *b.* 851.

Iniurie to be remitted with three conditions. *b.* 414.

Intention excuſeth ſome errours. *b.* 289.

Iob probably of Eſaus progenie *a.* 114. was a King or an abſolute Prince. *a.* 1059. His booke moſt part in verſe. *a.* 1060. He was an admirable example of patience, *a.* 1059. 1062. 1114. His afflictions encreaſed by degrees. *a.* 1111. He was a right plaine man. *a.* 1063. His wife ſignified carnal cogitations. *a.* 1064. His freindes erred, *a.* 1064. 1108. He ſinned not in complaining of his afflictions. *a.* 1065. He prefigured Chriſt *a.* 1060. 1069. 1094. He had nine conflictes with his aduerſaries. *a.* 1066. &c. 1111. He conuinced Eliu with ſilence. *a.* 1103. In ſome thinges he ſinned venially. *a.* 1106. 1108. and did penance *a.* 1109. His cauſe was iuſtified againſt his aduerſaries. *ibid.* They were pardoned for his ſake, and himſelfe rewarded. *a.* 1109.

Ioel prophecied. before the captiuitie of the tenne Tribes. *b.* 824.

S. Iohn Baptiſt was foreſhewed by Iſaie *b.* 507. by Malachie. *b.* 887.

Iohn Hyrcanus ſonne of Simon was High-

Highprieſt after the warres of the Machabees. b. 946. 1003. 1004.

Ioiada Highprieſt cauſed Q. Athalia to be ſlaine, and Ioas to be crowned King of Iuda a 785.

Ionas being ſent to preach in Niniue fled from that function. b. 842. in a tempeſt was caſt into the ſea, and ſwallowed by a whale, *ibid.* He prayed in the whalles bellie, and was caſt ſafe on the land, b. 843. He preached the deſtruction of Niniue: the comming of Chriſt: & conuerſion of al Nations. b. 841. He was a figure of Chriſts Reſurrection. b. 845.

Ionathas Highprieſt and general gouernour. b. 920. 1003.

Ioram ſlaine by Iehu a. 780.

Ioſaphat the place where probably ſhal be the General Iudgement b. 828.

Ioſeph endued with manie vertues a. 121. ſuddenly aduanced a. 127. called the Sauiour of the world a. 128. was a figure of Chriſt. a. 151. a Prophet. a. 152. b. 445. He had duble portion. a. 499. 826.

Ioſias king of Iuda deſtroyed Idolatrie: and made a great Paſche a. 810. was very deuout and liberal. a. 812.

Ioſue gouernour of Iſrael a. 468. He conquered, and diuided the land of Chanaan a 473. &c. *in al his booke*. b 440. He ſlew one and thirtie kinges a 493. exhorted, and bleſſed the people a 509.

Iron did ſwimme vpon the water a. 773.

Irregularities a 304.

Iſaac borne by promiſe a 71. prefigured Chriſt a 76. He and Iacob were bleſſed in Abraham b 438. He bleſſed Iacob in place of Eſau a 89.

Iſaias an Euangelical Prophet b 452. alſo an Apoſtolical, announcing Chriſt, & his Church. b 460. 521. *& ſeq.* In the former part of his prophecie he admoniſheth and threatneth the people for their ſinnes: in the latter part he comforteth them b 452. He went naked when God ſo commanded him b 477. He inueigheth againſt euil Paſtors b 530.

Iſraelites choſen not for their merite, but by mere grace a 461. They encreaſed exceedingly. a 323. were guided by a cloud, and pillar of fire a 191. 345.

Iubiley yeare a 312.

Iudgement and Iuſtice, what they ſignifie in holy ſcripture. b 495. 529.

Iudgement general. a. 34. 48. 203. 576. 712. 936. 1095. b 22. 97. 138. 178. 498. 828. 888. 996.

Iudgement beginneth at the houſe of God (or with the Clergie) b 687.

Iudges of Iſrael were figures of Chriſt a 516. They were extraordinaryly raiſed to ſaue the people a 520. They were finally holie men a 516. b 440.

Iudges are called gods a 221. 223. they ought not to be partial a 437.

Iudiths booke Canonical Scripture a 989. 1010. 1023. b 999. ſhe was a figure

figure of the Bleſſed Virgin, and of the Church a 1032. she ledde a moſt holy life a 1021. 1025. 1033. and a ſpecial example of holy widowhood a 1034.
Iuriſdiction perteineth to the Ordinary Clergie a 433. to Prophets by extraordinarie commiſſiion a 692. b 449.
Iuſt men alwayes ſome in the Church a 21. 24. 26. 35. 48. 201. 204. 465. b 453. 682.
Iuſtice neceſſarie. a 481.559.560.754.
Iuſtice and mercie muſt be mixed. a 563. b 199.
Iuſtice conſiſteth in declining from euil &doing good. b 76.529.550.
Iuſtice may conſiſt with venial ſinnes. a 1066. 1079. b 34. 35.
Iuſtification by faith & good woorkes. a 472. b 43.

K

Kinges ſhal be conuerted to Chriſt. a 72. b 17. 522.
A King deſired by the Iewes a 585. was diſliked by God. a 586. 594.
Kinges haue priuileges aboue Dukes. a 533. 587. They are annointed with oile. a 590. 604. 639. 645. 779. They receiue ſpiritual grace therby. a 591.
Good Kinges are called the Kinges of God. a 884. They are bound to deſtroy Idolatrie, and infidelity. a 810.891. 901. 916. 927. 942 b 17. 344. and to aduaunce Religion a. 918. b 17.
Kinges honoured wth glorious titles for their zele in religion a 475. They receiue the law at the Prieſts handes a. 433. and direction in principal actions, a 620. 633.
Badde Kinges. b 17.
Kinges of Iuda had continual ſucceſſion a 939.
Kinges of the tenne tribes with their families were deſtroyed a 937.
Kinges ought to vſe manie counſelers, not to relie much vpon one, a 1054. 1058.
Kingdomes are often changed b 478. 513.
Kingdomes of great powre hardly agree, b 574.
Knowlege of al thinges in God taketh not away freewil a 604. 620. b 349.
Knowlege of the truth in controuerſies is a priuilege of the High-prieſt, a 433. 715.
Humaine knowlege is vnperfect a 1103. it can not comprehend Gods workes b 374. it is a good knowlege to knowe that we are ignorant b 755.
Knowlege of God includeth the keeping of his precepts. b 814.

L

Laban ſinned in geuing Lia for Rachel to Iacob a 96. alſo in purſuing and threatning Iacob a 100. 448. and more greeuouſly in Idolatrie, a 103.
Lacedemonians deſcended from Abraham b 923. 958.
Laiheadſhippe of the Church is reiected by moſt Heretiques, and by al Catholiques b 410.
Lamentations of Ieremie are compoſed in verſe, in order of the Hebreu

brew Alphabet, and conteine manie Myſteries *b* 650.
Lamentations, a Song, and Woe *b.* 677.
Lampes in the Tabernacle *a* 233. in the Temple *a* 720.
Laſt foure thinges to be remembred *b* 384.
Latria is honour due to God only *a* 219. 411.
Law of God is moſt excellent wiſedom *a* 406. 463. It maketh his people moſt renowmed *a* 460. *b* 373. it is outwardly sharp, but inwardly ſwete *b* 548.
Lawes poſitiue doe bind in conſcience *a* 8. Good lawes are the ſafety of the commonwealth, wicked lawes the ruine. *b* 465.
Law of like paine *a* 311. 437. *b* 790.
Law of Moyſes ceaſed after Chriſt, but the New Law is to the end of the world *b* 665.
Leauen not offered in Sacrifice *a* 25. 265. 273.
Lending is a worke of mercie *b* 415.
Lents faſt is in imitation of Moyſes, Elias, and Chriſt *a* 249. 749. 914.
Leproſie iudged by Prieſts *a* 285.
Leui liued longeſt of al his brethren *a* 167 *b* 1080.
Leuiathan a huge fish ſignifying the diuel *a* 1107.
Light an accident made the firſt day. *a* 2.
Limbus, or Abrahams boſome *a* 515. 711. *See Hel.*
Loaues of propoſition *a* 229. 310.
Lot receiued Angels in his houſe *a* 69. his wife turned into a pillar of ſalt *a* 70. Of him proceded the two families of Moabites, and Ammonites *a* 43. 71.
Lotte in trial, diuiſion, or election, is guided by God *a* 296. 482. 502. 591.
Loue, but beleeue not enemies, *b* 390.

M

Machabees ſo called of Iudas Machabeus, *b* 889. and Iudas had this title of his valiant ſtrength *b* 899.
Two bookes of Machabees Canonical *b* 890. the auctor asketh pardon for his ſtile, not doubting of the truth, *b* 987.
Both the bookes in great part conteine the ſame hiſtorie, *b* 891.
Seuen brothers Machabees Martyres, *b* 962. and their mother *b* 965.
Magiſtrates, *a* 213. 346. *b* 154.
Malachias the Prophet is ſuppoſed by ſome to be Eſdras *b* 883. He prophecied after the Temple was reedified *b* 883. 999.
Man made to Gods image *a* 2. 5. 17.
Man in his creation had tenne prerogatiues, *a* 5.
Manaſſes King of Iuda repented in captiuitie, *a* 807. 926.
Manna had twelue miracles. *a* 209. al which are more eminent in the B. Sacrament, none at al in the Proteſtantes communion. *a* 210.
Manſions and trauels of the Iſraelites, ſignified the trauels for eternal life. *a* 390.
Mardocheus detected traitors. *a* 1040. *b* 998. He was in extreme danger, *a* 1044. but deliuered, and aduanced. *a* 1045. 1048. 1051.
Marie the moſt B. virgin bruſeth the

the ſerpents head *a* 12. ſhe was prefigured by Aarons rodde. *a* 359. by Iael, 524. 526. by Gedeons fleece, *a* 529. by Iudith *a* 1032. by Eſther *a* 1051. Of her, manie Prophetes foretold, *b* 462. 467. 603. 757. 758. 992. She was free from al ſinne *a* 12. *b* 331. ſhe was not bound to the law of Purification *a* 284. ſhe excelled in al perfection *b* 336. 338. 342.

Mariage not commanded to euerie perſon *a* 6. Pluralitie of wiues lawful in the Patriarches, not in Chriſtians. *a* 62. 63. 84. 97. 433.

Mariage was forbidde by the law of Moyſes in certaine degrees of kindred, *a* 121. 297. 298. 302. 378. 498. Other impediments of mariage. *a* 397.

Mariage of the brothers wife (deceaſed without iſſue) was lawful in the law of nature, *a* 121. 299. and was ordayned by the law of Moyſes *a* 448. 570.

Mariage forbidde to be made with Infideles *a* 78. 248. 730. 958. 981. Yet ſometimes diſpenced withal in the old Teſtament *a* 547. 570. 641. 1039. 1056.

Mariage in the newe Teſtament is a Sacrament prefigured in the law of nature *a* 32.

Maried perſons haue a notable example in Tobias and Sara *a* 1003.

Martyres of the Machabes *b* 893. 956. &c. *to* 965. *and* 1001.

Matthathias Highprieſt and general captaine *b* 897. 982. 1002.

Meditation requireth foure preparations, *b* 430.

Melchiſedec a King & a Prieſt, *a* 55. ſuppoſed to be a diſtinct perſon from Sem *a* 56. He offered ſacrifice in bread and wine *a* 58. and therin was a figure of Chriſt *a* 56.

Mercie of God electeth whom he wil ſaue, otherwiſe al ſhould be damned *a* 85. *b* 199. It is neuertheles mixed with iuſtice *b* 938.

S. Michael Patron of the Church *b* 798.

Michas of the tribe of Ephraim, made and adored an idol. *a* 553.

Micheas prophecied before the captiuitie of the tenne tribes *b* 845.

Miniſters amongſt Heretiques are contemptible *a* 554.

Miracles are teſtimonies of truth *a* 164. 175. 360. 376. 748. *b* 781. 808. Falſeprophetes may doe ſtrange thinges, but not true miracles *a* 175. 748. *b* 589.

Modeſtie in familiar conuerſation preſcribed, *b* 389.

Monarchie of the Aſſyrians was begunne by Ninus *a* 42.

Monarchie of the Chaldees by Nabucodonoſor *b* 628. 771.

Monarchie of the Medes and Perſians, was ſet vp by Darius *b* 788. 988.

Monarachie of the Grecians by Alexander *b* 892. 999.

Monarchie of the Romanes by Pompeius *b* 792. 1003.

Moyſes was protected by Gods ſpecial prouidence *a* 157. His killing of the Ægyptian was lawful, but not to be imitated *a* 159. He was as the God of Pharao *a* 170. He was a Prieſt *a* 275. *b* 181. Chiefe gouernour

gouernour of the people, both temporal and ſpiritual. a 164. 206. 275. So long as he held vp his handes in prayer, the people preuailed in battle. a 211. He ſawe more Myſteries then other Prophetes. a 247. b 438. His face appeared glorious a 249. He was buried by Angels, a 468. His praiſes, b. 438.
Murmuration ſeuerly punished, a 348. 350. 355. 379. 1020.
Muſique is of great force a 604. gratful in Diuine ſeruice a 860. b 10. &c.
Myſteries are ſpiritual hid thinges aboue natural capacitie a 91. 141. 196. 320. *See Names, Numbers Scriptures.*

N

Naamans example excuſeth not English Schiſmatiques a 771.
Naboth was vniuſtly ſlaine by Iezabels procurement. a 755
Nabuchodonoſor vainly purpoſed to ſubdue al the earth a 1012. He confeſſed no God but himſelfe a 1014. 1018.
Nabuchodonoſor was not changed into the ſubſtance of a beaſt, but in shape, b 785 787. It is probable that he is eternally ſaued, b 785.
Nachors progenie, from whom Iſrael deſcended by Rebecca, a 76. 82. 513.
Nadab and Abiu were burnt to death for offering ſtrange fire a 280.
Nahum prophecied the deſtruction of Niniue after Ionas b 853.
Name of God moſt proper is, HE WHICH IS. a 162.
Names were geuen to al corporal creatures by Adam. a 7.
Names are ſometimes myſtical a 65. 76. 105. 111. 112. 349. 977.
Names are ſometimes tranſlated according to their ſignification a 832.
Nations and principal tongues ſeuentie two. a 43.
Nazareites a Religious order a 335. 545. 709.
Nehemias writte the booke which is alſo called the ſecōd of Eſdras, a 962. His commiſeration of his countries calamities a 963. by his eſpecial induſtrie Ieruſalem was reedified 964. &c.
Nemrod an Arch heretique a 42. 45. 48. Afterwards called Saturnus, the father of goddes a 49.
Nigardnes is iniurie to manie b. 393.
Niniuites repenting, faſted, & were ſpared from ruine b 844. The greatnes of the citie. *ibid.* at laſt it was deſtroyed. b 855. 856. 863.
Noe a iuſt man a 21. 24. 26. and perfect a 24. b 438. a figure of Chriſt a 40.
Noes floud a notorious example of Gods iuſtice a 28. his ſacrifice was very gratful to God. a 37. 47.
Noueltie in Religion is a marke of Infidelitie, and hereſie a 429. It pleaſeth carnal men, a 462.
Numbers are ſometimes myſtical a 141. 267. 320. 327. 328. 1110. b 234. 266. 670. 830.

O

Obedience ought to be prompt, and ſometimes blinde, *a* 9. 602. *b* 397. 477. 567.
Obſtinate ſinners doe rarely repent in the end *b* 378. but become deſperate *b* 488. 533.
Occaſion of ſinne muſt be auoided, *a* 88. 338. 1095. *b* 379. 386. 435.
Olimpiades beganne to be counted about the yeare of the world. 3247. *b*. 1089.
Ominous ſpeach *a* 82 598.
Onias a moſt godlie Highprieſt *b* 951. and Martyr *b* 956.
Oolla and Ooliba the kingdomes of Iſrael and Iuda *b* 715.
Oratories in priuate houſes *a* 1023.
Origens hereſie, that al ſhal be ſaued *b* 188.
Original ſinne is contracted from Adam *a*, 9. 30. *b* 99. 396. 431. 513.
Oſee propheſied of the captiuitie of both the kingdomes, *b* 810.
Othes falſe, or of vnlawful thinges doe not binde. *a* 269.
Othes by falſe goddes are vnlawful, *a* 421.
Othes require truth, iuſtice, and conſideration *b* 406. 554. 556.
Oyle vſed in conſecration of Altars, *a* 59. 101. of Prieſtes *a* 95. 277. of Kinges *a* 590. 604. 639. 645.
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P

Parables are pithie Allegorical ſentences. *a* 1092. *b* 268. 281.
Paradiſe is defended by Angeles, fire, and ſword *a* 13.
Paralipomenon ſignifieth a ſupplement of thinges omitted, *a* 817.
Parentes muſt be honoured and loued, firſt of al neighbours *a* 216. *b* 373.
Partialitie is iniuſtice *b* 391.
Paſchal lambe with the rites and ſignification *a* 184. was a figure of Chriſts real preſence in the B. Sacrament *a* 187.
Paſchal feaſt *a* 225. 307. 381. 430.
Paſch made very ſolemnely by King Ioſias *a* 812. 930.
Paſtors ſhal alwaies be amongſt the faithful people, *b* 539. 697. 738. 850. Their office is to feede, and to rule, *b* 850. 853. 886. They muſt doe as they teach, *a* 970. Otherwiſe they are iniurious to Gods word, *b* 394. They muſt crie and not ceaſe *b* 533. 539. 678. 734. 845. 871. 935. When they haue leaſure frō preaching, they muſt imploy their labours in writing, *b* 428.
Patience much commended in the Prouerbes, in manie places. It kepeth from deſperation *b* 376. and bringeth content *b* 849.
Patriarches in the Law of nature were al Prieſtes, and gouerned the Church *a* 212. They continued by perpetual ſucceſſion to the Law of Moyſes *a* 35. 50. 206.
Peace is forbidden with Infideles *a* 216.
Peace is a reward of keping Gods law, *a* 315. 856. 1017. *b* 233. 273. &c.
Peace and warre, both neceſſarie vpon iuſt occaſions, *b* 321.

Peacemakers rewarded *b* 286.
Penaltie of original ſinne remaineth in al mankind *a* 33.
Penance neceſſarie *a* 32. 47. *b* 619. 826. 994. with contrition, confeſſion, and ſatisfaction *a*, 32. 685. 934. 977.
Penitentes muſt haue humilitie, and confidence *a* 594. 1020. 1042. 1043.
People muſt lerne of their paſtors, *a* 215.
Peregrination, or pilgremage to holy places, *a* 84. 899.
Perfection in this life, is to tend to perfection *a* 63.
Perſecuters loue treaſon, not traytors *a* 548. *b* 893.
Perſecuters doe pretend falſe cauſes againſt the innocent *b* 618 789. 914. 930. 954.
Perſecution of foure ſortes *b* 170.
Perſecution muſt be borne with patience *a* 74. 155. 156. 158. 750. 964. It can not hinder the Church *b* 17. 883.
Pharao by abuſing Gods benefites hardned his owne hart *a* 173. 178. 179. 181. 191. 582.
Philo a Iew writ the Booke of wiſdome before Chriſt *b* 343.
Phinees killing a malefactor, is not to be imitated by priuate men *a* 374. His zele commended *b* 196. 439.
Pietie is preferred before lerning *b* 382.
Pilgremage. *a* 84. 899.
Places ſanctified *a* 140. 160. 232. 259. 423. 478. 700. 785. 879. 935. *b* 243. 546. 760. Alſo reſpected by painimes *b* 956.
Politique worldlinges perſecute innocents againſt their conſcience *b* 983.
Prayer *a* 17. 31. 345. *b* 715. 965. Sette forme of prayer & praiſes *a* 880. 921. 935. *b* 965. 1001.
Prayer with faſting & almes *a* 1006. *b* 825.
Prayer & ſacrifice for the dead. 978. 996. It is hitherto obſerued by the Iewes *b* 979.
Prayſe of Sainctes and good men redoundeth to Gods praiſe *b* 937.
Preaching a neceſſarie office of Paſtors *b* 533. 539. 678. 734. 845. 850. 853. 871. 886. 935.
Predeſtination ſuppoſeth the meanes of iuſtification, and ſaluation. *a* 84. 201.
Prerogatiues of man in his creation. *a*. 5.
Preſumption of proper ſtrength depriueth men of Gods aſſiſtance *b* 909. 995.
Pryde is the roote of al ſinnes. *b* 387.
Prieſthood, *a* 32, 47. 274. *b* 994.
Prieſthood and Law ſtand and are changed together *a* 32. 326.
Prieſts proper office is to offer ſacrifice *a* 57. 276. 295.
Prieſtes conſult God for others *a* 486. They are called goddes *a* 171. High Prieſt called Prince *a* 304. and Princes called Prieſtes *a* 651. 677. 859.
Pagan Prieſtes much eſteemed in their owne nations. *a* 143. No prieſt at al amongſt Proteſtantes *a* 56.
Princes of euerie familie, in the law of nature, were Prieſtes *a* 212.

Proceſſion made by Prieſtes & people *a* 479.

Prodigalitie diſſipateth that which the wiſe gathereth *b* 300.

Prodigees are ſignes of Gods wrath *b* 958.

Promiſes of God are conditional *a* 415. 496. 905.

Prophecie is a principal diuine benifite geuen to few for the good of manie *b* 449.

Prophecies are called viſions *b* 450. and are certaine. *b* 718. 736. Light of Prophecie is more clere, then the light of faith *b* 450. Euerie Prophet perfectly vnderſtandeth that he is illuminated *b* 797. None can prophecy but by Gods illumination *b* 510.

Prophecie vttered conditionally is true, though the euent folow not *b* 620.

Prophets viſions are limited *a* 789. Al prophetes moſt principally ſpeake of Chriſt *b* 449. manie Prophetes are hard to be vnderſtood. *b* 450. 675. 749. 797. 803. 813. 844. Why they are obſcure, *b* 451.

Manie Prophecies are vttered in factes *a* 731. *b* 570. 580. 595. 628. 691. 815. Foure greater Prophetes, and twelue leſſe *b* 809.

Propitiatorie of God *a* 229. 293. 342.

Proteſtantes doctrine concerning hardning of hart *a* 171.

Prouerbes are common, briefe, pithie ſentences *b* 268.

The booke of Prouerbes perteyneth particularly to beginners, Eccleſiaſtes to ſuch as procede, and the Canticles to the perfect in pietie. *b* 333.

Prouidence of God in mens actions *a* 136. 166. 176. *b* 261. &c.

Prudence requiſite in al actions. *a* 137. 1043. *b* 427.

Prudence in diſpoſing ſouldiars to fight fortifieth the armie. *b* 928.

Prudence chooſeth the leſſe danger, or euil in diſtreſſe. 937.

Pſalmes and Canticles are more ſpecial praiſes of God *b* 11.

Pſalmes 150. al made by Dauid. *b* 3. 4. 19. 174. 176. The whole booke called the Pſalter *b* 13. It is a Summe of al other Scriptures *b* 5. & the Key of al other Scriptures. *b* 6. It ſelfe hath tenne keyes, or principal Articles of Diuine doctrine. *b* 7. 8. It is compoſed in verſe *b* 9. more ancient then any prophane Poetrie now extant *b* 10. It was written for manie cauſes: eſpecially for Diuine ſeruice in the old, and new Teſtament *b* 11. 12. 109. Manie Pſalmes perteine to the new Teſtament *b* 21. Seuen laſt Pſalmes inſtruct more particularly how to praiſe God. *b* 260. Number of Pſalmes myſtical *b* 266. Titles of the Pſalmes were added by Eſdras and the Septuagint. *b* 19.

Biſhops are bound to be skilful in Dauids Pſalter. Other Prieſtes to haue competent knowlege therin. *b* 13. 93.

Puniſhment for ſinne. *a* 15. 23. 33. 69. 656. 685. 1088. 1091. *b* 101. 376. 383. 705.

Purgatorie. *a* 33. 711. *b* 24. 77. 384. *See Prayer for the dead.*

puſillanimitie in a ſuperior is iniuſtice: b 391: In al others a ſinne, contrarie to iuſt zele, b 417.
Pythagoras taught tranſmigration of ſoules. b 1000.

Q

Quales were ſent miraculouſly amongſt the Iſraelites. a. 207. 347. b 193.
Queene of Saba viſited Salomon, and admired his wiſdome. a 727.

R

Rachel a figure of the Catholique Church. a 103. She was buried in Bethlehem. a 111. Her weeping was prophetical. b 603.
Rahab deliuered two Iſraelites from danger. a 472.
Rainbow was before Noes floud, but was afterwards ſet for a ſigne of Gods mercie. a 38.
Razias killing himſelf is not to be imitated. b 984.
Rechabites a religious order b 613. 995.
Recidiuation aggrauateth ſinnes. b 611.
Redemption by Chriſt. a 12. &c. b. 16. &c. *See Chriſt.*
Relaxation of the captiuitie foreſhewed. b. 747. performed. b 933. 944. &c.
Religious orders. a 335. 545. b 613. 995.
Reliques. a 153. 191. 290. b 949. 996.
Remiſſion of ſinnes. a. 294. 577. 926. &c.
Remiſſion of iniuries with diſcretion. a 1048.
Repentance neceſſarie. a. 32. 47. 1074. b. 65. 465. *See Penance.*
Reſtitution. a 223. 270.
Reſurrection. a 34. 48. 203. 712. 936. 1083. b 49. 485. 546. 743. 996.
Rewardes of good woorkes. a 76. 1102. b 199. 393. 395. 448. 543. 579.
Rewardes temporal in the old Teſtament. a 157. 190. 451. 682.
Rocke of the Church is Chriſt, who alſo made S. Peter the rocke therof b. 5. 77.
Rodde of Aaron brought forth buddes, flowers, and fruict. a 359.
Rome begane to be built about the yeare of the world. 3 71. b. 1089.
Romane Monarchie was greater then the former. b 792. 1003.
Ruth a Moabite prefigured the vocation of Gentiles. a 564. She was very commendable for her vertues. a 569. A comforte to the Gentiles in that Chriſt deſcended from her. b 473.

S

Sabbath daie (that is our ſaturdaie) inſtituted. a, 7. 216. 250. 307. 430. 756. b 947.
Sackcloth worne for penance, a 774. 802. 977. 1011. 1042. 1080. b 501. 795. 824. 838.
Sacramentes of Circumciſion. a 65. of hoſtes for ſinne. 267. of conſecrating Prieſts. 275. of diuers waſhinges, and purifications. 288. and manie others in the old Law. More in number, leſſe in ef-

fect, then the Sacramentes of Chriſt. *a* 705.

Sacramentes of the New law for moſt part were prefigured in the old Teſtament. *a* 199. 32. 705.

Sacrament of the Euchariſt was prefigured. *a* 150. 188. 210.

Sacrifice is due to God only, as Lord of al creatures. *a* 5. 31. 47. 198. 262. *b* 424. 842. 993. And to no creature how excellent ſoeuer. *a.* 15 219. 528. 705.

Sacrifice is the proper office of a Prieſt. *a* 57. Three kindes of Sacrifices. *a* 262.

Sacrifice ordained for three cauſes *a* 264. *b* 581. Diuers for diuers ſinnes: *a.* 267. for diuers feaſtes: *a* 380. with diſtinct hoſtes appointed by the Law. *a* 425.

Sacrifice in beaſtes, birdes, and other thinges myſtical. *a* 60. 362.

Sacrifice by the Law of Moyſes limited to one place. *a* 423. 510. 707. 873. by diſpenſation in other places. *a* 519. 545. 707. 893. And in the new Teſtament one onlie Sacrifice in al places of the world. *b* 884. 993.

Sacrifices of the old Law to be changed. *b* 69. 98. 884. 993.

Sacrifice of the Euchariſt perpetual to the end of the world. *b* 280. 544. 885. 993.

Sacrilege ſeuerely puniſhed. *b.* 953.

Sacrilegious murther reuenged. *a* 908.

Sainctes are to be honoured. *a* 8. 34. 218. 531. 935. *b* 251. Are lawfully, and profitably inuocated. *a* 331 245. 710. 1068. 1110. *b* 503. 541. 575. 697. 778. 987. 996. They may know our thoughtes. *a* 605. 107. *b* 541. 578.

Salathiel the ſonne of Iechonias, and father of Zorobabel, was borne and died in the captiuitie of Babylon. *a* 824. 947. 951. *b* 865.

Salomon ſignifieth *Pacifier*: was alſo called Eccleſiaſtes, *the Preacher*: and Idida *beloued*: He writte three bookes. *b* 333. 334. He was alſo called the *Gatherer*. *b* 314. & Lamuel *b* 315. He prefigured Chriſt in diuers reſpectes. *a* 856. *b* 131. 166.

Salomon depoſed Abiather by extraordinarie commiſſion *a* 692.

Salomons ſaluation is doubtful *a* 732. 866. *b* 354.

Salt ſignifieth diſcretion, and was required in euerie ſacrifice. *a* 265 361. It maketh ground barren. *a* 537.

Saluation dependeth vpon grace and merites. *a* 33. *b* 267. 994. *See workes meritorious.*

Samaria the head cittie of the tenne Tribes. *a* 737.

Samaritanes Schiſmatiques. *a* 734. fel into manie ſectes *a* 744. 798. 941.

Samſon a Nazareite, and a figure of Chriſt. *a* 545. 553. He did manie ſtrange great thinges. *a* 548. &c. He ſinned not in killing himſelf with the Philiſtimes. *a* 553. &c. 941.

Samuel of the tribe of Leui prophecied a childe. *a* 574. He annointed Saul King *a* 590. Alſo David. 604. He appeared after his death *a* 631.

a 631. *b* 441.
Sanaballat procured licence for Manaſſes to build a ſchiſmatical temple. *b* 960. 1000.
Sapiential bookes teach the way to ſerue God, *b* 267. Al fiue are Canonical Scripture. *b* 268.
Saraias Highprieſt ſlaine in Rebla. *a* 816. *b* 997.
Satisfaction. *a* 32. 270.
Sauiour properly perteineth to Chriſt: is alſo attributed to ſome men. *a* 128. 521.
Saul the firſt King of the Iſraelites began wel. *a* 587. 595. He afterwards offended in diſobedience, and preſumption. *a* 596. 602. 837. He was releeued in ſpiritual affliction by Dauids muſique *a* 704. Of great enuie he hated and perſecuted Dauid. *a* 610. In diſtreſſe he conſulted a Pithon ſpirite. *a* 629. And in deſperate extremitie killed himſelfe. *a* 635.
Scandal hurteth the weake, not the perfect. *b* 233.
Schiſme and heretical conuenticles muſt be auoided *a* 355. 358. 510. 511. 756. 771. 887. 896. 949. *b* 56. 232. 238. 526. 696. 710. 777. 862. 894. 896.
Schiſmatical Temples in Garizim, and in Egypt *b* 800. 960. 1000.
Schoole of paganiſme was ſet vs in Ieruſalem by Iaſon an Apoſtata. *b*. 955.
Scriptures are of moſt eminent auctoritie. *a* 3. They haue foure ſenſes. *a* 4. Yea many literal ſenſes. *b* 19. 188. Myſtical ſenſe is ſometimes as certaine as the literal. *b* 811. They are hard to be vnderſtood *a* 3. 16. 22. 46. 115. 435. *b*. 214. 216. 485. 490. 674. 680. 758.
Scriptures ſeeming contrary, are reconciled by tenne rules *a* 820. They can not in deede be contrary one place to an other. *ibid.* *b* 293. They are beſt expounded by the holie Fathers *a*. 251. *b* 14.
Secreſie iuſtly enioyned, or promiſed bindeth in conſcience. *b* 434.
Sectes of Panimes, Barbariſme, Scythiſme, and Greciſme *a*. 48. Manie Sectes alſo of the Schiſmatical Samaritanes. *a* 798. 941. Innumerable amongſt the Grecians *b* 1000.
Sepulchers, *a* 33. 151. 515. Chriſts ſepulcher glorious. *b*. 468. 527.
Serpentes moſt craftie. *a*. 9.
Serpent of braſſe erected for curing infirmitie. *a* 336. *b* 366. Afterwards broken in peeces. *a* 799.
Seruice of falſe goddes doth not appeaſe them. *a* 915.
Seuen times ſignifie ſeuen yeares. *b*. 783.
Seuentie two Interpreters of the Hebrew Bible into Greke *b* 1000
Shamfaſtnes is ſometimes good, ſometimes vicious. *b* 379.
Simon Highprieſt and general captaine *b* 956. 1003.
Simonie committed by Giezi *a* 770.
Sinne entred by enuie of the Diuel. *a* 11.
Sinnes before the floud were great in foure reſpectes. *a* 23.
Sinnes of commiſſion and omiſſion. *a* 272. *b* 820.
Sinnes leſſe and greater, or venial and

and mortal. *a* 401. 407. *b* 399.
Sinnes of al ſortes muſt be puniſhed *a* 9. 33. 40. 351. 685. 512. 894. *b* 65. 95. 188. 345. 413. 459. 535. 557. 569. 576. 591. 631. 719. 817. 888.
Sinners for puniſhment are ſuffered ſometimes to fal into other ſinnes. *a* 455. 463. 492. 577. 910. *b* 389. 572. 679. 697. 808. 833.
Al ſinnes are remiſſible during this life, *a* 577. 798. 1031. *b* 65. 188. 328. 552. 579. 666. 706.
Some ſinners are of the Elect, and shal be called, and iuſtified. *b*. 811.
Sinful people are often vnconſtant. *b*. 627.
Slouth breedeth contempt in this life, and damnation in the next. *b*. 404.
Sodome and Gomorrha were deſtroyed with brimſtone. *a* 70.
Sonnes of God are the faithful godlie people. *a* 20.
Sophonias prophecied the captiuitie of the two tribes. *b* 861.
Soules of men are dayly created, *a* 6. *b* 318.
Soules departed, may be releeued by Sacrifice and prayers *a* 33. 201. 637. 711. 995. *b* 24. 284. 979. 996.
Soules ſometimes appeare, aſſuming bodies after death. *a* 632.
Spartians otherwiſe called Lacedemonians deſcended from Abraham. *b* 933. 934.
Succeſſion a ſpecial proofe of true doctrine. *b* 926. 934.
Succeſſion of ſpiritual Gouernors prooueth their auctoritie. *a* 35. 50. 115. 206. 317. 713. 828. 850. 939. 984. *b* 926.
Succeſſion of Patriarches, and of Highprieſtes. *See Supreme head of the Church, and the Hiſtorical table.*
Succeſſion conſerued in the Machabees, after the apoſtacie of Manaſſes, Alcimus. &c. *b* 956. 1004.
Sunne a very excellent creature, but not ſo excellent as man. *b* 398.
Sunne ſtood the ſpace of a day. *a* 488. Returned backe tenne degrees. *a* 805. *b* 505.
Supreme head of the Church. *a* 35. 50. 171. 327. 433. 475. 846. 657. 899. 905. 912. 960. *b* 1004.
Suretieſhipe is dangerous. *b* 276.
Suſanna was deliuered from falſe ſentence, by Daniel conuincing the wicked Iudges. *b* 805.
Suſpenſion from Prieſtlie function. *a* 811.
Suſtenance is the proper hyre of ſpiritual woorkmen. *a* 55.
Swearing by creatures. *a* 131. *See Othes.*
Swete anſwer appeaſeth anger *a*. 532. *b* 289. 381.

T

Tabernacle deſcribed, *a* 230. *&c.* finiſhed and erected. *a* 259. It ſignified the Church of Chriſt. *ibid.*
Temperance in feaſting. *a* 134. 1037.
Temple intended by Dauid. *a* 648. 848. was built by Salomon. *a* 699.

699. 871. It was deſtroyed by the Chaldees. *a* 815. 933. *b* 648. 658. and reedified after the relaxation from captiuitie. *a* 945. *&c.* But the former was more excellent. *a* 948. *b* 868.

The ſecond was prophaned, and much impared by Antiochus Epiphanes. *b* 893. 959. but recouered and clenſed by Iudas Machabeus. *b* 905. 970. 1002.

It was enlarged and adorned by Herod. *b* 1003. and finally deſtroyed by the Romanes *b* 545.

Temples ſchiſmatical were built in Garizim: and in Egypt. *b* 960. 1000.

Temporal paine remaineth due after ſinne is remitted. *a* 33.

Tenne Tribes in great part fel into ſchiſme and Idolatrie, *a* 734. but not al *a* 744. 750. 941. 992. 1010. Manie of them returned from captiuitie. *a* 982. *b* 600. 602. 743.

Two tribes, and tenne tribes are called by ſundrie names, *b* 810.

Tentations happen to the ſtrongeſt, but hurt them not. *b* 919.

Teraphim ſignifie images, as wel lawful as vnlawful. *a* 103. 612. *b* 813.

Thau the Hebrw letter had the forme of a Croſſe. *b* 688.

Time is ſhort in compariſon of eternitie. *a* 1077. 1084.

Time or ſeaſon is to be conſidered and obſerued. *b* 320.

Tithes payed in the law of nature, and of Moyſes. *a* 59. 319. 418. 986. *b* 887.

Tobias his booke is Canonical *a* 989. 990. He neuer yelded to ſchiſme, nor idolatrie *a* 941. 991. He prophecied. *a* 1008.

Tongues diuided in Babel. *a* 43.

Traditions were long before Scriptures. *a* 3. They are neceſſary and certaine. *a* 397. 409.

Traitors do commonly calumniate good gouernours, *b* 954.

Tranſlations doe not fully expreſſe the ſenſe of the original tongue. *b* 374.

Tranſubſtantiation confeſſed by Rabbines. *b* 993.

Treaſure of ſatisfactorie workes in the Church. *a* 1069.

Tribulations are profitable to men. *a* 115. 1067. *b* 64. 133. 170. 218. 273. 322. 339 347. 531. 551. 711.

Trinitie of Diuine Perſons in God. *a* 30. 47. 67. 196. 702. 934. *b* 86. 93 792. 989.

Truth muſt be auouched. *b*. 380.

V

Vanitie deſcribed by Salomon, *b* 317. *&c.*

Venial ſinnes. *a* 157. *b*. 34. 305.

Verſe more pleaſant to the minde, and more eaſie to be remembred. *a* 460. *b* 11.

Vertues deſcribed and commended in al the fiue Sapiential bookes. *b* 267. *&c.* more particularly. *b* 282. *to the page.* 313.

Vertue afflicted moueth to compaſſion. *b* 957.

Veſtments of Biſhops, and Prieſtes, *a* 234. ſignifie vertues requiſite in Clergie men. *a* 236.

Vinetree ſignifieth the Church *b* 698.

Virginitie. a 542. It is a great bleſſing, and meritorious ſtate in the Church of Chriſt. b 530. preferred aboue Mariage. b 531. 995.
Viſion of God is perfect felicitie, a 247. b 38.
Viſions of the Prophetes are often obſcure, b 675. 749. 871.
Vnion domeſtical, and ciuil is neceſſarie, before peace can be made with ſtrangers. b 743.
Vocation to ſpiritual functions is neceſſarie. a 234. 251. 323. 326. 346. 792. b 588.
Vowes. a 95. 319. 335. 384. 385. 444. 709. 824. b 140. 323. 613. 843.
Vnlawful vowes do not bind. a 542. Yet Iepthe is otherwiſe probably excuſed in ſacrificing his daughter a 543.
Vſurie is forbidde. a 224. 313. 443. b 34. 105. 310. 705. 714.

W

Warres often made by Gods ſeruants. a 55. 211. 366. 385. 403. 414 440. *& ſeq.* In the bookes of Ioſue, Iudges, Kinges, and Paralipomenon. Alſo b 896. 986. Smale numbers ouercame greater. b 931. *&c.* In warres a iuſt cauſe is the beſt armour. b 966.
Water made ſwete by Moyſes throwing in a peece of wood. a 195. By Elizeus caſting in ſalt. a 763.
Water drawne out of rockes. a 211. 365. 417. 978. b 144. 193. 207.
Water procured by Elizeus, a 765.
Waters of the redde ſea ſtood like to walles. a 193. Likewiſe of Iordan. a 474. b 207.
Water of luſtration holie, a 340.
Wemen being vertuous and prudent, are preferred before riches, beautie. *&c.* b 315. Some moſt excellent both in the old, and new Teſtament. b 316.
Wemen in extreme hunger did eate their owne children. a 774. b 655. 658. Likewiſe men ſometimes did the ſame. b 663. 681.
Widohood is a holie ſtate of life. a 1035.
The Booke of Wiſdome is Canonical Scripture. a 989. b 343. 349.
Wiſdome taken three waies: Increated, which is God himſelfe; Spiritual wiſdome; and Humane wiſdome. b 270. 353. 355.
Wiſdome ſpiritual comprehendeth al vertues, and diuine giftes, and compriſeth al the meanes wherby God is ſerued, b 267. conſiſteth in keping the law of God. b 582.
Wiſdome (and therby eternal glorie) is attained by gradation from vertue to vertue. b 352. 995.
Wiſdome conſidereth thinges paſt, preſent, and to come. a 465. eſpecially it conſidereth the Creator, ad ſupernatural vertues. a 1091.
Wiſemen are moſt humble. b 315.
Worldly wiſe are not to be conſulted in ſpiritual thinges. b 385.
Worldlie men thinke the Church may be deſtroyed by perſecution. a 165.
Workes neceſſarie to ſaluation. a 33. b 267. 994.
Al workes are not ſinful. a 23.
Workes without true faith, or

grace may merite temporal reward, but not eternal. *a*, 784. *b* 34. 728. 764.

Workes done in grace are meritorious *a*. 61. 200. 347. 352 442. 539. 567. 704 895. 936. 970. 988. 995. *b* 76. 227. 395. 764. 85 . 995.

Workes of mortification. *a* 272. 593. 1021. *b* 126. 331. 395. 901.

Workes of ſupererogation. *a* 920. 936. *b* 530. 613. 952. 995.

Al voluntarie workes ſhal be rewarded or puniſhed. *a* 15. 722. 988. *b* 31. 271. 273. 376. 383. 666. 706.

Y

Yeares myſtical: The ſeuenth yeare the ground reſted, *a* 312. debtes were remitted amongſt the Iewes. *a* 428. the fiftith yeare was Iubelie, with remiſſion of ſeruitude, and reſtauration of inheritance. *a* 312.

Younger muſt regard and eſteme the iudgement of elders, *b* 433.

Younger brother for myſterie preferred before the elder, as Iacob before Eſau. *a* 85. Ephraim before Manaſſes. *a* 146. Moyſes before Aaron. *a* 169. Dauid, and Salomon before their elder brethren, *a* 604. 688.

Youth is the fitteſt time to get vertue, and knowlege. *b* 332. 448.

Z

Zacharias Highprieſt was ſlaine by Ioas King of Iuda. *a* 908.

Zacharias the Prophet exhorted to build the Temple. *b* 868.

Zele is an indignation riſing of loue. *b* 827.

Zele is neceſſarie in iuſt religious cauſes, diſcretly vſed. *a* 982. 986. 993. *b* 55. 126. 898.

Zele of Simeon and Leui was iuſt, but not diſcrete, *a* 109. 149. 1023.

Zele of Moyſes againſt Idolaters. *a* 244. of Phinees againſt fornicators. *a* 374. *b* 196. 439. of Dauid to Gods publike ſeruice. *a*, 647. 648. *b* 55. 115. 126. 256. of Elias againſt falſe Prophetes. *a* 747. of Mathathias againſt perſecuters of the Church. *b* 896. And of his ſonnes, and other Machabees in aduancing Religion. *b* 899. *&c.*

Zele of Dauid, Ezechias, and Ioſias aboue other Kinges in deſtroying idolatrie. *b* 445.

Zele of certaine Chriſtian kinges rewarded with glorious titles. *a* 475.

Zorobabel chief Duke, & Ieſus the Highprieſt with others built an Altar, *a* 947. and the Temple after the captiuitie. *a* 951. *b* 866. Which was a figure of the Church of Chriſt. *b*, 868.

F
I N I
S.

Cenſura trium Theologorum Anglorum, extra collegium commorantium.

NOs infraſcripti, perlecta hac veteris Teſtamenti verſione, cum Librorum Argumentis & capitum; cumq; Annotationibus, ac Recapitulationibus ſuis locis inſertis; nihil inuenimus, quod Fidei Catholicæ, aut bonis moribus repugnet: ſed econtrà reperimus Tranſlationem fidelem; reliqua docta & vtilia. Vtpote quæ exactam temporum ſeriem; Eccleſiæ, Paſtorum, Doctrinæque Catholicæ ſucceſſionem, ab ipſo mundi exordio deducunt; obſcuriora ſacri textus loca elucidant; hęreſes huius temporis argumentis ex ipſo eodem textu collectis conuincunt; Eccleſiæ Catholicæ dogmata penè omnia confirmant. Ideoq; ſummâ cum legentium vtilitate publcari poſſe iudicamus; ſi ordinarijs Librorum Cenſoribus hoc ipſum approbare beneplacitum fuerit. *1609.*

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MATTHÆVS KELLISONVS, S. Theologiæ Doctor ac Profeſſor in Vniuerſitate Remenſi.

GVILIELMVS HARISONVS, S. Theologiæ Doctor. Omnes aliquando Sacrarum Literarum in hoc Collegio Profeſſores.

ou may pleaſe (curteous reader) to amend the more
eſpecial errors happened in this Edition, by reading thus:

In the former volume:

ge 20. line 24. reade *bodie &c.*
ge 26. line 7. *partitions.*
ge 51. line 13. that bleſſe thee,
ge 57. line 29. SALEM.
ge 107. line 1. *ſeing Eſau.*
ge 227. line 6. to the twelue
ge 305. Adde in the margent: much more in the Church of Chriſt?
ge 727. line 14. nauie, and put out *moniment*, in the margent.
ge 846. line 39. reioyce, that
ge 910. line 40. and 41. Ioas did take Amaſias, &c.
ge 1064. line 39. *how they eſcape manie miſeries, which are neuer borne.*
line 40. *birth.*
ge 1069. line 1. nor I gayneſay.

In the latter volume:

ge 24. after the laſt line, adde:
ers thinke he ſpeaketh of that Chuſi (or Chuſai) who reported to him death of Abſalom. 2. Reg. 18. v. 31.
ge 268. read the foure laſt lines thus:
tith chapter, either an other Auctor, or rather the ſame vnder an other , and in prophetical ſtile, vttereth like diuine ſentences; adding in the laſt pter, other excellent preceptes receiued of his mother: wherto he adioyneth praiſe of a right wiſe woman: prophetically the Catholique Church.
e 721. adde in the margent: were paſtors of cattle here mentioned) ſubdued the Ammonites.

e haue alſo found ſome other faultes of leſſe impor-
ce; and feare there be more. But we truſt the reader
y eaſely correct them, as they occurre.

✠

4 things to be noted in the wicked
1° he forsaketh the knowne truth
2° he glorieth in his owne inventions
3° he braggeth pleasant things
4° admitteth no judge but himself

Cal115
G

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